

Words in Season

THE BIBLE FAMILY MAGAZINE



New Year Thoughts

A year! The happiest of all
That you have ever known;
And followed yet by mercy
As time glides quickly on!

Upheld by Him Who meteth out
To each the daily might,
To tread life's pathway loyally,
To conquer in the fight.

There is no greater bliss on earth
Than knowing all the way,
You are redeemed by precious blood!
He is your strength and stay!

In sunshine and in shadow
That Friend is ever near;
The brightest days to gladden,
The gloomiest to cheer!

His honour be your watchword,
His service your delight;
His needy ones your constant care,
His Word of Truth your light!

The smile of His approval,
Your soul shall fill with peace,
Which earth can never take away,
Which God and Heav'n increase.

JANUARY, 1952

WORDS IN SEASON

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UNITED STATES

Bridgeport, Conn.—Bre. Klabunda and Govan were with the saints here recently, preaching the Gospel.

Torrington, Conn.—Wm. Warke and D. Howard had three weeks Gospel meetings recently in the new Hall—the “good seed” was faithfully sown.

Worcester, Mass.—We enjoyed a nice weekend at the recent Conference here with the Italian Assembly—bre. Patrizio, Pizzulli, Capiello, Fite, Vandetta, Netti and other local brethren took part.

Bryn Mawr, Pa.—Recent Conference here was largely attended and thought very good and profitable—about 12 or 14 of the Lord’s servants present to give seasonable help in ministry and the Gospel.

Our young brethren Ray Zander and Geo. Baldwin seem to have heard the call to “leave the nets,” the former laboring in Virginia and bro. Baldwin with bro. Oswald MacLeod in Hickory, N. C. They would seem to have a desire to “prove themselves” ere seeking special commendation—this we judge to be an honorable proceeding and commend them to the prayers of the Lord’s people.

Cleveland, Ohio.—W. G. Foster has had some encouragement in meetings and visits in the Philadelphia area recently. D. L. Roy was having a series with the West Side Assembly, using his Two Roads chart.

Detroit, Mich.—Recent Conference of West Chicago Gospel Hall was a time of cheer and blessing. The Word was ministered through the Lord’s servants whom He was pleased to send along to the building up, comforting and encouraging of His own. There were many visitors and many spoke of receiving help from the ministry. Bre. Dobson and Lipke had six weeks Gospel Meetings, preceding the Conference and the Lord graciously reached a few souls and the saints were cheered.

Bro. McClurkin had two weeks in Schoolcraft Hall—bro. Blackwood visiting Windsor Assembly.

Cement City, Mich.—Norman Crawford closed meetings in his portable tent here Nov. 16. The Lord gave tokens of blessing to cheer and he intends to keep in touch with the work later in the spring d. v. A number professed to be saved.

Bay City, Mich.—Saints have been cheered here in their monthly ministry meetings—others come from the surrounding districts to receive help and encouragement in the Word, to go on in the right ways of the Lord.

Los Angeles, Calif.—E. F. Washington visited the small assembly in E. 50th Place where they seek to go on for God—he also visited Redlands.

Beetown, Wisc.—A. Stewart and Leonard DeBuhr were in the new Hall for meetings.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

JANUARY, 1952

No. 1

GATHERED GEMS

FALLEN, but not in battle—caught in the subtle snare
Of compromise, for sake of peace, or praise of men to
share!

The Cross exchanged for honor, where Jesus wore the
thorns;

No longer strangers in the world, which still His Lordship
scorns.

* * *

THE KISS OF DEATH

The world is a flattering enemy, it kills with embrac-
ing . . . Whom the world kisseth, it betrayeth.

* * *

Many parents are careful to lay up portions for their
children, but they do not lay up prayers for them.

* * *

Toleration is the grave of reformation. By toleration
we adopt other men's sins and make them our own.

* * *

Such as would be over-rich, will over reach.

* * *

Do you love to see Christ's picture in a saint, though
hung in never so poor a frame?

* * *

Affliction is God's flail to thresh off the husks, not to
consume the precious grain.

* * *

Christ shed tears for them that would shed His blood.

* * *

Jonah slept as sound as a top sailing away from God.
The waves rocked the ship like a cradle.

J. P. at Midland Park Conf.

* * *

We have 66 Rivers here in the Bible and it doesn't
matter how much, or how often, we drink of them, they
are still the rivers of God, full of water.

G. H. at Waterbury Conf.

* * *

Knowledge puffeth up—Love buildeth up.

* * *

Christ comes with a blessing in each hand; forgive-
ness in one and holiness in the other: and never gives
either to any who will not have both.

TWO DEATH SCENES

JOHN P. CONAWAY

IN THE year 1909 the writer was standing by the rail behind one of the open-hearth steel furnaces in the large plant at Steubenville, Ohio, watching the heat of molten steel fill the large ladle. The slag running over the edge soon filled the pit to the top and made it a boiling lake of molten metal. At the signal from the boss-melter the crane, groaning and creaking, lifted its mighty load of nearly one hundred tons and moved away toward the pouring platform where a crew of men were waiting to pour it into the moulds. At the furnace the men prepared to close up the tap-hole to make ready for another charge. The spout, made of steel and lined with brick, had to be removed quickly, lest it should solder itself to the furnace.

The second-helper, a powerful young Scotchman of about 25 years, came running around the furnace in a hurry seeking to fasten a double chain to the spout and remove it by using a hydraulic crane. In his haste, however, the man lost his footing and plunged with a scream into the molten mass bubbling below. There was a mighty hiss as he went feet first into the pit. Horrified, I ran for a stairway and was one of the first to reach the poor man. He had managed to drag himself out of the pit by seizing red-hot bars, which burned the flesh from his hands. I could see at a glance that the flesh was hanging from the bones of his legs and feet. Next we heard words from the lips of the dying man which sent a shudder through us all. "BOYS, IT'S DEATH AND HELL FOR JACK NOW."

I was instrumental in getting Jack Rowe this job. Some time before he had thanked me for taking an interest in him, and said, "I think I'm on the right track now."

He had heard the Gospel preached a few nights before, as many cottage meetings were being held at that time with fruitful results; and Christian foremen had warned him and pleaded with him from time to time; but perhaps, like you dear reader, he thought he had plenty of time, and he would take a chance.

I called the ambulance which soon hurried him to the hospital. Kind hands did what they could for him to alleviate his burning pains; but the "pains of hell" got hold of him, and rose above the pains of fire, for with his charred stumps he would kick the bottom of the bed, and with a voice that could be heard outside the building he shouted—"I'm going to hell, I'm going to hell."

Men of God tried to tell him the story of the Cross, and how he could be saved, but whether he was able to take it in or not remains that mystery.

True repentance is never too late; but LATE REPENTANCE IS SELDOM EVER TRUE.

The Word of God says—"Boast not thyself of tomorrow; "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy." Prov. 29:1. "Behold now is the accepted time; behold now is the day of salvation." 2 Cor. 6:2.

THE DYING CHRISTIAN

In contrast to the above story I wish to picture another death-bed scene. In the year 1915, at the same works, and near the same spot, a tired man of 60 years or more had just finished his night's work of getting the ladle stoppers into shape. The hours were long, the work was hard; so the man stretched himself out for a few minutes rest ere the "shift" changed. Near by was one of the dangerous slagpits filled to the brim, but cooler than the one mentioned before. Underneath was a large water-main with a pressure of 600 pounds or more. For some reason the pipe sprang a leak and the water slowly seeped upward until it reached the hot point of the molten slag, and when enough steam was generated the pit exploded like an earthquake. The great mill trembled—clouds of dust completely darkened the place. My father was working some distance away; and was well acquainted with the passageways beneath the furnaces, so he moved towards the place of the explosion. The man who had lain down to rest was caught in the awful shower of slag, and nearly roasted alive. A man was tearing the flaming clothes from his body. His eyes were burned out, his tongue scorched, etc. Workmen gathered quickly and threw their coats about him. There was a little delay as they waited for an ambulance. Suddenly the dying man broke the silence by starting to sing:-

I'm but a stranger here;
 Heaven is my home!
 Earth is a desert drear;
 Heaven is my home!
 Danger and sorrows stand
 Round me on every hand;
 Heav'n is my fatherland,
 Heaven is my home!

What though the tempest rage?
 Heaven is my home!
 Short is my pilgrimage;
 Heaven is my home!
 And time's wild wintry blast
 Soon will be overpast;
 I shall reach home at last;
 Heaven is my home!

There at my Saviour's side;
 Heaven is my home!
 I shall be glorified;
 Heaven is my home!
 There with the good and blest,
 Those I loved most and best,
 I shall for ever rest;
 Heaven is my home!

Therefore I'll murmur not;
 Heaven is my home!
 Whate'er my earthly lot;
 Heaven is my home!
 For I shall surely stand
 There at my Lord's right hand;
 Heav'n is my fatherland:
 Heaven is my home!

Christians standing near helped finish the hymn. The tears poured down the cheeks of all.

The song ceased and the voice of the dying man was heard again—"Men, it is over 30 years since the Lord saved me. I was a poor sinner, without God and without Christ in Dromore, County Down, Ireland, there I learned of my lost condition and of the love of God. Death has not found me unprepared. Men, are you ready? Let us pray." He prayed as few men could pray. The dying words of W. J. McCandless will long be remembered. This brother was one of God's noblemen and a great soul-winner. After 24 hours of intense suffering the soul of W. J. McCandless went into eternity and into Heaven where—"They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:16, 17.

The hour of death is one of great solemnity and momentous interest—the close of all earthly affairs—the end of human pursuits and aims. Upon the hour and article of death await the issues of eternity.

Dear reader! When the Grim Reaper calls you at last, how will he find you? Will it be "Sudden death, sudden glory" or "Sudden death, sudden and endless woe?" Turn to Christ today, it may be too late tomorrow. Hear His gracious voice in His Word—John 6:37—say to you even now "HIM THAT COMETH TO ME, I WILL IN NO WISE CAST OUT."

Editor's note: Three or four years after the event just related we stood at the spot where dear bro. McCandless was so dreadfully burned. The man who ran to him as he fled with his burning body,

told us, with tears in his eyes, the above incidents of his death. It may be that souls will be in heaven as a result of the dying testimony of this saint of God.

HANGING OVER THE PIT

MR. CARL STEINMAN, in 1846, made a trip to Iceland; and while standing on the brink of the volcano Mount Hecla, he was overtaken by an eruption, and caught by the lava. He says: "Oh the horrors of that awful realization! Over the mouth of a black and heated abyss I was held suspended, a helpless and conscious prisoner, to be hurled downward by the next great throes of trembling nature. 'Help, help,' I cried, in the agony of despair. I had nothing to rely upon but the mercy of Heaven, and I prayed to God as I had never prayed before, to blot out my sins, and not let them follow me to judgment. All at once I heard a shout; and looking round I saw, with feelings that cannot be described, my guide. 'I warned you,' he said. 'You did,' I cried, 'but forgive and save me, for I am perishing.' He stretched out his hand, and pulled me to solid ground. I was free, though on the very verge of the awful pit." Jesus came—"To seek and to save that which was lost."—Luke 19:10.

WHERE THE LORD SAT

Five Dwelling Places of the Lord

ON A WELL—Weary, resting, with leisure to speak to one soul. Conversion (John 4:6).

In a Ship—Using the place of ordinary toil as a pulpit. Consecration (Luke 5:3).

In a House—How is Christ treated as our "unseen Guest?" Contrast (Luke 7:36-50).

At a Table—Shut in with His own, taking a meal with them. Communion (Luke 22:14; Song of Sol. 1:12).

On a Throne—Suggesting a finished work and triumph over every foe. Coronation (Heb. 1:3).

"Made to sit together in heavenly places in Christ Jesus" (Eph. 2:6).
The Treasury

FINISHING WELL



JOHN P. CONAWAY

Born 1887 « Saved Dec., 1914 « Died Oct. 23, 1951

IN THE homegoing of our beloved brother we have lost a worthy and faithful servant of the Lord and one who, while moving in and out amongst the people of God, left a good testimony and a good savour of Christ.

Possessed of unique gifts and a friendly manner, he used well that which God had given to him as to gift—Eph. 3:7; Eph. 4:7. In earlier days of service, after he started out in the Lord's work in 1920, he sought to enter "new fields" with the Gospel, working in West Virginia and Maryland and was instrumental in a good work being done in the Frostburg-Cumberland districts as well as in many other parts. He also helped our veteran brother William Beveridge in days gone by in Virginia. God gave him souls and these he sought to lead on in the right ways of the Lord, remembering the injunction in the Lord's parting message to His servants in Matt. 28:19, 20.

He likewise sought to remember the needs of smaller companies of His own as well as larger ones and was, to the very last, a stalwart in connection with the maintenance of "those things which are most surely believed among us."

Our dear brother had no sympathy with the present day "laxity" as to assembly testimony, order and proper Scriptural discipline. In our last conversation with him in the Hospital in Philadelphia, just four weeks prior to his home-call, he urged the "holding fast" of the truth of God and deprecated the tendencies to organization and clerisy and the departure from simplicity so characteristic of the present day. He looked forward to the transition (after many weary months of suffering) with the utmost calm and confidence—resting in that which gave him peace at the first—"The finished work of Christ." We went over the Scripture together, prayed and said good-bye, to meet again in His glad presence Who has formed the bond of union between His saints. Incidentally, his death marked the anniversary of our beloved father's home-going eleven years previously.

RESTING ON THREE PILLOWS

Our fellow-servant, James McCullough of New England, saw him about the same time and we append that which he has sent us as a tribute to his memory:

"In the homecall of our dear brother Conaway we feel we have lost another very valuable helper in the work of the Lord. His ministry was rather unique but always helpful and of a character that would help to strengthen assembly testimony in the right ways of the Lord.

"I had the privilege of visiting our brother several times during his last illness and always found him bright and happy. At my last visit, just a short time before the end came, I asked him how he felt now in view of soon passing into eternity. 'I'm quite happy,' said he, 'all is well and I'm just waiting for the call.' He said, 'I have been wondering just what it will be like when I take the last breath here and the first step on the other side.' He also added, 'I'm like Benjamin Parsons when he was dying and being asked by a friend how he was, he replied, "My head is resting on three pillows:

"THE PILLOW OF GOD'S INFINITE LOVE!

THE PILLOW OF GOD'S INFINITE POWER!

THE PILLOW OF GOD'S INFINITE WISDOM!"

"These were about the last words as we said good-bye for the last time on earth. Bro. Conaway began well, went on well and ended well. 'Remember them . . . who have spoken unto you the Word of God, whose faith follow.' Heb. 13:7."

FAREWELL

And so another faithful helper and true servant has left the ranks—to be much missed by many of His own, the faithful voice silenced on earth but not in heaven. One day, perhaps very soon, we shall surround the Throne of God and with the redeemed shall join in the everlasting Song of Praise—"Unto Him that loved us and washed us from our sins in His own blood . . . be the glory, and the dominion for ever and ever, AMEN! Rev. 1:5, 6.

We laid the earthly tabernacle into its last resting place, until the shout, in Arlington Cemetery, on Saturday, October 27th, and many from far and near came to show their respect to his memory. We all felt that we had suffered a distinct loss but, in the expressed sentiments of his faithful wife and companion, surely all will concur:

"For him, it is very 'far better'—to be released from a body racked by intense weakness over such a period of time. Now he is with the Lord to bask in the sunshine of His presence for evermore. I thank God for the precious loan of these twenty-five years. It is His right to recall the grant whenever He sees fit."

Let us all remember our beloved sister in her deep loss and pray God to raise up other faithful men, even "till He come."

WM. H. FERGUSON

THE OUTLOOK

WM. H. FERGUSON

STANDING on the threshold of the opening year, one looks forward with some trepidation in relation to the world and its events but with holy confidence and calm as to the future, as we realize that One sits upon the throne of heaven Whose eyes are upon His own—One Who knows every fear and stands ready to succour and cheer in life's darkest moments.

OUTLOOK AS TO THE WORLD

Things will not get better. Evil will be on the increase. The thoughts and imaginations of men (comprising every purpose of the natural heart) God sees to be "evil continually." Gen. 6:5. The unrest amongst the nations will increase and no true or lasting peace shall be established until the Lord returns as Son of Man to the earth to set up His throne and extend His universal Kingdom. Then that Scripture shall be fulfilled—"The kingdoms of this world are become the Kingdom (R. V.) of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15. Then, with Satan bound and evil restrained, and universal righteousness established throughout the earth, this Kingdom shall continue, unchallenged, for one thousand years, i. e. for the duration of the Day of the Lord. This Day of the Lord shall end in Satan's loosing and rebellion and the final overthrow of the obdurate and ungodly of the nations, (i. e. those born during the thousand years, who have not known the Lord). These are required to submit during the reign of the King, but now at the end of the thousand years, they come out in their true colors, rallying to the standard of the arch-enemy of God and Christ. They go up, under Satan's direction, to compass the "camp of the saints about, and the beloved city:" and fire shall come down from God out of heaven, and devour them. Rev. 20:7, 10. To such an inglorious and completely disastrous end Satan and his hosts are headed. This is their outlook and spells the end of any and all resistance to the will of God **FOR ETERNITY.**

THE OUTLOOK FOR THE CHURCH

As we look out, we "look up." Lk. 21:28 - "When these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The next event for the Church on the calendar of heaven is the Personal Return of the Lord to the air to call His Bride home, 1 Thess. 4:13, 18. Don't be misled by prophecy-mongers and their sensational subjects which can often detract and distract and cause our eyes to be taken off Himself and our true hope, i. e. "That Blessed Hope" of Titus 2:13. Men who live in this atmosphere of sensational ideas as to prophecy are, in the main, publicity-seekers. They

are unreliable and, by far, the most of them have little use for distinctive assembly testimony to the Name of the Lord.

THE OUTLOOK FOR LOCAL CHURCHES

Divinely planted assemblies of God, assailed on every hand, they are the especial target of the enemy. Satan hates to see the feeblest expression of the assembly on earth. Consequently he attacks, unrelentingly, both from within and from the outside—"Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." This distinct prediction of the apostle by the spirit, is as true as if it were penned this year. Our only resource is in Acts 20:32—"And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

There will, undoubtedly, be greater attempts this year to corrupt assemblies of God by the introduction of worldliness. The T. V. craze threatens to sap the spirituality, where it exists, out of some companies, leaving them a dry and formal framework of worldliness, carnality and pride. How could it be otherwise when one deliberately brings the corrupt and demoralizing movie-world into the home. Ministry which would stir up conscience and awaken as to true spiritual state will only be welcomed in certain parts—an arranged and man-pleasing ministry can be made to suit the worldly minded who will not thus be rebuked for their worldliness.

Helping to this end, i. e. human arrangement displacing the gracious ministry of the Spirit, is the further craze for sending the young away from the Scriptural environment of God's assemblies to some school of men to have their heads filled and made useless for God in the perpetuating of true and Scriptural testimony to His Name. To be a "little pastor" or a "miniature cleric" was never God's mind in ministry—cp. Eph. 4:1, 15 etc., nor will it ever result in the attainment of the purpose expressed in Eph. 4:13, i. e. "the unity of the faith." Both the "unity of the Spirit" in v. 3 and the "unity of the faith" can only be seen where the Spirit of God has His way in prominence and pre-eminence in ministry.

OUTLOOK FOR YOUNG MEN

More and more shall such be faced with the necessity of turning to the Word of God for definite guidance as to the path God would have them to tread. Man's advice may be welcomed, but it fades into insignificance beside the clear "Thus saith the Lord" which is revealed to the exercised and praying soul. That God is FOR all those who would really stand for God in an evil day is unquestioned by the true reader of the Holy Scriptures and the many examples of His faithfulness and nearness to His suffering ones should cheer our hearts in every emergency—Isaiah 43:2.

OUTLOOK FOR YOUNG SISTERS

More and more the enemy will seek to lead you out of God's path of subjection and silence as to "public ministry." Something akin to the religious efforts of Christendom is being advanced more and more as a suitable and proper thing for young sisters to be engaged in. It is the "old leprosy" of insubjection and rebellion which commenced long ago in the "garden" and is a deliberate attempt on the part of Satan to cause the woman to forget and seek to disannul the sentence pronounced by God of "subjection to the man"—Gen. 3:16. This has never been abrogated by God as will be noticed in the reading of 1 Cor. 14:34—"as also saith the law"—(i.e. Gr. *nomos*, equivalent to the Heb. *Torah*). This takes us back to the beginning. God never permits His own to forget the origin of sin and the resulting curse but this, Satan, ever seeks to make men forget and even the people of God. The godly always go back to this and remember the whole question of original sin and are ever thankful to God for His redemptive power and delivering grace which has abundantly been manifested in Christ Jesus "Who came into the world to save sinners." Note how Cain's seed in Gen. 4 never mention death or the curse, but note how in Gen. 5, there is the constant remembrance of the effects of it—i. e. "death" and when Noah is born, he is so named by Lamech his father—"And he called his name Noah (i. e. rest or comfort)", saying—"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." The godly never forget the "pit from whence they have been taken" but this attempt to place woman on a pinnacle of service, never suggested or ordered by God, does exactly what Satan seeks—"abrogates the decree of God and surrenders to the devices of Satan in the corruption of God's order."

Christendom has its women leaders—its Ladies' Aid—its forceful and ambitious women; but in God's assemblies can still be found, thank God, many who are faithfully helping in their quiet way, worthy sisters who know God's mind and God's place for them and they are not going to be turned aside by the plausible theories of self-appointed leaders or unscriptural committees. Our sisters who go on well for God follow the injunction of 1 Timothy 2:9, 15—1 Cor. 14:34, 37 and they will surely find, at the Judgment Seat of Christ, a much greater reward than the tantalizing, unscriptural spectacle of a woman in the public eye and getting a name on earth. The "memorial" of all such self-sacrificing labor is sure as our blessed Lord says so in Mark 14:9. But heaven is the place for the manifestation of all true service and for this we must be content to wait.

**THE OUTLOOK FOR THOSE WHO WILL LIVE GODLY
"YEA, AND ALL THAT WILL LIVE GODLY IN CHRIST
JESUS SHALL SUFFER PERSECUTION" 2 Timothy 3:12**

NOTES ON THE EPISTLES TO THE HEBREWS

BY THE LATE WM. RODGERS OF OMAGH

Chapters 1 and 2:

JESUS AS SON OF GOD and SON OF MAN:

THIS Epistle, which was probably penned by Paul, stands out from all the other works of that writer in the following ways:

1. It contains no reference to the name of its human author and introduces us to the great subject to be considered without any formal opening. In this respect it resembles the First Epistle of John.

2. It makes no mention of the particular company of saints for whom it was, in the first instance, intended. Yet it is quite clear from its ending (Chap. 13:22, 25) that it was sent to some definite company, and that its first readers were well aware who its author was.

3. With the exception of its closing verses, it is not of the nature of a letter at all, but rather of a treatise.

4. Both in language and style it is different and, perhaps, in structure, could be said to be superior.

All these points of difference are in keeping with the grand subject of the Epistle, which is to make known, more fully than any other, the personal glories of Christ and His perfect fitness to meet the varied needs of His people. In it HE is compared or contrasted with:

Prophets—
 Angels—
 Adam—
 Moses—
 Joshua—
 Aaron—
 Melchizedek—

while His work is compared with the sacrificial and priestly work of the old economy. From first to last, these comparisons and contrasts exhibit the superiority of the Lord Jesus. In every case He is seen to be the "more excellent" One (Chap. 1:4; 8:6). Under such circumstances, to give prominence to the human writer, or even to the particular Assembly addressed, would be unfitting; just as the high purpose which the author had in view called for the very grandest of human language and required no preliminary introduction.

The Epistle sets Christ before us as the perfect Revealer of the Father and of the Father's mind on the one hand and, on the other, the perfect Accomplisher of that provision for man wherein all others failed. In His offices and work He gloriously transcends all that went before Him, and He leaves nothing undone for any coming after Him to do.

SON OF GOD — SON OF MAN

In Chapter 1 He is seen to be unique as Son of God. In Chapter 2 He is perfected as Son of Man. The link with the Father in the former passage could be no closer than it is. The link with those whom He calls His "brethren" in the latter passage could be no closer than it is. And these two qualifications are what fit the Lord Jesus for the office which is the central thought of the Epistle, namely, that of our Great High Priest.

In Chapter 1, as Son of God, He is, and always has been, infinitely above the angels. In Chapter 2, "for a little while," as Son of Man, He takes a place "lower than the angels"; then is exalted above them and "crowned with glory and honour," (v. 9 R.V. Marg.); and the outcome is that He "brings many sons unto glory," v. 10. In these two chapters the promise of **AUTHORITY** upon which Adam failed to lay hold, is taken up by Christ, just as in Chapters 3 and 4 the promise of **REST** into which Israel failed to enter and enjoy, is entered upon by Christ—in both cases His own are associated with Him.

THE CONTRASTS

The first of all contrasts in the Epistle is that between the manner in which God revealed Himself by the **PROPHETS** and that in which He has revealed Himself by His **SON**. The one side of the contrast is fairly well represented by the R.V. of verse 1: "God, having of old time spoken unto the fathers in the prophets **BY DIVERS PORTIONS AND IN DIVERS MANNERS**." The other side consists of the words, "Hath at the end of these days spoken unto us in His Son . . . Who being the **EFFULGENCE** of His glory, and the **VERY IMAGE** of His substance," (vs. 2, 3, R.V.).

The expression, "**BY DIVERS PORTIONS**," suggests that the prophetic revelations of the Old Testament were fragmentary and partial. They were given in piecemeal fashion, "here a little and there a little." Cp. Isa. 28:9, 12 etc. The term used of the Son, however, "**THE EFFULGENCE** of His glory" implies that in Christ we have a full-orbed revelation, like the sun shining down out of a cloudless sky. The day of dim light and scattered rays has passed, and we are now in the presence of the fullest revelation possible. The clause "**IN DIVERS MANNERS**," suggests a variety of forms, such as types, prophecies, etc., and therefore implies varying measures of vagueness or clearness. But the "**VERY IMAGE OF HIS SUBSTANCE**" is expressive of an **EXACT** revelation, one that is, so to speak, identical with its substance. It is thus that God has been made known "in His Son" (v. 2, R.V.), for "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," (John 1:18).

So perfectly did Christ reveal Him, that He, Himself, said, "He that hath seen Me hath seen the Father." See John 14:9.

In Thee, most perfectly expressed,
The Father's glories shine;
Of the full Deity possessed,
Eternally Divine!

True Image of the Infinite,
Whose essence is concealed;
Brightness of uncreated Light,
The heart of God revealed.

With this outshining of the glory of God in Chapter 1, we may compare the use of the words "enlightened" and "illuminated" (both translations of the same Greek word) in Chapter 6:4; 10:32. Having this full-orbed revelation, it was no wonder that the Hebrews in the latter passage were ready to endure "a great fight of afflictions." Nor was it surprising that those in Chapter 6, who in face of its fulness and exactness turned away, should be represented as utterly doomed. For what further LIGHT was there to give them? Absolutely none!

RELATIONSHIP TO CREATION

To this fulness and exactness which the two expressions of the Son's relationship to His Father imply, the writer adds three others which stress the Son's relationship to CREATION.

First we have "Whom He hath appointed Heir of all things" and, linked with this, "By Whom also He made the worlds"—one carrying us forward to the future, the other taking us back to the beginning. Then in v. 3 He fills up the time between by adding, "upholding all things by the Word of His power." To these the writer further adds two clauses, "When He had by Himself purged our sins" and "sat down on the right hand of the majesty on high," two clauses which refer to the Son's past and present work for His people. Thus we have in verses 2 and 3 a SEVENFOLD DESCRIPTION OF THE SON in which He is presented in His relationship to THE FATHER, to CREATION and to HIS PEOPLE.

(Mr. Wm. Bunting has kindly undertaken to send us some of these posthumous messages of our late and esteemed brother Rodgers. Mrs. Rodgers has given him access to his copious notes and he has been helped by brethren Ball and McShane, and possibly others, in suggestions and criticisms. The notes, are, at times, incomplete, so this calls for their careful editing. Other papers will follow through in due course, we trust, month by month, and should be very instructive to the careful reader and the "young men" who would be strong because "the Word of God abideth in you." 1 John 2:14.)

Editor.

A ROSE IN GOD'S GARDEN

"A damsel came to hearken, named Rhoda." — Acts 12:13.

I LIKE this sweet Judæan Rose, for so her name—Rhoda—signifies. She says to me: Anybody can be the friend of Jesus. It does not matter how young you are—no, nor how poor and humble you are. I was only a girl, and, more than that, I was only a slave-girl. Yet He had a place for me, so simple and lowly and unpretending, in His home and heart. Ah! He despises none: He casts out none: He waits for you.

And she says to me: You can please Him in the common, everyday tasks. It was my work to answer the door, nothing sublimer or loftier than that: and I left off praying to go and do it. And my answering the door was service to Him as truly as my praying was. So remember that you can honor Him in the most trivial and ordinary affairs of the quietest and meanest life.

And again she says to me: See that you have a trust in Him which nothing can shake. The brethren would not believe me when I told them that Peter was safe and well outside: but I—I confidently affirmed that it was even so. Do you the same. If you cannot argue with people, bid them go down to the door and see for themselves. For One better than Peter is waiting to enter there. "Behold," Jesus cries, "I stand and knock. If any man open the door I will come in."

Indeed, I thank the damsel Rhoda for her wholesome and uplifting lessons. Peter is one of the great mountains in the kingdom of the Bible, Rhoda is a wild rose in the hedge by the roadside. But both mountain and flower have their message for me, and I can part with neither.

Selected.

WHAT WILL THE WORLD DO

IF I read the Word patiently, esteeming it as I ought to do, reading it as regularly as I feed or cleanse my body, and make it my meat, wine and water, then by little and little, if today I have a wrong judgment, tomorrow, or the day after, God will deliver me from it, meeting me in reading the Scriptures with the truth in opposition to my mistake. If we were all Bible readers and lovers, instead of having contrary judgments, it would be natural to us to speak the same thing; we should be perfectly knit together in one mind and one judgment.

—R. C. Chapman

WOMAN'S MINISTRY

1 Tim. 2:9-15

IN LIKE manner that women adorn themselves in modest apparel with modesty and discreteness; not with braided hair (plaitings) and gold or pearls, or costly clothing, but what is becoming to women professing the fear of God, by good works. Let the woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to be in quietness—or silent, for Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled (or deceived) hath fallen with transgression. But she shall be saved through the child bearing, if they abide in faith and love and sanctification with sobriety.”

In these verses we find seven positive and six negative statements, made concerning the behavior of women. Christian women, in the assemblies, of course, are only referred to.

1. Adorned with modest apparel or raiment.
2. Shame facedness or modesty.
3. Sobriety or discreteness—a command over her tongue—when to be silent and when to speak; what to say and what not to say; and whom to talk to and whom to shun.
4. Adorned with good works.
5. A learner.
6. Not to be a talker, but in silence.
7. To be in subjection, not a judge or ruler.

The negative side is:

1. Not to be adorned with brodered or plaited hair.
2. Nor gold.
3. Nor pearls nor jewelry.
4. Costly array or clothing.
5. She is not to teach.
6. Nor to usurp authority over the man.

How does this correspond with what is going on around us meanwhile? Our hearts at times have been pained to see the woman dragged out of the retired place God meant her to occupy. Where is the modesty and subjection insisted on in the above verses? In many places it is never seen. In fact, we have seen sisters very much hurt because they have not been invited to a meeting for over-sight, and demanded chapter and verse for being kept away.

It is blessedly true, there is neither male nor female in Christ Jesus, Gal. 3:28. This, however, has reference only to our position and oneness in Christ. In Luke 8:1-3, we find the ministry of men—and that also of women—as quite distinct; the one from the other. The twelve are said to preach; and

in verse 24 we are told, they, with Him, passed through the storm—but the women ministered to Him out of their substance.

When Paul was proving the resurrection of Christ in 1st Cor. 15, he brings forth witness after witness—but he never calls a woman to testify, publicly. No, the Spirit of God would not drag the woman out of her retired place of service to witness, though women saw Him after His resurrection. Is this not both suggestive and instructive?

In Matt. 28, when He is sending forth His witnesses, He takes the eleven men. Also in Luke 10, He sends out seventy men. Now have we in Scripture one single instance when He sent out a woman to take a public stand?

The days we live in are characterized by lawlessness and insubjection to the Word of God—His blessed Word is being explained away. Liberalism (lawlessness) is one of the great cries of Christendom, and is it not finding its way into the assemblies of God's people? A spirit of dissatisfaction rises up at once when the truth of God is being rightly divided, and sisters are found sitting in judgment on elder brethren, and blaming them for not giving them their rights.

God has shown in His Word the true place of women—a blessed place truly it is. We find Mary on three different occasions at the feet of Jesus. 1st, in Luke 10:43, sitting at His feet receiving His word. 2nd, in John 11:32, she is telling out her tale of sorrow in His ear. 3rd, in John 12:3, she is pouring out on His feet that which cost much.

In Phil. 4:3, we read: "Help those women who strove (Greek) together with me in the gospel." He does not say preached. Epaphras was a laborer, but in prayer. Col. 1:7; 4:12. Would that there were more such laborers.

Women can be; and some are laborers without coming out of their own retired and proper sphere.

See Acts 18:24-26. May the great Head of the Church, give us all to be in subjection to Him in the different callings into which He brought us, till the blessed and expected time of our being gathered together unto Him. J. K. McEWEN

PRAYERLESSNESS

A PRAYERLESS man is a Christless man—a worldling; and the less a believer has to do with God in prayer, the more closely does that believer resemble the worldling. Let us see that we do not become "like them that go down to the pit" Psa. 28:1. It has been said that prayer is the Christian's "native air." If this be so, we need no "change of air."

COMFORT TO THE BEREAVED

“So Moses the Servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab . . . but no man knoweth of his sepulchre unto this day.” Deut. 34:5, 6.

HIS was a hidden Home-call in the full vigor of life. He had led Israel out of bondage. Through no fault of his, their wanderings had been prolonged for forty years and now their last camping place is “in the plains of Moab, on this side Jordan by Jericho.” Num. 22:1.

From a dispensational standpoint, the Law Giver could not lead into rest—only to the Jordan of death and judgment. It took a Joshua (the Salvation of Jehovah) to lead Israel into the land.

It was in vain Moses pleaded to go over and see the good land. He once besought God to show him His glory. Both requests were denied him on earth, but God gave him a wonderful view of the Land. Once Abraham was bidden to view the same Land “from the place where thou art” and that was the place of an accepted sacrifice, Gen. 13:4.

How wonderful the view the Christian gets from the place of the accepted sacrifice of Calvary—the Blessed Hope, the Glorious Appearing and onward to the New Heavens and New Earth!

But though Moses' life seemed a disappointment, God had unspeakable blessings in store for him. He exchanged the toil of the desert for the peaceful joys of heaven, and then after 1483 years he appeared with Elijah,

“And stood in glory wrapped around
On the hills he never trod;
And spake of the strife that won our life
With the Incarnate Son of God.”

But one subject occupied them—“His decease which He should accomplish at Jerusalem.” Luke 9.

Then a dispensational scene took place—a cloud enveloped the Lord, and Moses who had died and Elijah who had been caught up. Thus the Church was prefigured in Glory, and below, Peter, James and John represented God's earthly people.

Moses and Elias, from that hour, have spent centuries of delightful years in Heaven, with countless millions to follow.

Dear bereaved ones, do not be afraid to trust your loved ones to the Lord's keeping. He is “able to keep” both on earth and in Heaven, and disappointments here may prove to be His appointments there.

H. J. Bates.

FROM OUR MAILBAG

QUESTION: Have we got any authority to use "Talkie Films" in the Lord's work or in Gospel Meetings? We are seeing this evil introduced.

ANSWER: This is just another evidence of decay and failure in the testimony of God. No Gospel preacher who got his commission from the Lord Himself, through His Word, would think of such a thing. To degrade the Word of God to the cheap entertainment (even religious entertainment) of the modern world is a new "Ichabod" as to our day, but the same old story—"the glory hath departed." "We preach Christ crucified" was the apostle's triumphant cry. His dying words to his son in the faith, Timothy, was "Preach the Word." "I am not ashamed of the gospel of Christ: for it is the power of God to everyone that believeth"; (i.e. the dunamos—Gr. the "dynamite of God"). Nothing else is needed. Our advice, as we believe of God, is—"FLEE THESE THINGS."

* * *

FROM NEW JERSEY: So enjoyed that recent piece on Ministry of Women. I fancy I could hear my father teaching us all this, not only in the Assembly, but in our home. So may God bless His Word.

FROM AUSTRALIA: Like a cool breeze on a sultry day, it is refreshing in the days of departure from the truth, to find solid articles that are written in a vital and interesting style. On perusing two copies of your Magazine, I felt that these articles, written in a forthright manner, were like that. I will be pleased if you will add my name to your subscription list.

FROM A YOUNG CHRISTIAN: I also thank the Lord for this Magazine and the help I have received from the articles published in it.

FROM AN ASSEMBLY CORRESPONDENT: I was just reading in Job 6, "How forcible are right words?" And these we have been finding in the Magazine for which we thank God. May it continue to be so.

FROM AN UNDERSTANDING SUBSCRIBER: The envelope in which "Words In Season" comes bears witness against me. It tells me my subscription expired last And the injunction in Scripture is "Owe no man anything." I wonder why people neglect to send renewals. It must make it difficult for editors. I enclose Postal Order to cover.

"Thank you!" Editor.

FROM A FELLOW-LABORER IN THE GOSPEL ON THE PRAIRIES: Trust you are being encouraged through Words in Season to "hold fast" and "sound forth" the truth in a dark, difficult day. Your strong, sincere convictions have our prayerful sympathy and fellowship. God bless and keep you in His ways.

Thanks for the above words of cheer. Editor.

THE LORD JESUS

His Humanity

A humble Man	Phil. 2:8
A poor Man	2 Cor. 8:9
A weary Man	John 4:6
A praying Man	Luke 6:12
A hungry Man	Luke 4:2
A thirsty Man	John 4:7
A crucified Man	Luke 23:33
NOW—OUR HIGH PRIEST	Heb. 4:14, 15
OUR EXAMPLE	1 Pet. 2:21

Jas. R. Reid.

THE LORD IS HIS NAME

He steereth the rolling tempest;
 He curbeth the comet fleet:
 He steps on the maddened billows,
 And meekly they crouch at His feet.

He bendeth the bow of the thunder,
 And, flashing, His shafts fly forth:
 He calls to the deep for its waters,
 And poureth them out on the earth.

He sits in Creation's center,
 And layeth a hand on each Pole:
 He toucheth the stars with His finger,
 And onward rejoicing they roll.

He reineth the rushing nations,
 As one who a war-horse rides;
 And swayeth their stormy tumult,
 As moonlight swayeth the tides.

He bends to His purpose all beings,
 The mighty no less than the small;
 He humbles the proudest, and getteth
 A tribute of honor from all.

He once trod the earth He upholdeth—
 As Saviour of sinners He came;
 As Saviour of sinners He suffered,
 Yes, suffered the cross and the shame.

Hickory, N. C.—Bro. MacLeod plods on here, and says—"Have been exercised about some meetings in the Hall soon after closing in the tent. It is sometimes more difficult to teach the converts separation than it is to see them saved."

McComb, Miss.—Saints here were hoping to have all-day Meeting New Year's Day. Hall is located at 702 Pearl River Ave. Corres. L. Ballhagen, 214 Peach St.

Garnaville, Iowa.—Thanksgiving day meetings were held here, brethren Hamilton, Dobson and McBain being present. A nice spirit prevailed and the Word was to profit.

Saginaw, Mich.—Wm. Ferguson has been giving help here some nights of each week during Nov. and Dec., speaking on the Tabernacle and the Holy Vessels, giving the meaning of the type and practical lessons therefrom.

CANADA

Bolton, Ont.—It pleased the Lord to send along our brother Frank Knox for a few nights of Gospel and ministry with us—the meetings much appreciated and the messages searching and profitable.

Parry Sound, Ont.—Bro. Robt. Bruce visited Severn Bridge and Collingwood lately—he reports the Conference at Peterboro good and mentions that seven brethren shared the ministry.

Kitchener, Ont.—The saints here speak of help and cheer from brother Frank Knox in his recent visit. A number of the Lord's people came from Guelph and Clyde and Valens—the Gospel faithfully proclaimed also. Bro. F. G. Watson gave them a call recently.

London, Ont.—Bre. Booth and Geo. Wilson were getting a nice hearing in meetings with Pall Mall Assembly, one had professed at last report.

Simcoe, Ont.—Saints here had much cheer in their Fall Conference, ten visiting brethren present to give help in ministry, one professed. The move to a larger building for the meeting was a great help and many came from other districts. Saints are encouraged to go on for Himself.

Brantford, Ont.—Bro. David Miller reports an interesting visit here recently with the small Assembly meeting in the Gospel Hall on St. George St. For the benefit of visitors they mention that the Breaking of Bread is at 11 a.m.

Armley, Sask.—Bro. J. A. Ronald was holding meetings in the Gospel Hall here. Saints have been blessed and stirred up in heart and there seems to be much concern in the hearts of the unsaved. Prayer is requested for these meetings.

Toronto, Ont.—A good way to expand the testimony of an Assembly is to open a Sunday School in another district, whether a new part or old. A nice work of this type was recently started by young Christians in Centre Island, Toronto, where an emergency housing project has furnished an auditorium and most of a fine crowd of children, which continues to increase.

E. Sprunt and F. Pearcey were having meetings in the Fairbanks Hall, with good attendance, but find it hard to stir up interest in the unsaved.

Huntsville, Ont.—Bre. Grainger and Jn. Adams have had several weeks here with interest—two who had been in trouble at meetings held by Bre. Widdifield and Simms recently, have professed. "One soweth and another reapeth." Both shall rejoice together.

Deseronto, Ont.—Bro. Fletcher spent a Lord's day with us, his help and ministry appreciated.

Picton, Ont.—The new Hall is coming along nicely—the outside work is done and inside finishing is underway.

OTHER LANDS

Dipalata, Balovale P. O., N. Rhodesia, Africa.—"I could go on relating happenings in this dark land . . . Pray for us all as we need to be kept close to Himself. We are living in a terrible world. Our work here goes along slowly and we endeavor to teach the believers to be separated from all which is not according to God's Word." . . . William Halliday.

Venezuela, S. A.—We have some interesting letters from our brethren laboring here which we are unable to give in detail. Bro. J. A. Milne speaks of much exercise as to three towns not far from the Capital where there was no Gospel testimony . . . In Cocorote a poor widow offered her little house to us, we preached in it for five

weeks and saw God's hand with us in blessing, a number professing. Also saw blessing in Boraurie.

Bro. J. E. Fairfield sends an interesting letter as to the trip to Bolivar with bro. Williams and bro. Saword. We hope to print this letter in FEB. issue d. v. Bro. William Kerr writes . . . "Bro. J. Milne and I have just finished a series of meetings in Yaratagua, this is a small town thirty miles from San Felipe." They left many Testaments and some Bibles in the homes, faithfully declared the counsel of God during four weeks' Gospel preaching and left the "good seed" in the hand of God Who watches over His Word to perform it.

Bro. Wm. Williams says . . . "You will be glad to hear that we had a fine run to Ciudad Bolivar and back via La Cruz, in an old jeep. It took us three months on horse back in 1914 to do the trip and we did the actual travelling in four days. We found a little group anxious to learn the ways of the Lord more perfectly. They are humble and anxious to learn and bro. Saword, Fairfield and I felt quite happy in seeking to order a scriptural assembly with the material on hand, and they will now be recognized as in fellowship."

Aberdeen, Scotland.—A recent letter from brother Alexander Philip, 202 Victoria Rd., Torry, Aberdeen, tells of some visits made to the Orkneys through the past Summer where he visited some of the small assemblies, but a renewed heart condition necessitates giving up preaching for a time. Remember our brother in prayer. The laying aside of our brethren thus, some in this country too, creates considerable exercise as to the reason for such and God's path for them, so we do well to pray that God will guide all such. We often think of the beloved Paul when he arrived in Corinth, much cast down and evidently undergoing a period of mental exhaustion, due to hard and laborious service and travelling, how graciously God provided for him a home with Aquila and Priscilla where the tired nerves and body could find relaxation and rest and that room where they wrought and plied the needle provided just what God's servant needed at the time . . . How gracious God is. Then when Timothy and Silas came out of Macedonia with the cheering news of the work there, Paul "was pressed in the spirit and testified to the Jews that Jesus was Christ" Acts 18:1, 5. God's prescription was good.

FALLEN ASLEEP

Niagara Falls, Ont.—Our esteemed brother Mr. Henry Krahlung was called home to be with the Lord on Nov. 17th, aged 91. He came to Niagara Falls over 39 years ago from Wallisburg and was highly esteemed by all.

Hamilton, Ont.—Our esteemed sister, Mrs. James Thomson, went home to be with the Lord Nov. 28th. Born in Banffshire, Scotland 66 years ago, saved at the age of 17 and has been in happy fellowship in the Assembly ever since. She resided in Dundas, Ont., since coming to Canada in 1911. She had ten of a family, five girls and five boys and she had the great joy of seeing most of them saved and in the Assembly. A most faithful wife and mother, she will be greatly missed.

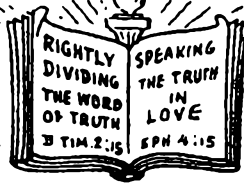
Long Beach, N. J.—Word has just come of the sudden homecall of our beloved sister, Mrs. Frank Carboni, wife of our esteemed brother who labors in the Gospel. While visiting in Philadelphia with her husband, amongst the Italian Christians, she was called home at 1:45 a.m., Dec. 2nd. Saved 30 years ago in Tenafly, N. J. through John 3:16—her husband and she were saved within an hour of each other. About 20 Assemblies were represented at her funeral, signifying the esteem in which she was held. Brother Carboni bore loving tribute and farewell message ere the casket was closed. One of her last acts was to comfort a young couple whose child was sick in a Philadelphia Hospital—her words to them "Fret not, but trust" were characteristic of her loving care and sympathy for others. Now at home where sorrow is unknown. She was 61 years of age. Pray for our dear brother.

Los Angeles, Calif.—On Nov. 3rd our beloved sister in the Lord, Mrs. Delila Harter, went home to be with the Lord, aged 93. Born in Indiana, born again over 50 years ago. She left a good testimony. She was a faithful attendant at all the meetings of the Jefferson Assembly where she had been in happy fellowship for over 30 years.

Winnipeg, Man.—On Nov. 27th, the Lord called home our dear sister, Mrs. John McNeill, aged 57. Our sister came here in 1927 from Dundee, Scotland and has been in fellowship in the West End Hall ever since.

Words in Season

THE BIBLE FAMILY MAGAZINE



He Knows

"The Lord knoweth the way of the righteous:
but the way of the ungodly shall perish."
Ps. 1:6.

The Lord knoweth my way,
And in His own blest keeping hath
The ordering of all my path:
All at His feet I lay.

His hand, which led me on
Thus far, will surely lead me still.
To walk with Him my only will,
Until my work is done.

Though earthly clouds may veil
This winding path of mine below,
I have His promise as I go,
And that can never fail.

And I shall reach at last
That home prepared for me, and share
His radiant crown of glory there,
When I this bourne have passed

Limerick

J. W. McC — 1897

FEBRUARY, 1952

WORDS IN SEASON

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Long Branch, N. J.—Frank Pizzulli, P. O. Box 37.

CHANGE OF CORRESPONDENT

Torrington, Conn.—(For the Assembly) David L. Swanney, Box 237, Great Barrington, Mass.

UNITED STATES

Waynesboro, Pa.—W. F. Hunter spent some time in Iowa and Wisconsin, returning here at the year's end.

Haddon Heights, N. J.—Camden Assembly New Year Conference well attended and reported very good. Thirteen ministering brethren present, many of whom ministered the Word to the profit of the saints.

Saugerties, N. Y.—The few here had a visit recently from bro. Sam Rea. He went on to Mechanicville.

E. Boston, Mass.—God gave the searching and solemn Word at the recent one day Conf. here through five of His servants.

Orange, N. J.—R. Capiello had visit here, also to Torrington, purposed visiting Long Branch. The work in New Haven going on nicely.

Bryn Mawr, Pa.—Heard that W. Warke and D. Howard were to commence Gospel meetings here middle of January. Pray for this effort. Robt. Crawford was feeling somewhat better.

Washington, D. C.—At Chillum Heights Gospel Hall, New Hampshire Ave. at McDonald Place, N. E. mid-week meeting has been changed from Thurs. to Wed. evening at 8 p.m. They were expecting Wm. Bousfield for meetings.

McKeesport, Pa.—Bro. Calderhead had a nice visit here—Word ministered to saint and sinner.

Hickory, N. C.—“Recent meetings in the Hall fell short of our hopes, but we were thankful for some little fruit.” O. L. MacLeod.

Hitesville, Iowa.—Bro. Jas. McCullough gave some appreciated ministry in Iowa ere going on farther West. Saints here spend the first day of the New Year around the Word, an excellent custom. Eight brethren took part and they had a nice testimony meeting at night.

Phoenix, Ariz.—Oliver Smith spent two weeks with Sunnyslope Assembly after the Conference—some stirred—saints look for some definite blessing this Winter.

Jackson, Mich.—Herbert Dobson commenced some Gospel meetings here about the middle of Jan.

Sandusky, Ohio.—Bro. C. Patrizio was cheered as a result of his recent call here in hearing of a young man who attended the meeting getting saved.

Elgin, Ill.—L. W. Gabler, 617 Laurel St. had one of his best years in tract distribution. Write him if you can prayerfully distribute the tracts which he gets printed as a service for the Lord. May God bless his labors. He has found a way to keep well occupied in his retirement from secular labor. We commend his example to others in “retirement.”

Copper Country, Mich.—Saints here are going on for God — a young man saved of recent months cheered them, fruit of meetings in Pike River Schoolhouse.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

FEBRUARY, 1952

No. 2

GATHERED GEMS

LIVE safely—'tis a dang'rous world,
Stormy and rough life's sea;
Yet in the boat, asleep lies He
Who ever loveth me.

« « «

In the ministry of the Gospel, prayer has not less power than preaching. He therefore who cannot pray, cannot be a perfect minister. For the things of GOD ought to be laid before men, and the things of men ought to be laid before GOD.

« « «

Divine operations easily succeed but human counsels, only with difficulty . . . Acts 8:25. Bengel.

« « «

A ram's horn is as near of blood to cause the walls of Jericho to fall in God's hand, as engines of war: a straw is a spear to Omnipotency. Rutherford.

« « «

Absence of fixed beliefs or spiritual landmarks, makes men an easy prey to error. Submitted by E. S. W.

« « «

Never have any had so bitter draughts upon earth as those whom God loves best. The palate is an ill judge of His favors, Heb. 12:6.

« « «

When I let my heart grow cold, my preaching is cold; and when it is confused, my preaching is confused; and so I can oft observe also, in the best of my hearers, that when I have grown cold in preaching, they have grown cold too; and the next prayers which I have heard from them have been too like my preaching. We are the nurses of Christ's little ones. Baxter.

« « «

All who labor for Christ shall receive great wages for little toil.

« « «

Live truly—'tis a treach'rous world,
Where snares and pits abound;
Yet in the heavens sitteth He
Who safeguards us around.

W. F.

“WILLING, BUT NOT ABLE”

THE 24th of May, 1881, will long be remembered by the inhabitants of the city of London, Ontario, Canada. The steamer “Victoria,” with excursionists variously estimated at from 600 to 800, left Springfield for the city about five o’clock in the evening. The upper and lower decks of the vessel were packed with people arrayed in holiday attire, and every portion of standing and sitting room was fully occupied. Attracted by passing steamers or row boats, the crowd every now and then rushed from one side to the other, and on doing so whilst nearing a point in the Thames, a short distance from the city, the water came in, filling the lower deck to the depth of six or eight inches. The passengers observing this became excited and terrified, and, rushing to the other side, the steamer reeled and toppled over. At the same time the supports of the upper deck gave way, crushing numbers of passengers beneath it, and burying them in a watery tomb. Hundreds were tumbled into the river, and the scene that followed baffles description. Shrieks, screams, groans, and cries for help were heard in every direction. The little child and aged matron, the chubby boy and the grey-haired man, were seen wildly struggling to save themselves. Some in despair seized hold of those nearest to them, dragging them to the bottom of the river, whilst several not only succeeded in saving themselves, but assisted in rescuing others yet, notwithstanding this, over one hundred and eighty precious lives were lost in this sad and appalling disaster.

A BROTHER’S LAMENT

A lady well known to the writer, residing in the city of Hamilton, who was on a visit to friends in London, was one of the passengers. She and a cousin were on board the “Victoria.” Both of them were thrown into the water. Miss Oliver was dragged to the bottom by some one bent on saving himself. The grasp, however, relaxed, and she was saved. But her cousin was lost. One of the saddest cases of those who perished was the daughter of a well known merchant and alderman of the city of London. The young lady, accompanied by her brother, was on board the ill-fated steamer at the time of the accident. When they were cast into the water the young man grasped his sister and swam with her towards the shore. They had almost touched the river’s bank when she was seized hold of and dragged beneath the water, and she perished before his eyes. Great was the distress and anguish of the grave youth when he saw that his efforts were fruitless. At the funeral a very impressive incident took place which will not be easily forgotten by those who were present. As the body was being lowered into the grave the grief-stricken brother completely broke down, and bursting into tears, exclaimed, “Oh, Lily, Lily, God knows I was willing to save you, but I was not able!”

How solemn and sadly suggestive are the words, "Willing, but not able to save." The young man had the desire, but not the power to save his sister. If he could he would have done so. Has the reader discovered his need of salvation? God's Word declares that "All have sinned and come short of the glory of God," Rom. 3:22, 23, and that "The soul that sinneth it shall die," Ezek. 18:4. What, then, is to become of you? Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. 3:10, and you have not done so. Future good conduct cannot atone for past disobedience, and if you have only committed one sin that sin would be sufficient to keep you out of heaven.

WILLING AND ABLE

Thank God there is good news for you. The Lord Jesus came into the world to save sinners, 1 Tim. 1:15, to "seek and to save that which was lost," Luke 19:10, and He is able and willing to save. He is the One spoken of in Scripture as "mighty to save," and He is waiting to be gracious to save you as you read these lines. Are you willing to be saved in God's way? "What is God's way of salvation?" inquires a reader. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31, was Paul's answer to the Philipian jailer's question. The Lord Jesus is the Saviour of sinners, because He died that we might not perish, but have everlasting life. Hear His cry, "I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me," Psalm 69:20. Elsewhere He said, "All Thy waves and Thy billows are gone over Me," Psalm 42:7. The waves and billows of God's fierce and righteous indignation against sin rolled over the head of Christ instead of us. He died that we might live. He paid the ransom for our deliverance with His precious blood. God is satisfied; God is glorified. God is satisfied with what Christ did and suffered for you on the Cross of Calvary. Everything that was necessary for your deliverance has been accomplished by Him. No works, prayers, tears, or resolutions are necessary. What Christ did is enough. If God is satisfied with what the Lord Jesus did and suffered for you, surely you cannot but be satisfied with that which satisfies Him.

Because of His atoning sacrifice, all who believe the "good news" regarding His sufferings and death for them obtain eternal life and the forgiveness of all their sins. "Be it known unto you therefore, men and brethren, 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, 39. "Believe on the Lord Jesus Christ," and you will be justified, pardoned, and saved.

"But I am such a sinner," says one. That is very true, but notwithstanding that, and in spite of that, at this very moment God is longing to bless and save you. "The Blood of Jesus

Christ His Son cleanseth us from all sin," 1 John 1:7, and it can surely cleanse yours.

Don't be afraid of the future. He who saves from the penalty of sin preserves from its power and thralldom. Don't attempt to save yourself. You have tried that long enough. Allow Christ to do it, and no power on earth or in hell can pluck you from His grasp. When He places the sheep on His shoulder He does not lay it down till it is safe in the shelter of the fold. His hand is now outstretched. You are sinking, fast sinking in the ocean of sin and guilt. Tarry no longer. Give up trying to "do the best you can" to save yourself. The "best" you can do is to acknowledge before God your lost and undone condition, and believe on the Son of God who loved you, and gave Himself for you, and you will be eternally saved. At this moment you are hopelessly and helplessly ruined, and soon you will be irretrievably lost if you do not "believe on the Lord Jesus Christ," and be saved for eternity. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" Rom. 10:9. Believe on Him now, and know that He is willing and able to save, to the uttermost all who come to God by Him. Will you come?

A. M.

GOD'S PRINCIPLES OF LOWLY SERVICE

"IT pleased God by the foolishness of preaching to save them that believe." "God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1. If this is true, then no one reading these lines should consider himself too insignificant to be made an instrument in God's hand for doing His work. Perhaps God hath chosen you for His service. Place yourself in His hands that He may work through you mightily. It need not be that He requires you to leave this country, or even the town or village where you were born. But whatsoever your hands find to do, take it in hand, and do with all your might as to Him.

There is no saying what good even the weakest can do if they will be willing tools in His employ. Do not wait for big things that others can see you doing; seek not great things; seek them not; mind not high things, be content with small things. If you do little things well, your heavenly Father will soon employ you in more important service.

Everyone can do a little; we please God better in doing little things well than in attempting big things that we are not fitted to carry out.

Something for Jesus; nothing is too small;
 Nothing too great to give; when He gave all;
 And simple service, done as in His sight;
 Grows every day, in length, in breath, in height.

—Selected.

SHEPHERDS THE MINISTRY OF FEEDING AND RULE

WM. H. FERGUSON

WHEN Joseph would make known to Pharaoh the occupation of his brethren, he would say—"the men are shepherds." However, he warned them to refrain from the use of the term when speaking to Pharaoh and told them to use rather the expression—"cattle traders"—Gen. 46:34 for, he added, "every shepherd is an abomination unto the Egyptians."

The Egyptian mind could take in the "cattle trading" and "cattle traders" but did not desire nor comprehend the simplicity and evident baseness (in their eyes) of "shepherding" the flocks. The original thought, of course, in the above expression is that they were men used to the cattle, etc., and their handling, or "men of cattle" but we would like to suggest the difference between these two expressions, as used in our day, which is brought out in many portions of the Word. One signifies using the herds or flocks for grain, the other, "lowly and self-sacrificing care."

When we translate these terms into New Testament language, we are confronted with the two thoughts again, as the "little flock" and those who have an eye upon them, or over them. We have the stranger who would enter for sordid and evil purpose—his voice unknown to the sheep, John 10:1, 5—in contrast to the "shepherd" who is known and followed, the leadership being in his voice, v. 4.

Again, in Acts 20:17, 38, in the apostle Paul's last message to the elders or overseers or shepherds (all one and the same, relative to the "flock over the which the Holy Ghost hath made you overseers"), he warns of those arising, even of themselves, who would make merchandise of the flock and use them for selfish gain and their own advancement, vs. 29, 30.

He gives them several examples of conduct which would counteract such wicked devices of men, relative to the church of God at Ephesus, or any church (or assembly) of God:

1. His own godly example of faithful warnings "night and day with tears" over the space of three years.
2. A proper attitude to the Word of God to which he could confidently commend them, v. 32, for edification and godly hope and cheer.
3. The example of his own self-denying life of labor among them and his refusal to make gain of them.
4. The example of the ministry of "giving" in contrast to acquiring for oneself, v. 35, where he quotes the words of the Lord Jesus, hitherto unrecorded, "It is more blessed to give than to receive."
5. The climax to his godly conduct among them is seen in this "parting prayer meeting" as they all knelt down on the sands of the Asiatic shore; and the sight thus impressed on memory's page would for the time being at any rate, prove to be a

powerful deterrent against evil and self seeking men. That time wrought changes and produced another set and kind of men is seen in Paul's pathetic, plaintive message to Timothy, his faithful companion and brother and fellow servant, written from his prison cell six years later—"All they which are in Asia be turned away from me" 2 Tim. 1:15. This which was written such a short time after the above-mentioned prayer meeting with the Ephesian elders and shepherds on the sands of Miletus, whatever its full implication, staggers our comprehension as we view the swift and powerful defection suggested in it.

THE RECEDING TIDE

We marvel today at the tide which has turned and the godly surely must pray to God earnestly and more constantly to stay the drift and, once more, evidence His good hand in sustaining the shepherds amongst the saints who have a godly care for them; and restraining the "merchandisers" who would make havoc of testimony for selfish and mercenary gain.

While in the act of writing this article in the home of an esteemed overseer (correspondent for the assembly) in one of our Michigan cities, he brought me advertising addressed to him to be read in the assembly, sent out by a professedly Christian and Assembly tract depot, etc. It asked the saints to subscribe to certain magazines (none of them properly fitting in to assembly testimony and the upbuilding in the right ways of the Lord, and mostly unknown to us), in addition, requesting subscriptions for many secular and worldly magazines, usually appearing weekly, etc., on the newsstands of the world, such containing the usual worldly fiction, etc., etc., with their Egyptian appeal. To this was added the Religious and sentimental "fiction" which is so eagerly displayed to attract the young professing Christian, but which is poison to true spirituality. The whole thing seems to be aptly referred to in the beloved apostle's message to the church at Corinth in 2 Cor. 2:17—"For we are not as many, which corrupt (kapeleuo) the Word of God." That is, to "trade with it, hucksterize it, sell it for what it will bring." The original word here used signifies to be a "retailer, to peddle, to hucksterize, a petty retailer . . . hence to get base gain by dealing in anything, and so, more generally, to do anything for sordid, personal advantage." All this, of course, referring to the introduction of worldly, business methods which would make gain, irrespective of the spiritual damage wrought to young and immature Christians by the introduction among such of that which would be harmful to true spirituality.

To introduce into an assembly of God anything which would not tend to more vital godliness and separation from the world and would savor of worldly popularity and thinking would, to our mind, seem to savor of "cattle trading" rather than "shepherding" and here again "every shepherd is an abomination to the Egyptians."

That there is good and profitable reading matter published is unquestionable, some of it very valuable, but one is grieved often to see, even at Conferences where such is on display, many books of questionable help to saints, religious novels, etc., etc. We even saw one on display recently purporting to deal with the sex life, etc., of the young folk—all evidently with a view to selling such to the young and immature who might be attracted by the title. The very best Book dealing with this very delicate subject is the most accessible and the only reliable one—i. e., the Holy Scriptures. One can be thankful for all who have to do with such handling of books, etc., who have an earnest desire to do it for God, and not merely as a business project. There is something grander than “making sales” i. e., the strengthening of the “things that remain” and the growth and development of young Christians, leading into more holiness of life and separation from the world. This is commendable. We advise all young believers—first and foremost—**READ YOUR BIBLE** and never read anything which would take away your appetite for its holy pages.

ELDER, OVERSEER, SHEPHERD

The “elder” would be thus spoken of as to his maturity and experience in the things of God; “not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” 1 Tim. 3:6. Possibly one of the contributing factors to the defection and decay of recent years in assembly life, is the introduction of younger, unproven men into oversight in God’s assemblies. Men who have not done the work and do not possess the scriptural qualifications, cannot command the respect of saints, nor can men who are manifestly and expressly forbidden by God to take oversight in any assembly. Read once more carefully and prayerfully, the qualifications of a bishop (or overseer) in 1 Tim. 3:1, 7 and Titus 1:5, 9. “Blameless, as the steward of God” is a qualification necessary to emphasize. A man with a blot on his character—not blameless before men—is excluded by Scripture from the oversight in God’s assembly. A man with moral blemish or in debt, with debts unpaid—even of long standing, etc., and forgotten and uncollectible by his creditors, is forbidden by God to take his place amongst the shepherds or elders of the flock. For others to permit such a one or the like in consultation together is an evidence of complicity and refusal of godly order. The day is coming when all duplicity must be revealed.

The **OVERSEER** looks over the flock, sees the state, visits the flock, leaves among them in their homes the good savor of the Word of God and prayer and is one who commands the highest respect and confidence of the godly.

THE SHEPHERD primarily “feeds” the flock of lambs and sheep. These are never separated into two flocks by God—“Doth not even nature itself teach you.” 1 Cor. 11:14. This would do away with all young peoples’ movements. They are

unknown in Scripture amongst the godly though "to the front" in movements like Jeroboam's, 1 Kings 12, 13, 14, with the sad result of causing division and trouble in God's family. The overseer and shepherd are one—various aspects of godly rule being in evidence in the use of different words to describe the same work.

In John 21, the Lord told Peter to "feed my lambs" (the word signifies giving food to the lambs) v. 15 and "feed my sheep" (give food to my sheep, since both the lambs and sheep need food), v. 17. Once, in the midst of this feeding of lambs and sheep, He says—"feed my sheep" but here the Lord uses a word signifying more than the actual feeding, rather that which involves the whole matter of folding, tending, ruling, feeding and correcting the flock. This is the word used for SHEPHERDING and includes the WHOLE of the shepherd's duty. True shepherd work, then, is primarily "feeding"—yet it includes this godly work of rule. The words pastor and shepherd are synonymous in this respect. Thus there are elders, overseers, shepherds or pastors in God's assembly. Note, not in the singular, (that is the pattern of Christendom, where one man superintends the whole) but in the plural. Cp. this same thought and use of these different words in 1 Peter 5:1, 6.

RETURN TO CLERISY

That, in the dearth of true shepherds, Satan is taking advantage and producing an imitation, is being seen on every hand. The rise of the so-called Bible Schools, purporting to represent assemblies of God, though, thank God, very many of such assemblies refuse to have anything to do with such, or their tactics, is an evidence of the introduction of a "substitute" to godly order in the assembly and consequently becomes an imitation of the theological seminaries abounding on every hand and producing those with superficial, unproven and often harmful ideas as to assembly testimony. The truth contained in Judges 17 and 18 as to the young Levite "looking for a place" would seem to be the Old Testament counterpart. We have yet to see one of such products of man's schools who has been helpful to assembly testimony, save as he has renounced its aims and practices.

MAN'S APPOINTMENT

The introduction of man's appointment as to "feeding" in ministry or rule is hastening the return to clerisy also. That which characterized godly men who severed their connection at the beginning of the last century, from the denominations to which they were attached, with all the clerisy and evils involved, was a true and Spirit-begotten desire to give that blessed Person, the Holy Spirit, His true place in leading out in worship and in ministry, in their midst. They sought to be guided by the Spirit and whatever ministry He would see fit to give through the channels of the Risen Lord's appointment, and, not at all in a clerical manner, but receiving it as a mes-

sage from God to their souls, they were instructed by that same blessed Spirit and led into deeper truths of God's wonderful Word and in the true spirit of "subjection to the One Lord," they were "gathered together."

But what a change today! The "pick and choice" method is to the fore in some quarters, with the emphasis on those who will tacitly avoid all reference to worldly or unscriptural practices. Even some reference made to such, where it is so manifestly displayed, is so distinctly camouflaged as to give no occasion to the worldly minded to "flee their false ways." Thus the blessed Spirit is set aside in His gracious ministry and, should He condescend (in His sovereignty) to overrule, yet He is "quenched" and grieved," with resulting powerlessness and loss and decay of testimony. This also results in the withholding of further light from God, since no light is given save to an obedient, though simple, believer. Consequently there comes a staleness and repetition in ministry of men committed to this course, old subjects gone over and over, little, fresh and "tender and good" like the calf Abraham prepared for his guests, Gen. 18:7. When one hears the same thing over and over again, one is constrained to wonder if God is giving fresh and timely ministry to that individual. If not, would it not be better to leave room for those to whom God has given a message? God can use a former message (things new and old), if steeped in prayer and fresh and timely and suited to the circumstances, under the Spirit's guidance, but for rich and spiritual and profitable ministry, we are all cast upon God's Holy Spirit, under the Lordship and Headship of Christ. Where He is acknowledged, there will not be disappointment and there will be corresponding exercise of heart and some good result.

OVER THE HEAD

Some men talk of feeding the lambs and sheep and then, in a multitude of words and thoughts, not even clear to their brethren who are accustomed to handling the Word of God, they surely speak "the ten thousand words" but we do well to heed the words of the beloved Paul again in 1 Cor. 14:19 as to the value of the "five words" (five is the numeral of human weakness) as against the "ten thousand words in an unknown tongue" where the understanding (or spiritual mind) is unfruitful.

FEED MY SHEEP

So, to one and all who would exercise this godly care, whether in local capacity, as in Acts 20, etc., or in the wider aspect of the same truth in Eph. 4:11, 15—where the word "pastors" is the word for "shepherds" and where the gifts are seen as from the ascended Lord "For the perfecting (full growth and maturity) of the saints, for the work of the ministry, for the edifying, (building up) of the body of Christ" v. 12, we would urge afresh due consideration of the Lord's closing message to His servant Peter and His command to all who

would "shepherd" the little flock for which He died and rose again, and for which, thank God, HE EVER LIVES.

The result of all such blessed ministry of care is the strengthening of "gathered out companies" of His saints—"ecclesia" signifies a "called out company" and this is ever before the Spirit in the New Testament—creeds and doctrines of men are not in the Spirit's pattern at all. Not once is there the slightest suggestion of the building up of sects of men, governed by man-made rules and committees, and NEVER ONCE in the whole range of New Testament example or precept as to Church doctrine is there an acknowledgment of any COUNCILS OF MEN. On the other hand, everywhere in the New Testament Epistles and in the "Acts of the Holy Spirit" we see God's assemblies, locally named (and only thus), governed by godly elders or overseers or shepherds and we can surely thank God today that there continue many such, in all weakness and acknowledgment of failure, who have one desire, i. e., to continue this blessed pattern, outside of all ecclesiastical systems of men and all pretension and worldliness, until He should come. MAY GOD PRESERVE ALL SUCH and increase the number of such "churches of the saints" the world over.

THE KINGS OF JUDAH

Who was chosen Judah's earthly king?	Saul
Who loved the praises of the Lord to sing?	David
Who made to God the costliest offering?	Solomon
Who lost a kingdom by tyrannic boast?	Rehoboam
Who fought with Israel and slew a host?	Abijah
Who trusted greatly in the Lord on high?	Asa
Who saw his foes in strange confusion lie?	Jehoshaphat
Who for his evil deeds died in great pain?	Jehoram
What king sought to confirm his throne in vain?	Ahaziah
What queen counseled him, was slain and cursed?	Athaliah
Whose reign was good and prosperous at first?	Joash
Who sought the Lord but not with perfect heart?	Amaziah
What king presumed to act the priestly part?	Uzziah
Who became mighty, setting God before?	Jotham
Who trespassed greatly, sinning more and more?	Ahaz
What virtuous king relief in trouble found?	Hezekiah
Who for impiety, in chains was bound?	Manasseh
Who humbled not himself, as did his sire?	Amon
Who purged the land from heathen rites by fire?	Josiah
What three were carried captive far away?	Jehoahaz, Jehoiakim, Jehoiachin
And who fell last under Chaldean sway?	Zedekiah

John Collins.

The answers give the chronological order of the Kings of Judah.

NOTES ON THE EPISTLE TO THE HEBREWS

WILLIAM RODGERS OF OMAGH

Chapters One and Two (Continued)

THE SEVENFOLD DESCRIPTION OF THE SON in verses 2 and 3 of Chapter one, to which attention was drawn last month, is illustrated in the remainder of Chapter one by SEVEN QUOTATIONS from the Old Testament, as follows:

HEIR OF ALL THINGS — v. 2

Compare with this vs. 11 and 12, which are a quotation from Ps. 102:26, 27—"They shall perish; but Thou continuest: And they all shall wax old as doth a garment; And as a mantle shalt Thou roll them up, as a garment, and they shall be changed: but Thou art the same, and Thy years shall not fail." (R. V.)

BY WHOM ALSO HE MADE THE WORLDS — v. 2

We would compare this with v. 10, which is a quotation from Ps. 102:25—"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thine hands."

WHO BEING THE EFFULGENCE OF HIS GLORY v. 3 (R. V.)

Here compare vs. 8 and 9, quoted from Ps. 45:6, 7—"Thy throne O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity: Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

THE VERY IMAGE OF HIS SUBSTANCE—v. 3 (R. V.)

This should be compared with the double quotation of v. 5, taken from Ps. 2:7—"Thou art My Son, This day have I begotten Thee," and 2 Sam. 7:14—"I will be to him a Father, And he shall be to me a Son."

UPHOLDING ALL THINGS BY THE WORD OF HIS POWER — v. 3

Comparing this with v. 7, we have a quotation from Ps. 104:4—"Who maketh His angels spirits, And His ministers a flame of fire."

PURGED OUR SINS — v. 3

This our Lord did the first time He came to this world and with this we would compare v. 6 in which we have a quotation from the Greek translation (Septuagint) of Deut. 32:43 which shall be fulfilled "When He (God) AGAIN shall have brought in the first born into the world." (R. V. Margin). (The making expiation for His land, suggested in this translation of Deut. 32:43, and connected with the Lord's return to the land in the future, would be in the sense of a purging; all, of course, as a result of His former cross work—Editor.)

**SAT DOWN ON THE RIGHT HAND OF THE
MAJESTY ON HIGH — v. 3**

With this compare the quotation from Ps. 110:1, found in v. 13—"Sit on My right hand, until I make Thine enemies Thy footstool."

The above seven quotations from the Old Testament, which, as we have seen, illustrate the seven clauses of verses 2 and 3, prove that the Lord Jesus is superior to angels. This is the **SECOND GREAT CONTRAST** in Hebrews.

CHRIST INFINITELY ABOVE ANGELS

There are thirteen mentions of the word "Angels" in this Epistle, of which eleven are found in chapters one and two (in chapter one, verses 4, 5, 6, twice in v. 7, then v. 13 and in chapter two, verses 2, 5, 7, 9 and 16.) The remaining two mentions are found in chapters 12:22 and 13:2. The angels are servants—"ministering spirits, sent forth to minister for them who shall be heirs of salvation." v. 13. They did so in the case of Jacob, to which service this is most probably an allusion (cp. Gen. 28:12-32:2). It is interesting to compare with this ch. 13:5, which is doubtless a reference to Gen. 28:15 and speaks of the Lord's **PERSONAL** care of the Patriarch. But Christ is here seen to be infinitely above angels. Though sinless and exalted, they are merely servants. He is, however,

THE ETERNAL SON.....	verses	5, 6
THE RIGHTEOUS KING.....	“	7, 9
THE IMMUTABLE CREATOR....	“	10, 12
THE VICTORIOUS MAN.....	“	13, 14

Therefore the Lord said, "Let all the angels of God worship Him." v. 6.

REASON FOR COMPARISON

The reason for the comparison of the Son with angels is seen in ch. 2:1. This verse connects with the first clause of ch. 1:2. All that intervenes is parenthetical and reveals the excelling glory of the Son, through Whom God now speaks, over the angels through whom the Law was spoken. God's final word of grace has been "spoken unto us in His Son." (R. V.) . . . "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word **SPOKEN BY ANGELS** was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be **SPOKEN BY THE LORD**, and was confirmed unto us by them that heard Him?"

PRACTICAL OBSERVATION

This is the first practical exhortation of the Epistle, and it shows the seriousness of neglecting salvation. The **GREATNESS** of this salvation is seen in the three clauses which fol-

low in verses 3 and 4. First, it was "SPOKEN BY THE LORD" and secondly, it was "confirmed unto us by them that heard Him." And again, "God also bore them witness." If they did not escape Divine judgment who sinned against the light of the law, what escape can there be for any who sin against the light of the Gospel? If the salvation is GREAT, then GREAT is the crime of neglecting it, and the punishment of all who thus treat it shall be proportionately GREAT.

"WAITING FOR HIS COMING"

NO LARK ever sprang up on a dewy morning, to sing its sweet song, with such alacrity, as you and I shall spring up to meet our Lord in the air." These words were written by one believer to another long ago, when the subject of the Lord's return held a larger share in the ministry of the Word, and in the intercourse of saints one with another, than it generally possesses among us now. How true and beautiful the words are! They express the thoughts of one whose heart is set on heavenly things, and who has learned to estimate at its true value "that blessed hope." And surely this should be the attitude and the position of all of us. There is everything connected with that event to cause the heart to bound with hope and expectation. It will be the "crowning day" of bliss to all the redeemed. In that day they shall be made like unto their Lord: they shall bear the full image of the Heavenly. In bodies fashioned like unto "the body of His glory," each saint will be a witness of what His grace has wrought. It will be the day, too, of blessed re-unions of the scattered flock, for all will be there—not a lamb amissing. Loved ones gone before, friends and kindred sundered by time, all will be there; and grander than all else to the heart and eye of the saint, the Lord Himself will be there. He will be the center of that glorified throng. The Lamb will be all the glory of that coming day. To see His face, to gaze upon His beauty, the crowning bliss of all His ransomed saints. Is it any wonder, then, that we should ever be on the tiptoe of expectation for that coming hour, and that coming One? The wonder, is that, with so much to gain, we should ever cease to look, and watch, and pray—"Come, Lord Jesus."

And come He will, in the joy and gladness of His heart, to claim His purchased Bride. So, O Lord! keep Thy saints awake to give Thee a joyful welcome. So living, so longing, that when that moment comes, it may find us as those who "wait their Lord to see."

"One moment, twinkling quick and bright,
And we, caught upward through the air,
Shall shine in Thy transcendant light,
And e'en Thy Heavenly image bear."

Selected.

"THE LORD WORKING WITH THEM"

An interesting letter from Venezuela, S. A.

"I have just returned from a very interesting trip to the farthest point East in connection with the work here. It is the City Bolivar, situated on the great Orinoco River and about 70 miles from the now famous Iron Mines, being worked by the Bethlehem Steel Corporation. The story is rather interesting as to how the work began.

A SMALL BEGINNING

"It seems that a number of years ago there arrived in those parts, a working man, colored, from the Island of Tobago. He began to preach the Gospel and some were saved. These he baptized in the river and gathered in a simple way to "remember the Lord." About this time the Baptists arrived, and commenced working in the Gospel and sought the fellowship of this brother. For a time he went a certain length with them until he saw that he could not continue. Separating completely, he remained with the little company he had seen saved and gathered, until the day of his death, when a few faithful ones carried his body to the last resting place here.

"After his death, the little group carried on and mixed with the Baptists, learning many of their customs. Around this time, a man (third officer on a cattle boat) was saved. On one of his trips to Trinidad he was baptized by one of our brethren there. Throwing in his lot with the few Christians, he tried to help them in his own simple way and saw some saved, whom he baptized. They were also added to the group, separate from the Baptists. Believing there was a "more excellent way," they began writing to our brethren Mr. Williams and Mr. Saword, asking for help, and received in return some literature.

GODLY EXAMPLE

"This continued for some time, a seeking to carry out the Lord's mind, and a mixture of man's ways as well, including the women with uncovered heads in the meetings, and taking part in prayer. One day, one of their number, a sister, (who, they told us prayed LONG in the meetings!!) made a visit to an Assembly in La Guaira, 400 miles away. She went to the morning meeting and "sat back," occupying the place of the UNLEARNED, 1 Cor. 14:23, and was impressed with what she saw—she noticed how the women kept silent and had their heads covered. On her return she refused to take any part in public. This caused some surprise and, when she was asked why this was so, she told what she had seen.

"At once the brethren wrote to one of the elders of that distant Assembly and asked their help. Some correspondence passed between them, and around this time two of the Lord's servants were going to visit an assembly in the East, 180 miles from the Ciudad Bolivar group, and after some exercise, de-

cided to go and see what there was there. They went and passed two days with them and were impressed with what they saw. Returning, they told what they had seen to their brethren, and it was decided to make another visit and seek to help the little company, who so much desired fellowship with the assemblies "gathered to His Name" and our visit was the result.

"Mr. Saword, Mr. Williams and I spent two weeks with them, trying to help them and had a nice time. In all they number 18 in fellowship and meet in their own little hall. Pray for them that they may be kept.

"Just before leaving for Ciudad Bolivar we celebrated our annual Conference, and had a good time. The ministry was good, as was the preaching of the Gospel each night, when our Venezuelan preachers took all the burden. We heard of three who professed to be saved. On a Saturday night, before a Hall packed to the street, 15 were baptized, and splendid order prevailed. On the Sunday morning 350 sat down to "remember the Lord." Over 4,000 meals were served, all provided by the Assembly here, other assemblies having fellowship in it."

J. E. Fairfield.

FRIENDS

In the Last Hour

WE ARE not only in the last days, but in the last hour. The midnight hour will strike directly and introduce us into a New Day, that will have no end. A Day, it shall be, characterized by Light and Love, into which no shade will ever enter—nor sin, nor failure. How are we going to spend the remaining moments?

The time is short, the matter is urgent. The Call is for decision, and that quickly. The falling away has come and the Laodicean Church, which nauseates the Lord, is rapidly reaching its climax of apostasy, when He will spew it out of His mouth. He is, already, outside the Church door in Rev. 3:20, but is waiting to sit with the individual here and there, who hears His voice, and opens the door to Him.

HE IS STILL ON THE SEARCH FOR FRIENDS

The apostle John warns the elect lady and her children not to receive into her house anyone who brings not the doctrine of Christ with him—or even to greet him, for this would be partaking of his evil deeds. No friend of Jesus could consort with such. It would be a most unfriendly act, and would destroy any claim to friendship. John rejoices that he found her children walking in truth: for "this is love that we should walk according to His commandments." There can be no love unless there first be truth, and walking in it. (2 John). In his Third Epistle, addressed to Gaius, we are still nearer the end. He still has reason for joy when he learns that his children

walk in truth. He writes to the Assembly, but Diotrephes, who loves to have the first place among them, receives them not. There is no welcome for John, and the brethren associated with him. On the contrary, Diotrephes forbids those who would receive them, and casts them out of the assembly. John calls on Gaius, not to imitate what is evil, but what is good. He speaks well of Gaius whom he loves in truth. There is another man, Demetrius, of whom all give a good report, and John and his companions bear witness also—"He that doeth good is of God; but he that doeth evil hath not seen God." v. 11. This aptly describes the two men and the two companies. But the outlook is dark. . . . The Lord Himself is outside and man in the flesh bears rule inside. The postscript reveals what remains. "Peace be to thee. Our friends salute thee. Greet the friends by name." The company cannot be large, since they are known by name. It is but a remnant. The great house of Christendom is engaged with its own greatness and wealth of everything, except what HE VALUES. The last apostolic message is not addressed to the church, which is in apostacy, but to a feeble and scattered remnant, known as HIS FRIENDS, who value above all else this privilege and endearment. They have proved their love by KEEPING HIS WORD. Drawn by love TO HIM in the last hour, there can be no sweeter, richer designation, than that of FRIEND. The FRIENDS greet thee. Greet the FRIENDS by name. "Ye are My friends, if ye do whatsoever I command you." John 15:14.

Extract from the last written ministry of H. Beattie, Scotland.

ONLY ONE THING LEFT

CHRISTIANS for generations now have been spending an enormous amount of strength on The Bible. They have done well in that duty. But it seems to me that, with regard to the Sacred Book, something very important remains to be done. Christian scholars have translated it, re-translated it, and then translated it again. They have commented on it, printed it, and published it in every form; and it is hurrying on to encompass the world with its revelations, in every tongue. They have expounded and preached about almost every word within its covers.

There seems to me to be only one thing left to be done with it, and that is, to give us a LITERAL AND FAITHFUL AND UNDERSTANDABLE translation of it IN PRACTICE. Let us live it, live the real thing, live the Christ life. Let us live out before men lives on which God has written IN BIG HEAVENLY LETTERS His own thoughts of truth, righteousness, purity, patience, love and sacrifice.

It is not how much we KNOW about these things, but how much we PRACTICE them, that will bring glory to God now and His "well done" hereafter.

Selected.

FORWARD ON THEIR JOURNEY

**"Whom if thou bring forward on their journey after a godly sort,
thou shalt do well." 3 John v. 6**

THE above verse applies to those who have gone forth for the Name, taking nothing of the Gentiles—and the beloved apostle John gives us the precious opportunity of helping such in the glorious and honorable work of the Lord.

One or two have thought that the recent article by bro. William Williams, a veteran missionary, in our December issue, might counter-act godly exercise regarding the Lord's servants. However, a careful perusal of our brother's paper will, undoubtedly, convince any exercised soul that this is farthest from his mind. What he has in mind, and that which we are in accord with, is the encouraging of the merely "transient" preacher, whether young or older, who has no particular interest in the work of the Lord in certain fields. We have known of young "missionaries" (if one uses the usual term applied to such) travelling the country over—unproved men, and yet it is a night here and a night there, across the country—with the same little story. We have also known of younger, practically "unknown men" taking advantage of the opportunity to contact assemblies, night by night, with many miles intervening—and brethren, who generally speaking are considerate, feel a measure of responsibility to such—all to the detriment of such men, since they are thereby encouraged in a false course—and, we believe, an unscriptural one.

The case of the godly, proven laborer, whether at home or abroad, falls within a different category altogether. The Lord's people feel a responsibility and privilege in connection with such, in their ministrations to them. This is not because of their visit, even though a short one, but because of the **CONFIDENCE THEY HAVE IN THEM** and in the work of God in their hands. This constitutes godly exercise. But haphazard "giving" to unproved men, in a course evidently not falling within the Scriptural pattern, is not the mind of the Spirit of God. **"KNOW THEM WHICH LABOR AMONG YOU"** is a needful exhortation, especially in these days when there are so many purporting to do the work of the Lord.

The godly laborer does not feel the danger of the "drying up" of the exercise of God's people, for his eye is on the Lord and he has learned in the school of God to look to God alone. This is as it should be. It is a most honored privilege for saints, generally, to feel responsibility towards such and they, themselves, would be the last to make themselves a "burden" to the saints, either in the matter of hospitality or financial care. In the true laborer, this thought never enters his mind, if in the mind of God at all, and does not affect his journeyings here and there in His Master's service.

The Editor.

Mr. R. C. Chapman once said, in reply to a remark made by our departed brother J. Denham Smith, wishing him to write his biography—"It is all written, and will be published in the morning." This is a solemn truth. All will be read in the light of eternity.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

THINGS HARD TO BE UNDERSTOOD

2 Peter 3:16

QUESTION: Who is the son of man in Psalm 8?

ANSWER: The term "son of man" in the Psalm does not refer to any individual in particular, but to mankind in general. The expression "man and the son of man" is used several times in the Old Testament and, usually, it carries with it the thought of man's insignificance. Here the Psalmist views the vast creation and is amazed that the mighty Creator would consider man at all, or condescend to visit him. Job seems to have had similar thoughts when he said "What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? And that Thou shouldest visit him every morning, And try him every moment?" Job 7:17, 18. In the 25th chapter of Job, Bildad says—"man, that is a worm? And the son of man, which is a worm?" And he raises the question—How can such an one be justified before God? The expression is found again in Psalm 144:3—"Lord, what is man, that Thou takest knowledge of him! Or the son of man, that Thou makest account of him!"

The 8th Psalm, historically, speaks of Adam, the head of the human race; and the position and authority given him by God at his creation, and, prophetically, speaks of Christ. Adam, by his fall, lost all that God had committed to him. As Hebrews 2:8 puts it—"But now we see not yet all things put under him." This verse simply means that the conditions spoken of in Psalm 8 do not obtain now. Man has lost his authority, "But (in contrast to fallen man) 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.

What man had lost, Satan had seized, Luke 4:6, but Christ, through death, broke his power, Heb. 2:14 and redeemed and recovered all that men had lost.

As has been said, "Adam was given the world in perfect order, and he reduced it to chaos; but Christ was given the world in chaos and will restore it to perfect order." 1 Cor. 15:24, 28. William Warke.

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(Editor's note) — The Second Adam, the Lord from heaven, shall have all authority in the coming day of the Lord, beginning with judgment on His enemies and continuing for a thousand years, with all dominion vested in Himself and those associated with Him (the Church in the heavens, in the place of glory and power with Him—Israel on the earth, with judgment dispensed from heaven through the earthly Zion.)

In the Day of God, the eternal day, it would seem that all challenge to divine authority, having been eternally removed, the conditions desired by God, expressed in Psalm 8, as to man's dominion in general, shall prevail, and the Godhead, Father, Son and Holy Spirit, shall find an eternal joy and satisfaction in man, all as result of God's marvelous redemption, wrought in the power of the Spirit, through Christ our Lord and Redeemer.

While this dominion shall be seen in the Millennium (The Day of the Lord) which, incidentally, is not the ultimate state of perfection desired by God; and although the brute creation is once more brought under control of man and the curse upon the earth removed: yet fallen, rebellious man (who shall be born during the thousand years) shall rise up, even though yielding this compliance with the King's edicts during the thousand years, and will join the arch enemy, Satan, in his final act of infamy and rebellion, when he is loosed from the bottomless pit, and shall meet, with this evil, fallen angel, swift and fiery justice from the Divine Lord. This shall end man's career of rebellion on the earth and the Lake of Fire shall become Satan's and their eternal abode, with all unbelievers.

FROM OUR MAILBAG

QUESTION: Would it be right for sisters at a so-called teacher's convention or meeting, to teach a class, or take any part in public, platform ministry, their names being pre-announced—especially so when brethren are present?

ANSWER: The whole thing is, or would be, an unseemly exhibition and would savor of disobedience and rebellion. Does not the Spirit say in 1 Cor. 14:34, 35—"Let your women keep silence in the churches for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law . . . For it is a shame (literally, a disgraceful thing) for women to speak in the church." 1 Tim. 2:11 also emphasizes the role women should occupy—i. e. that of "silence" or quietness; her true place is in the home circle, vs. 13, 15 and she is permitted thus to be a very definite help to the work of God in that circle—but in public ministry and service—NEVER. She may lend her assistance to brethren—Rom. 16:1, 2—may show much hospitality, as Rom. 16:3, etc., etc., but NEVER ONCE in the range of New Testament revelation does she take notable part in public ministry with the brethren. To get at the root of the matter, **IT IS THE DESIRE TO ESCAPE THE SENTENCE OF GOD.** 1 Tim. 2:13, 14 and Satan, the old deceiver, is able to use misguided women in this strategy of his. Blind and erring shepherds only would permit such a thing. Flee all such things.

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FROM ENGLAND: We much enjoy the faithful ministry and the old truths.

"HE WAS WOUNDED": Much comment has been received—one extract we quote—"We enjoyed the article on "HE WAS WOUNDED"—Oh! how much we should love Him. May this help us to really worship our wounded, crucified and risen Saviour more and more while we are left here below."

FROM ASSEMBLY CORRESPONDENTS IN ONTARIO: May the Lord help and sustain and give the needed courage and wisdom to proclaim a clear cut path of separation.

Another writes: 'Surely enjoy the Magazine and it must do a great deal of good among God's dear people, to teach the ways of separation and the truths with regard to the Assembly. I thought that the piece brother William Williams had in this month (DEC.) was really good and much needed. . . . Trust God will bless and guide in this important ministry.'

FROM NEW ZEALAND: We still enjoy the Magazine very much and wish many more believers would contribute to it, and profit by its sound ministry.

FROM MANITOBA: Searching ministry is not given so much these last few years, but it is the only kind to reach the conscience today.

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Editor's note: We are hoping to continue D. V. the Mailbag items, with a view to the encouragement and cheer of the Lord's people who thus see that there are those in various parts of the world, like-minded, and in the spirit of Mal. 3:16, would seek to continue in the "old paths." Occasionally a grudging or suspicious mind may impute a wrong motive to these few extracts from the many letters we receive but here again, there is no safeguard save simplicity, purity and uprightness of heart. Occasionally a "Gasmu" may arise to impute wrong motives—Neh. 6:5, 9—"to make the work to cease." vs. 10 to 14, however, reveal the inner workings of such.

CONVERSION OF JOHN DICKIE

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ONLY THE SINNER FINDS THE SAVIOUR

"I am not come to call the righteous, but sinners." Matt. 9:13.

Life was once to me like summer,
 With its glitter and its smile;
 I, as thoughtless as the insect,
 Trifled through the little while.
 All was buoyant life within me,
 All was jubilant around;
 Need of Jesus then I felt not,
 So I sought Him not, nor found.

But the summer soon was ended,
 And the gloomy winter came;
 All my blooming joys were withered
 Into griefs of every name.
 Still I hoped the change of season
 Would bring summer round again:
 But, instead, the gloom grew blacker—
 And I sought the Saviour then.

Yes, I sought with cries and weeping,
 But no answer was returned,
 Echo flung me back my 'plainings,
 'Twas as if my cry was spurned.
 Sore distressed at the silence,
 I with fervour did entreat;
 Still the ear could catch no answer,
 Save the heart's distracted beat.

Well I knew 'twas but through Jesus
 That the sinner comes to God:
 But with **WHAT** we come to Jesus?
 Ah! 'twas here I missed the road:
 I was bringing Him **OBEDIENCE**,
 When I should have brought but **SIN**;
 So my knocking, though half-frantic,
 No admittance thus could win.

Then I studied to know better
 What already well I knew;
 And the good things that I practised,
 Better still I strove to do:
 Yet the deeper grew the darkness,
 And the silence grew more dread,
 So I owned my case was hopeless,
 And my soul among the dead.

Then I cast me, self-despairing,
 On the Saviour's boundless grace;
 Not a hope had I of blessing,
 If we met not such a case.
 And I felt that need so urgent
 Scarce on earth could ever be:
 So I begged for one so ruined,
 Mercy instant, mercy free.

Then at once the peace of pardon
 Did my sinking soul restore,
 And the love sprung up spontaneous,
 Which I could not force before.
 When I took the place of sinner,
 And at Mercy's footstool lay,
 Jesus took His place as Saviour.
 And at once put sin away.

Ah! 'tis ruinous to cover
 Filthy sores with rags more foul:
 Strip them bare at once before Him,
 That His grace may make you whole.
 He delights in showing mercy
 To a soul that **OWNS** its sin;
 But the soul that thinks of **EARNING**,
 Not a smile shall ever win.

Seattle, Wash.—"As to our one day's meetings New Year Day, though roads were dangerous for travelling, a nice number came together. Six brethren faithfully ministered the Word. H. Alves and Allen Ferguson remained for meetings."

Los Angeles, Calif.—Reports of N. Y. Conf. of West Jefferson Assembly are very good. Present to minister and preach the Gospel were A. Douglas, D. R. Scott, S. Mick, Jas. McCullough, L. McBain, N. Crawford and M. J. Kennedy. Christians seemed cheered and helped. Bro. McCullough went on to San Diego and bro. Scott to Long Beach. Many assemblies were represented.

Phoenix, Ariz.—Very good Conference reported at Thanksgiving season. Eleven preachers present with helpful words.

Sturgeon Lake, Minn.—Sam Hamilton had about two weeks meetings here in a farm house—got some unsaved in. He also visited Duluth. Was at Cylinder, Iowa at time of writing. He mentions bre. Oliver Smith and Paul Elliott commencing at Hitesville Jan. 6th, bro. Jamison was trying more meetings at Lynxville.

Cleveland, Ohio.—W. G. Foster has been visiting some neighboring assemblies recently.

CANADA

Sault Ste. Marie, Ont.—Bro. L. Rosanio came on here after nine weeks with Detroit Italian assembly and has seen God working in his five weeks amongst Italians here. Some are newly out from Italy, have never heard the simple Word. Let us continue to pray for the work amongst these Italians on this Continent. Workers seek to lead saints in the "old paths" of His Word where is the "good way."

St. Thomas, Ont.—Bro. Frank Knox visited here and was going to Sarnia. God has given him strength and grace to continue night by night for many months and has cheered him in so doing.

Toronto, Ont.—Bro. Fletcher visited recently in New England and the Spanish Christians in New York City. Jas. McMullen was helping around the city.

Midland, Ont.—Recent ministry meetings first Friday of each month carried on in conjunction with Waverly and Waubashene Assemblies, have been very helpful. F. Watson and F. Pearcey were with them recently.

Ottawa, Ont.—George Smith is confined to bed most of the time with his heart condition but keeps happy and cheered by His presence.

Lake Shore, Ont.—The young saints and others have shown interest in the Bible Readings. We know nothing better than persistent, edifying study of the Word thus for younger believers, under the leadership of godly shepherds, in the Assembly fellowship, not outside of it. Ps. 25:14.

Windsor, Ont.—New Year's Day meetings at Partington Assembly cheering and helpful to the saints in Windsor - Detroit area. Four brethren ministered to profit.

Kirkland Lake, Ont.—Bre. Widdifield and Stanley Simms saw God's hand in recent visit to the North at Earlton, Charlton and Englehart. Five professed here at Kirkland—a great cheer to the saints. At Huntsville, Bert Grainger and Jn. Adams had five good weeks, with several professing, some bright cases.

Vancouver, B. C.—Recent meetings of bre. Albert Joyce and Herb Harris in the South Main Assembly seem to have been a season of ingathering of precious souls. Much exercise amongst saints and much prayer characterized the effort before and after each meeting. We trust the work of God may continue. Some "hard" cases have been reached, giving joy to God's people. Hector Alves hoped to commence in Cedar Cottage Hall on the Tabernacle about the middle of January, a good study for younger ones in regard to God's dwelling place.

Westbank, B. C.—Bro. L. K. McIlwaine has had exercise as to interior of British Columbia up North, and hopes to reach that needy section, using his trailer, as opportunity is given. Pray for him in these needful labors, also remember bro. Geo. McKinley of Abbotsford, B. C. in prayer in his labors.

Montreal, Que.—While Conference at New Year was not so large, God gave help to His servants and saints were refreshed.

South River, Ont.—Wallace Cudmore and A. Dellandrea commenced in this district, in the Gospel.

Prince Edward Island.—Geo. Heidman has come over here from Newfoundland to join bro. Albert Ramsay in meetings.

OTHER LANDS

Guatemala, Central America.—We would suggest that any individuals or assemblies interested in the Guatemala work, should contact responsible brethren amongst us here first as to conditions which prevail there.

147 Ave. Marechal Joffre, Argenteuil, (Seine et Oise) France.—“What a vision! Without which the people perish! 36,000 towns in France in need of the Gospel. Thank God we have reached about 100 of them these last two years—but what are they among so many? This month the Lord is enabling us to publish 50,000 copies of my new Gospel writing, especially written for R. C.'s—**‘Do You Possess the Complete Pardon?’**” Wm. E. Taylor. (Editor's note)—Pray for bro. Taylor who encounters much opposition.

Zagreb, Jugoslavija.—“Looking back over the past year, we in Croatia rejoice and give thanks to our good and great Shepherd for the many blessings we received through His care and leading. The Assembly in Zagreb, not only got a nice meeting room, in spite of circumstances, as by a wonder, but also has increased in number and in spiritual gifts amongst the brethren. We could register with the authorities three new Assemblies, with small numbers rather, but we rejoice for every soul saved, and for every new place of constant worship and witness.”

(Pray for our brethren in these difficult fields of labor in Europe—we haven't heard from some of them for some time.)

FALLEN ASLEEP

Bridgeport, Conn.—The Assembly here lost two of their number recently in the homecall of our dear brother William Greer, Nov. 2nd and his invalid wife some weeks later—both connected with the Assembly for a long time.

Chicago, Ill.—Saints of 86th St. Assembly report the death Nov. 16 of our brother Lester W. Heseltine, aged 51, after much suffering. Saved for 28 years. His parents were amongst the first to “gather to the Name of the Lord Jesus” in Chicago. A good testimony amongst his railroad fellow workers. Pray for his wife and three children that God may visit with His salvation.

Vancouver, B. C.—On Nov. 25th, our esteemed brother Alexander McKay passed into the presence of the Lord. Saved over 50 years ago in Portsmouth, England and in hearty fellowship with saints of Cedar Cottage Assembly—a brother beloved and much respected. He witnessed for Christ to small and great. The very large funeral witnessed to the esteem in which he was held. City of Vancouver officials showed their utmost respect to his memory and many were present at the service.

Bryn Mawr, Pa.—Our dear brother William Greer was “called home” Dec. 2nd, aged 85. Saved in Homestead, Pa. under preaching of John Smith over 60 years ago. The past 25 years in fellowship here. Leaves a good consistent record. Also reported is the homecall of our brother William Ladley on Dec. 5th, at St. Petersburg, Fla. Saved Dec. 22, 1898, through Isa. 53:5, 6.

Everett, Pa.—Our sister Mrs. Lester Koontz “went home” Dec. 18, aged 54. Saved over 35 years ago and in fellowship with saints here.

Detroit, Mich.—Saints of Central Hall lost two of their number recently in the homecall of our brother Paul Banks on Dec. 21, aged 51 and our sister Mrs. George Hunzicker on Dec. 30th, aged 69. Brother Banks was stricken at work, died the same afternoon, leaves a wife and daughter. He was saved April 28, 1940. Mrs. Hunzicker was saved with her husband, who survives her, on Feb. 10, 1924, both the same night, in the old East Side Gospel Hall. In fellowship there, later in Central Hall. Remember her husband especially in prayer, he is quite blind and will feel his loneliness.

New Bedford, Mass.—On Dec. 30th, our beloved sister Mrs. William Marsden passed into the presence of the Lord. One of the sweetest and most beloved Christian women—saved over 50 years ago—bore a wonderful testimony. Remember our beloved brother in his loss.

Chicago, Ill.—On Jan. 5th, our dear sister Miss Elizabeth Agnew entered into the Lord's presence, Whom she loved. Saved in Pittsburgh, Pa., two years after arrival from Scotland with her family in 1906. In fellowship in Friendship Ave., until 1915, since then with saints gathered to His Name in 86th St. Assembly here. A godly, consistent Christian who loved the right ways of the Lord and was held in high esteem by all. Pray for her sister who thus suffers a great loss.

Words in Season

THE BIBLE FAMILY MAGAZINE



Nothing is Lost

"Mark 9:41"

Nothing is lost that is done for the Lord,
Let it be ever so small;
The smile of the Saviour approveth the deed,
As though 'twere the greatest of all.

Nothing is lost that is done for the Lord,
Let it be ever so mean;
Man may but count it as trifling indeed,
But Christ sees the motive within.

Nothing is lost that is done for the Lord;
He will approve and repay;
Oh for a heart that is longing to serve,
And labor while yet it is day!

— Selected.

MARCH, 1952

WORDS IN SEASON

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Bound Volumes for 1951 . . . Sorry! No more left.

CORRESPONDENTS' ADDRESSES

San Diego, Calif.—Ernest E. Dozier, 4223 Fifth Ave. for Gospel Hall, 3951 Front Street.

ASSEMBLY ADDRESSES

Argenteuil (Seine et Oise) France.—147 Avenue Marechal Joffre. Assembly at the above address continues to go on in the "old paths." W. E. Taylor.

UNITED STATES

Los Angeles, Cal.—A. Douglas stayed on for two weeks after the Conference. D. R. Scott went back to Long Beach—he keeps well for his age. Jas. McCullough and S. Mick were having good meetings in Monrovia—God has stirred up and saved some. L. McBain and N. Crawford went to Fresno for Gospel meetings.

San Diego, Cal.—Saints of Front St. Assembly enjoyed the recent meetings of bro. Jas. McCullough—they have had a few additions to the testimony of late.

Chico, Cal.—We enjoyed recent visit of Hector Alves speaking on The Tabernacle, all felt his visit was a help and cheer.

Akron, Ohio.—John Govan and A. Klabunda were holding forth here in the Gospel.

McKeesport, Pa.—Bre. F. Hunter and A. Klabunda visited here recently and saints were expecting a call from Bro. Porteous for a week-end. He had a week in Addison Rd. Assembly, Cleveland with interest.

Detroit, Mich.—Special meetings have been going on since the middle of January. Bre. Booth and Pearcey were in Ferndale Gospel Hall with blessing. Bre. John Elliott and T. McCullough in Schoolcraft Hall also with blessing. Wm. Ferguson commenced in Feb. a series in West Chicago Hall on EGYPT TO CANAAN chart with practical lessons from Israel's Wilderness experience.

Midland, Mich.—David Miller was having some cottage meetings here and purposed visiting one or two of smaller No. Mich. Assemblies. Our brother is to be commended for his faithful visitation in the Gospel to small and isolated companies—although not young in years, yet would put many younger men to shame who attempt little or nothing of pioneer work. Ere coming to Michigan recently he was busy in his home district around Craighurst and Barrie—in latter place he distributed about 12,000 tracts. "The day will declare it."

Jackson, Mich.—Herbert Dobson had a good series here in the Gospel, with some tokens of blessing. Saints maintain a hearty interest in the work.

Williamston, Mich.—Saints here are very appreciative of help in the Word. Recently we had some meetings amongst them on the "Judgments of the New Testament" and "The Four Days of Scripture." They do considerable tract work in their district.

Mason City, Iowa.—S. Hamilton was somewhat encouraged in meetings here. He had about four weeks in Cylinder, Iowa—weather hindered latterly, one young man professed.

McComb, Miss.—"Several took part in the ministry of the Word at our recent all-day annual meeting. One soul professed."

Lynxville, Wisc.—E. B. Jamison had three weeks here again recently. God has blessed the Word of late.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

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GATHERED GEMS

FROM heaven He came, of heaven He spoke,
To heaven He led His followers' way;
Dark clouds of gloomy night He broke,
Unveiling an immortal day.

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AN ALPHABET OF EXHORTATION

Always abounding in the work of the Lord	1 Cor. 15:58.
Be kindly affectioned one to another	Rom. 12:10.
Consider one another to provoke unto love and to good works	Heb. 10:24.
Do all to the glory of God	1 Cor. 10:31.
Endure hardness as a good soldier of Jesus Christ	2 Tim. 2:3.
Follow peace with all men, and holiness	Heb. 12:14.
Give a portion to seven, and also to eight	Eccles. 11:2.
He that winneth souls is wise	Prov. 11:30.
In everything give thanks	1 Thess. 5:18.
Judge not, that ye be not judged	Matt. 7:1.
Keep thy heart with all diligence	Prov. 4:23.
Let the Word of Christ dwell in you richly	Col. 3:16.
My heart rejoiceth in the Lord	1 Sam. 2:1.
No good thing will He withhold from them that walk uprightly	Ps. 84:11.
Our fellowship is with the Father, and with His Son Jesus Christ	1 John 1:3.
Put on charity, which is the bond of perfectness	Col. 3:14.
Quit you like men, be strong	1 Cor. 16:13.
Redeeming the time, because the days are evil	Eph. 5:16.
Study to show thyself approved unto God	2 Tim. 2:15.
Take therefore no thought for the morrow	Matt. 6:34.
Understanding what the will of the Lord is	Eph. 5:17.
Verily there is a reward for the righteous	Ps. 58:11.
Walk in love, as Christ also hath loved us	Eph. 5:2.
Exhorting one another . . . as ye see the day approaching	Heb. 10:25.
Your life is hid with Christ in God	Col. 3:3.
Zealous of good works	Titus 2:14.

Gathered Sheaves.

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No service in itself is small,
None great, though earth it fill:
But that is small that seeks its own,
And great, that seeks God's will.

MEMORY IN HELL

THEIR memories moreover will be as large and strong as their understanding and affections. Could they but lose the use of their memory, their loss of heaven being forgot, would little trouble them. Though they would account annihilation a singular mercy, they cannot lay aside any part of their being. Understanding, conscience, affections, memory, must all live to torment them, which should have helped to their happiness. As by these they should have fed upon the love of God, and drawn forth perpetually the joys of His presence, so by these must they feed upon His wrath, and draw forth continually the pains of His absence.

Now, they have no leisure to consider, nor any room in their memories for the things of another life; but then, they shall have nothing else to do; their memories shall have no other employment. God would have had the doctrine of their eternal state "written on the posts of their doors, on their hands and hearts"; He would have had them mind it constantly and seeing they rejected this counsel of the Lord, therefore it shall be written always before them in the place of their thralldom, that, which way soever they look, they may still behold it. It will torment them to think of the greatness of the glory they have lost. If it had been what they could have spared, or a loss to be repaired with anything else, it had been a small matter. If it had been health, or wealth, or friends, or life, it had been nothing. But, oh! to lose one's soul and eternal glory!

It will add to their calamity to remember how often they were persuaded to return. "Fain would God's servant have had me to escape these torments. With what love and compassion did he beseech me! and yet I did but make a jest of it. How oft did he convince me! and yet I stifled all these convictions. How he did open to me my very heart! And yet I was loath to know the worst of myself! Oh, how glad would he have been if he had seen me cordially turn to Christ! My godly friends admonished me; they told me what would come of my wilfulness and negligence at last: but I neither believed, nor regarded them. How long did God Himself, condescend to entreat me! How did the Spirit "strive" with my heart, as if He was loath to take a denial! How did "Christ stand knocking," one day after another, and crying to me—"Open, sinner, open to thy Saviour, and I will come in and sup with thee and thou with Me! Why dost thou delay? How long shall thy vain thoughts lodge within thee? Wilt thou not be pardoned and sanctified and made happy? When shall it once be?"

Oh, how the recollections of such pleadings of Christ and Christians and the Spirit will passionately transport the damned with self-indignation!

It will also be most "cutting" to remember on what easy

terms they might have escaped their misery. Their work was not to remove mountains, nor conquer kingdoms, nor fulfill the law in the smallest tittle, nor satisfy justice for all their transgressions. It was but to repent and cordially accept Him for their Saviour. What would all sufferings for Christ and well-doing have been compared with these sufferings that I must undergo forever? Would not the heaven which I have lost, have recompensed all my losses? And should not all my sufferings have been there forgotten?

This also will be a most tormenting consideration—to remember what they sold their eternal welfare for. To think of the low delights of the flesh, or the applauding breath of mortals, or the possession of heaps of gold, and then to think of the loss of heaven. It cannot possibly be expressed how these thoughts will tear the very heart. “Oh, miserable wretch! Did I set my soul to sale for so base a price? Did I part with God and heaven for a little dirt and dross; and sell the Saviour, as Judas, for a little silver? My morsels are now turned to gall, and my cups to wormwood. What a mad exchange did I make! What if I had gained all the world and lost my soul? But alas, how small a part of the world was it for which I gave up all interest in heaven!”

The wound in their consciences will be yet deeper, when they shall not only remember it was their own doing, but that they were at so much cost and pains to effect their own damnation. What great undertakings did they engage in, to effect their ruin; to resist the Spirit of God; to overcome the power of mercies, judgments, and even the Word of God; to subdue the power of reason and silence conscience. All this they undertook and performed. Though they walked in continual danger of the wrath of God, and knew He could lay them in the dust, and cast them into hell, in a moment; yet would they run upon all this. **OH, THE LABOR IT COSTS SINNERS TO BE DAMNED!** But justly do I suffer the flames of hell, for buying them so dear, rather than have heaven, when it was purchased to my hands!

Oh, that God would persuade thee, reader, to take up these thoughts now, for preventing the inconceivable calamity of taking them up in hell, as thine own tormentor! Say not that they are only imaginary. Read what the rich man thought, Luke 16. As the joys of heaven are enjoyed by men so must the pains of hell be suffered. As they will be men still, so will they feel and act as men.

Richard Baxter, A. D. 1649.

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SINNER FRIEND: Be not deceived by light and frivolous thoughts of HELL or listen to the vain reasonings of men (as we have noticed lately from quarters where one would least expect it, “reasonings” which betray doubt and unbelief as to God’s Word by blind leaders)—hasten to Christ before it is **FOREVER TOO LATE**—2 Cor. 6:2.

COPPER SHIELDS

The Cost of Departure from God

WM. H. FERGUSON

TO UNDERSTAND the writing, one should read carefully the accounts in 1 Kings 10:17 with corresponding passage in 2 Chron. 9:16, also the account of the loss of these beautiful shields of gold mentioned in these Scriptures, and made by Solomon, to the King of Egypt—Shishak—in 1 Kings 14:25, 28 and 2 Chron. 12:9, 11.

Those three hundred shields of precious “beaten gold” which Solomon made, would speak of the divine righteousness and glory of God—the characteristics of the reign of Solomon, which began so auspiciously but which showed failure at the end. They hung there in the house of the forest of Lebanon, a priceless treasure, the value of which it would be difficult to compute in terms of twentieth century monetary values. They were safe, however, when God was near to Israel.

They were “shields for defence” to cover, or protect, and were different from the targets of beaten gold mentioned previously which were pointed and sharp (from the root word—“thorn”). However, we do not read of these golden shields being used for defence. This was unnecessary in Solomon’s day of testimony as God was the defence and shield of His people and no enemy could harm them when they were under the shadow of the Almighty and the laws of the Almighty God were the rules and regulation of the kingdom. Even the heathen Queen of Sheba could see this—her mouth was stopped—she became a worshipper of the true God and went back to carry her new found joy to people of a strange lip. May we not see many of her subjects in heaven!!

The shields of gold but told forth the truth of the presence of the divinely Righteous One in the midst of His people—yea, the lovely, golden Sanctuary told out the same.

DEPARTURE AND LOSS

When Rehoboam, the son of Solomon, came to the throne, the disastrous division amongst the twelve tribes took place and the ten tribes set up an opposition altar and a false center, under Jeroboam, the son of Nebat, who made Israel to sin. God never forgot this epitaph of this wicked apostate and divider of God’s people (even though God permitted the division on account of the rebellious heart and wayward heart of the people who were willing to depart from the place of His Name.) **THEY SHOULD HAVE BEEN HELD THERE**, and indeed in the measure of recovery granted during the first three years of Rehoboam’s reign, many did return to God’s center—cp. 2 Chron. 11:11, 14—“He fortified the strongholds, etc., . . . and the priests and the Levites that were in all Israel

(Jeroboam's territory) resorted to him (Rehoboam) out of all their coasts. For the Levites left their suburbs and their possessions and came to Judah and Jerusalem (where God's Name dwelt): for Jeroboam and his sons had cast them off." They were thus willing to suffer loss of temporal things and prestige to return to God. Thus we see that in the first three years of Rehoboam's reign there was a desire on his part to act for God and "strengthen the things which remained," and this drew back many to Jerusalem. 2 Chron. 11:23 "And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city."

Then comes the "falling away" in 2 Chron. 12:1. "He forsook the law of the Lord, and all Israel with him." His fall affected many, so the fall and departure of a good man today affects many lives, as does the apostasy of a professor and enemy of God, as Jeroboam.

THE RESULTING TEST

Between one or two years later, Shishak, King of Egypt, comes up (2 Chron. 12:9, 11) and one of his acts of plunder is to carry away the beautiful "shields of gold." This caused Rehoboam to seek for a SUBSTITUTE and he made three hundred shields of brass, or copper. (The "brass" of the Bible should read "copper"—brass is a more modern alloy). Now in Scripture, copper is used to speak of judgment and, more particularly, has the thought of GOD TESTING MAN IN RIGHTEOUSNESS — hence the brazen altar, the laver, the sockets of the court of the Tabernacle in the Wilderness, the five sockets of brass under the five pillars supporting the "hanging" of the Holy Place of the Tabernacle. All entering and approaching, were divinely tested by God as to proper manner of approach in the matter of worship and service of the Sanctuary.

Thus, perhaps, and probably unwittingly, Rehoboam placed himself in the position of being divinely tested of God when he made those brazen shields and, of course, was found utterly lacking and his exit out of his tenure of office, as king, is marked by the Spirit of God with these words—"And he did evil, because he prepared not his heart to seek the Lord." 2 Chron. 12:14. He guarded the shields of copper well, 2 Chron. 12:11—he (mustn't lose these shields, even though only of copper). He must keep up the FORM even though the glory is departed and even while in "Judah there were good things" v. 12, the decaying process had set in, leading on to ultimate loss of testimony and had it not been for the short periods of recovery and "remnant testimony" granted by God through the years, the history might well have been closed in darkness.

So, today, while the decay and retrogression is seen everywhere, there are here and there bright spots in the dark clouds and the God Who ever shows Himself as the God of His people

stands ready to encourage any movement "BACK TO HIMSELF AND HIS WORD." Yea, He encourages all such—Cp. Jer. 6:9, 16; Isa. 58:1, 8, 12, etc.

FORM AND ITS DIVINE TEST

The days we live in, doubtless, are described in 2 Tim. 3:1, "This know also, that in the last days perilous (or difficult, trying) times shall come." And one of their chief characteristics is described in v. 5—"having a form of godliness, but denying the power thereof." The form must go on, albeit the power and presence of God is painfully and noticeably absent. The demeanour, behaviour and worldliness of the professor, too often attests to the solemn declaration of Scripture that there is here a "denial of the power of God." 1 Tim. 3:8. Men and women love themselves, they are covetous and boastful. How many boast of good and grand things today, grand and expensive places of worship which the former, godly "planters" of testimony—1 Cor. 3:9, 15—thought inconsistent with their simple testimony. Pride is everywhere in evidence, the dress and fashions of the world are uppermost in the minds of multitudes, and even much in evidence in professed assemblies of God. What means the show of jewelry, the pearls, the earrings, the excess of ornaments on head and hands and arms? (We have had our conversation amongst Christian men and women of means and standing amongst their fellows, at times, in our short history and have often found humble, earnest Christians amongst them, who decry any "show" and excess of style). But this "empty pride" and cheap ornamentation of dying and corrupt bodies, whence does it come? Pride and fashion characterizes the world, but IT IS NOT OF GOD. We used to hear it said—"New York gets its fashions from London, London gets its fashions from Paris, Paris gets its fashions from Hell." Suffice to say that this morbid and hateful "leprosy" of "fashion" has stifled and destroyed many a simple and earnest company of God's people and we may be sure that God takes note of those who are the aggressors in this matter. One might enumerate the marks of departure in 2 Tim. 3:1, 5, but we pray—carefully read them and see how they can exist side by side with a "form of godliness." Yea, they are "twins" or co-partners indeed and all can find a home together in a profession of God's House.

The contrasting word to Paul's companion and all and any who would deplore conditions arising today, is found in 2 Tim. 3:10, 17—"Thou hast been a diligent follower of my doctrine (margin), manner of life, purpose," etc. . . . "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

The divine test will bring out the REAL while it must always expose the SHAM. The shields of copper could be polished and have a glitter and flash forth when brought to a certain posi-

tion in the sunlight but even a desultory examination proved they were only copper — only a shadow of the original as to their worth and value and preciousness. Sad it is today, instead of the acknowledgment of failure and loss, there should be the shameful attempt to put on a show of strength and defence when the “glory has departed.”

THE RETURN

Recovery will always be characterized by confession and prayer. The absence of these is a confession of unreality.

A wholesome confession in the presence of God of failure and publicly, in assembly meetings, that all may take part in this confession, with a wholesome desire to pray for the grace and favor of God once more, would do what all the combined efforts of the many cannot do—it will cause heaven to intervene and would call down again blessing from God. Without this confession and prayer, many professed assemblies of God's people shall doubtless sink deeper into the morass of worldliness and Babylonish practice and be lost in the mire and filthiness of that corrupt system which God hates. God's Word holds out no other way back than, in all humility, to acknowledge departure and with holy determination and power begotten of restoration to God through confession and prayer, to seek His face in blessing. May God grant us much of this spirit of confession and prayer in days to come, if left here. Then, and then only, will come about a healthier, happier condition amongst God's people and we shall prove that “little is much if God is in it.” 1 Kings 8:33, 34 . . . vs. 35, 36 . . . vs. 37, 40 . . . vs. 46, 53 . . . vs. 54, 61.

MEN MAY CHANGE — GOD IS UNCHANGEABLE and this divine principle of blessing through confession of sin and prayer and return to God's Word, stands as true and unchangeable in the year 1952 as it did in 1004 B. C. What a God we have . . . Let us prove Him!!

THE CROSS

IF WE would see something wonderful, let us look at the Cross of Christ. It will take eternity to learn it. This is the age of wonders. Man is always wanting some new wonder, but the Cross is passed by; Jesus crucified, the Wondrous One, is neglected and little thought of. Shall we who love the Lord be paying money here to go and see exhibitions, instead of filling our eyes with the Son of God, gazing our fill of Jesus crucified? May the wonder of Christ fill our souls and satisfy our hearts.

H. W. Soltau

NOTES ON THE EPISTLE TO THE HEBREWS

RULE and REST in Chapters 1 to 4

WM. RODGERS OF OMAGH

THE KEY to the Hebrew Epistle is found in its opening statement: "God . . . hath in these last days spoken to us by His Son." We have already seen that Christ is here presented to us as the Instrument of God's full and perfect revelation of Himself, in contrast with all the partial and imperfect revelations that went before. All that preceded was in "divers portions" and in "divers manners"—a few rays shining here, and a few more there; some clearer than others, but all dim in comparison with what was to come later. Christ is the outshining of God's glory, and the "very image of His substance"—the sun shining, as it were, in a cloudless sky.

REVEALING OF GOD'S LAW

Now, the most important part of God's revelation of Himself prior to Christ's advent was in the giving of His law at Sinai; and the instrumentality of that revelation was two-fold; Angels on the one hand, and Moses on the other. As we are told in Gal. 3, the law "was ordained of angels in the hand of a mediator." Heb. 2:2 confirms this, and so does Stephen's speech in Acts 7. In order, therefore, fully to bring out the contrast which he has in mind, the writer to the Hebrews first sets Christ over against the Angels in chapters 1 and 2; then over against Moses in chapters 3 and 4. There is much similarity in the way these two comparisons are developed. In chapter 1, Angels are but servants in God's world, while Christ is Son and holds authority over it. In Chapter 3, Moses is but a servant in God's house, while Christ is Son and holds authority over the house. In these passages this position of Christ is shown to be all the more fitting by its being pointed out that He is the Originator in each case. In chapter 1, He made the worlds and the angels themselves; and in chapter 3, He builded the house and Moses as part of it.

AUTHORITY OVER CREATION

Then in chapter 2, we have a quotation of a promise from Psalm 8, which was given to man with reference to authority over creation. But man himself became disobedient and so lost the obedience which was due to him. Similarly, at the end of chapter 3, we have a quotation from Psalm 95 which has reference to GOD'S promise of rest for His people. But man disbelieved and lost the REST, just as he had disobeyed and lost the RULE. Both these arrangements of God seemed to have failed through man's default, but our writer shows that both are made good in Christ. Lastly, both chapters 2 and 4 end with references to Christ's priestly work. In the former passage, He provides the reconciliation which we, being under sin and Satan, needed. In the latter passage He provides a throne of grace which we required because of our infirmities.

RULE AND REST

These two great things—**RULE** and **REST**—were the very two as to which God brought Adam into fellowship with Himself in Gen. 1:28-2:3. But both were to a large extent lost when Eve disbelieved and disobeyed God. Very soon afterwards we see men trying to retain, or regain them. As to **REST**, Cain's descendants sought to make themselves comfortable and at home in a cursed world. As to **RULE**, see Nimrod's hunting and the building of **BABEL** (which has ever sought to rule—Editor).

Both **RULE** and **REST** are again prominent in the promises made to Abraham and Israel. But both are seen to be lost by Israel in the book of Judges, where there was to be found but little of either. To some extent, **RULE** and **REST** were regained by David and were, in measure, enjoyed in the early days of Solomon, for in 1 Kings 4:24, 25 we read of the wide extent of Solomon's authority, and of the fact that all Israel "dwelt safely (or in rest), every man under his vine and under his fig tree."

Solomon himself, in his prayer of 1 Kings 8:56 blesses the Lord for having "given **REST** unto His people" and many of the expressions used concerning this time recall those which are used elsewhere of Millennial days. It is, of course, in this period that Psalm 8 and Psalm 95 were written by David, and by linking them with it special interest is given to the exhortation of Psalm 95: "**TODAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEART,**" etc. For man at this time failed again, and soon, as in earlier days, there was neither **RULE** nor **REST** in Israel. Both of these points are emphasized for us in the book of Ecclesiastes, which, we know, was penned by Solomon. From that we can pass on to the first four chapters of Hebrews, where we learn that **IN CHRIST** all these purposes of God are going to be gloriously fulfilled.

Evidently the appeal of Psalm 95 had little effect at the time, and since the Captivity and Dispersion of Israel two great threats of Deuteronomy 28 have been carried out. Israel has become "the tail" of the nations instead of the "head"—she has lost her place of **RULE** and amongst those nations she finds no **REST**. But, anyhow, the people of David's and Solomon's period had their "**TODAY**" of opportunity, just as their ancestors of the book of Numbers, and their descendants to whom the Hebrew Epistle was sent, had theirs. I may add, that we, also, have our "**TODAY**" of opportunity now. And Israel of the future will have theirs prior to the **RULE** and **REST** of Millennial glory.

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(This excellent article, with its solemn warning, we commend to the prayerful study of the Lord's people and we appreciate brother Bunting's supplying of these notes.—Editor.)

WAITING ON GOD

HERBERT G. DOBSON

IT IS evident from the Word of God that the last days prior to the Lord's return will be characterized by the increase of knowledge and great unrest, Daniel 12:4; coupled with corruption and violence. Matt. 24:37. Conditions in the world have always manifested themselves in the church; the Corinthian assembly is a striking example of this. With the ever increasing problem of worldliness leaving its impress on individual lives and collective testimonies of God's people, the exercised soul will at times feel bewildered not knowing which way to turn. In this condition the Psalmist could say, "My soul, WAIT thou only on God"; Psalm 62:5. The soul who waits on Him has His promise, "not be ashamed" but it will call for a definite stand being taken for God rather than going in with the popular thing which savours of worldliness and departure. Men of the world try to solve their problems by majority rule but how different in divine things. In Noah's day the majority were wrong; the same in Abraham's day, and Moses pleads with God to spare the people when He would have destroyed the majority. Twelve men came back from searching the land and 80 percent were wrong. When the Lord appeared on the scene it was a very small minority who were ready to receive Him and while on earth the majority were against Him. In view of this, how honoring to Him to find our lot cast with the minority and be able to say, "I am a companion of all them that fear Thee." Flesh loves the majority and loves activity, but God loves to see His people waiting on Him. What sorrow we can save ourselves by waiting on God, and not resorting to the world's methods or plunging ahead in the energy of the flesh; what blessing can result from waiting on Him! When the Lord ascended on high He told His disciples to tarry at Jerusalem till they be endued with power from on high. Ten days of waiting and 3000 souls were saved at the first gospel meeting! The world is organization conscious; every field is organized. This principle is also manifesting itself in the assembly. The lack of "agonizing," makes room for "organizing." Missionaries tell us the Chimpanzee can imitate them in building a fire but they are unable to light one; everything well organized but the fire lacking, plenty of activity but no power. Lack of waiting on God at times brings disastrous results but the promise to those who do, is, "shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." Isaiah 40:31.

THE RIGHT MOVE

How often a single move has changed the entire future course for many a Christian; the stroke of a pen has changed the course of a nation; one act of independence changed the course of the world. Making a move without God will un-

doubtedly get us into a lot of trouble, and when we get into it, He may let us wait a long time before getting us out of it. In Numbers 14, Israel said, "We will go up into the place the Lord has promised," and Moses said, "Go not up for the Lord is not among you." They presume to go up and suffer a crushing defeat. It was a move in self-will and God's word was disregarded; this is always followed by disaster. In Genesis 12, Abraham goes down to Egypt because there was a famine in the land. The path to Egypt is always a downward one hence a move in the wrong direction for the child of God. Abraham denies his relationship to Sarah and gets into trouble with Pharaoh's house. We will always get into trouble with the world when we deny our relationship to Christ. God could have maintained him in the land in the midst of a famine, but he moves without waiting on God. In 1 Samuel 27:1, David says, "I shall now perish one day of the hand of Saul." He seeks a haven among the enemies of God's people. God preserved his life even there, but from that move he got a wife to whom was born Absalom. This proud rebellious son later sought his father's throne and his father's life. We cannot make friendships with the enemies of God's people and not be affected by it, and not suffer for it. "Can a man take fire in his bosom and his clothes not be burned?" Proverbs 6:27. When Israel came out of Egypt, God came down to guide them in a pillar of cloud by day and a pillar of fire by night. Exodus 13: 21-22. When the tabernacle was reared up the cloud covered it by day and the pillar of fire by night. When the cloud moved, the people moved and when the cloud rested, the people rested, and Moses said, "Return, Oh Lord, unto the many thousands of Israel." Numbers 9 and 10. Their movements were at the command of God. May God help us to wait on Him and move at His command.

THE RIGHT MOMENT

We have seen from the foregoing examples the importance of the right move, but it is possible to make the right move at the wrong moment. Israel had crossed the last barrier that stood between them and the land, Jericho had fallen to the blast of the trumpets, and the people were jubilant, but their joy was soon turned to sorrow. Ai, a small city was approached by 3000 men who were turned to flight by the men of the city. Joshua was amazed at this unexpected defeat, and cried to the Lord, only to hear those words, "Israel hath sinned." They had to learn the lesson, sin must be judged before victory can be obtained, and how important this lesson is. It was the right move to go up against Ai, but the wrong moment. It was a time of finding out of sin and judging it, before realizing God's presence with them in victory over their enemies. In Haggai 1, God calls upon His people to consider their ways saying, "Ye have sown much and bring in little . . . and he that earneth wages, earneth wages to put it into a bag with

holes . . . The heaven over you is stayed from dew, and the earth is stayed from her fruit." vs. 6 and 10. There was a reason for this barrenness, God's house laid waste. Their sin had to be acknowledged before the building began. Debris always has to be cleared away before men begin to build. We must consider our ways before we begin to build for God. It is right to build but not always the right moment. Gospel meetings are often held with no results; much sowing and little reaping. A getting right with God and our brethren is the first step to fruitful gospel meetings. The Psalmist could say, "Restore unto me the joy of Thy salvation . . . then will I teach transgressors Thy ways and sinners shall be converted unto Thee." Psalm 51:12, 13. Let us wait on God and for God's time.

THE PACE TOO SLOW

IN BUNYAN'S allegory, while Christian and Pliable are wending their way from the City of Destruction, we find Pliable complaining that the pace is too slow. "Come, let us mend our pace," he says. Yet this was the very individual who, shortly afterwards, came to a stand-still at the Slough of Despond, and then went back to the city from which he had come, leaving Christian to pursue his journey alone.

This is a picture true to life. It is to be seen over and over again in the course of the Lord's work. Some mere professor joins himself to the Lord's people; and for a short time he runs so well and so fast, that it seems as if he would leave all others far behind. He soon concludes that the pace is too slow. Things are not lively enough. There is, to his mind, a lack of enterprise. He finds "waiting on God" to be a most trying exercise. He mistakes the energy of the flesh for the power of God. Thus he rushes on, till some "Slough of Despond" is reached; and then he comes out in his true colors, and returns to the place from whence he came.

With the steadfast believer it is different. He finds many a "Slough of Despond" in the way of truth; yet, "through faith," he gets to the other side. And thus from strength to strength he goes, until the heavenly mountains appear in the distance. The true convert is one who has "counted the cost." He knows it is through much tribulation he must enter the Kingdom. But his eye is not on his surroundings. He looks straight on at the mark, knowing tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed. Rom. 5:3, 4.

THE CORNER-STONE DISALLOWED

1 Peter 2:6, 8

FRANKLIN FERGUSON, NEW ZEALAND

RIGHT glad should we be to think that the Scripture quoted had only an application to the unsaved sinners of the world. But we are forced to the saddening conclusion, however, that God's children, in general, are vastly in need of a plain, straightforward exhortation on the subject. For is it not a fact that the disallowal of Christ by Christians is becoming prevalent, even in quarters where least suspected? And shall we not cry against this sin? Because some have separated from the world's religious systems, judging them to be Babylon and are "gathered out" to the Name of the Lord Jesus alone, yet they are not on that account past all possibility of a "disallowal" of that blessed One. A right position is of indisputable importance; still a right condition of heart is essential to the last degree.

WORLD BORDERING

Worldly friendships are fast crushing the bone and muscle of Christian testimony. When Balak could not induce Balaam to curse Israel, then he and his people showed themselves agreeable, and, with pretended friendliness, called the Hebrews to their sacrifices. Moreover, unholy alliances were contracted with the daughters of Moab, so that the fierce anger of the Lord was kindled against His people, whom He had redeemed and separated from the nations, and whom He meant to keep always and altogether separate, that they might be a special people unto Himself. "Our God is a jealous God." His anger burns when our affections are after others. Solemn was the chastisement that fell on Israel for "disallowing" Him—a plague swept off twenty-four thousand of them. In the Epistle of James we read: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be (is determined to be) a friend of the world is (is constituted) the enemy of God" . . . James 4:4. The language is awfully severe, for the words are **AD-DRESSED** to saved souls.

THE WORLDLINESS OF FAMILIES

There is not seen, as a general rule, that holy zeal for families which characterized Moses' demand to Pharaoh: "There shall not a hoof be left behind." Noble declaration! Blessed sentiment! It is painful in our day to find parents, well versed in truth, bringing up their families in such a manner that they acquire a **GREEDY LIKING FOR WORLDLINESS** in its attractively varying forms. Eli restrained not his sons; neither do they. Youthful wishes are gratified; for what others have, they must have also. Can it in any wise be questioned that there will be numbers of fathers and mothers who shall see their children "go away into everlasting punishment," all

because of the worldly bringing-up they gave them, and for not checking them when young. To "disallow" Christ in the training and education of families shall yet be proven a fearful thing. The history of Lot's household is no isolated instance. So far as we may learn from Scripture, his entire family are with the wailing multitude of the damned, and the father responsible for it all too—himself a saved man. What an appalling wreck of a home? Part of his children perished in the fire that fell on Sodom; his wife was judged almost as soon as she left the doomed city; whilst his two daughters who escaped with him to the mountains, shortly afterwards proved themselves to be two of the most morally depraved women that ever lived. Cp. Gen. 29:12, 38 and 2 Peter 2:6, 9.

A STRIKING CONTRAST

What a different home was Abraham's. Why should Lot ever have left his uncle's company and a path of fellowship with God? In Nehemiah's day, so serious, indeed, had family matters become, that with many of the Jews their children "spake half in the speech of Ashdod, and could not speak in the Jews' language." From such a distressing state of things one turns to 1 Chronicles 25:5, 6, with not a little pleasure: "And God gave to Heman fourteen sons and three daughters. **ALL THESE WERE UNDER THE HANDS OF THEIR FATHER** for song in the House of the Lord." This text deserves a handsome frame and hanging up in every Christian household. Think of it, you fathers and mothers—a family of seventeen children all serving in the house of the Lord! Heman must have been a very glad father indeed.

SOCIAL ACTIVITIES

Many parents who have, professedly, been separated unto God, are, nevertheless, desirous that their children should be introduced into what is called "good society"; thus friendships are sought after and encouraged with those who are strangers to the ways of God. They are invited out to things **YOU ONCE PROTESTED AGAINST**; but having tasted the "pleasures of sin," you cannot restrain them. And now a rod is being formed to smite your own back. Perhaps your children do get on from a worldly viewpoint, but far, how very far, from God. With aching heart you notice their disinclination for spiritual things, and wish (oh! how you wish) that you had never sought for them earthly position. The social evenings, the worldly company, the time spent in frivolities, the places of entertainment and amusement frequented, and "society" pleasure parties, shall, all of it, have a remembrance, bitter as wormwood, in eternity! "Train up a child in the way he should go, and when he is old he will not depart from it." But **YOU** departed from the way of the Lord, and "disallowed" the Corner-stone in your family affairs. "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God when He led thee by the way." Jer. 2:17, etc.

SACRED CONCERTS

Just a word to young Christians. Beware of going to places where Christ is "disallowed" in any way. "Sacred" concerts and entertainments got up for good causes and the like, are most unhealthy and soul-withering in their influence, if you frequent them. Usually in the performers you have people who are not only unsaved, but real enemies of the Cross of Christ. You may soon find out the truth of it by speaking to them about "eternal realities." Shall you sit down and hear the Lord's song sung by such people? For though they take His Name on their lips, they "disallow" Him in their company. And, pray, are you badly in need of being entertained by the like? Then as to amusements, don't you think it argues very badly for Christianity when a believer fancies it needful to go down to the world's level to get an hour or two's enjoyment? Let them see rather that our joy in Christ is so much superior to what they have, that we are spoiled for anything besides. Your time is coming—have patience. In the meantime, do not be where Christ would not be welcomed, and where it would seem out of place to speak of Jesus.

LIGHT CONVERSATION

Sisters in the Lord are not beyond needing a wholesome word of exhortation on their "At homes," "Calls" and "Afternoon teas," etc. What is the purpose these things usually serve? Do they tend to freshen up the soul? As you sip your tea out of elegant looking china, and conversation is at a steady run, is it concerning Him "Whom my soul loveth?" We would commend Christian women when paying calls to have their Bible in hand or in bag, and when sitting chatting, open the inspired Word. It is not unlikely that you would make a discovery that at some of the places it has been your habit to visit, the Corner-stone can be "disallowed" of women as well as men, and everybody feels "queer" when the name of Jesus is mentioned. Imagine what would happen at some of these "Afternoon teas" if someone present started to tell her conversation, and to enquire of the others if they had one to tell!

GOD IN BUSINESS LIFE

Let us come now to the places of business, and the work or trade by which a livelihood is gained. What of these? Honest dealing, clean and above-board transactions, commercial enterprise regulated by divine principles, heavenly guidance daily sought upon all affairs of trade—this, and this only, will pass with God. We know perfectly well it is said—"Business is business," and that "if a man is to succeed he must not be continually having scruples of conscience as to this or that transaction." Well, earth's maxims are not current in the kingdom of God's dear Son, and if you fail to figure out well at the Judgment Seat of Christ you will be a poor man, whatever else you may have been on earth. Allow the Corner-stone His place

in your business. The bank balance might not be so large in some cases, but, what is far better, a substantial deposit has been placed to your credit above each time YOUR WILL gave place to THE LORD'S WILL.

There is an unholy keenness to get on that grieves the Holy Spirit of God—a haste to get rich which does not scruple at what, forsooth, are termed “trifles.” Come, let there be a determination to have your matters so regulated that Christ's presence would not prove an embarrassment if it could be that He visited you in person. If it were known for certain that the Master of the House would return in a week's time from now, it would not require a very wise man to conjecture what would take place. To go on in a careless manner, “disallowing” the Corner-stone, soothing the conscience with the lie, “My Lord delayeth His Coming,” and acting like the ungodly, is doing as the fool doeth.

Do not refuse the exhortation because of its plainness, like many in Israel in the days of their declension, but SUFFER IT AS A MESSAGE FROM THE LORD, “Who trieth the hearts!”

From “Our Record.”

GOD'S MYSTERIOUS WAYS IN SICKNESS

HENRY GROVES

IT SEEMS to us strange that when laborers were few and greatly needed in the church's early days the blessed Master should allow Epaphroditus, Paul's beloved “companion in labor and fellow-soldier,” who also ministered to his need, to be sick, “nigh unto death”; thus depriving the church of his valuable service and the world of his faithful testimony. But God cares more for the heart than for the work, and values the servant more than his service. This is the secret of many an unexpected sorrow in the church of God from that day to this, when the faithful servant, at the time he is apparently most needed, is laid on a bed of affliction and pain, or, it may be, is called to his rest above.

God well knows what He is doing, and His work never stands still. What He has purposed shall be done, and what He has appointed shall come to pass, by what means soever it may be brought about.

Sometimes the work may come between the worker and his Lord; sometimes the man may become too essential an element in the work; sometimes an all-wise God removes His servant from dangers which He has foreseen; but in many a case we shall not know the reason why until we know as we are known. Much that now seems mysterious to us might easily be explained, but we are wisely kept in ignorance, and have to trust and to wait.

Very often we have to learn the truth so well expressed in Cowper's familiar hymn—

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Another seemingly strange experience in the apostle's history was that when he was going to Rome the second time, to seal his testimony with his blood, his beloved fellow-worker Trophimus had to be left behind. We are not told the sorrow with which the apostle wrote those simple words, "Trophimus have I left at Miletus sick"; but the sickness deprived Paul of his service at the very time when he appears most to have needed it. But he knew that God was sufficient and the only One indispensable to him.

What lessons there are for us all to learn when one after another of God's servants is called away or laid aside. The work is God's not theirs; He knows best what that work needs; and we all have to submit to learn the lesson (however unwelcome it may prove) that God can do without us. Hence when Paul is fully assured that his work is done and his race run, he lays down the burden of his long and earnest ministry, leaving it in the hand of the Great Shepherd and Care-taker of His people, and dies as if he had neither a wish nor a care.

When the Epistle to the Philippians was written, during Paul's first sojourn at Rome as a prisoner, God raised up their messenger Epaphroditus lest the apostle should have sorrow upon sorrow; but of Trophimus we hear no more, and in his stead Paul summons Timothy, whose many bodily infirmities had drawn forth the apostle's earnest solicitude, leading him to leave on record those kindly words indited by the Holy Ghost, "Drink no longer water, but use a little wine."

There is a mystery in sickness we little know—lessons we often dimly apprehend; but if only the needed grace be vouchsafed, our souls will be enriched and our work deepened and promoted by that which seems to hinder it the most.

HOLY INSPIRATION

2 Timothy 3:16

I WAS once asked by a young man if I would not receive as equal authority to the Scriptures, what was written by one who had himself heard the Apostles speaking?

I saw that this was only an attempt of Satan to move me from the solid rock to shifting sand. One step off the Word of God is a step into doubt and darkness.

J. R. C.

QUESTIONS AND ANSWERS

Old Answers to Questions of Propriety:

QUESTION: Should a child of God who knowingly marries an unconverted person be put out of fellowship until the sin be confessed? Also

Should a child of God who marries one who is a professor, but whom the Church has no confidence in, be put out of fellowship?

ANSWER: The first question includes the second. We think that a child of God who would, after conversion, become ENGAGED to an unbeliever in the face of such Scriptures as 1 Cor. 7:39 - 2 Cor. 6:14, 16, must already for some time have been following the Lord "afar off." In a case like that supposed, such Scriptures as 2 Thess. 3:14, 15, 1 Tim. 5:20, 2 Tim. 4:2, may guide; but we do not find authority in the Word for putting out of fellowship for such a cause only. We do well to remember that the place for discipline is IN the Church, and that it should aim at restoration to fellowship in heart with the Lord and His people; not the getting rid of a troublesome or sickly member of the body of Christ.

The faithful carrying out of the above Scriptures would in all probability soon result either in restoration of soul to the Lord, or the "going out" entirely of the sinning one from the fellowship of the assembly.

« « «

QUESTION: Ought a believer to be in fellowship who is very deep in debt to the ungodly, and who has little or no prospect of paying it, yet seems careless about it?

ANSWER: There are many who contracted debt before they were converted to God, and when their conscience did not trouble them about it. It is a good evidence of true conversion when one so situated endeavors to pay up what is owing.

The effort to earn and to save money in a righteous way, in order to free oneself from debt, is evidence that the covetousness, which would wrong another to benefit self is not in the heart.

But to be indifferent about debt, and to make no effort to render unto all their due, is a sure evidence of a covetous heart. Scripture is quite clear as to what should be done with such . . . 1 Cor. 5:11.

"Northern Witness."



(Editor's note as to this last question: In earlier days in this city we knew a dear brother, whose life seemed above reproach, and yet he, of his own volition, took a back seat. One day we ventured to speak to him about this strange proceeding and he said, "Dear brother, it was my misfortune, some few years ago in my native land, to get into difficulty and I became bankrupt. Since coming out to this country I have been doing my utmost to pay back every debt and to satisfy all my creditors, and until that time, I prefer to sit here." This dear brother had a tender conscience as one can readily see, but he was, a little later, in the circle of His own around the Lord's Table, then moved to another land where we heard that he ended his course down here well and truly. Would to God there were more of a tender conscience in regard to this important matter, and many other matters affecting the individual life and testimony before the world. There would then be more power and more of God in assemblies of the saints today. God is not a disinterested spectator, as many would seem to infer by their unscrupulous living and He will require, at the Judgment Seat of Christ, a true account of our lives.)

FROM OUR MAILBAG

FROM ASSEMBLY CORRESPONDENTS:

Best wishes for the success and extension of this excellent Magazine . . . May God give health and ability to carry on for Him . . . and may His people have the desire they once had to read, mark, learn and inwardly digest His Holy Word.
R. H. D.

Appreciate the timely articles . . . Fully agree with the answer to question—"Should television be permitted in the Christian's home?" The radio is bad enough, especially when misused, but television multiplies the evil many fold.
A. S. C.

Trust that such ministry may be the means of stabilizing the young in Christ and fortifying us, the people of God generally, against the rising tide of worldliness . . . May God raise up men who will not shun to declare (like the beloved apostle—Acts 20) all the counsel of God. Ps. 81:13, 14. Jer. 23:28.
J. W. D.

Have been enjoying . . . and hope you continue the line of ministry in the Magazine, as it seems more and more are drifting into worldly ways . . .
T. D. N.



FROM JAPAN: Here in Japan we are privileged to SEE that only Scriptural work will last. Strict obedience to the Word is obedience to the Lord Jesus. I pray the ministry in WORDS IN SEASON may be in the gatherings of the Lord's people, everywhere . . . May the Lord continue to bless the bold witness to Truth.
D. T.

FROM WALES: We pray that all those who contribute articles and help in any way the work of the Magazine may be helped, that it may be kept ringing true to His Word . . . I have had to stop a few times in writing this letter to wipe the tears from my eyes. The trend, dear brother, is departure everywhere. Sometimes one has to shut oneself away from everyone to weep before God . . . But thank God! HE FAILETH NOT.

FROM ENGLAND: It may interest you to know I have now completed thirty years as a reader of this Magazine . . . and thank God for the high standard which has been maintained for so long. We pray that the same richness of witness to the truth may continue until our blessed Lord's return . . .

FROM AN AGED SERVANT OF CHRIST IN THE EAST: Thanks for the good, helpful ministry in the past year—may it continue and bear fruit for His glory.

FROM ONTARIO: We look forward each month to the arrival of this excellent Magazine which generally drives us to our knees.

FROM BRITISH COLUMBIA: . . . Many of the articles, we judge, are by men who have "understanding of the times." May the Lord continue to give help and guidance for His glory.

WISDOM

The Need for Meditation

THIS is a day for clatter and talk. Those who have nothing to say are generally those who have the most to speak. There is always real power in the silence of a disciplined soul. It is the power of a man who thinks. Silence is, in reality, twin-sister to "thought" and if a man cannot be silent, he cannot be anything but weak. No one can give unless he gathers and time must be taken to gather. If he attempts to give without gathering, it is pouring out of an empty vessel.

It is painful to hear some men display their capacity for spoiling the silence, dilating some precious and beautiful Scriptures by an admixture of hap-hazard, ill-sorted common-place platitudes: the words whereof are sounding brass and clanking cymbal. See what Prov. 22:17, 18 says—"Incline thine ear and hear the words of the wise." Again, consider the truth of Eccles. 9:14, 18. Take the place of a learner, then you will be a ready listener, and your heart stocked with wisdom.

Wise words dropped into the heart fructify into golden thoughts, becoming minted upon the lips (through the Spirit's unction) in golden messages for others.



RETIREMENT AND MEDITATION

MY GOD, permit me not to be
 A stranger to myself and Thee;
 Amidst a thousand thoughts I rove,
 Forgetful of my highest love.

Why should my passions mix with earth,
 And thus debase my heavenly birth?
 Why should I cleave to things below
 And let my God, my Saviour go?

Call me away from flesh and sense;
 One sovereign Word can draw me thence;
 I would obey the Voice Divine,
 And all inferior joys resign.

Be earth with all her scenes withdrawn;
 Let noise and vanity be gone:
 In secret silence of the mind,
 My heaven—and there my God, I find.

I. W.

Hitesville, Iowa.—O. Smith and P. Elliott were continuing here at last report.

Midland Park, N. J.—During the past months saints have had appreciated visits from Henry Fletcher, J. F. Pearson, Sr., G. P. Taylor and W. F. Hunter, all with good and practical ministry.

The brethren of Midland Park Gospel Hall, 61 Prospect St. wish to state that since its inception the assembly has been, and is presently desirous of maintaining a godly, separated and Scripturally ordered Church testimony. Ministering brethren likeminded will find a welcome from the Assembly.

Furthermore, because of reports which have been circulated, which are contrary to the facts, the brethren wish it to be known that the servants of the Lord who come among them have been free to teach the whole counsel of God.

New Rochelle, N. Y.—R. Cappiello visited here in January.

Westbrook, Me.—R. McCracken and Andrew Aiken gave help in the small Assembly here in January.

Byfield, Mass.—Bre. R. McCracken and A. Aiken had a meeting here, also visited East Boston for a week of ministry which was much appreciated—this with a call at Cliftondale for a Lord's Day gave some cheer to the saints of this district and a goodly number of Assemblies were represented in the gatherings.

CANADA

Sarnia, Ont.—Frank Knox has had some searching and appreciated meetings here of recent weeks. Reality and earnestness is much needed these days and is appreciated by the godly. He went on to Lake Shore, also Eden Grove.

Huntsville, Ont.—Saints had a baptism here Feb. 3rd. Bro. Widdifield has been giving help amongst the young believers here and at Port Sydney. Stanley Simms was at Parry Sound.

Orillia, Ont.—Bre. Jos. Pearson, Sr. and G. P. Taylor were holding forth in the Gospel here in Dominion Hall, the Lord giving help in the preaching, some unsaved coming in.

Petersborough, Ont.—A. Stewart and T. Kember were going on here—one had professed. Unsaved coming in.

Crapaud, P. E. I.—Bro. Albert Ramsey had a very encouraging season at Cape Traverse where after weeks of plodding alone, later helped by Bro. Robt. McCracken of Moncton, a number professed to be saved. The Assembly was encouraged by a number being received last year into fellowship—fruit of previous years' summer work.

Charlottetown, P. E. I.—A series of special Gospel meetings were to commence January 13th, preceded by special prayer meetings. Bro. Geo. Heidman was to join bro. Albert Ramsay for this effort. Bro. Heidman, formerly of Toronto, has been in Carbonear, Newfoundland since last Summer. Brother Bert Joyce, also of Toronto, is staying by the work in Newfoundland with other brethren. Remember these plodding young brethren who have a difficult field of labor but are finding God—"All-sufficient." What a field lies in the great area of Canada for "laborers"—may God increase their number.

Moncton, N. B.—"We are encouraged by increased attendance at Gospel meetings in our new Hall and we have seen a few saved in our regular evening meetings. Had an appreciated visit from bro. Geo. Heidman over a weekend." Norman MacNeil.

Toronto, Ont.—Saints of Pape Ave. Hall had prayer meetings in connection with their exercise as to the Gospel in their midst—they were getting deeply exercised as to "their own." Pray for our brethren likewise. In Brock Ave. R. McClurkin and T. Wilkie had seen interest in the Gospel, some tokens of blessings.

Vancouver, B. C.—Hector Alves was holding forth in his home assembly (Cedar Cottage Hall) on the Tabernacle, using his model. Interest was good and some newly saved in the city showed nice interest. A good grounding in these Old Testament truths in conjunction with New Testament practice is very helpful. Bro. H. Harris was expected in Woodland Hall.

CONFERENCES

Toronto, Ont.—The Annual Conference of East and West Assemblies at Easter season will be held again, God-willing, commencing with Prayer Meetings on the Thursday evening, April 10th, continuing

Fri., Sat. and Lord's Day, April 11, 12 and 13. Fuller particulars will be forthcoming next issue, D. V.

Manchester, Conn.—Annual Conference D. V. will be held in the Masonic Temple, April 11, 12 and 13, preceded by Prayer Meeting in the Gospel Hall, 415 Center St., Thursday, April 10 at 7:30 p.m. Communications to Wm. McBride, 98 Church St.

Moncton, N. B.—Annual Conference will be held D. V. in the Gospel Hall, 195 Mountain Rd., cor. Lutz St. commencing with Prayer Meeting Thurs. eve., April 10th, and continuing April 11, 12 and 13. Visitors freely entertained as usual. Corresp. to N. L. MacNeil, 37 Bromley Ave.

McKeesport, Penna.—Annual Conference will be held D. V. Sat. and Lord's Day, April 26 and 27, preceded by Prayer Meeting, Fri. eve., 25th, at 7:00 p.m. All meetings in the Gospel Hall, 1301 Soles St. The Lord's servants walking in the "old paths" will be welcome to minister the Word. Visitors are requested to advise beforehand of their coming. Corresp. Wm. H. Moore, 2629 Hill St.

FALLEN ASLEEP

Cleveland, Ohio.—Word came, too late for additional details in this issue, that our beloved and esteemed brother and servant of Christ, George Duncan, was "called home" Monday, February 18th. Particulars later D. V.

San Antonio, Texas.—Although late, we desire to record the home-call of our faithful and beloved brother W. E. Elford, Sept. 26th, in his 72nd year. Saved at 19 in Canada through preaching of Joseph Douglas. Received into fellowship in old Dickinson Hall, Detroit in 1904. A real standby to the work here and a lover of scriptural principles and good men.

Banbridge, Ireland.—Our beloved brother Robert Curran, much esteemed servant of Christ, "went home" Dec. 15th, aged 60. Saved in 1914, spent 35 years preaching the Gospel and ministering amongst the saints, seeking to lead them on in the "green pastures" and the "old paths" of the Word. North Ireland has suffered severe loss this past year in the homecall of certain "worthies"—Samuel Wright, William Rodgers, Robert Curran and others. May the Lord "fill the ranks" with men of God and men of stability and wisdom.

Vancouver, B. C.—Our brother William Coleman of this city went to be with the Lord Dec. 17th. Saved over 50 years ago in Roseisle, Man., and long associated with those "gathered to that worthy Name." For over 20 years in Cedar Cottage Assembly. A quiet brother—remember his family in prayer.

Crapaud, P. E. I.—Assemblies of this Island suffered a severe loss in the tragic death on the icy highway of our beloved brother Samuel Boulter, Dec. 23rd. He was returning from a Gospel Meeting where he had taken part when the accident occurred. Saved in 1934 and while only 38 years of age was a Christian above many and a true shepherd of God's people. Not one amongst Assemblies of P. E. I. but will miss his friendly visit and ministry. These dispensations of God should cause us all deep thought and stir us up, for "the time is short."—Editor.)

Woodstock, Ont.—On Jan. 11th, our brother Rolph E. Tree, aged 80, was suddenly called home. For over half a century associated with Woodstock Assembly. Woodstock has lost a faithful witness. Pray for his widow.

Longport, N. J.—Our dear brother George Reid went to be with Christ from the Home here, January 14th, in his 69th year. In Schoolcraft Assembly in Detroit before coming to the Gospel Hall Home for aged Christians. Suffered much but sang hymns all through his last night and "fell peacefully asleep in the morning."

New York, N. Y.—Our beloved sister Mrs. John B. Trimble "went home" to be with the Lord January 19th from the Gospel Hall Home in Longport, N. J. where Mr. Trimble had taken her in rather weakened condition Jan. 5th. Saved in early business life in Belfast, spent many years in New York in old 125th St. Assembly, latterly known as 73rd St. Assembly. With her beloved husband, who should have our prayers, she was a true servant of the Church and much given to hospitality, truly a "succourer of many" and the editor can lend his testimony—"and of myself also." Rom. 16:2.

Words in Season

THE BIBLE FAMILY MAGAZINE



Dying and Risen

Behold the Saviour of mankind
Nailed to the shameful tree;
How vast the love that Him inclined
To bleed and die for me.

Hark! how He groans while nature shakes,
And earth's strong pillars bend!
The temple's veil asunder breaks,
The solid marbles rend.

'Tis finished! Now the ransom's paid,
"Receive My soul!" He cries;
See—how He bows His sacred head!
He bows His head and dies!

But, Lo! He breaks death's iron chain,
And lets His glory shine,
Oh, Lamb of God, was ever pain —
Was ever love like Thine?

By the father of the Wesleys.
17th century.

APRIL, 1952

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Philadelphia 20, Pa., David H. Oliver, 166 W. Chew St., for Olney Gospel Hall.

CHANGE OF ADDRESS

Paramus, N. J.—L. C. Greene, E 20 Glen Ave., for Midland Park Gospel Hall.

UNITED STATES

Philadelphia, Pa.—F. Pizzulli gave help to the Italian believers here. They are having difficulty finding suitable quarters for a Hall. He went on to Danbury and Mechanicville.

Indiana, Pa.—C. Fite had five weeks here with encouragement.

Cleveland, Ohio.—Gordan Johnstone had a spell of ministry meetings in Addison Road Assembly, to profit and strengthening.

Detroit, Mich.—Saints of West Chicago Hall were expecting Frank Knox March 9th, for some meetings. They had E. Wilson the week previous, speaking on the Lord's Coming. We had some meetings with them during February, using Egypt to Canaan chart. Saints here respond well to the Word.

Deckerville, Mich.—Visit of Frank Knox was a "lift" to this small country assembly, seldom visited.

Williamston, Mich.—The Lord's Day afternoon meetings this Winter have been helpful and encouraging.

Alpena, Mich.—David Miller had two weeks here and went on to the Copper Country of Mich. The isolated assembly there, 600 miles N. W. of Detroit appreciated greatly the help, one professed. He wrote us from there—"I never have seen so much snow in Canada, over nine feet." Not much danger of preachers "tripping over each other's heels" in the North country in Winter time.

Garnavillo, Iowa.—L. Brandt and Hy. Wahls tried a schoolhouse in a new district but found it hard, they were hoping to try some cottage meetings. Geo. McKinley was expected here in the Gospel. Pray for these meetings.

Everson, Wash.—McBain and Crawford were seeing some interest in meetings here.

Seattle, Wash.—Bro. Willoughby had some timely and appreciated ministry meetings here.

Wisconsin - Iowa.—Bro. Hamilton, who is in his sixth week at Mason City, Iowa, with blessing, writes of activities of other brethren in the district. At La Cross, E. B. Jamison is seeing God's hand in a marked way, many reached with the Gospel, mostly children of believers and nearly all saved at home or while alone. Bre. Smith and Elliott are seeing blessing at Hitesville—Dobson and Warké are at Blue River and C. Yost and A. Studnicka are trying Cuba City, Wisc., a new place. Bro. Hamilton mentions concerning God's blessing at this time—"This surely shows that God is able and willing to bless His people without coming down to the world's ways of special music and instruments, etc."

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

APRIL, 1952

No. 4

GATHERED GEMS

Not alone in lull of tempest,
Not when viewing grief afar;
Waiting not till heavenly glory,
Wipes the tear and gilds the scar.

« « «

AN ALPHABET OF SCRIPTURE FOR NAZARITES

(Nazarite—From Hebrew "Nahzar"—Meaning "to separate"
Cp. Numbers 6, etc.)

Abhor that which is evil
Be ye not unequally yoked together
Come out from among them, and be ye separate
Delilah . . . made him sleep upon her knees
Exercise thyself . . . unto godliness
Flee fornication
Godliness is profitable
Hold Thou me up, and I shall be safe
I raised up . . . young men for Nazarites
Joined unto the Lord
Keep me as the apple of the eye
Let ours . . . learn . . . to profess honest trades
Meet for the Master's use
None of us liveth to himself
Overcome evil with good
Put away the strange gods
Quit you like men
Rebel not against the Lord
Samson went down to Timnath
Touch not the unclean thing
Unprofitable, but now profitable
Verily . . . there is a reward
Walk as children of light
Xhort one another daily
Ye gave the Nazarites wine to drink
ZORAH . . . the burying place

(A good exercise — Find the Scriptures
One is a marginal translation)

« « «

Joy we then in tribulation
Furnace moulds for use the ore;
Better far than fruitless comfort,
Pain that fits for service more.

THE WOMAN WHO WASN'T CONFIRMED

A FEW years ago some prophetic lectures were being given in one of the larger cities of New York State. One Christian woman had brought her neighbor to the first meeting. She was a German who was "not in the habit of going anywhere," and it was with some reluctance she yielded when our friend invited her to come along to the "lectures." Possibly she thought it would be different to "going to church"—and so it was.

The next day, while visiting in the neighborhood where these women lived, the evangelist met the German, "Mrs. Hines," when she told her story as follows:

"I was born in Germany, and as my parents were Lutherans I was baptized when a baby by the Lutheran minister, as were all my brothers and sisters. They were also confirmed by the bishop, but I was not. I would not learn my catechism, and so I was never confirmed. Because of this my brothers and sisters used to call me 'The ungodly one.' But I tell them I am no more ungodly than they are. I know I am no Christian, but I do the best I can, and I live honestly, and so God will have mercy on me at last."

She was assured that it was Christ and not confirmation that sinners need. Almost nightly she attended the meetings. At the closing meeting the subject was: "The Great White Throne Judgment." One of the portions read was Revelation 20. Mrs. Hines was there. The Word of God had taken hold of her, and she was deeply moved by it. The language of her heart was: "What must I do to be saved?" To which the divine answer was given: "Believe on the Lord Jesus Christ, and thou shalt be saved" Acts 16:31. "Do you remember what I told you that day about my family calling me 'the ungodly one'?" she asked. "Yes," was the reply. "I remember you did not believe it was true." "Ah, but now I see God calls me that, and I know in His sight that I am ungodly." "But did you not read to-night that 'Christ died for the ungodly'?" "Yes," was the preacher's answer. "God says: 'While we were yet without strength, in due time Christ died for the ungodly' Rom. 5:6. What about it?" "Then," she said, "I have been looking at it this way to-night: God says I am ungodly, and I know I am. But He also says, 'Christ died for the ungodly'; doesn't that mean me? Can I be sure from that that He died for me?" "Yes," she was told; "there is no getting away from that, for it is God's truth! Christ suffered for sins, the Just for the unjust, that He might bring us to God" 1 Peter 3:18. "Then I believe it," she cried, "and I trust Him as my Saviour. I see all my works I called 'good' are just sin, but I see just as clearly that Christ died for me as I am; and as I am He wants me to believe on Him to the saving of my soul."

Thus did God bring the ungodly one and the blessed One

who died for the ungodly together; and as the years go by Mrs. Hines goes on to rejoice in the One who saves and satisfies for Time and Eternity—the Lord Jesus Christ. Do you, my reader, go and do likewise, and then sing:

“Now none but Christ can satisfy,
None other Name for me.”

T. D. W. M.

EVERLASTING ESPOUSALS

“And I will betroth thee unto Me for ever.” Hosea 2:19.

HOW wondrous and varied are the figures which God employs to express the tenderness of His covenant love. And this token of His love to Israel, in a deeper sense, is characteristic of His covenant love to the Church—the Bride of Christ, that upon which the Lord has set His love long ere creation’s dawn. Wouldst thou know the hour of thy betrothment? Go back into the depths of a past eternity, before the world was; then and there, thy espousals were contracted: “I have loved thee with an everlasting love” surely expresses the character of love which is divine and everlasting.

Soon shall the bridal hour arrive when thine absent Lord shall come to welcome His betrothed bride into the royal palace. “The Bridegroom tarrieth” but see that thou dost not slumber and sleep. Surely there is much all around demanding the girding of loins and the burning lamps. At “midnight”—the hour when He is least expected, the cry may be, it shall soon be heard—“Behold He cometh” and His shout shall call the ransomed home—1 Thess. 4:16.

My soul, has this mystic union been formed between thee and the Lord? Canst thou say in humble assurance of thine affianced with Him, “My beloved is mine, and I am His?” If so, great, unspeakably great, are the glories which await thee. Thy dowry as the bride of Christ is all that Omnipotence can bestow, and all that thou canst receive. In the prospect of these glorious nuptials thou needst dread no pang of widowhood. What God hath joined together no created power can take asunder; He betroths thee, and IT IS “FOR EVER.”

Selected.

PRAISE

GENUINE praise produces genuine gladness. The exercise and expression of gratitude are in their own nature pleasurable; how emphatically so when the object is God! When we praise “we rejoice in the Lord;” and “the joy of the Lord is our strength.” The happier we are in Him, the more patient in trial, brave in difficulty, diligent in service.

MIXTURES

WM. H. FERGUSON

THERE THAT man of God—Moses—laid down his armor as the great leader of Israel under God's hand, he left very full and definite instructions for the people as to their conduct and God's requirements of them. The Book of Deuteronomy (the second giving of the law), the rehearsal of what had gone before, contains one very significant regulation and command which would affect their whole sojourn in Canaan. In Deut. 22:9, 11 the command of God is very emphatic as to "mixtures."

"Thou shalt not sow thy vineyard with divers (two kinds) seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

It surely must have caused some exercise as to the reasons for these injunctions in a bygone day, as to an exercised soul it will today. There was a deep lesson here that God wishes to impress upon His own. Let us consider it together.

MIXED SEED

That this is going on continually we are well aware of—did not our Lord say so in Matt. 13:37, 39, etc. But there is the possibility of the neglecting or corruption of one's own vineyard—this would be suggested in the words of Deut. 22:9—"Thy vineyard." Are we really careful as to what is sown in the vineyard of the heart? Is not the word of S. S. 1:6 applicable to many of us—"Mine own vineyard have I not kept."

Too many vineyards today show the defiling, corrupting effect of "divers sowings." Into how many hearts, instead of the pure Word of God being sown, watered with heavenly dew-drops and showers of the Spirit's unction, are the seeds of Satanic origin dropped, often by one's own hand and effort? Seeds of worldliness (the great enemy to spirituality today, as ever) instead of being discerned are gathered into the seed basket and sown in the life, yielding their harvests all too quickly and powerfully. One can hide the seed for a while furtively but you cannot hide the harvest fruit. The "tares" are seen—the evil is manifested—Satan's work is self-evident and the vineyard is corrupted.

A Christian with an ear "glued" to a radio set, listening to that which is unfit for a Christian to hear, and geared to the world's popular demand for that which will appeal to their evil senses, is opening the heart to Satan's seedbasket. The fact that the "wireless" is useful in various forms on sea and land is no excuse for the Christian allowing it to form and vitally

affect his thinking and plans and purposes, etc., and it is unquestionable that it is so used in a commercial and political and religious way to profoundly affect and guide the life, according to the "sponsors" of various programs. Its modern accessory, T. V. and further development is "ruining" spiritually, lives that might have been useful for God. The seed by ear and eye is deposited in the heart and life and God's Word displaced (there is not time for both) and neglected. Further, if the Word of God is brought to bear on this evil, it is ridiculed and refused, thus giving Satan the advantage he desires which is **THE DISPLACING OF THE WORD OF GOD FOR THE SIGHTS AND SOUNDS OF EGYPT.**

Thus the corrupting and darkening process goes on—young lives which might have been affected and won for God and Christ are helped on the path downward to a burning hell. What must your thoughts be, if truly saved, as you contemplate the end of this "divers sowings"? Then worldly reading, etc., etc., fills up the hours, the seed is sown, the harvest comes, the vineyard of the life is devastated; barrenness ensues and God is dishonored in the life which should have reflected His glory.

MIXED SERVICE

"Thou shalt not plough with an ox and an ass together." Thus God frowns upon the linking of that which is clean and unclean. The yoke was characteristic of useful labor—God decrees as to those with whom His people may yoke themselves in His service. The saying we have heard that "the end justifies the means" may sound well enough to some but God does not think so. He undertakes to **REGULATE** the service. It must be according to His command. He expressly forbids certain "yokes"; for instance, "the unbeliever" 2 Cor. 6:14. This includes, not only marriage as some 'conveniently' assert, but separates the Christian from all unequal yokes. Jehoshaphat was admonished by the prophet—"Shouldst thou help the ungodly?" and the sad fruits of Jehoshaphat's unequal yokes continued to, and after his death, with havoc and ruin as a result among the people of God.

Paul could write concerning one as a "true yokefellow," Phil. 4:3. How blessed is such a yoke. A clean yoke as to service, a scriptural yoke. A common purpose is in view here as to the glory of God in the service of His servant.

THE DISCIPLE'S FIRST YOKE

In Matt. 11:29, to the soul who has found rest in Christ, the Lord says—"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For My yoke is easy and My burden is light."

Here is the example of patient, lowly service with Himself—the character of all service pleasing to Him thereafter. But

to exchange the "yoke" of Christ for an "unclean yoke" produces neither "rest" nor "blessing."

Paul found a true yokefellow in Timothy—"I have no man so dear unto me." Others come to mind. But how sad to see the young or older disciple, after a while becoming dissatisfied with Christ's easy yoke and bowing their necks to the yoke of another. May the Lord preserve us in our service.

YOKE OF CLERISY

This yoke is being adopted and adapted more and more today and companies of Christians once on Scriptural ground, having adopted the religious associations and ideas of men, find themselves linked up with something hateful to God—Rev. 2: 15. God hates mixtures and in Pergamos, when the church and the world was married, since Pergamos means "elevation" or "actual marriage"; we see that pride and getting on in the world leads to "clerisy" and a refusal to continue in lowly service under the yoke of Christ. The field must be enlarged, the influence must be widened. Must we not branch out and adopt the means the world likes, in order to bring men and women under the sound of the Word? They like music and its accompaniments of solo-singing, choirs, etc., etc. Let's give it to them. Then they are used to seeing a man at the head of the congregation who rather gives the impression of being "trained" for that purpose and who can adopt the phraseology of the religious world and so give a tacit acknowledgment that the world's concept of things is correct. This ought to please the folk! And so men are sought. They are not difficult to find today, like the young Levite of old, many are "looking for a place." They are being "prepared" in man's school (not God's) and they all bear the same brand marks of man's training and influence—so the stage is further set for clerisy in professedly scriptural companies. Not all that calls itself today "an assembly" can truly be looked upon as a divinely planted assembly of God, nor is there proof that where there is departure from God and His Word and a refusal of His Word in their midst, either through the rise of a Diotrephes or a "regulated" ministry which shuts God out, that such shall have the presence of God. An old caretaker of a wonderfully elaborate new religious edifice in the Antipodes once said to one of the Lord's servants who was passing by—"Isn't this a wonderful House of God?" The answer of the man of God was "Yes, if you can get God into it."

God's word to His servant Jeremiah long ago is timely today—"Seekest thou great things for thyself—"Seek them not." Jer. 45:5.

THE YOKE OF SOLITUDE

"It is good that a man bear the yoke of his youth:—Lam. 3:27. The blessed results of the ability to enjoy solitude (with God)—silently learning of God—follow in the life. William

Burns, the Chinese pioneer missionary, used to say "Learn to walk with God alone." Perhaps one principal reason why there is not much pioneer work done today, and apart from a few sections of this continent, there is not a great deal even attempted, lies fundamentally here. Many have not accepted the lowly yoke of Christ in service. Instead, there is the accepting of the yoke of men of mixed rules or codes and the blessed opportunity of learning quietly in the desert with God is lost. Cp. Moses, David (Psalm 78:70, 71) and Paul, etc.

MIXED TESTIMONY

"Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

This would suggest "mixture of testimony." The garment speaks of testimony—Rev. 16:15. Today, as ever, Satan is seeking to corrupt the testimony of Christians gathered to the Name of our Lord Jesus Christ—Matthew 18:20. He is accomplishing it by "association" with Babylon, the great system of evil which is professedly for God, but in reality AGAINST GOD, and AGAINST CHRIST. Will not Satan's man accept and make use of this great system for a while after the Church is caught away? It is truly most surprising to see many who professedly have seen the truth of God turn back to such an ungodly association where there is room for the "fowls of the air" (the unclean spirits of Satan's kingdom, etc.) Cp. the "great tree of Christendom" in Matthew 13. All false doctrines can find a lodging place there.

Simple assemblies are the target of Satan. Pernicious and evil teaching abounds in sectarian circles. The Christian's only safeguard as to "testimony" lies in separation from the system of Christendom, seeking to deliver true souls from it. Think not that assemblies "gathered to the Name" are immune from these attacks. Just recently a most destructive and God-dishonoring attack was made on the truth of Scripture as to Hell, the abode of the wicked; according to Scripture. The most materialistic reasoning of man which one usually associates with the open and blatant infidel, was employed to ridicule the thought of the soul going down into hell in the heart of the earth to that vast domain of lost souls who await the Judgment of the Great White Throne. Does it not say in Rev. 20 "And death (the grave) and hell (hades—the abode of the lost souls, cp. Luke 15) delivered up the dead which were in them." But this writer who denies the existence of such says further that the language of Luke 16 is "highly figurative" for the rich man had no hands or eyes or the like in hell. Such we hear from the Russellite, etc., but here again many simple souls in assembly testimony have been "exposed" to this destructive attack on the truth of Scripture. Then again, the denial that our Lord went into the "heart of the earth" after His death on Calvary is particularly evil since it denies the very word of Scripture in

Matt. 12:39—"for as Jonas was three days and three nights in (Greek preposition "en," meaning in the very midst of) the whale's belly; so shall the Son of Man be three days and three nights in (Greek preposition again "en") the heart of the earth." To say that this refers only to His body which was on the top of the ground, since it was a sepulchre Joseph had hewn for himself, or a memorial tomb, is to deny the truth of Scripture and leaves the way open for the false teaching generally associated with such denials of Scripture.

How careful then must Christians be, especially brethren in responsibility, to see that men are clean and with right and true doctrine, ere they are permitted to stand before the saints. Not all companies professing to be of God are fit to associate with by any means, unless they are scripturally gathered and under the divine control of the Word of God, acknowledging the supreme Lordship of Christ.

One would almost think the Church Notice page of the Saturday evening Newspaper could form the basis for testimony and fellowship—indeed we have seen it so used several times recently, evidently with a desire to confuse saints into accepting such as a basis of fellowship. Such would be a poor substitute indeed for the "unity of the Spirit" and that which is of God. Indeed confusion is always the product of men who do not believe in the perpetuation of the pattern in local churches of the saints of that brought before us in the Acts of the Apostles from Chapter 2 onward. Those who see only the truth of the "one body" (a most precious truth, indeed, but not the ground of gathering, as we do not "gather on the ground of the one body"—this is the old so-called "exclusive" teaching which has produced so much confusion and division the world over) are never clear as to "local testimony"—they professedly believe that all Christians in any town or city or district constitute the "local church" and deride the thought of continuing the "pattern" as given to us in the Word of God. According to this concept of things, every believer has a right to walk in and sit down at the table on a Lord's Day morning (whether in fellowship or not) whether or not he is connected with the dishonoring system of Babylon, etc., and irrespective of the fact that he may have questionable teaching, i. e., as to the building up and maintaining of Scriptural Testimony. "Sound in life and doctrine" embraces a great deal more than appears on the surface although it seems to be the password for some today. The so-called "open table" principle, if permitted amongst saints, spells the end of true and collective testimony to the Name of our Lord Jesus Christ as in Matthew 18:20.

The apostle's words to the Church of the Thessalonians was, and is, timely—"Prove all things; hold fast that which is good."

“WOOLLEN AND LINEN”

In the quiet of God's sanctuary there must be no woollen—cp. Ezek. 44:17, 18. Wool produces “sweat” and suggests “haste” and human effort and energy of the flesh. All this is absent in the quiet of worship and meditation of God's house. The garment of “woollen and linen” is worn today—haste, activity, getting things done, human means and appeal, etc., with the rush and bustle and endless going of a modern world—all contributing to the decay of true worship. God is dishonored, His Word set at naught by a present generation of forceful, active men and women who wear a prohibited garment in the presence of God, one which produces haste and human energy where neither should be seen nor tolerated. Truly we must learn afresh that “HOLINESS BECOMETH THINE HOUSE, O LORD, FOR EVER.” Psalm 93:5.

NOTES ON THE EPISTLE TO THE HEBREWS

BY THE LATE WILLIAM RODGERS

GOD'S REST

OUR present subject is Chapter 4. I have not any special light upon it. The truth is, I want light. I want it specially with regard to what is meant here by “entering into His rest.” When and how do we enter God's Rest? All the commentators seem unanimous in putting it off to the future and referring it to the Rest of Heaven. I have also heard the view set forth that it is a present attainment which saints may, or may not, possess; while others claim to see in the passage three “rests”—one past, one present and one future—all separate from each other. Personally, I have always felt inclined to look at it as something already possessed by all who are truly saved. But whichever view is taken, it appears to me there are difficulties.

However, as I do not wish to occupy space over a few knotty points, we shall commence our study by considering further the connection and setting in which this 4th chapter is found. Its close relationship with chapter 3 and also with chapters 1 and 2, was touched upon in last month's article. Let us now turn back to chapter 3:1. The expression “holy brethren” here is linked with chap. 2:11, where the Sanctifier calls the sanctified (or “made holy” ones) brethren. Next we get “heavenly calling” and in passing, I should like to suggest some questions as to this.

Is the phrase used to describe our present position (as the same word “heavenly” is employed in Ephesians), or does it merely mean that we are called to be in heaven in the future? And whichever view we take, does the answer to this question help us with regard to whether the “rest” of chapter 4 describes our present position, or our future prospect? We have always

been taught that in Ephesians saints are seen, typically speaking, in Canaan. I suppose therefore, that "heavenly places" there must be that which is analogous to Canaan. If so, does this suggest that both the "heavenly calling" and the "rest" in Hebrews have reference to what is ours presently? Or is the proper view that they look forward to something shortly to come? This would be more in line with the tone that runs through this Epistle. Compare such phrases as "world to come," "powers of the age to come," "things hoped for," "a little while," etc.

Again, we have in this first verse (Chap. 3) Christ as "Apostle and High Priest." That is to say, He is the antitype of both Moses, the sent one to Israel, and Aaron, Israel's priest; just as in chap. 7. He is seen as the antitype of David and Solomon, "King of righteousness" and "King of peace."

Following upon this call to consider Him as Apostle, comes the comparison with Moses, which runs upon the line mentioned in our last article—Christ as Son and Builder, greater than Moses, who was only a servant and part of the house himself. Here, let me remind you, the writer is quoting from Num. 12:7: "My servant, Moses, is not so, who is faithful in all mine house." In Numbers, this commendation is followed by the people's refusal of the Rest, in chapters 13 and 14. This, again, is followed by the story of the man who broke the Sabbath Rest, in chap. 15 and which should be compared with the expression "Sabbath-keeping" used in Heb. 4:9 (marginal reading). Then in Numbers 16 we have the account of Korah's seeking the priesthood, which illustrates Heb. 5:4—"And no man taketh this honour upon himself." The story of Numbers 17—the budding of Aaron's rod—is referred to in Heb. 9:4. The tithing for the Levites of Numbers 18 is brought up in Heb. 7:5; and the ordinance of the Red Heifer of Numbers 19, is the type alluded to in Heb. 9:13. Finally, the wilful sin of Heb. 10:26 takes us back to what is said about presumptuous sin in Num. 15:30, 31. Thus Hebrews is seen to be more an exposition of the types of Numbers than it is even of those of Leviticus.

Here in Chapter 3 the application of the matter to ourselves begins at verse 6 ("Whose house are we, if . . ."), which is repeated in another form at verse 14 ("For we are made partakers of Christ, if . . ."). These are two of those warnings about the necessity of continuance, and of the danger of failing in that respect, which are so common in this Epistle. Chapter 4 opens with another of them—"Let us therefore fear, lest . . ." In all of these there is a peculiar form of expression which seems to hint that the failure, where it manifests itself, has been present from the very first. Chap. 3:6 does not read, "Whose house we shall be, if we hold fast" but rather, "Whose house we ARE (i. e. now) if we hold fast." In other words, if

we do not hold fast to the end, WE ARE NOT HIS HOUSE EVEN NOW. Verse 14 is still stronger, for its literal reading is, "We have become partakers of Christ, if we hold fast to the end." Thus, if we do not, it is because we have not become partakers of Him at all. This, surely, is unspeakably solemn. Again, in Chap. 4:1 the literal rendering is, as in the R. V. "lest . . . any one of you should seem to HAVE COME short of it." The danger is that we may already have come short of the REST, that is, no doubt, at the time of professing conversion.

REJECTION OF THE GOSPEL

With this in mind, notice that it is the rejection of "the Gospel," which, in chap. 4:2, is said to bar us out of the Rest; and not the rejection of some later exhortations regarding our conduct as Christians. In verse 3, the literal rendering is: "For we, as having believed, enter into that rest." The 4th verse links the rest with that spoken of in Gen. 2, and verse 10 links God's resting from His works on that occasion with some kind of a resting on the part of One Who hath "ceased from His own works." Is this the resting of the sinner who comes to Christ? Or is it the resting of the saint who has reached heaven? Or is it rather the resting from His work of Christ when He entered in? This is the view of Alford and others. With it compare Isaiah 11:10: "His rest shall be glorious." The verb is in the aorist tense, and the words should read: "For He that entered into His rest, rested from His works, as God did from His own."

Again, what does the exhortation of verse 11 (chapter 4) mean? In the R. V. it reads: "Let us therefore give diligence to enter into that rest, that no man fall after (or "in," margin) the same example of disobedience." Is this an exhortation to saints to go to heaven? Or to strive after some kind of higher life? Is it not more in keeping with what has preceded to regard it as an exhortation to make sure we are saints at all?

SUMMARY OF VIEWS OF CHAPTER 4:10

The following meanings have been suggested by Commentators for this verse:

(1) An explanation of the word rendered "keeping of sabbath" (margin) by a reference to literal Sabbath-keeping. (One writer absurdly applies even that word itself to literal Sabbath-keeping, thus making verse 9 to mean that God's people should still keep a weekly Sabbath). Against this view is a lack of connection with the remainder of the passage, and especially as it leaves the phrase, "that rest" in the next verse meaningless. Against it, also, is the expression, "He having entered into His rest," which is not at all one which would be used of beginning a weekly Sabbath.

(2) A sinner resting from his own works in order to be saved by grace thus entering into rest, as in Matt. 11:28. But,

in that case, the "resting from his own works" would NOT BE "as God did from His" but rather, the exact opposite. God rested when He had completed all and found all good. The sinner rests in Christ's work when he finds his own NO GOOD.

(3) A saint who has reached rest in heaven. In favor of this is Rev. 14:13 "they rest from their labours." But against it is the fact that if "rest" in this verse means heaven, it would apparently require to mean heaven throughout the chapter. Most Commentators think it does so, but verse 3 says that we "enter it upon believing" and the phrase, "seem to have come short of it" suggests that we should have it already. But the greatest objection to these three views is the difficulty of explaining why the tenses used should be the Aorist Indicative and Participle, which point to a definite act of someone in the PAST. It is literally, "For the one who entered into his rest, rested from his works."

(4) Christ entering into His rest after finishing His works upon earth, including the Cross. So Alford, Weymouth, etc. In favor of this are the tenses, also the words of Isaiah 11:10—"His rest shall be glorious." Compare John 9:4. Against it is the awkward way in which Christ would be introduced in the opening clause without any previous mention of Him since chapter 3:14. But it would contrast with Joshua's failure of v. 8, and would lead on to the statement of v. 14: "Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

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(Mr. Rodger's exposition of this chapter which presents much difficulty of comprehension at times to many of His own, should be helpful to those who will devote a little time and real exercise of heart to the subject. It is in keeping with much that is in the Epistle of warning to professors—and the seeming 'ease' with which many today seem to become 'professors' without a corresponding manifestation of life following, shows the need for a real 'examination' in the presence of God of any 'profession of Christianity.') Editor.

GOD'S WORK

OLD Sarah was never so quick in her motions as Hagar, for "they that believe shall not make haste"—"And the Lord visited Sarah as He had spoken." Hence it appears that Isaac was an heir of promise. God did as He had spoken and Isaac's presence fulfils the promise: and all that come forth without this divine visitation are no more members of the new man, nor have they any more features of God's image, than a snail.

Donald Ross.

SAVED FIFTY YEARS

Characteristics of a Work of God

T. D. W. MUIR

JULY 23, 1924

FIFTY years is a long time if we measure by time, but only a speck in the eyes of eternity; it is but the porch that cannot begin to express the wonderful magnificence in the mansion beyond its portals.

Having been saved I thought I would like to do something for Him who saved me, and at first all I could do was to stand on the street beside our esteemed brethren, Donald Munro and John Smith. They were not very popular, and the boys threw things at them, but for months they went at it night after night. They were not doing it for money. Years afterwards I learned that while they were there for four months, with the exception of a single offering from one brother, they did not get one cent. Four months! Men must have an object in view when they will do that. And there was a reason for it. They made no mention of any need. They never referred to it and as they preached the Gospel freely, the news leaked out that these men were men of independent wealth that were seeking to do good among the people. The people did not know that many a time in these months these men had not enough to buy a postage stamp.

I was glad to take my stand with these brethren, and by and by there was an opportunity to say a little word, for after preaching nightly in the open air for so long they lost their voices, and in that way we got the opportunity of bearing testimony for the Lord Jesus Christ. Such was the beginning of the work there, for there had been no work like that there before. Some men had come from the Old Country before that preaching the Gospel and God gave them souls, but instead of keeping outside the man-made companies they fraternized with the sects and when they left the Christians were left to go wherever they pleased among the sects. About that time two brethren went to Galt on business, and during a whole winter God did a mighty work through these brethren. They knew the truth that would separate the young Christians from the sects around, but they did not impart these truths to the new converts. We do not criticise them: to their own Master they stand or fall; but the result was that those that were converted were allowed to drift for years. Some of them felt the need and invited our brethren to come to Galt and preach the Gospel, with the result that later there were fifty-eight baptized and still later eight more, every one of whom had been saved in former years through the two brethren I mentioned. Up to the time that I am speaking of there had been preachers who came and went, and some got saved as the fruit of their labors, but they were never taught the truths that would sep-

arate them, and so there never was an Assembly formed that gathered to the name of the Lord.

GATHERING TO HIS NAME

When our brethren came to this country they came to preach the Gospel to sinners, and the word of truth to saints; separation from the world, religious, social and political. The consequence was that a little company of God's people was left behind in Hamilton. There were about fifty gathered to the Name of the Lord. Since that time there have been many changes. I was there lately and as I looked around upon the gathered company I could not see one present that was there when I first went there myself. Where had they gone? Most of them to Heaven. Those who were instrumental in beginning the work are now at home with the Lord, and many others with them; and soon there will be very few left of those who are older; they also will be gone and their place filled by the young men of today, and God help them to stand for God and His truth.

PIONEER WORK

Now as to the spreading of the truth. There was no such thing as going from Assembly to Assembly, for there were none to go to. The preacher had to begin with virgin soil, and plow and sow and wait for fruit. And so every man that came to the country (and many came) came as "pioneers." They went without any opening, or went by invitation, and they would rent a hall, or get a school-house, or farmer's kitchen, and go on preaching the gospel until something was accomplished. Our two brethren, Donald Munro and John Smith were the first; others followed. Our dear brother, Donald Ross, was a true pioneer from first to last. He was stricken down at last doing pioneer work in Savannah, Georgia. He told me before he left, "I am going down there where it is warm. If I stay here for the winter I must remain in the house; but I am going there where I can go out and do something." And he was stricken down after a meeting and he died with his harness on. That was the way of the pioneers. And today—thank God, from their labors there are still here and there throughout the land companies from two or three up to hundreds meeting in the name of the Lord Jesus Christ. One feels that that is a work that should continue. The need is as great today as ever. **WHEN GOD GIVES GRACE AND STRENGTH TO A YOUNG MAN TO PREACH, HE SHOULD LOOK OUT FOR PLACES TO PREACH AND NOT BUILD ON ANOTHER MAN'S FOUNDATION.** In going forth in dependence upon God he not only learns God in that way but he gets an education that he cannot get in any other way. A man comes to Detroit for instance, and it is announced that he will preach here. People will come to the meetings who would come whether he was here or not, although in the case of special

meetings they might come oftener. But that is not the work of a pioneer. O the joy of just taking up your baggage and going out to tell in its simplicity, the Word of the Lord, finding out a place to sleep and then going around with tracts and speaking to the people. What an education it is. How it proves, not only to yourself but to others, that you are the right man for that work. With what confidence they send you forth and say, "I would like to have some fellowship with him," and thus you win not only the hearts of sinners but also of God's people.

TRUSTING IN GOD

And furthermore, we talk about the servant of the Lord being dependent on the Lord. It is a shame when the servants of God write hinting letters or speak such words as would draw forth money. God is able to carry on His work. He does not need your pocket-book for my preaching. He did His work before I came; He will do it after I have gone. And more than that He can do it without your dollars or cents. Rest assured however He is pleased to have your fellowship in His work, and the man that goes forth in simple dependence upon God will prove that He is all sufficient for His work. He needs not the help of the world, nor the help of a child of God that is not in fellowship with God. If I thought that a man was giving of his money to help me in God's work I would say, "Keep it, God does not need it." And so I say that the young man that goes forth into new and needy fields, by that he is learning to trust in the Living God who supplies his need without recourse to any human instrumentality. God is to be trusted, and loves to be trusted.

In the fifty years that I have been saved, forty-nine of them have been spent in the work of the Lord. Eleven months after I was saved I was asked to go and help in some meetings. Three or four names were mentioned, and my name was mentioned last as sort of forlorn hope. I thought I would stick it out for a short time anyway, but God worked, and time after time He opened up the way. Sometimes the Lord has made me feel the truth of what dear old Mrs. Leach used to say: "God leads us into something that He might teach us Who carries the key to the cupboard." And He does it that He might show us He has the resources.

SEPARATION FROM THE WORLD

Among the teachings that were prevalent in the early days were the truths of separation, and I would like to speak a little about them. Some of us think only of separation from the systems of men, but the scriptures speak not only about that; that is only one part or one phase of the world. God's intention is that His people should be in their life and ways a real separated people; separated from the world's politics, its ambitions, its ways, and passions, and pleasures, and, of course, its

religion. These are things that the Word of God plainly teaches. And as I look back upon the early days, it was then a clean-cut separation. And when that is meant it makes a stir. The world thinks that a slight is offered. They say, "Do you not think we are as good as you are?"

THE LORD'S COMING

God wants me in my own private life to be a separated man. One thing that helped in the early days was that we not only believed in the doctrine of the coming of the Lord but there was a longing and looking for that coming. It is to be feared that today we have exchanged the hope for the doctrine of the hope: we are looking for signs but not for Him. If I am looking for Him, how can I go in for the things that I am doing? If I am expecting the Lord, and it is true that now is our salvation nearer than when we believed, it ought to be more than ever a living thing.

PARTAKERS OF THE AFFLICTIONS OF THE GOSPEL

2 Timothy 1:8

THE afflictions of the Gospel wean us away from the world and purify us. But the hand of our God supports us in all our afflictions so that we may go through its waters and fires safely and with praise.

Judson, in his terrible prison in Burma, suffered indescribably for the Gospel's sake, but the peace of God reigned in his heart. Livingstone in Africa, with the hot fevers upon his brow and dysentery preying upon his vitals, heard the persuasive voice of Stanley saying, "Livingstone, come home! The Queen waits to receive you, and all Parliament will rise to honor you, as you walk up her royal aisles. Livingstone, come home!" But, for the Gospel's sake, he answered "Stanley, it cannot be, it cannot be, my work is not done yet," and turning from the fading crowns of earth to stretch his hands for the enduring crown of heaven, he again plunged into the dark forests of Africa, to finish his work—AND DIE. And he did it with joy in his soul. And dear Allen Gardiner, starving to death for the Gospel's sake in Patagonia, could with his last breath write—"Yet a little while and through grace we may join that blessed throng to sing the praises of Christ throughout eternity. I neither hunger nor thirst though five days without food! Marvelous loving-kindness to me, a sinner!"

GOD grant that we may follow in their train, remembering that the glorious Gospel of the blessed God is committed to our trust.

A NEGLECTED TREASURE

SOME time ago an old man living in New Jersey discovered about \$5000 in a family Bible. The bank notes were scattered throughout the book. In ——— the aunt of this man had died and one clause of her will was as follows:

To my beloved nephew, S———— M————, I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid.

The other estate amounted to a few hundred dollars, which was soon spent, and for about 35 years his chief support had been a small pension from the Government. He lived on in poverty and all the time, within his reach, there was the precious Bible containing thousands of dollars (sufficient in those days for a life of comfort). Unwanted, he passed the Bible by. His eyes rested on it, perhaps his hands handled the old leather-bound volume with its brass clasps, but he did not open it once. At last, while packing his trunk to move to his son, where he intended to spend his few remaining days, he discovered the unknown riches of his possession, too late to benefit much by such. What thoughts of regret must have come to his mind. If he had only opened that Bible years ago he then might have used the money to great advantage, and better still, he might have discovered the "true riches"—even Christ Jesus as His Saviour and Lord.

This is a sad story. But there is something infinitely sadder than the experience of this man. It is the neglect of the Bible by God's people. Our God has given to His people a wonderful treasure in His own Word. In this Book of books the wisdom and knowledge of God are stored up. Here the riches of His love and grace are made known and His mind for His saints and their path today, and the highest wisdom man is capable of possessing is told out.

All the child of God needs spiritually is found in its pages, all wants are there supplied. And yet these riches put at our disposal by a loving Father, are unknown and unused riches. Instead of being enjoyed, used, and in using them multiplied, they are neglected. Many of God's dear people are dragging along in a spiritually impoverished state, when they might have all their needs supplied and constantly might they increase in the knowledge and enjoyment of God.

Occasionally we receive letters from aged Christians, including preachers. They tell us how they deplore the fact that they did not know certain truths thirty and forty years ago—"How different my Christian life and experience, as well as service, might have been, had I known more of this treasure and God's mind." All this time these riches were in the Bible and they might have enjoyed them. Oh! The neglected Bible. May we arise and possess our possessions.

QUESTIONS AND ANSWERS

QUESTION: Is there any Scriptural ground for women to be commended to the Lord's work as missionaries?

ANSWER: The word "missionary" is an extra-scriptural word—i. e., added by ourselves to apply to those who carry the Gospel to countries outside of those we deem "civilized" or "privileged."

We have today "evangelists" (who should be missionaries or heralds, cp. 1 Thess. 1,) "pastors or shepherds" and "teachers," cp. Eph. 4. All of these, of course, are brethren. Never is a sister so-called in Scripture, never is she so acknowledged by any church, never is she reckoned to be doing the work of such brethren which is PUBLIC, Scriptural and with a view to evangelizing—not stopping there, but leading on to the "upbuilding" of the saints in the right ways of the Lord, whether at home or abroad.

Christian women may accompany their husbands as helpers, giving help in a multitude of ways in home or foreign fields, in hospitality, etc., etc. Trace Priscilla accompanying her husband from Corinth to Ephesus, evidently for the Gospel's sake and with a view to making a home for the Gospel to start there, perhaps with a view to the caring of God's servant or servants. When later they took Apollos to their home to instruct him, Aquila takes his rightful place as "head," while in the matter of hospitality, Priscilla seems to be foremost. This is often the case.

Younger Christian sisters may go away far off to help also, but under the sheltering wing of brethren (brethren and their wives constituting the proper atmosphere for seemliness and protection). They also can help—school teaching, etc., nursing where necessary, caring for children, etc., visiting women privately in homes where often a man is not welcome, if alone and other ways. They are not public speakers or teachers, they are not evangelists or shepherds and here, again, as we look into the truly scriptural ground for commendation, we find no precedent in the Word for commending women as such, i. e. as missionaries. The word so applied to them is a misnomer (while recognizing their valuable help and contribution to the Lord's work) and we have no New Testament example of the Spirit sending forth a woman to preach or evangelize, or of a church concurring in such, cp. Acts 13:1, 4, etc., "To the law and to the testimony." The prevalence of women's public activity today is, as it was in Israel's case, a sign of weakness and departure from God.

The true hearted sister may be commended as to her sterling qualities—cp. Rom. 16—but here again, this is not commending to the work of the Lord as in the case of brethren going forth into unoccupied territory (which is true missionary work), it is rather commendation to the care and fellowship of churches already in existence and established. Very often, as in the case of some brethren who feel they should go entirely into the Lord's work, certain sisters (or brethren) would be more valuable to the work of the Lord and at the same time maintain the home responsibilities which God has placed upon them and also render valuable assistance locally in the church where they reside.

The "urge" to preach and do public service is NOT always of God.

Editor.

P.S. A true and scriptural name for our beloved sisters, above mentioned, would be "laborers." Cp. Phil. 4:3—(strove together with me) also Rom. 16:3 and Rom. 16:6—"Greet Mary who labored to the point of weariness, in heavy toil, for us." (literal). Nothing "professional" about these sisters—no "professional" missionaries in scripture.

FROM OUR MAILBAG

FROM A YOUNG BELIEVER: Question: Is there any scripture for Bible Schools amongst those "gathered to the Name of the Lord Jesus Christ" and what should be our attitude towards such?

ANSWER: There is neither Scripture, pattern nor example for such in the New Testament and our attitude towards such should be that which would be true of anything of a "denominational" cast or mould, i. e., separation from all such and going on with God according to the pattern plainly given us in the Acts of the Apostles (or, as has been said, the Acts of the Holy Spirit) according to the teaching of the Epistles which regulate life and conduct. This will produce men and women of God and this is what is greatly needed today.

FROM A PERPLEXED ASSEMBLY CORRESPONDENT:

Question: What about the many circular letters we receive and appeals for money etc., telling of great work done and urging contributions for various projects?

Ans.: Nothing about this form of religious propaganda would suggest a scriptural approach to the problem of the Lord's work generally, which is never helped by the adoption of Babylon's practices. Men responsible are evidently those who have not learned to TRUST GOD, hence must resort to human effort. The waste basket rather than the bulletin board would be the better place for all such, in assembly testimony.

« « «

FROM CHICAGO: I am reminded of the case in 1 Kings 14 where Shishak "took away all the shields of gold which Solomon had made." They were replaced with "brazen shields"—I know of very, very few places left where there is not the "brass shields" and many who come in from denominations, looking for the real thing, find nothing but "brass and noise." (The gold is missing). The young of Israel would never know that Solomon made "gold shields" unless it was pointed out to them from the written Word.

FROM ALASKA: I am sure that this new subscriber will enjoy the Magazine and it will be of help to him as it is to me. May the Lord bless richly in the edifying work of His saints, and in all labor for His glory.

FROM AUSTRALIA: In the meantime we desire you to know how much such a faithful publication is appreciated among the assemblies of God's people.

FROM AYRSHIRE, SCOTLAND: For a year it has been my privilege to have the Magazine passed on by a friend and you can rest assured that it is with eagerness that my wife and myself await each new issue. Each page is pregnant with truth of a kind which is generally not appreciated today, but although comparatively young, I can see that it is the application of this type of ministry which will save the assemblies from the apparent landslide of being absorbed in the "systems of men."

FROM DETROIT: Might I say that the ministry contained therein continues to be Christ exalting and heart searching at the same time . . . And from another, "We are praying that this subscription may be the means of awakening this dear one to her need of a Saviour."

FROM NEW BRUNSWICK: I am glad to see the way the articles consistently uphold godly simplicity and sincerity. This surely should be a well-aimed blow at a Giant Evil, named Worldliness, all too active among us today.

FROM A YOUNG BELIEVER: This paper has been a blessing to me as a young man in my Master's service and we are sure that this is true of many others, as they have expressed to us. We feel that such ministry is needed more and more.

THE RISEN ONE'S LOVE

HAST thou heard of love like mine
 Hast thou known its joy?
 Higher than the highest height,
 Nothing can allow.

Love with origin in heaven,
 Then on earth below;
 Written in the Saviour's blood,
 Plain, for all to know.

Love in hearts, so strangely true,
 What is this we see?
 Warm and living, deep and real,
 All its springs in Thee.

Blessed Lord, Thou heavenly One!
 Teach by love like Thine,
 Our cold hearts to be as warm
 On the shores of time.

As those two who long ago,
 Side by side did walk;
 Thou drew'st near, unveiled the eye,
 Made their hearts to talk.

Of Thy love, so sweetly real,
 Nothing else beside;
 Fear nor ill they could not feel
 For the living tide.

Love so full had gripped their souls,
 Now that **HE WAS RISEN**;
 Nothing mattered now to them
 But **THE LORD IN HEAVEN**.

W. H. F.



“HE ROSE again the third day, according to the scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as one born out of due time . . .”

Paul, A. D. 59.

CANADA

Windsor, Ont.—Frank Knox had very good and cheering meetings here in Partington Hall. Our dear brother has paid considerable attention to the needs of smaller assemblies, isolated and needy. It is good to see a man who is not "too big" to pass by such. Men who cover thousands of miles frequently with little or no exercise as to the crying needs of such companies of saints, set a bad example for younger men who frequently adopt the same policy to their own loss and the loss of the confidence of the godly.

Grand Bend, Ont.—A. Joyce saw nice blessing here recently, several professing.

Parkhill, Ont.—F. Knox had a stirring time with this small assembly, nice blessing followed. He also visited Merlin and other small Ontario assemblies, God saving some souls. Thank God for men like this.

Togo, Sask.—J. A. Ronald was continuing here with Bible Readings and in the Gospel, the unsaved coming.

Armley, Sask.—Russell Harris visited here and at Esk, Yorkton and Pine Creek.

Port Arthur, Ont.—J. A. Gray was encouraged in meetings here.

Abbotsford, B. C.—Bre. Wilson and McKinley had some interest here.

Owen Sound, Ont.—F. Watson had two weeks of ministry meetings here, saints receiving help—some from Eden Grove came along.

Kirkland Lake, Ont.—Bre. Widdifield and Simms were having good meetings here—one had professed.

Toronto, Ont.—Pearcey and Howard were in Lansing Hall, Wilkie and McClurkin in Bracondale, Hy. Fletcher in Eglinton East.

OTHER LANDS

North Ireland.—Wm. Bunting commenced in a portable hall near Dromore. Bro. McShane was at Strabane. These two brethren are editing a little paper entitled "Assembly Testimony," suitable for the strengthening of the things which remain and will be glad to send free copies if you write Wm. Bunting, 1 Jubilee Rd., Dromore, Co. Down. H. Paisley was getting the people at Omagh. R. Beattie had blessing at Dungannon and hoped to try Shanaghan. Mr. Ball has seen a number saved in Joseph St. Hall, Belfast.

Venezuela, S. A.—"Mr. and Mrs. Williams, my wife and I are in a place called El Baul, about 160 kilometres south of San Carlos. It is an entirely new place for the Gospel. Mr. Williams spent one night here 17 years ago and is now having a long cherished desire fulfilled to preach the Gospel here. We do not know of one believer in these parts. The Gospel is entirely new. One sees the helplessness of Rome here to do anything towards the emancipation of the people from the many vices which enslave them. We arrived when the feast was about to begin and the drunkenness was hard to describe. . . . Now that the feast is passed we are hoping to see some interest."

J. W. Turkington.

CONFERENCES

Toronto, Ont.—The Annual Easter Conference will be held D. V. in Central High School of Commerce, 570 Shaw St. for West End and Eastern High School of Commerce, Phin Ave., for the East End, April 11, 12 and 13. Prayer Meetings at Brock Ave. Hall and Pape Ave. Hall, Thursday the 10th, at 7:30 p.m. Usual order of meetings will prevail in both places. Correspondence for East End to John Robertson, 43 Howard St., and for West End to Jas. Crawford, 349 Indian Grove. These Conference meetings are in fellowship with Ascot, Birchcliff, Bracondale, Broadview, Brock, Eglinton, Highfield, Lansing, Mimico, Pape and West Toronto Assemblies.

Vancouver, B. C.—Annual Conference of North Vancouver and Hastings East Gospel Halls will be held in Sunset Memorial Centre, 404 E. 51st Ave., D. V. on April 11, 12 and 13. Correspondence to Robt.

Reid, 126 W. 48th Ave., Vanc. 15, B. C. or J. W. Dennis, 153 E. 12th St., No. Vanc., B. C. Usual order of meetings will prevail.

Manchester, Conn.—Easter Conference D. V. in Masonic Temple, April 11, 12 and 13. See last month's announcement. Prayer Meeting in Gospel Hall the 10th.

Moncton, N. B.—Conference meetings D. V. at Easter, April 11, 12 and 13. See last month's issue. Prayer Meeting the 10th.

McKeesport, Pa.—Conf. dates, D. V. April 26th and 27th. Prayer Meeting the 25th. Notify Bro. W. H. Moore, 2629 Hill St. if you plan to attend. Ministering brethren walking in the "old paths" welcomed. See last month's issue.

Philadelphia, Pa.—Annual Conference D. V. of Olney Assembly in Womens Club of Germantown, 6300 Germantown Ave., May 30th, 31st and June 1. Prayer Meeting in Olney Gospel Hall, Thursday, May 29th at 8 p.m., 314 W. Chew St. Visitors freely entertained. Corresp. D. H. Oliver, 166 W. Chew St., Phila. 20, Pa.

Winnipeg, Man.—52nd Annual Conference D. V. in West End Gospel Hall, 492 Victor St., May 30th, 31st and June 1st. Prayer Meeting 29th. S. M. Vanstone, 251 Beverly St. Further note next issue D. V.

FALLEN ASLEEP

Cleveland, Ohio.—Memorial of brother George Duncan who "went home" Feb. 18th, will appear D. V. in next month's issue.

Duluth, Minn.—Our dear brother Wm. Koch, formerly of this Assembly and a lover of the truth, "went home" in January from Wisconsin.

St. Petersburg, Fla.—Our dear brother John McCombe who was in Summit, N. J. Assembly for 20 years "went home" Dec. 26th. Born twice in Ireland, a consistent testimony characterized our brother. Remember his widow in prayer, a daughter of the late John Clark of Maplewood, N. J.

Portage La Prairie, Man.—Our esteemed sister, Mrs. Elizabeth Jane Ronald went to be with the Lord Feb. 3rd. Saved in 1903 following a Brandon Conference and for the past 25 years in the Assembly here. Her testimony impressive, a woman of a "meek and a quiet spirit," as a mother she had the joy of seeing her eight children saved, baptized and in assembly fellowship. Her son, J. A. Ronald, is a worthy laborer in pioneer work on the Prairies. Pray for the bereaved husband and family.

Poughkeepsie, N. Y.—Carmelo Messina, a beloved brother, "went home" Feb. 9th, aged 64. Saved 15 years, faithful to all the meetings.

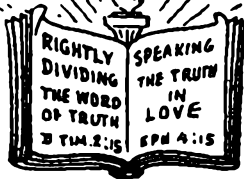
Houston, Texas.—The homecall Feb. 13th of Mrs. Edith Sweeney Giles removes the last of a family much identified with the Lord's work here. Of great wealth our dear sister had this heavy load in life, not to be coveted, but did considerable good in her quiet way. One of the first to be reached with the Gospel through beloved Mr. and Mrs. Jos. Jamison, loved and missed by all.

Garnett, Kansas.—Our aged and esteemed brother E. N. Miller "went home" Feb. 17th, aged 86. He was pointed to the Saviour by a lady teacher in the day school when 10 years of age through the text "Christ died for the ungodly" given as a copy for his writing lesson. He and his wife received into the fellowship of Garnett assembly 57 years ago. Both learned the truth of separation through the ministry of bre. Geo. N. DeWolf and Dr. E. A. Martin.

Manchester, Conn.—On Feb. 22 the saints of this district parted for "a little while" with beloved Robert Hugh Guthrie, aged 67. Born in Belfast, saved when 22, received into Apsley St. Assembly, went to Canada, then came here in 1911. Active in the Gospel and ministry until stricken three years ago. A lover of the Word and a stalwart for the truth, he never flinched from the principles he learned from God's Word in his early days. For 38 years brethren Guthrie, McBride and Jassie stood together in open air meetings in Manchester until 3 years ago, younger men now carry on. Pray for his widow and family.

Words in Season

THE BIBLE FAMILY MAGAZINE



Go! Work Today

Matt. 21:28

MEN OF GOD! Go take your stations!
Darkness reigns throughout the earth:
Go, proclaim among the nations
Joyful news of heavenly birth:
Bear the tidings —
Of the Saviour's matchless worth!

When exposed to fears and dangers,
Jesus will His own defend;
Borne afar midst foes and strangers,
Jesus will appear your friend;
And His presence —
Shall be with you to the end.

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"Lo! I am with you alway, even unto
the end." Matt. 28:20.

MAY, 1952

WORDS IN SEASON

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Renewals.—Some of our subscribers are still delinquent—please look at last date on your envelope, which is expiration date, and renew at once. Thanks!

UNITED STATES

East Boston, Mass.—Brethren had appreciated visits from Frank Pizzulli and Frank Carboni, later J. F. Pearson, Sr., G. P. Taylor, brethren Albert Ramsay and George Heidman and Fred Pearson came along to give help. The Lord used His Word.

Philadelphia, Pa.—Brother Patrizio visited recently Hartford and Torrington, also Bristol, with good interest.

Cleveland, Ohio.—After a week of prayer, saints of Addison Rd. Assembly commenced a series of Gospel meetings, brethren Alves and O. MacLeod preaching the Word, on April 6th. The visit of bro. Knox was a time of heart searching and real blessing to exercised souls. He went on to East Aurora, N. Y. and the East. Expected to visit Boston and Manchester, Conn.

Jackson, Mich.—We had three weeks with the saints here with good attendance recently. Brother Frank Knox came along for a few nights and his visit will long be remembered by His own. Williamston sent some carloads each night and while he was with that assembly, Detroit and Saginaw was represented. These smaller assemblies appreciate such help from His servants and the presence of fellow saints.

Akron, Ohio.—John Govan and A. Klabunda had eight weeks with this assembly in the Gospel, God reaching some with His Word—others still troubled. Fisher Hunter gave them a call also.

Garnavillo, Iowa.—Bre. Warke and Dobson began here in the Gospel. L. H. Brandt and Hy. Wahls were at Harpers Ferry, a new place. Bre. Smith and Paul Elliott continued at Stout. Sam Hamilton still holding forth at Mason City, some blessing reported. He says "Have had a little blessing but still look for more—delays are not denials." Manchester monthly meetings on Lord's Day afternoon, cheering and helpful. Just plain ministry of the Word, no nonsense.

Platteville, Wisc.—C. Yost and Alex. Studnicka expected to work here. E. B. Jamison helping at La Crosse and going to Pine Hill.

Tacoma, Wash.—Bro. Willoughby has been helping saints here and at Seattle, also Arlington where they go on heartily. He also visited So. Main St., Vancouver. Those who professed there recently seem quite happy and give joy. The Lord bless and keep them ever humble and happy.

Forest Grove, Ore.—Saints cheered by recent meetings of bre. McIlwaine and Maxwell, some 8 or 9 professed. Bro. Ben Arnold confined to bed, heart very weak. A faithful preacher in his day.

Everson, Wash.—Bre. McBain and Crawford had four weeks here. One girl professed, giving joy. They went on to Vancouver for a visit with saints there.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

MAY, 1952

No. 5

GATHERED GEMS

« « «

REMEMBER AND FORGET

Forget the sorrows . . . and the fears,
Forget the burdens . . . of past years;
But call to mind . . . the LOVE OF GOD
That bore thee o'er . . . a thorny road,
And raise a song . . . of thankful praise,
For He is with thee . . . ALL THY DAYS.

« « «

CURE FOR THE LEPROSY AND EVIL OF TELEVISION!

The leper's cry—"Lord . . . Thou canst make me clean."
Mark 1:40.

The disciples' desire — "Looking upon Jesus as He
walked . . . and they followed Jesus." John 1:36, 38.

"Look not thou upon the wine (earthly joy and pleasure) when it is red, when it giveth its color in the cup (of worldly pleasure), when it moveth itself aright. (The devil knows how to appeal to the human desires of the soul). At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32. "Thine eyes shall behold strange women." v. 33. "Yea, thou shalt be as he that lieth down in the heart of the sea, (margin) lost in the sea of worldliness and guilt . . . they have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." vs. 34, 35.

CHRISTIAN! Can you tear loose from this devilish bond of Satan today?
—W. F.

« « «

The mettle of a believer is tested in adversity.
Frank Knox in Detroit.

« « «

Oh, to be like Him, tender and kind,
Gentle in spirit, lowly in mind;
More like my Jesus, day after day,
Filled with His spirit, now and always.

« « «

"Buy the truth and sell it not"—there is a bidder for
it—the Devil.

THE TORMENTS OF HELL

AS THE loss of the saints' rest will be aggravated by losing the enjoyments of time, it will be much more so by suffering the torments of hell. The exceeding greatness of such torments may appear by considering the principal author of them, who is God Himself. Also the place or state of torment and that these torments are the fruit of Divine vengeance; that the Almighty is justified in them; that these torments are universal, without mitigation, and **WITHOUT END.**

The principal author of hell torments is God Himself. As it was no less than God Whom sinners had offended, so it is no less than God Who will punish them for their offences. He hath prepared these torments for His enemies. His continued anger will still be devouring them. His breath of indignation will kindle the flames. His wrath will be an intolerable burden to their souls. If it were but a creature they had to do with, they might better bear it. Woe to him that falls under the strokes of the Almighty! It were nothing in comparison to this if the world were against them, or if the strength of all creatures were united in one, to inflict their penalty.

Men had now rather venture to displease God than to displease a landlord, a customer, a master, a friend, a neighbor, or their own flesh, but then they will wish a thousand times in vain, that they had been hated of all the world, rather than have lost the favor of God. What a consuming fire is His wrath! If it be kindled here but a little, how do we wither like the grass! How soon doth our strength decay, and turn to weakness, and our beauty to deformity! The flames do not so easily run through the dry stubble, as the wrath of God will consume these wretches. They that could not bear a prison, or gibbet, or fire, for Christ, nor scarcely a few scoffs, how will they now bear the devouring flames of Divine wrath?

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" . . . "And these shall go away into everlasting punishment: but the righteous into life eternal." Isa. 33: 14 and Matt. 25: 46. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33: 11. Selected.

« « «

Will there be a soul in heaven who was shown the
way by me?
Will there be a special friend to greet me there,
Whose form I never cherished, and whose face I
did not see,
But who to me a grateful love doth bear?

MY CONVERSION TO GOD

"He that believeth not is condemned already." John 3:18.

I love to speak of Jesus—that Name how sweet it sounds,
Oh! tell it out ye faithful to earth's remotest bounds;
I love to speak of Jesus and what He's done for me,
'Twas in the year of Nineteen Five, September twenty-three.

I do remember well the day when out on pleasure bent,
I got an invitation to a meeting in a tent;
So just to please the person I decided to go in,
No love for God, or Christ, had I, for I was dead to sin.

So careless and indifferent whene'er I entered there,
But ere that meeting ended I was almost in despair;
John, chapter three, and verse eighteen, the text the speaker chose,
When scenes of death and judgment before my vision rose.

"Condemned already," fearful words, they fixed me to the seat,
Struck terror to me when I thought 'tis God I have to meet;
Four weeks I struggled in the dark, and light I could not see,
I longed to know how to be saved, and from my sins set free.

I then left Belfast city for the County Donegal,
And the God of grace was with me, and He overruled it all;
For whilst engaged at work one day a letter I received,
And as I read its contents o'er, I on the Lord believed.

HATH those letters four, were simply underlined,
I just took in what God had said, and made His promise mine;
Now many years have gone since then, and Christ remains the same,
Eternal life He gives to those who trust His blessed Name.

Saved by the blood of Jesus, kept by His power alone,
This my happy privilege—to make this Saviour known;
And when I see my Saviour, I'll praise His blessed Name,
For the love that stooped to save me from sin and death and shame.

Oh! Sinners! Trust in Jesus, He'll make your life anew,
And then at home in glory, you'll praise the Saviour too;
Yes! You and I together, in heavenly mansions bright,
Will bless the Lord that saved us from hell's eternal night.

Oh! Sinners! Don't reject Him, but trust Him now today,
Hast thou not travelled long enough the broad and crowded way?
In grace He was to save you from dark impending doom,
And take you HOME to be with HIM in His eternal home.

Frank Knox.

"HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE."

GOSPEL TEXTS

GET A good Gospel Text up on the Gospel Hall or on the Hall grounds. If sinners will not come in to hear, let them read the Gospel.

Get it painted by a proper sign writer (every man to his trade), not a home-made job of printing. People will read it then. Brother Frank Knox tells us that (to date) about 144 good texts have been erected since he urged this upon the saints during his recent visit amongst us . . . DO IT NOW—Tomorrow may be too late.

WHOSE FAITH FOLLOW

Hebrews 13:7, 8



GEORGE DUNCAN

Born 1875

Born Again —
. June 29, 1893

Died Feb. 18, 1952

AS WE record a brief memorial of our beloved brother, his godly sincerity and earnestness in the things of God stands out as a well defined purpose of life from his conversion to God, until he “went home,” in harness to the last, for he was in Youngstown, Ohio, seeking to help this smaller assembly of saints in his own district when he was stricken.

One morning in June, 1893, while walking to his daily work, the truth of the Gospel contained in 1 Timothy 1:15 flashed into his darkened mind and he was saved there and then. Shortly after that he was baptized in Lake Erie and received into the fellowship of the Cleveland Assembly where he continued during his long years of testimony.

SERVICE IN THE GOSPEL

In the Fall of 1895 he relinquished his occupation with the Erie Railroad and devoted himself wholeheartedly to the spread of the Gospel. Most of his early service was with the much-esteemed John Smith. A little later he spent a year and a half on the West Coast in company with brother John McFadyen and preached with brother James Goodfellow there, also brother Faulknor. On his return East he spent some time

with brethren Beveridge and William Robertson in Virginia. Most of his time was spent in small assemblies of Ohio, Michigan, Pennsylvania, Maryland, Virginia and Ontario. No assembly that adhered to the Scripture was too small for him to visit. He felt the large assemblies were well taken care of but he frequently ministered at their Conferences, always to profit. His expositions were thoroughly scriptural, pointed and calculated to produce godliness of life and testimony in separation from the world and he had no sympathy whatever for the modern trend of things, leading to the admixture of sports and so-called Bible teaching or the separation of young Christians from older ones in their own activities. This he often pointed out from Scripture was a mark of departure, as we have frequently heard from his lips, and he did not feel at all "at home" when he had occasionally to run across the advocates of this course, perhaps at a conference. He has, at such times, said to us more than once—"The presence of these men does not make me feel happy at all."

RESPECTED BY THE SAINTS

Saints generally showed their respect to a godly, sincere life—in certain places he made the announcements at Conferences, by request.

His last message at Youngstown, Ohio, was on Thursday, January 24th, when he was speaking on the Seven Churches of Asia and he referred to the closing message to Laodicea, Rev. 3.

Thus fifty-six years of happy, useful service drew to a close. Many will rise up to call him blessed for he won many souls, though not one to force profession.

We give the testimony of two of his hospital nurses. One said, prior to his death—"Mr. Duncan is a holy man. His room seems like a holy place and I feel that I don't belong in the same room with him." After he died, another nurse said—"Mr. Duncan was kindness itself—no one could have been better prepared for eternity." However, the full record is on high, so we forbear.

FUNERAL SERVICE

Many came from far and near for the Service, February 21st. By request we took the service and read Deut. 1:31, 36 in connection with Joshua 14:6, 14—speaking of "the wilderness" as being the test and bringing out what was in a man, as in the case of Caleb who "wholly followed the Lord." Psalm 91 was then read, which evidently refers (after the funeral dirge of the wilderness, Psalm 90) to the man of faith amidst all the decay. Some have thought Caleb is in mind in this 91st Psalm. We felt led to read also 2 Tim. 2:1, 2 and 2 Tim. 4:1, 8, speaking of the departed one's earnest desire to transmit a pure and wholesome doctrine to the saints and fulfill a faithful stewardship: not like the meteor's flash which dazzles (like

some men) but gives no guidance or cheer, but rather we thought of the steady, warning, guiding, cheering, heart-warming light of the many lighthouses around our coasts of the Great Lakes. This illustration seemed to fit our brother's life in accord with the Word in Phil. 2:15, "among whom ye shine as 'luminaries' in the world." We finished with the exhortation of Heb. 13:7, 8 and brother David L. Roy of the Addison Road Assembly, which was Mr. Duncan's home assembly, fittingly closed with prayer.

UNTIL THE DAY DAWN

We laid the precious remains in Knollwood Cemetery to await the resurrection shout—1 Thess. 4:13, 18. God graciously saved his three sons, and his widow should have a real place in our prayers. We commend her to the loving care of our ever gracious God Whom our beloved brother abundantly proved in his day.

Wm. H. Ferguson.

AN APOSTLE'S PRAYER

Philemon 1:1, 11

FROM THE PEN OF THE LATE
GEORGE DUNCAN OF CLEVELAND

PAUL'S PRAYERS for the saints are not long but they are full of meaning, and it would be good for us to ponder them. In this epistle, we have Christ as The Life of the Believer and also as The Great Example of the believer, taking the low place in humiliation. Then in chapter 3 we have Christ brought before us as The Coming One, v. 20.

These believers in Philippi were not always believers. In Acts 16 we have the record how Paul was led to Philippi, and when he arrived there not a single Christian was on hand to meet him. Then we have the conversion of Lydia and the events leading up to the conversion of the jailor and others. Years have gone by and Paul is a prisoner at Rome. The Philippian Christians send him a gift, and he writes to them acknowledging it.

HIS DESIRE FOR THEM

He prays for these saints but, although they were poor, he does not ask that they be increased in wealth. He prays that their love might abound more and more. If Paul desired this for the saints at Philippi, how much greater need in these days, when the LOVE OF MANY IS WAXING COLD; as well as love for God's Word and love for His saints.

Paul's desire was that their love might abound more and more in knowledge and in all judgment (or good sense); that they might approve, or try by testing, the things that are excellent. Every child of God should test all he hears or reads by the unalterable Word of God. We should hold to the

perfect standard of the Word. In marble statues there develops sometimes a crack, and the workmen, at times, fill it with wax. It looks all right until the statue is exposed to the light and heat and the sun and then the wax melts and shows the defect.

THE DAY OF TESTING

Dear friends! How much of our ways, how much of our service will stand the presence of the Lord? All our ways and words should be judged in God's presence. Many a child of God has stumbled because of others falling. The Lord help us to "walk circumspectly," to walk in the light, so as not to stumble. This shall prove to be for our own good and that of others.
(Reprinted from a former issue).

CONFIDENCE IN GOD

In Times of Stress

WHEN I was on board my father's sail ship, while still in my teens in the Netherlands, he would tell us to take the helm at times to steer the ship. Well I remember that if I saw a big steamship approaching, how scared I used to get. If they looked too big for me, I called father to take over and if father appeared on deck what a wonderful change took place in this poor girl's heart. I just left it all in his hands, I knew everything would be all right. He had been on board ships since he was twelve and knew well how to handle it. Not only was I at ease in times like this, but in case of storms how good it was to know that father was in charge. Some hymns have a special meaning for me, for instance, when we sing a verse like this:

The winds of affliction around me may blow,
And dash my lone barque as I'm sailing below;
I smile at the storm as I lean on His breast,
And soon I shall land in the haven of rest.

(From a subscriber's letter).

IN PERFECT PEACE

"IN perfect peace, whose mind is stayed on Thee,"
Amid the surging roar of life's wild sea;
I know my Captain's skilful hand will guide,
And bring me safely to the other side.

"In perfect peace," though clouds may hover low,
And round my pathway, length'ning shadows grow;
When darkness veils the brightness of my sky,
Tranquil I rest beneath His watchful eye.

"In perfect peace," though with sore burdens pressed
I often yearn for heaven and home and rest;
And cry amidst the busy stress and strain,
"Lord Jesus come, O quickly come again!"

Anon.

GARNISHING SEPULCHRES

WM. H. FERGUSON

OUR LORD, referring to the hypocrisy of the scribes and Pharisees of His day spake this scathing denunciation of their hypocrisy in these words: "Woe unto you! . . . because ye build the tombs of the prophets, and garnish the sepulchres of the righteous and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30.

Who are these whom we see visiting the tombs of the prophets and righteous men who had gone into eternity, many of them knowing the bitterness of the apostasy and waywardness of those to whom God sent them? These who garnish the tombs (adorn, beautify, embellish and deck) in hypocrisy and deceit? Are they there out of true honor? Nay, verily! They have no use for the message of the prophets whose dust lies there. The Lord says—"Ye are the children of them which killed the prophets." v. 31. Yet, after these good men are gone, professedly they honor them, but in reality refuse their message. Such was the characteristic of the days of our Lord and such the apostle says will be the mark of the last days—2 Tim. 3:1, 9.

Here the form of godliness is the characteristic with its accompanying "denying the power thereof." In other words, a "form" which makes no demands on the life, as to godly living. It does not change the life and permits the professor to pay honor to men, even good men gone before and continue to live a worldly, self-centered life amidst all the attractions of an evil, God-hating world, their lives no protest against it, but a condoning of it.

Why the world's theatre in the "living room" of the saints? Why the world's fashions adorning the dying and corrupt bodies? Why the pearls (forbidden by scripture, 1 Tim. 2:9, 10), the earrings (the mark of Egypt) Ex. 32:1, 4? Why the refusal to bow to the truth of 1 Cor. 11:1, 15 in regard to the "long hair" of the woman? (It is just as much an act of disobedience and irreverence to come into the assembly meeting with shorn hair, as it would be to come in with the head uncovered—both are distinctly prohibited by God). Does not all this speak to our hearts? Is there no exercise as to obedience to the Word of the living God? Does it have no weight? **BEWARE!!** lest there be no response at all. This surely betokens lack of the Divine Spirit Who leads to true brokenness and contriteness of heart as we view our departure and the terrible inroads of worldliness and pride and carnality amongst us today.

How one can view this condition and not seek a divine remedy which will change the course and restore to God is difficult to understand. One would surely love to see the work of God make progress but a "progress" which can exist side

by side with "worldliness" and "carnality" and would lead the Christian to adopt a lenient attitude to the world's pleasures, its recreations, sports, theatricals, concerts, etc., IS NOT OF GOD. A comment made of a certain leader recently, that he was "noted for his incessant activity in the recreation field" surely bodes no good for the testimony. May God deliver us from such a pleasure seeking, fun-loving world.

The beloved apostle speaks in 1 Cor. 4:9—"we are made a 'theatre' unto the world." The world's gazing stock was the apostle and his companions—counted the "refuse" or filth of the world, v. 12 and "the offscouring of all things unto this day."

"I write not these things to shame you, but as my beloved sons, I warn you." What gracious, yet what serious words are here! "Wherefore, I beseech you, be ye followers (imitators) of me." 1 Cor. 4:11, 14.

REFUSING THE LIVING — EULOGIZING THE DEAD

The preacher dies, the voice is stilled, the decay continues, but lo! the sepulchres must be garnished! Are the ways changed? Is the world passed by? Is there confession of sin as to apostasy? No, indeed! Instead there is the garnishing of the tombs, the professed zeal for God, but the power of God in the life is absent. Let us beware. Good and godly men who have "gone home" are now well spoken of, tributes written to them, etc., etc., but their words still go unheeded and the people . . . "come . . . and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their gain (same word as is found in 2 Peter 2:14, 15). And, lo, thou art unto them as a very lovely song of one (a song of loves—contrast Col. 3:16 and the spiritual song, sung by the spiritual) that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them." Ezek. 33:31, 33.

Refusing the prophet while he is living—garnishing his sepulchre when he is dead. This, saith our Lord, was a mark of sheer hypocrisy.

THE WITHDRAWAL OF THE PROPHETS

It would seem that the taking away of good men and the evident failure of others to fill their place, is a dispensation of God on account of unfaithfulness. The presence of many good and able teachers and leaders amongst God's people would be a mark of His pleasure in His people, while their withdrawal would be a mark of His displeasure. God said to Israel in Isaiah 30:15—"In returning and rest shall ye be saved; . . . and ye would not . . . therefore shall ye flee (v. 16). At the rebuke of five (human weakness) shall ye flee: till ye be left . . . as an ensign on a hill." Isa. 30:17, forlorn and destitute. In the words of another—"God would make them a signal example, and show that the resources they trusted were only

so many nets in which they were to be snared. God constantly makes the earthly object of trust to be the rod for the fool's back.

But God's discipline is with an end in view, that is, restoration. So, from v. 18 onward, He shows His gracious purpose to restore His people and one of the marks of restoration is the arising of men of God again in their midst, v. 20 . . . "And though the Lord give you the bread of adversity, and the water of affliction, Yet shall not thy teachers be removed into a corner any more, But thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying 'This is the way, walk ye in it,' When ye turn to the right hand and when ye turn to the left." Isa. 30:20, 21. But the Lord will wait for this, see v. 18. Again, in Joel 2:22, 25, etc., we have the same thought (v. 23) "For He hath given you the 'teacher for righteousness' (Newberry) or 'according to righteousness'" (Bagster). God raises up always, in the day of restoration, the banner of righteous and godly living amongst His own. Any attempt to link God with worldliness, pride and carnality is an evidence of hypocrisy, whether in the name of "union"—"nominal fellowship" or any other substitute for the blessed "unity of the Spirit"—Eph. 4:3. We are convinced such is not of God.

RELIGIOUS IDOLATRY

One phase and mark of the great Babylon is the atmosphere of idol worship of saints and martyrs, professedly honoring them; but, as this vast religious enterprise (the greatest corporate body on earth, political as well as religious, and social also, with every pleasure of the world in its illicit bosom) so successfully managed and enlarged by Satan, sinks into the sea of forgetfulness "with great violence" Rev. 18—God's last record of her is . . . In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." Canaan and rest was not "in the heart" of Israel—they had no love for it—no desire for it—hence they would not enter into that good land. The counterpart today is the "heavenly things" which are not in the heart of the many, hence such will not enter by faith the heavenly portion God has for His beloved people but rather—"in their hearts they turned back again into Egypt." Acts 7:39. The thought is they "turned completely around"—as of a twisting of the horse's head to change the course, a wheeling around of soldiers on their march—a complete revolution in their hearts. God would rather destroy them in the wilderness than let them return to Egypt and their fallen carcasses were a mute testimonial to the truth of the Word—"The backslider in heart shall be filled with his own ways." May God preserve His people in these trying days and keep our eyes fixed on our blessed Lord, the Captain of our salvation—Hebrews 6:17, 20.

NOTES ON HEBREWS

BY THE LATE WM. RODGERS

THE PRIESTHOOD OF CHRIST

WE SAW in an earlier paper that as Son of God, Jesus is greater than the angels, chap. 1; and that as Son of Man also He has been exalted above them, and has, moreover, become the Captain of the "many sons" whom He is "bringing unto glory"—chapter 2. It is just at the end of this twofold presentation that we are given, in chap. 2:17, 18, the first direct reference to the subject which occupies the central part of the epistle, namely, **THE PRIESTHOOD OF CHRIST.**

DEITY AND HUMANITY

The writer, no doubt, had this in mind from the beginning; for the perfect Priest which he conceives the Lord Jesus to be, requires that He should be both Son of God and Son of Man, in order to exercise the duties of His office. Being the former, He has power to help His people; and being the latter, He can sympathize with them in their trials.

Throughout the Scriptures the idea of Priesthood seems to have been that of one standing between God and man, to bring them and to keep them together. The perfect priest should have been able to "lay his hand upon us both" as Job expressed it. In the Old Testament, however, the priests came far short of this. But now we have One, Who, because of His Deity and Humanity, can do it perfectly, and we should notice that in the passages concerning His priesthood, the writer is careful to lay emphasis upon this twofold fitness, i. e., being Son of God on the one hand, ch. 4:14-5:5, 6-7:28 and His being "made like unto His brethren" on the other, ch. 2:17, 18-4:15-5:8.

DAVID'S SONS

In this connection, I always like to point out that in the lists of David's officials in 2 Sam. 8 and in 1 Chron. 18, it is said in the one case that "David's sons were priests" 2 Sam. 8:18, R. V., and in the other, that they were "chief about the king" 1 Chron. 18:17. That is to say, they had an official position between the king and his subjects. They had access to the king's person and authority to come before him on behalf of the people, for both lists are introduced by the statement that "David executed judgment and justice unto all his people." As we know, of course, David's sons failed in their priestly service, but thanks be to God, this is not so in the case of our Lord Jesus Christ.

It has often been said that seven **OFFICIAL TITLES** are given to Christ in Hebrews:

- | | |
|-----------------------------|-------------|
| 1. Captain, or Chief Leader | 5. Mediator |
| 2. Apostle | 6. Surety |
| 3. High Priest | 7. Shepherd |
| 4. Forerunner | |

It will however be found, that He is called **PRIEST** oftener than all the other titles put together; and further, that most of the other six are more or less identified with some aspect of His Priesthood. The word for "Priest," is used of Christ seven times in Hebrews; and the word for "High Priest," ten times. Neither word is found at all in any other epistle, so it is quite correct to state that the Priesthood of the Lord Jesus is the central subject of the Epistle to the Hebrews.

ANTITYPE OF AARON AND MELCHIZEDEK

As I have already said, the first direct reference to this subject is in chap. 2:17, 18, and there the work mentioned as the beginning of His priestly office is that He made "propitiation for the sins of the people" R. V. With this we may compare ch. 7:27 where, in contrast to the Old Testament priests who offered sacrifices repeatedly, it is said of our Lord that He "ONCE . . . offered up Himself." In this He is the antitype of the Levitical priest who was concerned mainly with sacrificing. But in ch. 2:18, He is also the antitype of Melchizedek who "succoured" the "tempted" one, see Gen. 14:17, 24.

The next reference to Christ's Priesthood is in chap. 4:14, 16, at the close of the long parenthesis (ch. 3:1 to 4:13), the main subject of which, as we considered last month, is **GOD'S REST**. Throughout that parenthesis we are warned against the sin of unbelief. Then almost at its conclusion we have the exhortation to "give diligence . . . for the Word of God is quick and powerful . . . a discerner of the thoughts and intents of the heart." In other words, if we are careless and permit the least unbelief to pass unjudged, the Word will detect it at its very source, i. e., in our hearts, even before it manifests itself in our conduct. But the writer does not leave us there. It is just at this point that he resumes his main subject, which had been dropped in the close of chapter 2, by directing us to **GOD'S GRACIOUS PROVISION** for us.

If the Word of God, v. 12, exposes our sin, the Son of God is upon the Throne that we may "obtain mercy" for it. Our Great High Priest has "passed through the heavens" R. V. into God's immediate presence, cp. chapter 9:11, 12, and we are invited to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Thus once more we have the Aaronic and Melchizedek features of our Lord's Priesthood brought together.

RELIGIOUS INFIDELITY

TH**ERE** is no infidelity so utterly contemptible as "religious infidelity"—taught by those who make a "living" by obtaining money under false pretenses. Sea-pirates usually sail under false colors.

Frank Knox.

THE RIGHT MESSAGE

HERBERT DOBSON

IN THE Old Testament, God gave messages to His prophets for His people. Some of these men were very unpopular as in the case of Jeremiah and Daniel; they delivered their message without fear or favor; others feared to deliver their message because it was unpopular, as in the case of Jonah. Desire for popularity has often deprived God's people of a corrective message, and God has to come in and correct in judgment. Aaron's desire for popularity is seen when Moses was in the mount; the people desire gods to go before them and return to Egypt and instead of standing for God he gave in to their wishes with the result, God's judgment fell upon them. How much better it would be to be faithful with the people even though they were ready to stone him and thus avert the judgment of God. "He that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jeremiah 23:28. In 1 Kings 22, Ahab asks Jehoshaphat to go up to Ramoth-gilead to battle and calls his 400 prophets to enquire of them; they say, "Go up, to Ramoth-gilead and prosper." Jehoshaphat asks, "Is there not a prophet of the Lord besides, that we may enquire of him?" and Micaiah is called. Ahab says, "I hate him; for he doth not prophecy good concerning me, but evil." Micaiah gives the message of the Lord. "I saw all Israel scattered upon the hills as sheep that have not a shepherd." Ahab said, "Put this fellow in prison and feed him with bread of affliction and with water of affliction, until I come in peace." A bow at a venture takes Ahab's life and Israel is scattered. One man against 400 but he is God's man with God's message. He was very unpopular; he was in the minority and had to suffer for standing for God. It is always a kindness to God's people to give His message even though it hurts. The Physician uses the knife not because he loves to, but for the good of the patient and so with God in His dealings with His people. Human intervention interferes with God's people getting the right message. We profess to be led of the Spirit of God and look to God to exercise His servants but speakers are picked and platforms arranged. How much better to wait on God and leave things in His hands allowing the Spirit of God to use the vessel He has fitted and filled to bring the message. He knows His people's needs, and may God help us to be in the attitude of Cornelius, "Now . . . are we all here present before God, to hear all things that are commanded thee of God." Acts 10:33.

A MESSAGE SPOILED

It is sadly possible to spoil the message of the gospel by dependence on that which appeals to the human mind so the apostle says, "For Christ sent me . . . to preach the gospel, not with wisdom of words," (that is, this world's wisdom) "lest the

cross of Christ should be made of none effect." The unsaved appreciate oratory, eloquence and music, but it is not the will of God that His servants should tickle the ears of their hearers but rather grapple with the conscience. In 1 Cor. 1, the apostle is saying that he did not want anything that would hide the cross, and did not want to decorate it with flowers or ribbons, and make people lose sight of what it is, the declaration of man's utter depravity, and the manifestation of God's infinite love. Even the mighty miracles performed by the Lord did not move men to repentance, so how much less our little adornments to the word of the cross. That word, when preached in fellowship with God, without human embellishments or innovations of men has lost none of its power. May God give us confidence in its ability unto salvation.

THE RIGHT MAN

If God has the right message for His people, He has the right man to bring that message. In Isaiah 41, He says, "I beheld and there was no man . . . they are all vanity." But in Chapter 42:1, He says, "Behold my servant . . . mine elect, in whom my soul delighteth." When it is a matter of redemption, God raises up the right man; one His equal. If it is a matter of His people getting away from Him, He raises up the man to bring them back as in the case of Elijah. If it is warnings of coming judgment, He raises up a Jeremiah, and if it is words of comfort, He raises up an Isaiah. If it is courage in the face of failure, and breakdown, He raises up a Daniel and if He wants a deliverer and leader, He raises up a Moses.

In 1 Samuel 17, the Philistines have their man, he comes out and defies the armies of the God of Israel and the people tremble and flee. A young lad comes up from keeping his father's sheep and is looked on with disdain by his brethren when he takes it on himself to meet the uncircumcised Philistine. He returns from the fight victorious and a crushing defeat ensues for the Philistines. If left to human choice, David would never have been chosen, but he is God's man, who trusts not in the armour of man or in the arm of the flesh, but in the living God.

In 1 Samuel 8, Israel desires to be like the nations and demand a king. Samuel cries unto the Lord who tells him, "They have not rejected thee, but they have rejected me, that I should not reign over them . . . Hearken unto their voice: howbeit yet protest solemnly." It grieved Samuel to see God being rejected as king but all he could do was protest solemnly; this he did. They were bent on their own course and God let them take it. "He gave them their request; but sent leanness into their souls." How few there are like Samuel, who will stand against the tide and protest when nothing else can be done. Abraham Lincoln said, "The sin of silence when protests should be made, makes cowards of men." The people's choice is soon rejected by God and Samuel is sent to anoint one of the sons

of Jesse. Eliab stands before him and as he looks on his countenance and stature he says, "Surely the Lord's anointed is before Him." But God is looking on the heart. Seven of Jesse's sons are made to pass before Samuel and he says, "The Lord hath not chosen these." The eighth, a mere lad, is brought from following his father's sheep and God says, "Arise, anoint him; for this is he." Eight is a new beginning, so when flesh has done its best, fails, and exhausts itself, God gets opportunity to work.

SETTING ASIDE GOD'S MEN

For years, God's man is set to one side and the man after the flesh is to the front. He persists in leading God's people, despite the fact that he had the definite word from God through Samuel that he was rejected and not only that, he becomes the inveterate enemy of the man of God's choice. We read that there was long war between the house of Saul and the house of David; this is always the case, war between the fleshly and the spiritual. But we also read, "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." God allowed His people to be ruled by a man after the flesh because they rejected Him and were themselves walking after the flesh. How often God's men are set aside and men after the flesh are in the forefront; the answer lies in the condition of His people. It causes sorrow on the part of the godly and eventually the judgment of God on those responsible for such conditions.

In these days of departure and days of the people's choice, may our eyes be directed to the One who is King and Lord among His people, and the One who is still able to raise up men to lead them and may our prayer be, "God give us men."

SLEEPING ON THREE PILLOWS

Cure for a pained body

TO AN old Christian, tossed with pain, a visitor said one morning—"Well, what sort of a night did you have?" He answered, "A fine night"—"But I understand you were in great pain." "I was." "Well then, how did you rest?" The answer came, "I rested beautifully as I put my poor, pained body on three pillows:

The pillow of my God's infinite wisdom:
He knows what He is doing with me.

The pillow of my God's infinite power:
He can do what He sees fit with me.

The pillow of my God's infinite love:
Whatever He sees fit or allows must be right since
He loves me with an infinite love."

—Geo. Taylor.

GRACE AND TRUTH

THE LATE JOHN FERGUSON

GRACE AND TRUTH—John 1:17—were perfectly joined together in our blessed Lord Jesus Christ. The fine flour of the meat offering foreshadowed our blessed Lord in His character among men. All His attributes, divine and perfect, were blended evenly in Him.

It is blessed to see these two manifestly joined in the Lord's people. Grace comes first and how good it is to meet a man of grace, and yet, while gracious, valiant for the truth. Truth in a heart humbled and broken before God makes a man gracious and kind and good; while there is nothing more repulsive than to see a man contending for the truth in a hard way, and with an ungracious spirit.

TRUTH NOT TO BE RELINQUISHED

Truth must be held with a firm grasp. The true servant of Christ will never give up, nor hold loosely, any truth that he has learned from God; but while contending for the truth, he will do it so as to manifest a gracious mind. Let us beware of divorcing grace from truth. "That which God has joined together let not man put asunder" is surely true of this as well as the marriage tie.

Grace manifests the true spirit of Christ. It makes a man approachable by his fellow men. There was no repulsiveness about the Saviour; there could not be, "Then drew near unto Him all the publicans and sinners for to hear Him." Again we read—"And all bear Him witness and wondered at the gracious words which proceeded out of His mouth." Luke 4:22.

NO TRIFLING WITH TRUTH

TRUTH came as well as grace, and all who are seeking to please the Lord will value the truth and endeavor to walk in it. Any trifling with truth, any carelessness as to carrying it out in the daily life and converse among men makes manifest a heart of pride. The lowly mind bows to God's Word. The heart at rest from the world and its things finds delight in God's ways, and is satisfied with them. Today, "Truth has fallen in the streets." The fine gold of truth has indeed become dim. Men who once held the truth in fellowship with God have let it go. The path of real separation, with Himself, has been forsaken by some. The world, ever alert, and ready to trap the unwary, has grasped many in her deadly embrace. **THE STRANGE WOMAN HAS SLAIN MANY MEN.** Let us take warning, "Let him that thinketh he standeth take heed lest he fall" is a needed word for us all. To cleave to God's Word of truth more firmly than ever is our only hope. To contend for it fearlessly is our one business, but let us do it in grace. Gentleness and grace ever characterized our blessed Lord, and should surely characterize us. Grace and truth came by Jesus Christ.

May we have grace to walk in the truth in fellowship with God, and all our words be spoken out of a heart that trembles at His Word.

Editor's note: Sometimes when good men are "gone home," unprincipled men will snatch at occasional writings of such departed ones, which seems to bolster up their modern ideas and theories and departure from godly simplicity. The generation of godly men "gone before" who were often despised and slighted by men of mixed principles, whose ministry was not welcome in many circles, have left to us a record of honesty and purpose of heart in God's ways and truth. The men we knew well and companied with during the past many years, never gave countenance to such things as the so-called "open table"—"closed platforms"—"schools of men," etc., etc., and any attempt to link them up to it now, by a subtle reference to them as being favorable to such, is a mark of dishonesty and characteristic of those who have forsaken the way of truth, if they ever knew it.

THE STUDY OF THE WORD

"Oh, make but trial of His grace,
Experience will decide
How blest are they, and only they,
Who in His love abide."

BODILY exercise profiteth for a little, 1 Tim. 4:8 but "our proving of the trust" is more precious than gold, 1 Peter 1:7 and James 1:3.

The study of the Law, of the Psalms and of the Prophets, as fulfilled in the Gospels and explained by the Holy Spirit in the Acts and the Epistles and in Revelation, may well take up the longest life.

THAT STUDY WILL OCCUPY ETERNITY! The words of God are as inexhaustible as His works. Yea! "by the Word of God the heavens were from-of-old, and by the same Word they have been treasured up to fire." 2 Peter 3:7.

Henry Browne, M. D., Lond.
Consulting Physician to the
Manchester Royal Infirmary.

DISCOURAGEMENT

ONE of the most fatal things in the Christian life is discouragement. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint then temptation has power. Satan knows this well and he always begins his assaults by discouraging us. We must fly from discouragement as we would from sin. (See 1 Sam. 30:6). Selected

QUESTIONS AND ANSWERS

QUESTION: Please shed light on the statement in the end of verse 14 of 1 Corinthians 7—"but now are they holy" (our children).

ANSWER: The subject of 1 Corinthians 7 is Christian Marriage. In the days of Ezra and Nehemiah (see Ezra 10 and Nehemiah 13) it was found that many of the returned Jews had, in violation of God's law, married heathen wives. These and their offspring, as being unclean, had to be put away.

Now, at Corinth some of both sexes who had come to the knowledge of salvation had heathen partners. Were these likewise to be separated from? No, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." The word, "sanctified," means, "set apart." It is used of the gold and altar gift of the temple (Matt. 23:17, 19), set apart for Divine service; of our Lord, set apart (John 10:36) to come and die; and of our food (1 Tim. 4:5), set apart to sustain our bodies. In these passages the word does not denote that any change had taken place in the objects sanctified. Similarly, by the matrimonial relationship that existed, the unconverted partner was "set apart" for the saved one to live with, and was not, therefore, to be left as though his or her presence would have a defiling effect. Otherwise, the children also would have to be separated from—"Else were your children unclean; but now are they holy." The word "holy," is from the same Greek root as "sanctified" and does not denote a moral or spiritual change in the children, any more than it does in the case of the unconverted parent. It simply means that such children as have a parent still unsaved, and as yet entangled in the practice of heathenism, are not to be looked upon as if born out of wedlock and therefore bearing the stigma of illegitimacy. They are "holy," that is, set apart for their parents to live with and to care for them. It should be noted that in the passage there is no mention of baptism, or of the children of Christians being brought into a circle of special favor and nearness to God. Such children, like all others, require to experience salvation if they are not to perish.

Wm. Bunting of Dromore.

QUESTION: Is it Scriptural for a brother who is separated, and living apart from his wife, to have authority to say who shall be received at the Lord's Table?

ANSWER: Let the Word of God answer—"An overseer . . . then must be blameless . . . (for if a man know not how to rule his own house, how shall he take care of the church of God?)"—"Moreover he must have a good report of them which are without." 1 Timothy 3:1, 7.

Again, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly . . . For a bishop (overseer) must be blameless . . ." Titus 1:6, 7.

If his wife left him, or if she were living a wicked, adulterous and sinful moral life, it would be evident to all but we are convinced that men with a "moral blemish" or even such an unfortunate condition as is described, should be very backward and lowly in it all. We have known, and know of cases where it would seem that the moral life of the past, even where there is restoration to God, would make a public place most unseemly. And we know of cases where there have been these "separations" between husband and wife where, if proper scriptural discipline were brought to bear on the condition, in all likelihood there would be a recovery and restoration to one another and to God. The door should ever be left open for this. (Cp. 1 Cor. 7:16).

FROM OUR MAILBAG

QUESTION: Should young Christians remain in a young peoples' class in Sunday School, after being saved?

ANSWER: No! They should be in the regular Bible Class being taught the truths of the Word of God in connection with the Assembly and Assembly order and practice under the direction of capable elder brethren as teachers, and getting the benefit of ministry from God's servants as they come along. Only in this way will they grow and know that which they ought to know to make them useful in the Assembly.

« « «

FROM AN EXERCISED SISTER: There is no testimony to the Name of the Lord Jesus in this town as yet, but several are interested in the matter. At present we drive . . . miles to the nearest meeting. Your Magazine is much enjoyed and usually passed on to others. We younger ones appreciate the clear-cut statements of facts from God's Word as there seems to be so much "side-tracking" these days. May the Lord continue to bless.

FROM LONELY NORTH DAKOTA: I do enjoy the upbuilding ministry and may God grant wisdom and courage to continue bringing before the Lord's own the "old paths wherein is the right way."

YOUR COURTESY SUBSCRIPTION BROUGHT THIS LETTER:

FROM SYRIA: Dearly beloved: Greetings in the name of our Lord. My words are inadequate to express my full-hearted thanks for your kindness in sending me "Words in Season." I let every visitor read it and I explain it to them. I would be very glad to get it, in Arabic or French also . . . I am earnestly praying for you all. May the Lord bless and keep you all, and reveal the presence and the power of Christ in the work of His servants. Amen! Psalm 132:13, 14.

FROM AN ASSEMBLY CORRESPONDENT IN CANADA:

A spiritually healthy soul and a healthy body are two great blessings. Looking around lately at the increasing sickness and poor health in general among the Lord's people, myself included, the fact came home rather sharply—"For this cause many are weak and sickly among you." 1 Cor. 11. When the searchlight of God's Word is played upon us, there isn't much in our lives that will stand the test.

FROM NEW ZEALAND: Ofttimes "Words in Season" is mentioned in our Prayer Meeting. Every member in the assembly here has given expression at one time or another, to the value of the ministry contained in the Magazine.

FROM THE WIDOW OF A WELL KNOWN LABORER: I look forward to receiving the Magazine—it has such worthwhile articles and excellent ministry.

FROM VIRGINIA: The ministry is wonderful to me. It is all along the "Old Paths." It is appalling the number of assemblies that used to walk in these "old paths" that have gone modern. I was told in one meeting that there was to be no ministry (it was unacceptable) as to the walk of the sisters, the worldliness, and adorning and short hair, etc. (EDITOR'S NOTE—This plaint reaches us from other parts. The best thing with such professed assemblies is to leave them alone for a while, i. e. to God. Bengel's note on 1 Cor. 14:38. "Those who are thus left to themselves, repent more readily, than if you were to teach them against their will." The principle is in Hosea—"Ephraim is joined to his idols, let him alone.")

THE DYING SAINT

“The day of death (is better) than the day of one’s birth” (Eccles. 7:1).
 “To die is gain.” (Phil. 1:21).

“OH, TELL me no more about earth,
 I wish to have done with it all;
 Its bustle, its business, its sorrow, its mirth,
 On mine ears with strange weariness fall.

“But speak of mine own home above,
 And speak of the grace of my Lord;
 Repeat His sweet breathings of mercy and love,
 There’s music like Heaven’s in each word.

“Come over-and-over His Name —
 The sound sends a thrill through my soul;
 It blows up the heat of my rapture to flame
 With an ardour I cannot control.

“My soul groweth faint to behold
 The King in His beauty on high;
 With longing and looking mine eye waxeth old,
 And with crying my throat’s become dry.

“Nay; hush now and tell me no more,
 The gladness is breaking my heart—
 A gladness which scarcely I’ve tasted before;
 Almost faint with the joy I depart.

“’Tis death; for I cannot bear this,
 The rapture is rending my clay;
 He taketh my soul to Himself with a kiss,
 Fare ye well, for I hasten away.

“Oh would I could speak what I see!
 The glory no mortal could tell;
 He calls, and the sound of His voice sets me free:
 Fare ye well, for a little, ‘Farewell!’”

John Dickie.

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. 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, was 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.

Anon.

CANADA

Kirkland Lake, Ont.—Bre. Simms and Widdifield had five weeks here, with blessing. They visited Arntfield, Quebec where bro. Vincent Davey lives. His wife teaches in the Public School there and they have the children gather in their home each Tuesday night to hear the Gospel. Bro. Widdifield says—"It did our heart good to see the nice gathering." Some of the mothers were there. Bro. Widdifield adds—"Bro. Davey labors mostly amongst the French speaking people and he has no easy task. He should have our prayers." "We also visited the other little assemblies in the North—some of the country places are not so easily reached in the Winter." We can thank God for all such faithful laborers in the North and isolated country.

Deseronto, Ont.—Bre. Pearson, Sr. and G. P. Taylor were here in the Gospel.

Hemford, N. S.—John McCracken and Harold Barkhouse were holding forth in the Gospel in the Nineveh Hall, unsaved coming in. Prayer requested.

St. Johns, Nfld.—Saints were expecting to hold their second Annual Conference at Easter season. Many open doors here, laborers few. Bro. Harris expected to return to Corner Brook.

Port Arthur, Ont.—John Gray and Robert Boyle had a good spell of meetings here, some six professing, or more. Preaching solemn, attendance good. Brother Boyle still at secular work but exercised as to the further needs of the Lord's work. Saints cheered.

Ottawa, Ont.—Bro. Geo. Smith still confined to the house. Remember our brother in prayer.

OTHER LANDS

Belfast, Ireland.—Brother Albert Joyce of Toronto, Ont., is visiting the old land for a few months. We trust his visit shall have the blessing of the Lord.

Puerto Cumarebo, Edo. Falcon, Venezuela, S. A.—"Mr. William Kerr and I returned recently after spending five weeks visiting towns in the West of this State where there is no Gospel testimony. We travelled, ate and slept in the truck and disposed of thousands of copies of the Word of God and long to return to occupy the land as the Lord gives help. Just now I am preaching the Gospel in Cienaga Lejos, with the help of the local brethren; we see 50 to 60 unsaved crowded into the house every night and many listening at the windows." . . . Bruce Cumming.

CONFERENCES

The following Conferences noted briefly, to our knowledge, are characterized by the liberty of the Spirit in ministry. We do not list "closed platform" conferences nor Summer Camps with "occasional fellowship" and "sports."

Stout, Iowa.—May 17th, and 18th. Ministering brethren preaching and walking the separated path will be welcome. Corresp. Theo. De-Neui, 1320 Parker St., Cedar Falls, Iowa.

Frostburg, Md.—Annual Conference Lord's Day, May 18th. Prayer Meeting Sat. evening. Usual order of meetings. Geo. Savage, 42 Wright St.

Deseronto - Picton, Ont.—Annual Conference Legion Hall, Deseronto, May 24 and 25. The Lord's servants who seek to walk in the "old paths" welcome. Corresp. Wm. Root, Box 372, Deseronto.

Midland, Ont.—Annual Conference d. v. May 24 and 25 in the Y. M. C. A. Corresp. Graham Swales, Box 425.

London, Ont.—Annual Conference of Pall Mall Assembly d. v. May 31st, and Lord's Day, June 1, in Central Collegiate School, Waterloo St. Corresp. Fred Burnside, 396 Cedar Drive.

Byfield, Mass.—Annual Conference (73rd year) d. v. commences Fri., May 30th, at 2:30, continuing Sat. and Lord's Day, June 1. Bring your Believers Hymn Book. Saints freely entertained, as in above mentioned conferences. Corresp. to William Ward, Byfield, Mass.

Philadelphia, Pa.—Annual Olney Conference d. v., May 30th, 31st, and June 1st, in Assembly Bldg. of Womens Club of Germantown, 6300 Germantown Ave. Visitors freely entertained. David H. Oliver, 166 W. Chew St., Phila. 20, Pa.

Winnipeg, Man.—52nd Annual Conference d. v. in the West End Gospel Hall, 492 Victor St., May 30th, 31st, and June 1st. Commun. to S. M. Vanstone, 251 Beverley St.

Garnavillo, Iowa.—Annual Conference d.v. June 7th, and 8th. All visitors freely entertained as in the past. Elmer H. Brandt, Corresp.

Sarnia, Ont.—Annual Conf. will be held d. v. June 13, 14 and 15 in Kenwick Terrace Hall. The Lord's servants walking in the "old paths" will be welcome to minister the Word. Corresp. Guy Kember, R. R. 1.

Forest Grove, Oregon.—Annual Conf. will be held d. v. May 30th, 31st, and June 1, in the Gospel Hall. Corresp. Harry H. Goff.

Kenora, Ont.—Annual Conference d.v. May 24 and 25 in the Gospel Hall. Prayer Meeting, 23rd, 7:30 p.m. Ministering brethren teaching and walking in the "old paths" welcome. Corresp. E. L. McCammon, Box 255.

The usual Prayer Meeting precedes all of above the evening prior to the Conference, usually in the Gospel Hall. It is a good thing to notify the correspondents if you plan to attend. Sorry we are limited in our space for further details.

FALLEN ASLEEP

Belfast, No. Ireland.—Mrs. Jane Young, widow of the late F. W. Young "went home" Dec. 7th, aged 81. Saved when 12 years of age. For 50 years in assembly fellowship, loved to entertain the Lord's servants. She saw all her family led to Christ.

Phoenix, Ariz.—On Feb. 9th, our sister Mrs. Wm. Tewson went to be with the Lord. Saved when 15 years old and in fellowship in the old Kendallville Assembly, later in 86th & Bishop Assembly, Chicago. A consistent and godly Christian woman. Remember the aged husband in prayer.

Houston, Texas.—On Feb. 15th, our beloved sister, Mrs. Amalie Meschkat, was "called home," aged 85. Saved in Germany, later married and both in assembly fellowship there. They were "found" in Houston by our beloved brother Jamison and his faithful companion soon after they came down from Kansas City in 1893. Loyal to the Lord, to the Assembly and to the truth which she had learned. A widow for 24 years, most of the seven children have been saved. Leaves a notable record amongst the saints.

Collingwood, Ont.—James Taylor of this Assembly passed quietly into the presence of the Lord on Feb. 17th, aged 85. He has taken a leading place in the assembly for over 50 years—his death a great loss.

Toronto, Ont.—Harold Potter of the Mimico Assembly passed suddenly into the Lord's presence March 1st. Saved 14 years ago, he soon after was led to see his place outside the camp to a rejected Lord and was received into Brock Ave. Assembly. Later when the Mimico Assembly was founded, he was a hearty supporter of the work there.

Words in Season

THE BIBLE FAMILY MAGAZINE



Thou Alone

John 14:6

THOU art the Way — to Thee alone
From sin and death we flee;
And he, who would the Father seek —
Must seek Him, Lord, in Thee.

Thou art the Truth — Thy Word alone,
True wisdom can impart;
Thou only canst instruct the mind,
And purify the heart.

Thou art the Life — the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life —
Well do we know that Way,
Thy truth to keep, Thy life we win,
All ends in endless day.

Anon.

JUNE, 1952

WORDS IN SEASON

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UNITED STATES

Long Branch, N. J.—Bro. F. Carboni expects d. v. to sail for labors in Italy July 25. His temporary address in Italy will be % V. Carmignani, Via Vincenzo Cuoco 6, FIRENZE, ITALY. Pray for our brother in this his desire to visit his own people again.

Bryn Mawr, Pa.—Sydney Porteous had a good week here recently. Bro. McClurkin visited Olney Hall after two weeks in Overbrook Hall, Philadelphia.

McKeesport, Pa.—Conference here large and good, with definite messages from God for the present need through 10 of His servants. Saints much cheered. Good representation from Pittsburgh district, also Ohio, N. Y., N. J. and Ontario.

Cleveland, Ohio.—Meetings by Bre. Alves and O. MacLeod good, with the faithful Word preached. God gave them to see a little fruit. Saints of Addison Rd. Assembly held up their hands faithfully.

St. Louis 4, Mo.—Carlos Ostertag, 2251a Indiana Ave., working on 20th year issue of Palabras Fieles for Spanish speaking countries. God cheers him in this work. A letter from a Penitentiary in Puerto Rico states: "Some time ago I accepted Christ as my personal Saviour and although I am still a prisoner I serve Him with a group of brethren who also have appropriated the precious blood of Christ to wash their sins; they also rejoice when 'Palabras Fieles' comes to their hands." Pray for this work.

Seattle, Wash.—Saints here enjoyed the faithful ministry of Bro. Jas. McCullough recently.

Detroit, Mich.—Thos. Smith was expected for a visit in various Halls ere returning to Cuba. Wm. Ferguson had two weeks in Schoolcraft Hall on The Church and The Churches . . . Good interest shown by young and old in these old fashioned assembly truths.

Manchester, Conn.—Easter Conference here considered very good with the Word preached faithfully by about 10 of the Lord's servants.

Augusta, Me.—Bro. Fisher Hunter came on here after a visit to Byfield, Mass. He also visited Springfield and Torrington. These visits helpful to these smaller companies.

East Boston, Mass.—Saints enjoyed a short visit from Bro. Knox, who also visited Cliftondale and Byfield, then Hartford, Waterbury and Bridgeport, Conn., saw some anxious at Midland Park. A brother writes us—"his manner and ministry reflected a real sense of God's presence." This is important indeed in contacts with the saints. Lightness was no part of the Apostle's ministry—2 Cor. 1:17. East Boston saints were hoping to commence construction of their new Gospel Hall this month.

Toronto, Ohio.—Bre. Mick and F. Pearson had encouraging attendance and interest here at recent meetings.

Soldiers Grove, Wisc.—Bre. Warke and L. Brandt were trying meetings here. Bro. S. Hamilton finished 12 weeks at Mason City, Iowa. O. Smith and Paul Elliott had a series at Stout, Iowa, some blessing.

Los Angeles, Calif.—Saints of Jefferson Assembly are carrying on two nights weekly in Venice, a suburb, mostly for children, seeking to reach the lost. Fair response.

CANADA

Peterboro, Ont.—Had a baptism here recently—part of fruit of recent meetings of Bre. Stewart and Kember.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

JUNE, 1952

No. 6

GATHERED GEMS

When in the bosom of the earth
The sower hid the grain,
Thy goodness marked its secret birth,
And sent the early rain.

« « «

DAILY MEDITATIONS

- Sunday — My soul loveth - - - - - S. S. 1:7
Suggests AFFECTION
- Monday — My soul thirsteth - - - - - Ps. 42:2
Suggests CONDITION
- Tuesday — My soul panteth - - - - - Ps. 42:1
Suggests EXERTION
- Wednesday — My soul followeth - - - - - Ps. 63:8
Suggests DETERMINATION
- Thursday — My soul waiteth - - - - - Ps. 62:1
Suggests EXPECTATION
- Friday — My soul longeth - - - - - Ps. 84:2
Suggests ISOLATION
- Saturday — My soul satisfied - - - - - Ps. 63:5
Suggests SATISFACTION

Notes from a young man's Bible.

« « «

The needle always points North to the Magnetic Pole.

Amid all storms and disturbances, the compass stays steady and points, perhaps trembling in its fluctuations, to the pole.

Toil, trouble, labor; words which cannot be spelled in heaven—There is no Monday in heaven.

« « «

Seed-time and harvest. Lord, alone
Thou dost on man bestow;
Let him not, then, forget to own,
From Whom his blessings flow.

THE WRECK OF THE DUNCAN DUNBAR

IN THE days of the sailing ships between England and the Australian continent, there left the English Channel one day a vessel generally classed as one of the smartest and best. She was a beautiful ship; had a large crew of men and boys and quite a passenger list, as well as some soldiers. In all she had about 150 or 175 souls on board. She made a very beautiful picture as she got under way: there was plenty of mirth as passengers became more acquainted with each other and altogether it looked like a very prosperous passage.

There were many races between the ships in those days and the skipper of the "Duncan Dunbar" was known as a fearless and an excellent captain. He was overheard to say, as the vessel left her moorings, "TO SYDNEY OR HELL IN SIXTY DAYS." Little was thought of it and the next day or two found the good ship plowing her way through the ocean at a smart pace. There was an extra share of bad weather, but well built as she was, it only slowed her up a little and when they got near the Australian port they had been absent 80 days at sea.

Instead of making the harbor as they neared land on the last night out, for some unaccountable reason the captain ordered the ship to remain outside. A heavy sea from the West was running, and giving her into the charge of the mate he retired. He came up again about midnight and asked if they could see the harbor light. The chief officer answered that he could and he gave orders to steer for the harbor under heavy sail. A sharp lookout was kept, the passengers had all retired expecting to land early the next day and as the good ship was driven by the wind, no one dreamed of danger.

But listen! Out of the midnight blackness comes the cry from the lookout:

"BREAKERS AHEAD"

Orders were given to alter the course but, alas, the wrong order was given, and directly to the vertical cliffs on a desolate shore (they had missed the harbor and mistaken the light) the ship was steered, and with a mighty crash she struck. The water poured in, she was completely smashed and when the morning light came one lone survivor, a sailor, was left, thrown upon a shelf of rock. Authorities, expecting her, instituted a search and a day or two later he was found and told his sad tale.

What a dreadful finish to that voyage, you say, especially on the last day out, just outside the harbor! What an awakening for many as they sank down into a watery grave, no doubt many to a sinner's doom, and the good captain whose defiant boast God had heard, went down in shame.

This is the day of boasting. Human progress in every phase of life is lauded. Yet God is entirely left out of the reckoning.

THE VOYAGE OF LIFE IS BEING SAILED WITHOUT GOD. Chart and compass have been reckless and with the basest folly cast aside (i. e. the Word of God) and vainly man is expecting to make a success of it all and reach a happy harbor some day. A terrible awakening awaits this poor world. Its impending doom can be heard above the strife of tongues and the noise of its mighty civilization.

SINNER! Ere the end come to it all, take the advice of a gracious and merciful God and flee to the only harbor of refuge—**CHRIST.** He died to save you, His precious blood cleanses from all sin. He gives perfect security against the fateful hour and a hell of despair that awaits the disobedient and rebellious sinner and the soul that trusts Him is saved forever.

We are nearing the decisive hour, the history of man's pride will soon be a thing of the past. **HASTEN!** "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Prov. 27:1. Read John 3:16 - John 3:18 - John 3:36 and John 5:24. A Russian farmer in the backwoods of the North country of our State told me that this verse (John 5:24) was "his insurance policy for eternity." Make it yours today—"without money and without price." God bless you all.

Wm. H. Ferguson.

WHAT DOES IT MATTER?

From a Missionary in Belgian Congo

WHEN travelling on the river some time ago, I went fishing, and managed to hook a large tiger-fish, which, after a brave fight for liberty, broke away with my hooks. I was greatly disappointed, and for several days thought of what I might have done to land that fish, and of how I would act if I could have the opportunity over again. But that opportunity was gone forever, and I consoled myself with the thought: "It was only a fish lost; what does it matter?"

A few days ago a man came to me for medicine—an English speaking native from the West Coast. He came a second time, and as he sat in the pharmacy something seemed to say to me, "Speak to that man about his soul." But I was very busy, and put it off, intending to do it next day. Next day, however, I was sent for and found the man unconscious. How I longed for one more opportunity to speak to him, but it never came; he died that same evening. God had given me two good opportunities and I had missed them, they were gone forever.

And now as I look back with regret and weigh things over, I cannot say, "What does it matter?" for I know it matters a great deal. Another opportunity lost! But what if that soul be lost? That is what matters. I would gladly lose a thousand fishes to get that opportunity back, but it cannot be. And I bow my head with shame and ask God that when He gives me the next, I may not miss it, for it will never come again.

THE IMPROVEMENT OF TIME

WM. H. FERGUSON

TIME is a short space of days in the vast ocean of eternity, yet upon it hangs eternal destinies and eternal consequences. What we do in time and with time affects us bodily, mentally, but above all, spiritually. The apostle James says—"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4: 14. This is in contrast to the many plans and expectations mentioned in v. 13 . . . with the many thoughts of gain, and buying and selling, which occupy the human mind . . . the "grasping" for more and more is deeply imbedded in the natural heart.

PROPER USE OF TIME

To live in view of eternity would seem to be the only fitting motive in relation to time and for the glory of God. **ALL ELSE IS LOST**—lost motion—lost opportunities—lost joy and satisfaction. This is what the apostle has in mind in Eph. 5:16, 17 — "Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." To buy back, as it were, or wrest from other hands, the precious moments and use them for God, and to do the will of God; would therefore be a "proper use of time" and would save us from many lost hours or days or years which cannot be recovered once out of our grasp. All time spent out of fellowship with God is **LOST TIME**—lost are the precious opportunities which presented themselves to us in view of eternity. Had we grasped them and used for God we should have had eternal recompense at the Judgment Seat of Christ. Now they are lost forever . . . Solemn thought.

DAILY MOMENTS SAVED

Time spent in meditation and reading of the Word and in prayer, is never lost time. Time spent in confession of sin, particular sin or sins, is not lost. Time spent in intercession for others—for the lost and perishing—for the Lord's people—for the Lord's work and workers, far and near—is never lost. And in this connection let us remember that there is no distinction in God's sight between true missionaries and true evangelists. One can realize that there is just as much difference as to character and true service between missionaries abroad as there is between so-called evangelists at home. There are those who commend themselves by their work and steadfastness and scriptural practise to the consciences of the saints—these give joy in every remembrance of them. We fail to see that those who mix with sectarianism and Babylon at home or abroad are carrying out divine principles—or that those who attempt no pioneer work at all are worthy of the name

of evangelists. Remember that Philip was not called an "evangelist" until 26 years after Acts 8—see Acts 21. It would be a good thing today to wait "a wee while" before calling a man either a missionary or an evangelist. Let such prove their "mettle" first, then all honor to those who deserve it, but let such not seek the fading "laurels" of a transient popularity for which our generation is so noted. Rather, let all such keep an eye on the future "Day of Christ" as did the beloved apostle in 1 Cor. 4:1, 5.

Time spent in visiting the sick and lonely and backslidden is recorded in heaven, as is the visit to the homes of the unsaved with the Gospel.

Time spent by the sisters in caring for their families (instead of letting them run wild and untrained) is not lost time, and time spent in looking after the welfare of their husbands, etc., is well spent. This is the Christian woman's duty.

Time spent in any "godly duty" is well spent and is profitable—bodily exercise only profiteth for a little, the apostle says—"but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. 4:8, 9. Time spent in running after "pleasure" even in a religious sense, is so much lost time. To this end the much advertised "camp life" with its various worldly sports, etc., is leading many young Christians into Babylon's ways, soon to be lost in the confusion of this great system—into this vortex of wickedness, it seems more so every day, many professed assemblies of saints are heading. Surely the words to Sardis in Rev. 3:2 are timely—"Be watchful, and strengthen the things which remain, that are ready to die," and should speak to us all—and to Philadelphia, God says in v. 11—"Behold, I come quickly, hold that fast which thou hast, that no man take thy crown." Laodicea knew not her true condition but gloried in her riches and self sufficiency and pride of heart, but her true state God describes—"thou are wretched, and miserable, and poor, and blind and naked."

Our late esteemed and aged brother Gould said to brother Frank Knox once—"Frank, I could understand an old man hobbling along with one stick, but I could never understand a young man carrying a bundle of them on his back." If he were alive today, he would need to add many more such "accoutrements" to the conversation and life of the modern "Christian"—truly an anomaly and a contradiction—professing to be separated from the world in one breath and then going in for all manner of sports, etc., just like the world with heart and soul. What a farce! Those who go in for this sort of thing have lost the confidence of the godly who know the right ways of the Lord in testimony and in "gathering to the Name of the Lord." What a pity to see men who have run well sink into this worldliness and emptiness.

LOST TIME AND MOMENTS

Under this list are "items too numerous to mention"—a common expression.

Home gossip.....	Lost time
Telephone gossip	Lost time
Light and empty reading.....	Lost time
Social affairs, parties, sing songs and empty evenings.....	Lost time
Light and frivolous hours	All lost
Lying in bed (beyond needful hours)	Lost time
Radio listening and T. V. viewing 20th Century masterpiece of Satan.....	All lost
Running aimlessly to Conferences and meetings without exercise and to have a "good time".....	Lost time
Automobile driving to "kill time" Just does this.....	"kills" precious moments

But we do not enumerate further. Consider the above and add to the list and you will readily see how precious moments are squandered.

Get to your Bible—get down in prayer—do useful, happy service in visitation for God. Your little day will soon be in—Eternity is calling—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil . . . Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ . . ." Eph. 5:14, 20.

MOMENTS OF REST AND RELAXATION

Such seem to be necessary in the busy days and years—"And He said unto them, Come ye yourselves apart into a desert place (note . . . not a crowded place, nor a worldly place, nor a pleasure place . . . not even a "religious" pleasure place) and rest a while: for there were many coming and going, and they had no leisure," etc. . . . Mark 6:31, 32 . . . "And they departed into a desert place by ship privately." These "desert places" are not what the world wants nor the carnal, they want the crowds, and the excitement and the "fun," etc., to be alone with HIMSELF is not for them.

But quietness is found in the desert place, many precious lessons are learned there with HIMSELF. There He leads those who would be useful to HIMSELF in days to come; here is the place to develop "spirituality" and beget confidence in God and learn more of God. So when the opportunity presents

itself and you have some leisure moments or days, spend them with HIMSELF quietly, seek out some company of saints "gathered to His Name" — not an "occasional breaking of bread" — a "table set up for convenience" — this has no pattern in the Word of God, and leads to the "keswick" idea into which many seem to be stumbling today, to the destroying of proper and Scriptural testimony.

Many things are "unlearned" in the desert with God. Moses lost what he had learned in Egypt when alone with his God, tending sheep, then God could use him mightily. Saul, the keen and brilliant scholar of Gamaliel's School of Theology, likewise lost many things in the desert place. Any of us who have spent time alone with God in "desert places" can look back to the years of such loneliness and isolation, with Himself, as a grand training school—the world has nothing like it, and one would not trade what they have really learned under such circumstances for anything the world has to offer.

Do not spend your time like the poor, silly world. Get time alone with God, contemplate His handiwork, sit under His sky and think of Himself. Let the woods, or hills, re-echo your prayers to God; not the empty laughter and raucous shouts of competing pleasure teams; then come back to your friends and to the assembly of God where you are in fellowship with a fresh realization of the eternal value of moments and hours which shall soon be gone forever.

Do not look to men — they may all fail, at times, but JESUS NEVER FAILS — HIS WORD IS UNCHANGING — what was unscriptural a few years ago, is unscriptural now—the fact that many have gone in for these things, carries no weight with the godly or exercised soul . . . "I AM THE LORD, I CHANGE NOT."

MERCY DISGUISED

WHEN Sir James Thornhill was painting the inside of the cupola of St. Paul's, he stepped back one day to see the effect of his work, and came, without observing it, so near the edge of the scaffolding that another step or two would have proved his death. A friend who was there, and saw the danger, rushed forward, and snatching up a brush rubbed it over the painting. Sir James, in a rage, sprang forward to save his work, and received the explanation, "Sir, by spoiling the painting, I have saved the life of the painter."

Similarly does the Lord, in His wisdom, often suddenly mar the pride of our glory; but who that sees the mercy He has in view, would not praise Him for His goodness?

NUGGETS

Picked Up At the Meetings of Frank Knox

« « «

AN OLD Irish sister telling that all the people were saying the preaching of the new preacher had nothing wrong with it tartly said—"Frank, the preaching that has nothing wrong with it, has something wrong with it."

« « «

Is there anything in your house belonging to the Man you work for? Better to go to heaven from the poor house than to hell from the palace. Better to be poor and happy than to be rich and miserable.

Not only should the people in the audience be unlike the world, but the preacher on the platform should be as unlike the world as possible.

Have we the hatred for sin we had after God saved us?

Any new inventions in your Assembly? Any "stuff" in your assembly that ought not to be there?

I have said before and say again; there are three things that will keep me out of a Gospel Hall:

Music in the meetings
The "closed" platform.
The "open" table.

I didn't get a good start in life, but the opposite, but the day I trusted Christ, I got a good start.

How can you reach a place you have never started for?

Lots of people walking the streets of Canada and the United States and Ireland have been baptized; and if they had died in the baptistry, they would have been in hell before we got them out.

It usually takes 20 years to build up a testimony. Money can't buy it. Christianity ought to be in your "boots"—not in your "books."

In answer to the question—"How is the world treating you?" "I haven't been there for quite a while."

The greatest height a Christian can rise to is "to please God." And, remember, if you do this, you will not please everybody.

NOTES ON HEBREWS

BY THE LATE WM. RODGERS

OUR LORD'S PRIESTHOOD

THE PASSAGES in chapters 2 and 4 which we considered last month take for granted our Lord's priesthood. It is only when we come to chap. 5 that His right to it is formally proved. This is done, first by a comparison with the Aaronic priesthood (vs. 1-5), and then with that of Melchizedek (vs. 6:10). Thus as the "Son" is compared with angels in the matter of Authority in chap. 1, with Moses in the matter of Apostleship in chap. 3, He is here compared with Aaron and Melchizedek in the matter of Priesthood.

DIVINE QUALIFICATIONS

In connection with Aaron, two qualifications for his priesthood are to be noticed. One is the closeness of his link with the people whom he represented, for he was "taken from among men" (vs. 1-3); the other, the closeness of his link with God, for it was God who appointed him—"And no man taketh this honor unto himself, but he that is called of God" (v. 4). In Old Testament history we read how Korah and, later, Uzziah (Num. 16; 2 Chron. 26) tried to make themselves priests, but against both of them the Lord publicly expressed His anger. But Aaron was Divinely appointed, in token of which his rod budded, as we learn from Num. 17, to which our writer makes reference in chap. 9:4. Now, both of these qualifications our chapter proves Christ to possess; in the first case, by making reference to "the days of his flesh (v. 7); and in the second, by quoting Ps. 110:4, where God, who in Ps. 2:7 had said, "Thou art my Son," addressed to Him also the words, "Thou art a priest for ever after the order of Melchizedek" (v. 6).

The mention of the fact that our Lord's priesthood was "after the order of Melchizedek" at once reminds the writer that many of his intended readers are in no spiritual state to receive the wonderful thoughts he has to bring forth upon the subject, and as a result we have a long parenthetical passage dealing with their condition. This parenthesis commences immediately after the reference to Melchizedek in ch. 5:10 and returns to the same point in the last verse of chap. 6.

GENESIS 14

Before dealing with chap. 7, we perhaps should make a parenthesis of a different kind, in order to look at the two Old Testament passages on which the truth contained in it is chiefly based. These, of course, are Gen. 14, where we get all that is known of Melchizedek's personal history, and Ps. 110, where His priesthood is linked with that of our Lord.

In Gen. 14:17-24 we have the story of how Melchizedek met Abraham and strengthened him to resist the temptation

about to be set before him by the king of Sodom. It is interesting to notice that while the going forth of the king of Sodom to meet Abraham is what is mentioned first, it was Melchizedek who reached the Patriarch first, and through his gracious ministry Abraham obtained "grace to help in time of need." He received not only bread and wine for his physical weakness, but words from God, and about God, which filled him with spiritual strength. He was reminded that his God was "the most high God, possessor of heaven and earth." With these words ringing in his heart, how paltry indeed must the offer of the king of Sodom have appeared in his estimation! What were the few spoils which Abraham had captured in comparison with the blessing of the One who was Possessor of heaven and earth! All this reminds us of the priestly work attributed to the Servant of Jehovah in Isaiah 50:4 (R. V.)—"that I should know how to sustain with words him that is weary."

We must now consider the points about Melchizedek in Gen. 14 which are enlarged upon in Heb. 7. The first is that he is introduced without any reference to his parentage, birth, age, or death. This is very remarkable, since Genesis is a book in which such details of its prominent personages are always given. The second is that this unknown stranger is of such a dignified standing that he blesses Abraham, the friend of God, for "without all contradiction the less is blessed of the better" (Heb. 7:7. And the third point is that Abraham acknowledges Melchizedek's superiority by presenting to him the tithes. These are the three main heads made use of in Heb. 7.

Besides them, Melchizedek is seen to combine kingship and priesthood, a combination which we never find in the Scriptural conception of the Levitical priesthood. Then, of course, in point of time he is long before Aaron, and there is also the fact that his name and his city's name had symbolic meanings ("King of Righteousness," and "King of Peace"), but no hint of this occurs in Genesis itself.

PSALM 110

We pass now to Ps. 110. Here we begin with the fact that Christ is Jehovah's chosen King—"Sit thou at my right hand, until I make thine enemies thy footstool" (v. 1). This is given much prominence in Hebrews, where besides being quoted, it is referred to four other times in connection with Christ's present session upon His Father's throne, thus demonstrating the inseparability of Christ's Kingdom and Priesthood. He has "sat down on the right hand of the Majesty on high" as:

1. The Sin-Purger, ch. 1:3.
2. The Great High Priest, ch. 8:1.
3. The Victorious One, ch. 10:12.
4. The Perfect Example, ch. 12:2.

The old time priests had no provision for sitting. Their work kept them ever standing (see ch. 10:11). But our Great High

Priest sits, He rests in the satisfaction that His atoning work is finished. Indeed, it may be said that this word, "sat," (or "sit,") is the first introduction in Hebrews to the thought of Rest—a thought which is afterwards so fully developed in chap. 4. By the way, we may suggest that verse 1 of Ps. 110 shows a close connection with Ps. 2, from which the writer to the Hebrews twice quotes the words "Thou art my Son, this day have I begotten thee" (ch. 1:5; 5:5).

In verse 4 of the Psalm we get words of which much use is made in Hebrews—"The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek." You may notice that this statement has three separate parts:

1. "The Lord hath sworn and will not repent"—How and by Whom the Priest is made.
2. "Thou art a priest for ever"—For how long the Priest is made.
3. "After the order of Melchizedek"—Of what sort the Priest is made.

One other Old Testament passage, though it does not name Melchizedek, should not be lost sight of—Isaiah 50:4-6—a passage already referred to in connection with Gen. 14. I cannot but think that the author of Hebrews had it in his mind. The similarity between "able to succour them that are tempted" and "grace to help in time of need," on the one hand, and "know how to sustain with words him that is weary," on the other; as well as the reference in both cases to learning obedience through suffering; form links too close to be merely accidental.

ADVERSITY'S FRUIT

THE flowers smell sweetest after a shower; vines bear the better for bleeding; the walnut tree is most fruitful when most beaten. Saints spring and thrive most internally when they are most externally afflicted. Afflictions are called by some "the mother of virtue." Manasseh, his chain was more profitable to him than his crown. Luther could not understand some scriptures till he was in affliction. The Christ-cross is no letter, and yet that taught him more than all the letters in the row. God's house of correction is His school of instruction. The plant in Nazianzen grows with cutting; being cut, it flourisheth; it contends with the axe, it lives by dying, and by cutting it grows. So do saints by their afflictions that do befall them; they gain more experience of the power of God supporting them, of the wisdom of God directing them, of the grace of God refreshing and cheering them, and of the goodness of God quieting and quickening them to a greater love to holiness, and to a greater delight in holiness, and to a more vehement pursuing after holiness.

An old writer.

IS IT WELL?

JAMES A. RONALD

WHILE reading in 2 Kings 4, verse 26 seemed to stand out with special boldness. Although other thoughts were enjoyed, these words seemed to have been missed before, yet there all the time. With what force they now spoke—Is it well with thee? is it well with thy husband? is it well with the child?

A GOOD START

First, is it well with thee? Can you look back to that day when for the first time you could say, "All is well for Eternity?" If not, how can you rest without this assurance? How dreadful to be hanging over the brink of hell, waiting for the thread of life to sever, and then to plunge into eternal woe! Yours is the guilt, and yours the responsibility to receive salvation while you may, John 1:12.

A GOOD TESTIMONY

Is it well with thy husband, or with thy wife? There are so many divided homes today. How different it would be if both were one in Christ, but they are not. To bring the saved one down to the level of the unsaved is misery indeed. To lift the unsaved up to the level of the saved is impossible. Divine life is needed, and does not 1 Corinthians 7:10-16 teach that the saved one may see the other member saved, also? However, this can only be expected by much prayer and a Godly life. Do you say, "I am at them all the time about being saved"? Your desire is good, but perhaps this is the wrong way to win them. Instead of driving, why not win them with a life of holiness and manifest love toward them, and above all, "continuing in prayer" for them. They, and Heaven likewise, will take notice, and yours will be the joy of seeing your partner saved, providing you did not deliberately go into the unequal yoke, 2 Cor. 6:14.

Is it well with the child, or the children? This is especially before me, for as a father, I know a little of the yearning over those still unsaved. Thank God for what His grace has done, but is it well with the child for everyone? The scene before us in 2 Kings 4 has a very important lesson for us.

THE REWARD OF FAITH

Have we, like this dear woman, a record of faithfulness behind us? Are we called "great" by our Lord because of spiritual discernment and care exercised toward His things? For this we see the reward is given. How is it with the children in these days when, among the world, such are not wanted? Can I with the eye of faith see them as a gift from Himself? What a privilege and what a responsibility is ours as parents in these trying times. Are my children like those of the godless

world, or is it seen that there is a difference? Do they leave the home for school, play or work without an exercised parent having borne their name to the throne of grace for their keeping and early salvation? Are they reminded they have a soul to be saved and that they are lost and in need of the Lord Jesus Christ? Are they aware that in going from a Christian home, they cannot do as the godless world does without bringing reproach upon their home? Or do you say, "But they are not saved." True, the Word of God has a greater hold on the saved than the unsaved, but this is where "Thou, and thy house" starts—in the training at home. We know that salvation does not come through any effort of man, but those taught obedience to parents are usually responsive to the Word of God later as well.

A DIVIDED HOME

is found in our portion, and how sad it is. We see a father with no care for his sick boy. The harvest, or temporal things, are more important to him than the welfare of his child. O parents, how soon the child takes notice of where your chief interest is found. And, whatever the words may be, actions speak louder. Many a parent's heart is broken over a wayward child. But, thank God, in this case, the heart of a loving mother has entered into the true condition of things. She sees the awful power of death upon her loved one—he was lost to her, but not to her God. She turns, not to the undertaker, but to the Life-giver. What a lesson for us. Midst the scene of death and with a disinterested husband to hinder, she goes to her God. Do I, like this father, have no care for the spiritual good of my child, or do I stand in the way of those who would have? If so, may I remember that all this is to be met again. Such guilt will surely be laid to my charge in that day. Yet, notice the undimming

FAITH IN A LIVING GOD

this woman had, although it was "neither new moon, nor sabbath." God does not need man's way and wisdom to work through—such is only foolishness with him, 1 Cor. 1:19, 20. Faith can sing through darkest sorrow, "All, all is well." No sparing of self, she saddled the ass, refusing the ease of a slow ride. Why all this? She had had a sight of the true condition of things before her. Yet in the face of it all, she answers, "All is well," verse 26. Do you ask, "How can this be?" Ah, here is the secret of it all. If God has given, will He not give again? No cold formal ritual of earth, as seen in Gehazi, can bring about this divine life. It was true that he used the prophet's staff, yet with no mental pain or concern. So, as would be expected, there was no giving or receiving of life. Truly, every exercised soul knows full well this will never do. She refuses to go with this, as she realizes that only the God

of Israel can meet her need. Dear Christian, are you like this woman, or are you content to see your child instructed by some of the Gehazi school? No life is to be expected from that which is only form, culture and instruction for the flesh. You would not leave him to the undertaker, who can only close the eyes, smooth out the wrinkles left by pain and death, paint the cheeks, fold the hands, and print over them, "At rest" or "Asleep." It is not your desire to bury them, but is this not what this formality is doing, with no power to give life? Away then with this Gehazi ministry that only leaves your child in the coldness of death.

A FAITHFUL MESSENGER

At last comes God's true messenger, Elisha. Let us follow his teaching and remarkable course. He went in and shut the door upon them twain, and prayed unto the Lord, verse 33. This is where all true blessing begins—as the result of secret prayer, God does work in our midst. But how often do I pray, taking into the presence of a living God the spiritually dead one, and laying hold of the Life-giver for the life of the child? O, the impressions made before the throne of grace, as well as on the heart of the child, when this is done.

Notice the order in verse 34—mouth upon his mouth, eyes upon his eyes, hands upon his hands, and stretching himself upon the child. First, the spoken words telling of the only Life-giver in a language to be understood—and then, gazing into the very condition of the lost one and its future destiny. Only as the lost one is made to behold punishment for sin will he flee for salvation. I am persuaded that none get truly saved without some measure of awakening. Then, do we with our hands show it to be not a matter of words only, but a heart of compassion for their soul? Therefore, only as the whole being lies upon the lifeless form is warmth felt, but not without mingled prayer, verse 35. We see Elisha walking to and fro and stretching himself upon the child. Life comes by travail only—and do we not need more of this today? Then, we see that life is not without evidence. First were the seven sneezes, and then the opened eyes—all so suggestive. O blessed realization—a born-again soul! Do you know anything of this, dear parent, or Sunday School teacher?—the prayer, the exercise, the warmth, the sneezes, and the open eyes? And it does not end here, though faith is rewarded and all is well in salvation. We see the woman taking up her son after thanksgiving to God, showing there is a future care not to be forgotten. How great is our responsibility when once saved toward those who are not, and the child especially yields great possibilities as well as grave dangers, being so easily led. Thus, we feel the need of heavenly wisdom to walk and speak aright.

May the Lord draw out our hearts in true love to Himself, as well as to the little ones.

PROVE ME NOW HEREWITH

WILLIAM WILLIAMS, VENEZUELA

ANY careful reader of the Scriptures will have noticed how God delights to be trusted. Positively he encourages us to have faith in God. Negatively he warns us of confiding in man. "Put not your trust in princes, nor in the son of man, in whom there is no help." But in spite of the patient loving kindness of God toward His people, they are ever prone to walk by sight and not by faith. The great mass of Christians believe that it is all right to trust God in spiritual things; but that it is not practical to trust Him for material things.

Six of the Lord's servants were at the opening of a new hall the other day when one remarked that this had been a remarkable year in Venezuela as no less than seven inaugurations had been celebrated. In some cases there had been little said about the opening, in others there had been some special services. It began with the opening of the "Hogar Evangelico" (Gospel Home) in Puerto Cabello, a home for the aged and needy among the Lord's people. This home had been the result of much time and prayer; but at last a very fine building had been finished to accommodate about 24 people. The building cost about \$10,000, and would have cost double that amount only the most of it was done free of charge by volunteers.

The other halls are all made of concrete blocks with one exception. They are simple buildings but very useful for the meetings; their cost would vary around \$2,000 to \$5,000 each. Now in each case there had been exercise on the part of the Lord's people and also on the part of His servants. This led to a special weekly prayer meeting and this led to a fund for the hall. When it was believed that enough was on hand to start building, the work began. In all cases the halls were finished within three months, and free of debt. No circular letters were used to solicit funds, no wealthy brethren were appealed to and no loans were asked.

SIMPLICITY

Now Gospel halls are something regarding which we have no specific instructions in the Bible. But we have the great guiding principle in 1 Cor. 14:40, "Let all things be done decently and in order." The place should be decent and in keeping with the district where it is built. Indeed in Venezuela we are no longer free to build as we would like. The city engineer will not give a permit unless the building complies with the building regulations. The sanitary engineer will not give a permit unless we install a sewage system according to modern regulations.

Then the rule says not only decently but "in order." Now we who profess to do all "in His name" must submit our edi-

fices to reflect what we say, that is "that we are separated from the religious denominations in their manners and methods." While in Caracas a couple of weeks ago we passed a building belonging to a certain professedly evangelical denomination. The brother who was with me said that it cost over half a million bolivares, which would seem no exaggeration. But nothing in the nature nor architecture of the building would lead one to think of a gospel hall. If asked, one would say that it was a picture house with a facade in which thousands of dollars had been spent, very little in keeping with a pilgrim people.

LOANS AND DEBT

Then again there is another scriptural principle we dare not ignore—"Owe no man anything." How can an assembly float a loan, build a flashy hall, give it a romish name, go inside and recline on the lovely plush seats and sing, "I'm but a stranger here, heaven is my home?" No, our Lord's promise is still blessedly true. "All power is given unto me in heaven and on earth." If we require a hall let us look to Him. He loves to be trusted and consulted. It is still true that them that honor Me I will honor. In the 38 assemblies now in Venezuela, nearly all own their own hall and thus instead of having to pay interest on a loan or borrowed capital, they pay no rent and have their offerings free for the Lord's work.

THE OLD PATHS

The old paths are the simple truths of God which are set aside by man's tradition—truths that were costly and brought reproach on those that held them (because they would not sell them). Today bitterness and calumny is being heaped upon those who would thus speak of them and urge the Lord's people to continue in them as in Jer. 6:16 and many there are which say, as did the people in the days of the faithful prophet of old—"We will not walk therein." This should by no means weaken our hands but cause us the rather to rejoice in the spirit of Luke 6:22, 23; remembering also the solemn word of v. 26. (Editor).

WE submit the testimony of another in this respect: "Over a century ago it pleased God in His Sovereignty to reveal to many of His people precious truths that had been neglected and perverted by Christendom. As they became separated from that which they found to be unscriptural and unsound, notwithstanding great and honored names that were associated with these systems, the light shone brighter.

The precious fundamental truth of gathering together solely in the name of the Lord—Matt. 18:20 and of repudiating every name but His, Rev. 3:8, brought, with obedience,

the recovery in no small measure of truths long neglected and set aside by Christendom. Amongst these precious truths we find the priesthood of ALL believers, 1 Peter 2:5; the development of gift apart from man's spurious ordination, Acts 13:1, 4; the power for worship, Phil. 3:3 R. V. "who worship by the Spirit of God"; the exercise of ministry, 1 Cor. 12:4, through the unhindered presence of the Spirit of God. Delivered from such unsound and unscriptural associations, patterned more on Judaism than Christianity, what a wealth of truth was ministered both by mouth and pen.

The Bible became a new book; its dispensational teaching was revealed, the purpose of God from age to age; and oh! the precious Christ-exalting truths, as the types and shadows, the symbols and prophecies of Old Testament revelation were expounded. Today this is our heritage. Most of us paid little for it BUT IT WILL COST US SOMETHING TO MAINTAIN IT, for many are GOING BACK.

The popular path today is that unscriptural, truth-destroying practice of interdenominationalism. Some are working hard to bring down the assemblies of God to the level of sectarianism.

We rejoice to see that in many places there are some who are exercised and deeply concerned . . . Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip, Heb. 2:1. The Lord give us more of the courage of Phinehas and though it may cost us more to maintain the SEPARATE pathway, the truth will be all the more precious to our souls and powerful in our testimony.

J. C. R.

SURROUNDED BY HIS PRESENCE

ABOVE:

"He shall cover thee with His feathers and under His wings shalt thou trust." Psalm 91:4.

UNDERNEATH:

"The Eternal God is thy refuge and underneath are the everlasting arms." Deut. 33:27.

AROUND:

"The angel of the Lord encampeth around about them that fear Him." Psalm 34:7.

WITHIN:

"The Peace of God shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

Submitted by Roy Quinn.

QUESTIONS AND ANSWERS

QUESTION: Should a true believer take an active part in any society or association whose sole subject is for the welfare of men socially and not spiritually?

ANSWER: A Christian should do good to all men, and that in every way as able, but the end in view in all that he does should be the blessing of their souls, for every other kind of good is transient, this alone abides.

The sympathy and co-operation of others having the same great object in view is always a great help in seeking the blessing of men, but these do not need to form an association for their work, the divine bonds that bind them and oneness of mind and purpose should be enough.

Now if a Christian joins a purely worldly society having as its object the social advancement of men, he dissipates his energies upon something that does not lead to his goal, that indeed often leads far from it. He associates with those who are not likeminded and who may have no love or sympathy with that that lies nearest to his own heart, and he becomes unequally yoked together with unbelievers, for even infidels and blasphemers of Christ labor hard for the social uplifting of their fellows, and are often most enthusiastic supporters of societies having this end in view. Such association on his part will not effect the good he seeks, and can only damage his own soul.

Nothing lifts men out of the mire so quickly and permanently as the gospel of the grace of God, for it not only brings salvation but teaches men to live soberly, righteously and godly in this present evil world. To carry this to men is our business, but **NO WORLDLY ASSOCIATION CAN HELP US IN IT**, for those who form these societies do not know the power of this mighty lever for themselves.

Let us not weary in well-doing—there is much to be done in every way, and to visit the fatherless and the widows in their affliction but keep ourselves unspotted from the world is pure religion and undefiled, James 1. The Christian cannot do the latter if he joins a worldly society. Selected.

QUESTION: Is it scriptural that we should gather in a circle around the Lord's Table?

ANSWER: The bodily position of believers gathered to show the Lord's death in a local Assembly, must take a secondary place in the matter—the doctrinal, moral and spiritual position and condition is our first concern! Nevertheless, the statement—"In the midst"—very closely associates itself with the word "Midst" which Cruden's Concordance says—"Signifies that part which is equally distant from the extremes, or the center of a circle or sphere"—Num. 35:5; Luke 23:45—and secondly, signifies—"Among"—cp. Deut. 18:15; Matt. 10:16.

Again, the position of the four equal divisions of Israel around the Tabernacle, exemplify the same idea of "In the Midst." Jerusalem was the central city of Israel and the Temple was in that city, again! the idea is "God in the Midst." The general outline of the gatherings of the redeemed in local assemblies is gathering on a common ground with Jesus objectively in the midst of His gathered people.

The simple form of gathering in a circle, oval or square apart from the elevating of anyone or ones above the other is surely commendable and in admirable contrast to the "thrones" and "altars" of Christendom and all the lesser formalities which pander to the different degrees of an Officiate or Officiates which may take the lead in their sacerdotal garb and mannerism in "the dispensing of the elements" as it is called.

Gathering around the table at the Lord's Supper in a circle, square or other appropriate manner, surely is an indication of our belief in the common priesthood of believers; and would, without stretch or strain, come under the approval of such words of the Apostle, as they are recorded, in Phil. 4:8.

David L. Roy.

FROM OUR MAILBAG

FROM SASKATCHEWAN: I look forward to its coming each month for several years past. It is so uplifting to one's soul in these troublesome times. I often use the splendid stories in my Sunday School.

FROM A FAITHFUL LABORER IN THE ANTIPODES:

May the Lord richly bless, sustain and preserve, so as to continue to keep "Words in Season" only, and alone, for good and wholesome preservative ministry for His saints and for the awakening and salvation of the lost . . .

FROM ONTARIO: I have pleasure in again renewing my subscription to Words in Season. A dollar is not much to pay for twelve months' ministry of "sound doctrine." Besides there is much of interest in what I may call the "news" part of the paper. Much work that would otherwise be unknown to me; to say nothing of the occasional chronicle of the homecall of one whom I knew many years ago . . . It all helps to make the paper valuable and the service worth while . . . "It supplieth the want of the saints." . . .

FROM A LABORER ON THE PRAIRIES:

I do thank God for the ministry . . . and always pass along for others to read. Plenty of need in these parts for the plain, simple teaching always required for new-born souls.

FROM ALABAMA: How glad I was to read the wonderful article by dear brother Muir, whose memory I still love, for he won my dear mother for the Lord long years ago . . . How wonderfully the Lord Whom we love blessed these dear old brethren in those years gone by and He would still bless and honor His Word if, as dear brother Muir said, men of God would go out, dependent on the Lord to supply their needs, instead of going from assembly to assembly, often scattering little groups of believers that have been gathered to the Lord's Name—often the work of many years. There are truly not many that will go out in faith depending ENTIRELY on the Lord for their support.

FROM AUSTRALIA: The Lord's people in this assembly seek to maintain "the old paths" and find much help in Words in Season.

FROM NEW ZEALAND: WORDS IN SEASON meets a felt need in these days of departure from "Thus saith the Lord"—man's choosing of speakers, etc., at Conferences, instead of God the Spirit's leading—surely He alone knows the saints' individual needs.

FROM VIRGINIA: We do thank the Lord for those servants who continue in the "old paths"—may the Lord continue to bless and prosper such in their labors.

FROM MINNESOTA: Your little Magazine has been real soul food to me and I wouldn't want to be without it, hence I am asking for it for these other believers.

FROM MISSOURI: We do enjoy the "old paths" set out in the Magazine. We should be fearless in these last, dark days, for "the time is short."

PERFECT LOVE

Slow to suspect — quick to trust.
 Slow to condemn — quick to justify.
 Slow to offend — quick to defend.
 Slow to expose — quick to shield.
 Slow to reprimand — quick to forbear.
 Slow to belittle — quick to appreciate.
 Slow to demand — quick to give.
 Slow to provoke — quick to conciliate.
 Slow to hinder — quick to help.
 Slow to resent — quick to forgive.

TIME'S NOISELESS STEPS

O TIME! how few thy value weigh;
 How few will estimate a day!
 Days, months and years are rolling on,
 The souls neglected — and undone.

In painful cares, or empty joys,
 Our life its precious hours destroys;
 Whilst death stands watching at our side
 Eager to stop the living tide.

Was it for this, ye mortal race,
 Your Maker gave you here a place?
 Was it for this His thoughts designed
 The frame of your eternal mind?

For nobler cares, for joys sublime,
 He fashioned all the sons of time;
 Pilgrims on earth; that they should be—
 Saved, yea! for immortality.

This season of your being, know,
 Is giv'n to you your seeds to sow;
 Wisdom's and folly's differing grain,
 In future worlds, is bliss, and pain.

Then let me every day review—
 Idle or busy, search it through;
 And, whilst life's valued minutes last,
 Let ev'ry day amend the past.

Selected.

Toronto, Ont.—The Easter Conference larger and very good. About a thousand "broke bread" on the West End and many at the East End. It was good to see saints from coast to coast at these meetings where there is room for the whole Word of God told out in fellowship with Himself. This is cheering in a dark day. Bre. Albert Ramsay, Maxwell and Gray and others remained in the district for meetings. Bre. S. Rae and Calderhead commenced Gospel meetings in Pape Ave.

Moncton, N. B.—Conference at Easter a time of refreshing. Present to minister the Word were Brethren N. Grattan, H. McCready, J. Blackwood, R. Roberts, John and Robert McCracken and A. Aiken—Roberts and Blackwood continued in the Gospel. Ministry upbuilding.

Craighurst, Ont.—Bro. D. Miller with bro. Meridew commenced meetings here, seeking to reach the lost. This is a reminder that if you have good, clean Gospel tracts lying on hand, they may be sent to David Miller, % Post Office, Barrie, Ont.

Simcoe, Ont.—Bro. Gordon Johnston had some appreciated meetings here recently where saints desire good and "strengthening" ministry as to assembly testimony. We find this is needed everywhere in this day of departure from the pattern.

Vancouver, B. C.—Joint Conference of No. Vancouver and Hastings East Assemblies reported good and large—ten of the Lord's servants present to minister the Word. About 800 at some of the meetings.

OTHER LANDS

New Zealand, Box 38, Rotorua.—Bro. Jim Patterson continues in the work amongst the Maori people. Some had been asking for baptism—they were Anglican before conversion. There is opposition to the work here so they need our prayers that the testimony may be preserved in all simplicity. Cottage meetings and house to house visitation brings fruit in the Gospel. "A visit would be appreciated from some of you brethren." (Editor's note—Here is a Macedonian call from 10,000 miles distance—if we can't go, we can pray).

Ireland.—H. Paisley had ten weeks at Omagh with blessing. Bro. McShane labored faithfully in Strabane, with fruit. In "needy" Fintona Bre. Thompson and E. Allen held forth for 8 weeks and at Newtown Stewart Brethren Wallace and McKelvey preached faithfully for a number of weeks. Pray for needy Tyrone . . . Wm. Bunting had large and fruitful meetings near Dromore, Bro. Ball was in Edenderry with good attendance, Robt. Beattie had blessing at Shanaghan and H. Bailie with C. D. Fleming saw God's hand at Ballymagarrick.

Venezuela, S. A.—Interesting reports have come to hand of visit of Brethren Williams and Turkington, with their wives, to El Baul, an entirely new field for the Gospel. Sorry we have not room to give details. They hope to revisit the district later when possible. Pray for this district especially. A good conference reported at Aroa, their 32nd. San Felipe meetings for elders very helpful, the assembly is in good shape.

CONFERENCES

Roseisle, Man.—Annual Conf. June 7 & 8. Pr. Mtg., 6th, D. V. at 8 p.m. Standard Time. C. E. Walsh.

Garnavillo, Iowa.—Conf. dates June 7 & 8. Pr. Mtg. 6th, D. V. Corresp. Elmer H. Brandt.

Sarnia, Ont.—Conf. in Kenwick Terrace Hall, D. V. June 13, 14 & 15—Pr. Mtg., the 12th, in the Gospel Hall. Ministry from brethren walking in the "old paths" welcomed. Corresp. Guy Kember, R. R. 1.

Victoria Road, Ont.—65th Annual Conf. June 13, 14 & 15 in Gospel Hall at Long Point. Pr. Mtg., 12th, D. V. 8 p.m. Corresp. Frank H. Stone, R. R. 2, Kirkfield.

Portage La Prairie, Man.—Annual Conf. D. V. June 13, 14 & 15. Pr. Mtg. 12th at 7:30 p.m. Corresp. S. Rey, Box 997.

Earlton - Charlton - Englehart - Kirkland Lake - Elk Lake, Ontario.—Annual Conf. D. V. to be held at Earlton June 27, 28 and 29 and at Charlton on June 29, 30, and July 1st. Meetings in both halls on the 29th, the Lord's Day. Pr. Mtgs. on 26th, 8 p.m. in both halls. Daylight Saving Time. Visitors freely entertained. Commun. to Norman Ferguson, Earlton or Stewart C. Rodgers of Charlton. Brethren walking in the "old paths" welcomed in ministry.

East Aurora, N. Y.—Annual Conf. D. V. July 5 & 6. Pr. Mtg. July 4th, 8 p.m. Usual order of meetings—visitors freely entertained. H. B. Underhill.

Mervin, Sask.—Mervin-Louisville—mid-summer Conf., D. V. July 12, 13 & 14. Pr. Mtg. the 11th. Corresp. Clifford C. Cox.

Glen Ewen, Sask.—Annual Conf. D. V. June 27, 28 & 29. Corresp. Roy Macfarlane.

Pugwash Junction, N. S.—Annual Conf. D. V. in Gospel Hall, June 29, 30th, and July 1st. Pr. Mtg. June 28th. Corresp. M. C. MacLeod.

Taylor side, Sask.—Annual Conf. D. V. July 5, 6 & 7, preceded by Pr. Mtg. July 4th. Corresp. Clifford Paul.

Note — We regret limited space to give fuller details. Write the Correspondent if you plan to attend, this may help arrangements as to hospitality.—Editor.

FALLEN ASLEEP

Kansas City, Mo.—Word has just come of the homecall on May 8th, of our well known brother Leonard Sheldrake of this city. For many years he has labored in the Gospel and amongst the assemblies, particularly in Ontario, in Michigan for many years, and of late years in the West. He was stricken in Phoenix, Ariz., just got home to Kansas City where the end came. One by one the laborers are being called away—the day of reward and true reckoning of our service is at hand. May we have this in view constantly—1 Cor. 4:1, 5. Titus 2:13. Remember our sister in her deep loss, also the family.

Hamilton, Ont.—Our beloved brother John Anderson went home to be with Christ recently in his 78th year—saved 64 years ago here. Active and sought to be a help in the Assembly. He leaves his widow and a daughter who should have our prayers.

Boston, Mass.—Our dear brother Wm. M. Downie was called home, March 22, at age of 49. Saved Oct. 8, 1933 after deep soul trouble, through John 3:36. In fellowship at Sydney Mines, N. S. the last six years here in Cliff St. Assembly. Since his homecall his oldest son has been led to Christ.

Donora, Penna.—Our dear sister Mrs. Jane McPherson of this Assembly passed into the Lord's presence March 31st. Born twice in Scotland, she has been in fellowship here for many years—survived by her husband, two sons and one daughter. Unconverted friends and neighbors will remember her for her outstanding testimony—greatly missed.

Vancouver, B. C.—Our sister in the Lord, Mrs. Dupuis passed peacefully into His presence April 6th. For a number of years associated with saints of No. Vancouver Assembly. Remember our dear brother in prayer. She was a faithful witness.

Detroit, Mich.—On April 16th, our dear sister Mrs. Cyril Popplestone was called home suddenly, stricken in her physician's office. Formerly of Central Assembly, since her marriage connected with East Side Assembly. Saved 31 years ago at meetings in Central Gospel Hall. Loved by the saints.

Galt, Ont.—Our esteemed brother George Jackson "went home" April 16th, in his 88th year. Born in Strathroy, born again in Manitoba, for a number of years in Portage la Prairie Assembly, for the past 35 years in Galt. Faithful to the end.

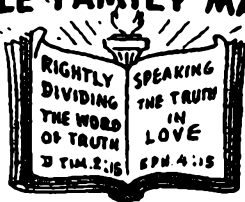
Oneida Reserve, Muncey, Ont.—Our dear brother Fred Doxtator was called home very suddenly on April 22, aged 61. Born again May 3rd, 1930. In fellowship in the Oneida Assembly on the Reserve, has taken a leading place in the Assembly and will be much missed by the small Indian Assembly. Good in ministry and preaching of the Gospel. He leaves his widow (saved) and six daughters. Pray for these bereaved ones.

Stout, Iowa.—Mrs. Elso Van Hauen, went home to be with Christ April 24th, aged 58. Saved in 1925 when Bre. John Blair and Oliver Smith were holding forth in the tent in Aplington, Iowa. A school teacher for a number of years and ever ready to testify of God's grace to others as opportunity arose.

Clayton, Iowa.—Beloved Edd. Osthoff "went home" April 27th. Aged 78. Saved Jan. 5th, 1918, one of the firstfruits of Bro. Oliver Smith's first labors. Has gone on well. The little Gospel Hall was on his property, overlooking the mighty "father of waters"—the Mississippi. Outstanding in quiet godliness and stability, he knew God in a real way. The little village where he lived will miss his prayers and God's workers also will lose a "wrestler" and the little assembly, a mainstay.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Bible

This is God's precious written Word,
Through which His voice I daily hear,
Telling me of His love and grace,
My fainting heart to soothe and cheer:
It feeds my soul with heavenly bread,
And living waters day by day,
And is a chart to mark my path
Across this dreary, desert way.

It is a light to show the road
On which my Saviour trod before,
And now His Spirit is my Guide
To yonder bright and radiant shore;
And grace to meet my need each day
He's promised richly to supply,
Until He comes to take me home
To dwell with Him up there on high.

Daniel McKay.

JULY, 1952

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Arlington, Wash.—Assembly, Arthur S. Colburn, R. 2, Marysville, Wash.

UNITED STATES

New York, N. Y.—Our aged brother Benjamin Bradford has not been very well of late again—"The old tabernacle is getting more frail and some day I will be moving out—my wife keeps up very well, but weak. No triumph for us like His coming again." We should also remember in prayer our brethren Robert McCracken of Cleveland, Ohio, J. T. Dickson of Petersburg, Va., and Jas. B. McMullen of Toronto, latter suffering a severe heart attack. There is much to keep us busy at the throne of grace. Our brother Jas. Waugh is also under medical care, able to get out to meetings. Bro. Jos. Pearson, Sr., also has had a sick spell.

Hopewell, Va.—"The going hasn't been easy at all—we have kept on our knees and our faces toward heaven. God, in wondrous mercy, has blessed the little effort here."—Hayward Morrison.

Waterbury, Conn.—Douglas Howard and Wm. Foster had several weeks of meetings here recently. Bre. L. Rosanio and Frank Pizzulli expect to operate the tent amongst the Italian Christians here this summer, D. V. Pray for this effort.

Midland Park, N. J.—"We had our brother Frank Knox with us the week of April 28th, then brother Henry Fletcher had two weeks on Egypt to Canaan chart, speaking to saint and sinner. Some of the children of God's people were anxious but have not been delivered yet. We ask prayers on their behalf." L. C. Greene.

Detroit, Mich.—Bro. John Craig of the Argentine had a few meetings in West Chicago Hall, ministry and reports appreciated. Also visited Schoolcraft Assembly one night.

Alpena, Mich.—Bro. Jas. Clark, Jr., who feels the Lord has led him entirely to labor in the Gospel has been giving help to this small assembly. There is much land to be possessed and we trust many of our younger brethren will learn the luxury of going out into "new fields"—school houses, town halls and empty churches around where, for a nominal fee, one can hold forth in the Gospel. Sometimes no one but God and the devil will know where they are but the godly soon find out and they love to encourage this sort of work and it is a grand training school for trusting God. Some of our older brethren are still at it and love it. Assembly to assembly preaching has little to commend it and elder brethren should encourage pioneer effort rather than this modern and "easy" method of preaching which can exist with little proving of God or one's self at all.

Lenoir, N. C.—Oswald MacLeod hopes to have tent pitched here first part of the season, later trying Hickory area. He may visit Nova Scotia part of Summer.

San Diego, Calif.—The Assembly here, Front St. Gospel Hall, 3951 Front St., has been encouraged this past year by additions to their number. They had a baptism May 25th. T. Robinson is living here now and seeks to be helpful.

CANADA

Sault Ste. Marie, Ont.—Bro. J. Gray gave a few nights of ministry on his way through. Meetings here go on nicely for which the saints thank God.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

JULY, 1952

No. 7

GATHERED GEMS

SING to the Lord, exalt Him high,
Who spreads His clouds all round the sky;
There He prepares the fruitful rain,
Nor lets the drops descend in vain.

« « «

The Life of Faith Includes:

Standing for - - - - -	GOD'S RIGHTS
Walking for - - - - -	GOD'S PLEASURES
Preserving - - - - -	GOD'S WORK
Responding to - - - - -	GOD'S THOUGHTS
Moved by - - - - -	GOD'S GLORY
Governed by - - - - -	GOD'S PRINCIPLES
Receives - - - - -	GOD'S PROMISES
Enjoys - - - - -	GOD'S FAVOR
Obeys - - - - -	GOD'S WORD
Looks for - - - - -	GOD'S KINGDOM
Gains victories in - - - - -	GOD'S STRENGTH
Has fellowship in - - - - -	GOD'S LIGHT

« « «

The life of "faith" ever moves in the vast expanse of God's glory, and the glories of this poor world fade into utter insignificance when the eye is fixed upon Christ—Hebrews 12:1, 3. Christ is the Center and Sun of the great System of Glory.

T. H.

Notes from a young man's Bible:

"The work of the Spirit is in exciting the heart at times of prayer to break forth in ardent desires to God, whatsoever the words be, whether new or old; yea, possibly without words; and then most powerful when it WORDS it least but vents in sighs and groans that cannot be expressed. Our Lord understands the language of these perfectly and likes it best. He looks not to the outward appearance and shell of words as men do." Leighton. Rom. 8:26, 27.

Christ having entered and left the grave, He has lighted up its gloom and spoiled it of its power and dread . . . He gives character and complexion to all places that He occupies, and scatters by His presence the darkness that terrifies.

1 Cor. 15.

« « «
He makes the grass the hills adorn,
And clothes the smiling fields with corn;
The beasts with food His hands supply,
And the young ravens, when they cry.

GOD'S DEALINGS WITH ME

FRANK KNOX OF BELFAST

WELL, I consider that it is both a duty and a privilege to tell anybody and everybody something of the goodness of God to me, as far back as my memory serves me. 1 Peter 3:15 tells you to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

FIRST BIRTH

I was born under very poor circumstances in County Monaghan in the north of Ireland. There were 10 in our family and I was the youngest. But circumstances were very poor and the farm was very small. Consequently, when my brothers and sisters grew up they left home and went elsewhere to make a livelihood for themselves. As a result, there was nobody left at home only another brother and I and my mother. We couldn't make ends meet and couldn't make the little farm pay. As a result we had to sell out and then when we sold out we cleared out. We went over to England and I went to live with an Auntie there and my Auntie did not care for me and I didn't care for her. She let me do what I liked and I did it. Although I was strictly reared until I was 8 years of age in County Monaghan as a Presbyterian, yet my parents were not saved. But there were 4 old men in that part of the country that got saved in the '59 Revival. They made it hot right around the country for everybody for they preached the gospel to everybody they met. They would hold kitchen meetings in the farm houses as they went around. They were good old men—they were respected by the people and they surely preached the gospel, no matter where, and would get the kitchen filled with people. They preached Heaven and Hell, and redemption through the Blood of Jesus Christ. Even though I was only 6 years of age, I can remember well how they used to preach. Some nights they used to say, "Did you ever see yourself hanging over Hell?" Other nights, "I can see you hanging over Hell as a fish hangs over a lake at the end of a rod." Then they would preach about the Blood of Jesus and about salvation. Although I was too young to understand, yet they made impressions on my young memory that stayed with me from then until now. When I got to England I had to go to school there and of course soon began to learn things that I had never learned in the quiet little home in Ireland. I met companions, they taught me to tell lies—I learned to use bad language—I learned to smoke—all these are filthy habits. By and by I learned to play football—I was very fond of that. Then I used to go to theatres, another dirty habit. By and by, worse of all, I learned to gamble. Even though I was strictly reared until I was 8 years of age, not allowed to do

anything on what my parents called the Sabbath, no matter how simple it was, yet when I was 14-15 I could gamble all day long on the banks of the River Mersey in England.

Those conditions continued for a considerable length of time. Then I left school and started to work. I was very glad to get a job so I could buy myself some food because I didn't get enough food, nobody gave it to me and I had no money to buy it. Then I went to work for \$1.00 a week. I was glad to get it but I soon left that because I had to work on Saturday afternoons. I went to work at Port Sunlight Soap Works where I could get off on Saturday afternoons and play football with the rest of the boys. I was very fond of football and I was good at it. But somehow or other, many times when I was playing there used to come a sadness over my soul and I lost all interest in playing the game just for a minute or two and I often wondered what caused it, but I found out after I was saved by the Grace of God, that there was a sister of mine that was praying for me over in Ireland, just about that time.

Things went on like that until I was about 20 years of age. Then I got out of employment and couldn't get employment any place and often wondered why, indeed I used to be very angry with God because I couldn't get a job. I wanted to stay there with my friends and companions and I wanted to continue my life of sin with them but somehow or other, I couldn't get a job. Even the Lord Mayor of the town, who was a Christian man, tried to get me a job but he couldn't either. He was the only man that ever spoke to me about my soul all the 12 years I was in England. One night he said to me, "Frank, you are like a boy that isn't doing well—do you ever think of eternity?" I only hung my head with shame as I knew he was right and I was wrong. Lots of people in the world are wrong and they don't know they are wrong but I knew from the time I was 5 years of age that I wasn't going to Heaven but I never realized I was going to Hell. But if a person isn't going to Heaven, they must be going to Hell, there isn't any other place for them to go. Surely there is nobody so foolish as to believe in purgatorial fires.

A BROTHER'S PRAYERS

Now when I was down and out and very badly circumstanced, I had a brother living in Belfast. He was a good Christian man—he got saved when I was about two years of age and he used to pray for me and used to speak to me about my soul. Although I was only a little boy, I remember one time asking him, "How do you know you are saved James?" He said, "Well, you will know when you get it." That was all the answer I got. This man used to write me regularly asking me to come over to Belfast, promising me that I would get a bed to sleep in, food to eat and things I didn't have there, and somehow he would get me some kind of a job. I used to reply

to him and make all kinds of excuses—excuses that were not true. This went on until it came to the breaking point. It could not go on much longer. I was down and out in every sense of the word. I owed the landlady quite a lot of money and I didn't believe in being in debt at any time.

A TURNING POINT

One Tuesday night on the 14th day of June, 1905 I left my lodgings, cold and hungry and very much discouraged. When I came to the corner of the street where I was lodging there was a number of boys down the street singing a song. They were waiting for me to go to the theatre where I usually went with them. But strange to say I just stopped then and there, and wonderful to say, I said to myself, "that's all right boys but Hell is at the end of the road and I am not coming with you." Then I took a letter out of my pocket that my brother had sent to me and I said to myself, "there's a man over in Belfast—he is a Christian—he is interested in me—he wants me to go." And although I had no taste whatever for going to live with a Christian, for I didn't know the difference between religion and Christianity, for very often they are "poles" apart, yet I didn't like to go to live with them but that night I could go no further, and I just said then and there, "with the help of God I will go to Belfast tonight. I can't be any worse than what I am." That was about 6 o'clock in the evening. I went down the road to a little shop where I used to buy my cigarettes and I told the man I was going to Belfast to look for a job. I asked him to lend me the fare. He said, "Well, Frank when you had money you were always decent enough with it—what is the fare?" I said 5 shillings. He said he would lend me 10 shillings lest I wanted to come back again and I could pay when I got rich. I said, "Sir, thank you very much but I will pay you before I get rich." I was on the way by 9 o'clock that night, on the boat leaving Liverpool for Belfast. Needless to say it didn't take me long to pack my luggage because I hadn't any. I didn't need a taxi because I couldn't pay for one, but a penny on the street car did me well. When I got on the boat I just laid down on the deck and fell fast asleep as the boat was leaving Liverpool. I had a very pleasant journey because I didn't waken until I reached Belfast. When I got there, I got off the boat and made inquiry where my brother lived. I was directed there all right. But as I began to approach the house I wondered what kind of people are these—what is a real Christian anyway—I wondered will they preach to me—will they try to convert me? Well, I said I can't be any worse than what I am. If they preach to me and talk a lot of religion to me, I will just throw the whole thing at them and go on tramp again or go back to England. But to my surprise my sister-in-law met me at the door when I got there and said, "we are very glad to see you, we were waiting for your coming." Now I was surprised to hear that. She took

me into a nice clean little home and got me something to eat and I was very thankful but was very afraid that they were going to convert me or something and I didn't want that for I didn't understand it. Well, I expect that day was a bit lonely as I was away from all my companions. But I was glad to get away from them for I knew THAT life would end in Hell, yet at the same time I was lonely. My brother came home that night from his work and he was very glad to see me and we went for a walk together and then came home. But to my surprise they never talked religion to me, as I called it, and they never talked any Christianity to me. Until about the time we went to bed, they took down their Bibles and began to read and my brother gave me a Bible. I need hardly say I couldn't find the place, indeed I wasn't the least concerned about his reading. I was afraid that my visit was coming to an end—they were going to convert me. I was so very ignorant. Now then he got down to pray. I don't remember what he said as he prayed but I never will forget one remark he said. He said, "Oh God, remember poor Frank, don't let him die in his sins." That went into my heart like a dagger. If he had kicked me, I would have kicked him back. If he had hit me, I would have hit him but whenever he prayed like that, he just took the whole sting out of me and I knew very well that that man was interested in my soul's salvation—that I wasn't interested in myself. (To be continued next month, d. v.)

DECAY

DECAY will begin to show itself in gatherings of God's people after a few years. Alas! Alas! Some will begin to get covetous, going in for better incomes, and more money making. Some will learn more truth than they practise. They will be found like those who gathered more manna than they could eat. The uneaten manna bred worms and stank. Unspiritual, dry ones have come and have begun to rule meetings that they never had any hand in gathering. These are like the water drenched three times on the sacrifice in Elijah's day; nothing but the fire of God can overcome this.

The late Donald Ross.

(We wonder what some of our older brethren who had the honor of planting the many assemblies of the saints in this country would say, could they see the condition today. Expensive buildings is the order of the day, like the religious world, some with the steeple—ending in nothing—choirs, organs, song leaders, human arrangements prevailing—the Spirit shut out in ministry—committees galore, social gatherings bringing out the crowds etc., worldly dress and fashion predominant—everything to cater to the carnal and unbelieving, nothing for the spiritual mind. Truly the above prophecy has come true in many places. Thank God for all who stand against it and continue in "the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3:14. To have learned the truth from God and to rely upon His unchanging Word is a real "anchor" in this tide of drift on to the rocks of religious profession.)

Editor.

UNJUDGED SIN IN THE ASSEMBLY

WM. H. FERGUSON

NOTHING will hasten the day of the inscription—"IHA-BOD"—over an assembly quicker than the matter of unjudged sin—known amongst the people of God—yet not dealt with and disciplined according to the unerring Word.

Sin is always hateful to God. It brought about the fall and ruin of man and is a blot, deep and widespread, over the face of the earth. To deal with it Christ came to earth, leaving the courts of heaven to walk the rough and rocky roads of Judea and Galilee; and although He was the King of heaven, as a poor and despised stranger amongst men He trod the path of sorrow, suffering and rejection all the way to the Cross and gibbet of shame.

To view the enormity of sin we stand amazed at the cross of Christ and see Him, Who created the worlds, dying in agony, as the sin-bearer and Reconciler of men: suffering not alone the punishment at the hands of His benighted and shameful creatures, but suffering the Divine stroke of vengeance (long pent up) against SIN. A sight to make angels wonder and veil their faces at such a terrible spectacle.

JUDGMENT IN THE HOUSE OF GOD

God has decreed, notwithstanding the atonement of Christ relative to the forgiveness of sins, that ALL KNOWN SIN in an Assembly of God must be dealt with according to the varied degrees of discipline given in the Word. This, in order to assure His continued presence.

God has never dwelt where there has been a refusal to deal with such sin, neither in a past dispensation nor in the Church's history. He will bear long, He will take note of all human frailty in connection with the fallibility of mind and judgment, but KNOWN AND DISCOVERED SIN MUST BE DEALT WITH.

No godly man would seek to "cover up sin." He knows it would be folly to do so—cp. Num. 32:23, etc.

MORAL OUTBREAKS

In the best ordered families and Assemblies, such may take place. It is shameful—often the result of a set of circumstances (seemingly of little account at the time) which led up to the outbreak. It causes grief and sorrow of heart to all the saints (or it should do this) but God has decreed a way whereby the Assembly may be "cleared" in the matter, i. e., by Scriptural Discipline. Compare 1 Cor. 5 and especially 2 Cor. 7:11—"For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this

matter." And so a "finale" was written to the "sin" aforementioned and, indeed, their many other sins of the first epistle seem to be before the Spirit here.

RESTITUTION

Divine repentance always produces humility, restoration and restitution, where the wrong can be rectified. And in this latter matter, where the question has been in regard to money and dishonesty therewith, and the wronging of others (often the ungodly), let us be assured that confession and acknowledgment of wrong is not sufficient. **THERE MUST BE RESTITUTION**—Cp. Luke 19:8, 9. It is unthinkable that a man should be restored to the fellowship of God's Assembly who is unwilling to make this restitution and he certainly should take no public part until such restitution is complete. To deal otherwise is "complicity with evil" and a shameful disregard of even the ordinary code of morals the business world expects. How could any such have the consciousness of God's presence or blessing, knowing that one's fellowmen look upon him as a dishonest man, who had robbed and defrauded them? God forbid! Perish the thought!

OUTLAWING OF DEBT

This is a legal phrase, but it is not so recognized by God and the culpability exists even though the debt be outlawed (in many cases seven years). Let there be no mistake—an honest and prolonged attempt must be made to settle it and it is the **SIN OF COVETOUSNESS** to spend money on self and home while owing to others and an insult and shame to offer it to God or His servants. God doesn't need unclean money, neither do God's servants. 1 Cor. 5:11 makes clear the attitude of the Assembly to the "covetous" person.

COVERING UP SIN

An attempt to do this in an Assembly is disastrous. The Assembly will suffer for it indefinitely, until brought to light . . . cp. the matter of Saul and the Gibeonites, 2 Sam. 21:1, etc. The three years' famine was the result of Saul's sin—note how it affected the congregation of the Lord in later years.

Occasionally, sin will break out in the family of one who is prominent, even an overseer, or one occupying a public place. The godly one, with shame and a broken heart, will be the first to lay his hand upon the sin and bring it to light. God will honor such, but to evade, to seek a subterfuge to save from what seems a disgrace on the family name, is shameful and dishonest and God will deal with such in His own unmistakable way. Let not such think they shall escape the "rod of God." The whole range of Scripture testifies otherwise.

God is gracious, He is long suffering, He waits where there is honesty in seeking out the sin, but **HE WILL BE NO PARTNER TO ANY DISHONORABLE ATTEMPT** to "cover up" sin.

Here again, the mere fact of the sinning one leaving the Assembly of God does not obviate the necessity of a PUBLIC DECLARATION OF THE SIN BEING MADE to the Assembly. To do otherwise is to leave the Assembly open to the charge of refusing to deal with sin in a Scriptural manner, and let us remember and emphasize that where sin is covered up and a refusal evident in dealing therewith, GOD WILL NOT DWELL.

HOLINESS IN GOD'S HOUSE

Psalm 93:5

DAVID L. ROY

THIS Psalm in its prophetic aspect, which is I believe its chief aspect, is referring to a future day in the history of Israel, and of men, when, in the majesty of Christ glorified and coming again to be admired in His saints, the God of heaven will manifest the tremendous character of the holiness that becomes His house, as He has never before shown it. He will manifest the truth of this holiness when He casts alive into the Lake of Fire forever the Beast and the false prophet who have profaned His house in such a manner, one of them sitting in the temple of God showing himself that he is God, exalting himself above all that is called God.

Holiness has always been insisted upon in the house of God, since at the first—when He dwelt with His people in the tabernacle in the Wilderness. There was to be no known evil allowed within the camp of Israel, Exodus 19:5-6, also chapter 22. Holiness was to mark them in their offerings to the Lord and in their dealings one with the other. They had been called to holiness by Him who was holy. They were to be known as a holy nation, and this character was to be manifested in the wilderness. It was to be manifested in the land to which they would come. They were to walk worthy of the vocation with which they had been called.

DEFILEMENT AND DEFECTION

Should any defilement break out, or any rebellion rise up, should any defection of doctrine spread around or any delinquency of morals manifest itself, it must be searched out and put away for this reason among others—that, Holiness becometh thine house, O Lord, forever, and of course they were associated with the Lord's house. God gave them testimonies and statutes and judgments to fear the Lord. Why? For their good always, which, if observed, would be their righteousness. There could be no real holiness where there was no real fear of God. The fear of the Lord is clean. The fear of the Lord is to depart from evil. Holiness is a separateness to God and a set-apartness from evil.

When the magnificent temple of the Lord was completed

by Solomon and the glory of the Lord filled the house, God warned Israel and Solomon that His smile and presence and blessing would be upon it according to their becoming holiness. If holiness was lacking, then discipline would come upon them and upon the house, for "Holiness becometh thine house, O Lord, forever." The bells on the horses' necks shall be holiness unto the Lord and every pot in Jerusalem shall be holiness unto the Lord.

HOLINESS IN CHURCH TESTIMONY

Now for the application of this to us in our day. What shall we say, brethren beloved? How shall we apply this blessedness and solemnity and reality in this, the Church's day? Is the holiness of God's house any less real, even if that house is a spiritual house, its priests a spiritual priesthood, and its sacrifices, spiritual sacrifices? Is He less exacting of holiness, because we live in a day of Grace? Should the holiness in His house be less actual and factual?

Surely one would think that, with the shadows gone and the substance here, with the true tabernacle pitched in heaven revealed to us, and our Great High Priest, the Son of God Himself, living forever to make intercession for us, and we at perfect liberty to enter into heaven itself by faith, with a constant invitation to come unto the throne of grace—surely, with all the betterness of New Testament ways and days, our holiness should excel that of the days of old! But does it? Are our evidences of holiness individually and collectively on the increase or decline? What think you, brethren? Is real Godly vitality rising or falling among us? Do we not need the truth of Psalm 93:5 to be re-written in our minds and hearts, and revived in our speech and actions?

Our numbers as believers individually are greater. Assemblies are increased in size and multiplied in number in the last half century. We have preachers many, and conferences in abundance. Do we have in a comparable degree an increase of holiness, or an equality of the reverence and Godly fear as those who profess to be round about Him? I fear not! I do not think I am wrong when I say that we never had so little real holiness and reverence, with Godly fear, among us as Christians gathered to Christ's name.

RETURN TO THE OLD PATHS

The term, House of God, is linked with five things in the scripture of truth. The tabernacle of Moses is called "the house of the Lord," Judges 18:31. The temple of Solomon is called "the house of God," 2 Chron. 5:1; 6:1. Again, the rebuilt temple is called the "house of the Lord," Ezra 5 and 6. Then, in our day, the "house of God" is mentioned in 1 Cor. 3 and in 1 Tim. 3:15, referring to the local assembly in Corinth and in Ephesus. Lastly, it is mentioned in Ezekiel, chapters 40 to 46.

And in every case, becoming behavior in the house of God is insisted upon.

May we truly learn as the days go by that God is greatly to be feared in the assembly of His saints, and to be had in reverence by all them that are about Him. To learn this in our individual souls and lives, and in the life and activity of God's assemblies, would bring about a true and profitable return to that peculiar yet blessed separateness and adherence to the truth so much cherished by those of our earliest days in collective testimony, which were our best days, undoubtedly. One is made to think of the words of the prophet to backsliding Judah and Benjamin as he said so vehemently, even if ineffectively, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." For "Holiness becometh thine house, O Lord, forever."

NOTES ON HEBREWS

BY THE LATE WM. RODGERS

IN THIS seventh chapter of Hebrews, which is, after all, the main portion which deals with the subject of our Lord's priesthood in the Epistle, the writer bases what he has to say upon the two Old Testament passages which refer to Melchizedek, i. e., Gen. 14 and Psalm 110.

GENESIS 14

Here he stresses:

1. What is there said about the man's name, title, etc., and what is left unsaid as to his ancestry, birth, death, etc. Had all been prearranged by the Holy Spirit, with a view to presenting in great fulness a priesthood, unlike the Levitical, but similar to that of our Lord . . . Cp. vs. 1-3.
2. The giving of the tithes to Melchizedek by Abraham gives him typical superiority over the latter, and so over his descendants of the tribe of Levi . . . Cp. vs. 4, 5, 8, 9, 10.
3. Melchizedek's blessing Abraham implies the same typical superiority . . . Cp. vs. 6 and 7.

PSALM 110

Taking up this Psalm, he stresses:

1. The significance of the final clause of v. 4—"after the order of Melchizedek" as implying the failure of the Levitical order then existing . . . Cp. vs. 11, 19.
2. The first clause, "The Lord sware," as showing the superiority of this priesthood which was made with an oath . . . Cp. vs. 20, 22.

3. Finally, the middle clause—"a priest for ever," in contrast with those whose priesthood death cut short . . . Cp. vs. 23, 25.

Then, from all he has said, the writer in vs. 26, 27 (Hebrews 7), concludes that this is the very Priest, and the only Priest, that suits us. "For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Lastly, in chapter 8:1, he says that the SUM of all we have been considering is that this is the very One that we actually have as our "High Priest" and that He is now "on the right hand of the Majesty in the heavens."

"Enthroned in Majesty
The High Priest sits within;
His precious blood, once shed,
Has made and keeps us clean:
With boldness let us now draw near;
That blood has banished every fear."

CHRISTIAN PROGRESS

In the Thessalonian Epistles

JAMES COWAN, OMAGH

THE Epistles to the Thessalonians, being in all probability the first two inspired letters from Paul's pen, will always be of special interest to the diligent reader of the New Testament. This interest deepens, as we consider the youthfulness and vigor of the assembly at Thessalonica. A short time previously its members had been the servants of sin, but upon receiving the gospel (the dynamic power of God) they had turned to God from idols to serve the living and true God; and to wait for His Son from heaven, 1 Thess. 1:9, 10. Indeed, so great was the moral transformation in their lives, and so bright was their testimony, that the report thereof "spread abroad," not only in Macedonia and Achaia, but even to more remote parts. Thus the reality of their profession proved their election of God, 1 Thess. 1:4, and it is well to remember that we have a right to expect a similar change in the lives of all those who profess salvation today.

PAUL'S CARE FOR THEM

We can gather from the 1st Epistle how Paul acted towards these children in the faith, while he was with them. On the one hand he was "gentle" and loving as a nursing mother, ch. 2:7; on the other, he instructed them with all the wisdom and authority of a "father," ch. 2:11. Throughout his two Epistles there are many indications that he still cherished for

them the same earnest care. Memory is always precious to a parent, and thanksgivings flowed from Paul's heart, as he "remembered without ceasing, their work of faith, their labor of love, and patience of hope in our Lord Jesus Christ," ch. 1:3. This caused him to write to encourage them to continue and abound in God's ways. To have become satisfied with their spiritual accomplishments would have resulted in a two-fold danger to them: firstly that of settling down in spiritual sleep, ch. 5:6; and secondly, that of leaving themselves open to Satan's temptations, ch. 3:5. This danger is no less real in our own time as we may learn from the carnal and worldly state of many professed believers. True spiritual prosperity lies in our going on, our steadfast continuance, in the things of God.

EXHORTATION AS TO PROPER PATH

In this connection, it is interesting to notice the little expression, "YE DO," which occurs four times in these two epistles, for it is always linked with an exhortation to increase in spiritual attainment. Its occurrences are:

1. 1 Thess. 4:1 (R. V.): "Finally then, brethren, we beseech and exhort you in the Lord Jesus that, as ye received of us how he ought to walk and to please God, even as YE DO WALK—that ye abound more and more."
2. 1 Thess. 4:9, 10: "For ye yourselves are taught of God to love one another. And indeed YE DO it toward all the brethren. We beseech you, brethren, that ye increase more and more."
3. 1 Thess. 5:11: "Wherefore comfort yourselves together, and edify one another, even as also YE DO."
4. 2 Thess. 3:4: "And we have confidence in the Lord touching you, that YE BOTH DO and will do the things which we command you."

HOLY LIVING

The reference to the phrase, "YE DO," in ch. 4:1, is in connection with God's path for His people. The believers at Thessalonica had "received" instruction relative to this important subject from Paul and his fellow laborers. And the Apostles' own godly example lent weight to their ministry, for in ch. 2:10, he calls God and them to witness "how holily and justly and unblameably they behaved themselves." From ch. 3:3, we learn that he taught them to expect suffering in this path of obedience. He himself had suffered at Philippi, ch. 2:2, and the churches in Judaea were also passing through tribulation, ch. 2:14. We, too, can count upon it, that if we walk with the Lord, our path will be one of suffering, for "all that will live godly in Christ Jesus shall suffer persecution."

But, like the Thessalonians, we have this hope, that we will have rest at the revelation of Jesus Christ, 2 Thess. 1:6, 7.

The walk that pleases God is also one of holiness, as is emphasized for us in Ch. 4:2-8: "God hath not called us unto uncleanness, but unto holiness," v. 7. The reason for this is that He Himself is holy, 1 Peter 1:15, 16. In all our thoughts, words and actions, there should be holiness, with an intense hatred of sin and evil associations. For only as we thus walk, will our ways be pleasing to God.

LOVE AND COMFORT

In our second passage the apostle commends them for their love to the brethren, in which he exhorts them to increase more and more. They had been taught of God to love one another, which was one manifestation of the divine nature implanted within them. Well might Paul exhort them to increase the intensity of that love, seeing the standard set by the Lord Jesus was so high ("even as I have loved you," John 13:34). His love was so strong, that it led Him to lay down His life for us, who were so sinful and unloveable. May we have grace to love one another fervently, even to the laying down of our lives for our brethren, 1 John 3:16.

The third occurrence of the phrase, "YE DO," is in an exhortation to comfort and edify one another. Comfort was necessary, because of the tribulations which the saints were enduring, ch. 3:3, and also because of the sorrow occasioned by the home-call of some of their dear ones, ch. 4:13. This ministry of comfort is ever necessary for the path of the Christian is still difficult, and the sorrows of life severe. But edification is also necessary. Paul desired that in their associations one with another, their motive should be their mutual up-building. The satisfaction of spiritual desires would be more beneficial than that of fleshly passion, though many believers today would seem to think otherwise. **THAT WHICH DOES NOT BUILD UP, SHOULD BE BROKEN UP.** May we seek to follow the example of Melchizedek, whose edification enabled Abraham to escape the subtle snare of the King of Sodom.

GODLY ORDER

Only once in the second epistle, ch. 3:4, is our phrase, "YE DO," found. Paul here expresses his confidence in the obedience of his children to the things commanded, and then adds two further commands: first, the spiritual were to withdraw from the disorderly, vs. 6, 14; secondly, The disorderly were to desist from their conduct, vs. 11, 12. Separation from evil and orderly conduct must characterize every believer, who is seeking to walk in obedience to the commandments of the Lord. Love to Christ will ever lead us to obey His commandments. "If ye continue in my words, then are ye my disciples indeed."

May God give us grace to love and obey His Word, that thus we may earn His commendations at His Judgment Seat.

STEWARDSHIP AND GIVING

C. G. JOHNSTON

FROM the apostle Paul's exhortation to Timothy to charge "them that are rich that they be ready to distribute, willing to communicate," from our Lord's parable of the vineyard in Matthew 21, and from teaching elsewhere found in Scripture, it is clear that all men, and particularly those who have been saved by God's grace, are considered as stewards. In the case of a steward, the goods belong to the master and are in the care of the steward for investment, or distribution.

We are stewards of our time, to employ it profitably for God's glory, and not for own personal pleasure. We are stewards of our talents, whether they be one, two or five, and must give account to our Master, as taught in Matthew, chap. 25. We are stewards of whatever means the Lord may have allowed us to have, be they more or less. We make a great mistake if we consider them as our own.

Israel, under law, was commanded to give unto the Lord a tenth of all their income, besides the many freewill offerings they brought to Him. This tenth was employed in the support of the Levites who did the service of the temple, and they in turn were to give a tenth of what they received. (Num. 18:20-25). In this way, one out of the twelve tribes of Israel could be exclusively occupied in the service of the Lord, and yet live as well as the others, provided all Israel felt due responsibility. In this, Israel sadly failed, as recorded in Nehemiah 13:10.

"It is required in stewards that a man be found faithful," 1 Cor. 4:2, but what unfaithfulness has marked the path of man, even of those who have known redeeming grace! What confusion of face there will be at the Judgment Seat of Christ, where we must give account of our stewardship! Many of us will surely be "ashamed before Him at His coming." 1 John 2:28.

TRUE LEVITE MINISTRY

The Levite may be considered as a type of those who give full time to the work of the Lord in this dispensation. But the Levites were also unfaithful in their stewardship. We read of one in Judges 17 who hired himself to Micah to conduct for him and his family, a worship of his own invention, and for the greater part idolatrous. For a stipulated "salary," he was "content" to enter upon a contract which made him the servant of man, rather than of God. Catering to and fawning over the rich, whether it be rich individuals or larger and richer assemblies, would surely be as displeasing to the Lord, as hiring oneself to be a pastor to a congregation.

The Levite was himself a steward before the Lord. He was responsible to use aright what was given him, and to return

to God a tithe thereof. Do all who today receive the bounty of the saints of God return a due portion thereof to the Lord? Surely none of us should give less than Israel did. And do we who profess to serve the Lord with what He gives us through the offerings of His people, manifest godly exercise in the use of this bounty? Surely it would be very discouraging to any, who have been seeking to be faithful to God in giving of their means, to see what they have given, with no little sacrifice, being carelessly employed. What encouragement to godly giving, when the recipients employ the means in pioneering in the gospel! This is expected particularly of younger men, who, if they do not undertake such work when in the vigor of youth, will surely not do so later. Though Timothy's "often infirmities" are not overlooked, yet he is exhorted to "endure hardness as a good soldier of Jesus Christ." Paul himself endured cold, insufficient clothing, hunger, fatigue, loneliness, reproach, all of which he counted as trifles that he might be more closely identified with his Lord, and know Him the better in those experiences. Forewarned concerning "bonds and afflictions" which awaited him in Jerusalem, he said, "none of these things move me, neither count I my life dear unto myself." Do we today manifest a similar courage in the path of duty to our Lord and of ministry to the souls of men?

THE STEWARDSHIP OF ELDERS

This is one of solemn importance. Those who hold the funds of an assembly, do so not only as stewards of God, but also as stewards of the assembly. Such should at all times be prepared and willing to render account to the assembly, for whom they act. This readiness to make known to all what has been received, and how disposed of, is one way of proving faithfulness in that stewardship. A request for a rendering of accounts to the assembly should never be resented. It is surely difficult to refrain from feelings of suspicion when those responsible for funds object to a rendering of accounts, yet such incidents have arisen. Had such understood that they were only stewards on behalf of the assembly, it might have been different.

Nor are such stewards free to dispose of those funds, except in a way they are assured will meet with the approval of the assembly. Poor stewards they would be if they used the assembly's funds to pamper their favorites, or to support causes not approved of by the majority of the saints.

Surely this stewardship, as all others in Christian service, calls for godly, prayerful exercise, and the guidance of the Holy Spirit. If this is present, the encouragement of diligent earnest workers, who will spread the gospel into new places, will occupy an important place. On the other hand, the funds may be neglected and allowed to accumulate for months, until some servant of the Lord pays a visit to the place. This is an evil, as is also that of passing out funds to those who make a

constant round of assemblies, with little manifest exercise about the edification of any of them.

If the writing of this article should result in an increased exercise in writer and reader alike, it shall have served a good purpose. "It is required in stewards that a man be found faithful."

JOY UNSPEAKABLE AND FULL OF GLORY

"Whom having not seen ye love, in whom though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

DAVID R. SCOTT

IT'S A wonderful time of rejoicing when a sinner gets saved. The Shepherd Himself rejoices, and He calls others together to rejoice with Him, and the angels share in the joy when a dead sinner comes in contact with the living Saviour. Zacchaeus made haste, came down and received Him joyfully. Luke 19:2. "Then they that received the Word . . . received it gladly." Acts 2:41. "The meek shall increase their joy in the Lord." Isa. 29:19. "In His presence is fullness of joy and at His right hand there are pleasures for evermore." Ps. 16:11.

Joy is the second fruit of the Spirit mentioned in Galatians 5:22. The first is love, the second joy; and they generally go together. If the first love is gone, the joy will soon go too. "Love is strong as death . . . a fire that hath a most vehement flame." S. of S. 8:6. "The joy of the Lord is your strength." Nehemiah 8:10. So if these two fruits of the Spirit are gone there is not much left. There is neither heat nor strength, and the soul is left weak and cold.

John the beloved friend of the bridegroom knew something of this joy. "He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled." John 3:29. "He must increase but I must decrease." John 3:30. Oh what we miss by being in too much of a hurry! We have no time to stand and listen to His voice; little time to sit at His feet to hear His word. This is why He is not increasing in our eyes, and why we are not decreasing in our own eyes. If only we were spending more time at the looking glass "beholding His glory," we would be changed into the same image from glory to glory even as by the Spirit of the Lord. It is pleasing to the Holy Spirit when we fall in love with the lovely Man of Calvary. The desire is often expressed that we might get a glimpse of Him; but this does not satisfy the Holy Spirit. This transformation is not the result of glimpses. It was not a glimpse that caused Moses' face to shine. The shining was too bright for the people

to look at. The Lord expressed the desire, "that My joy might remain in you and that your joy might be full." John 15:11. It must surely grieve His tender and loving heart to see His redeemed ones finding all their joy in other things or other persons, or living joyless, selfish lives, after all He has done to make them happy in His love. Indeed, the curse of God fell upon His people of old, and His judgments overtook them, "because they served not the Lord with joyfulness and gladness of heart for the abundance of all things." Deut. 28:47. It was no light thing in the eyes of the Lord then that His people were living thankless, selfish and joyless lives, neither is it a light thing today. The result of losing our love and joy is cold and lifeless prayer meetings and heartless singing when professedly gathered to remember His agony and death on the Lord's Day morning.

MOURNING RATHER THAN JOY

Does He wait in vain to hear the cry, "Restore unto Me the joy of Thy salvation?" Ps. 51:12. In Lamentation 5:15 there is a sad and bitter cry: "The joy of our heart is ceased; our dance is turned into mourning, the crown is fallen from our head. Woe unto us that we have sinned." They learned that, "It is an evil and a bitter thing to depart from the living God." The question is asked in Lam. 4:1, "How is the gold become dim? How is the fine gold changed? The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers?" vs. 7-8. "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." What a change now! "Their visage is blacker than a coal. They are not known in the streets. It is withered, it is become like a stick."

What a contrast to all this we have in Isaiah 61:10, "I will greatly rejoice in the Lord." My soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." We got all this at the very start, "And He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things." Has He not been doing this? But in spite of all this, "Man as a failure is a huge success." "O Israel, thou hast destroyed thyself but in Me is thine help. Where is there any other that may save thee?" Hosea 13:9, 10.

THE BEST SIGHT OF ALL

It has been said that two of the best sights we could wish to see are: a young believer in his first love and an old believer in the dew of his youth. But there is a better sight even than these. "Again the next day after John stood and two of his disciples and looking unto Jesus as He walked, he said, "Behold the Lamb of God," and the two heard him and they followed Jesus. John 1:35, 37.

QUESTIONS AND ANSWERS

QUESTION: Does 1 Cor. 14:34, 35 apply to a private Bible Reading as well as to an Assembly gathering? Or, would it be wrong, or unscriptural, for a woman to ask questions in a private Bible Reading?

ANSWER: The "article" is not found in v. 35 of 1 Cor. 14 and would read—"It is a shame for women to speak in church." i. e. when the church is assembled. The same omission of the article can be noted in v. 28, also v. 19—"In church I had rather speak five words with my understanding, that I might teach others also," etc.

Saints in fellowship are part of the local assembly or church, seven days a week, 24 hours of the day. They are amenable to its discipline and care and governed in all their relationships and duties by the Word of God, since they professedly recognize only the Lordship and authority of Christ. However, there are set seasons when they are "in assembly," patterned after Acts 2:42, etc., and they are all expected to be there, duly exercised and duly controlled and here absolute silence is not only requested, but demanded of the women . . . in the morning meeting, in the teaching meetings, which include Bible Readings, etc., or Bible Classes for the saints, and in prayer.

What women do (or men) when they are not "in assembly" is another thing, although, as we notice, this private life also is under scriptural control. If some women meet informally and have their Bibles in their handbags and talk over the things of God and read the Scriptures among themselves, a very profitable time could be spent, rather than idle gossip; but this cannot be announced (scripturally) as an assembly meeting. Why make a "meeting" out of such an informal gathering? There are no women's meetings in the New Testament in the church's pattern. Again, sisters might agree to meet and do some work for the poor, or visit the poor, work as sewing, etc., informally, but here again, why make a "meeting" out of it and copy the brethren in their carrying out of the Word of God?

The present "craze" for women's meetings and women's conferences shows clearly that women are departing, in testimony, from the sphere of home life which God has ordained for them and where they can truly serve God, caring for their husbands and families and their multitudinous duties in accordance with the scripture—cp. 1 Tim. 2:9, 15.

We emphasize—there is no Scriptural authority for women's meetings and anything done informally should not transgress the duly appointed place and sphere of the woman. Indeed, the godly, Christian woman, in all such cases is truly anxious to bow to divine authority in the matter and will never be found leading into any "movement" that savors of insubjection to the Word of God.

There is nothing good whatever, in our carnal nature. The most advanced in the divine life has said, "In me, that is in my flesh, dwelleth no good thing."

FROM OUR MAILBAG

FROM A LONELY CHRISTIAN ON THE PRAIRIES: I am not near an Assembly and no Christians very near, so enjoy the Magazine all the more. The articles are so much like the teaching of my dear father who has been with the Lord Jesus more than 36 years—so few seem to stand for the truth as it was taught to us then. When I read WORDS IN SEASON I know that there are those who see the truth as we have been taught from God. For my part, I don't see how any real, honest Christian could do otherwise—I think a lot depends upon the early teaching one receives.

FROM ASSEMBLY SHEPHERDS: I do pray the Magazine will be used for our God to strengthen God's dear people, to stand for the whole Word of God without fear of men. Surely things were never so difficult as they are now. It is just a sign that the Lord's Coming is very near, even at the door. I would like to have grace to pray that often forgotten prayer—"Even so, come, Lord Jesus."

Many of us do appreciate the type of ministry carried in your paper and as we see the work of the arch-enemy now being put forth, we certainly need to be strengthened for the sake of the testimony to the Name of our Lord Jesus Christ.

We thank God for the searching and practical ministry contained in this Magazine in these days when God's people need to be standing in, and walking in His truth which alone gives God the glory. We appreciate the sound and scriptural articles from the hearts and pens of God's servants who contribute to this Magazine for the glory of God and the help of His people. Satan is busy in these days and the flesh is seeking to lower God's standard of truth.

FROM INSIDE PRISON WALLS: I had no idea there was such a wholesome booklet as this in circulation in the world today. I would like to say that I enjoy reading it very much and can hardly wait for each subscription to arrive. I do not know who sent my name in for this booklet but I am sure it was the will of the Lord. I would like to request that you please keep sending me this booklet.

(Editor—pray for this dear man).

FROM AUSTRALIA: My wife and I have just spent about 12 months in New Zealand, visited some 40 of its two hundred assemblies—saw some of the work of these veteran brethren (most all gone home now) still standing and free from the worldliness, youth movements, camps, etc. They left a "sweet odor" we found, on making inquiry, in the fields they plowed and sowed long ago . . . We had the pleasure of having Mr. and Mrs. Samuel C. Keller in our home years ago and before he left, I said to him—"If you have any more in America who proclaim the same message, sound and solid, tell them we like the truth."

GRASS ON THE PRAYER PATH

FROM a convert in Uganda
 Comes to us a story—grander
 In the lesson that it teaches
 Than a sermon of the preachers;
 For it tells what sore temptations
 Come to them, what need of patience,
 And a need all else out-weighing
 Of a place for private praying.

So each convert chose a corner
 Far away from eye of scorner,
 In the jungle where he could
 Pray to God in solitude.
 And so often went he thither,
 That the grass would fade and wither
 Where he trod, and you can trace
 By the paths, each praying place.

If they hear the evil tiding
 That a brother is backsliding,
 And that some are even saying,
 "He no longer cares for praying."
 Then they say to one another,
 Very soft and gentle, "Brother,
 You forgive us now for showing
 On your path the grass is growing."

And the erring one, relenting,
 Soon is bitterly repenting.
 "Ah! how sad I am at knowing
 On my path the grass is growing;
 But it shall be so no longer,
 Prayer I need to make me stronger;
 On my path so oft I'm going,
 Soon no grass will there be growing."

Selected.

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"PRAYING ALWAYS WITH ALL PRAYER AND SUPPLICATION IN THE SPIRIT, AND WATCHING THERE-UNTO WITH ALL PERSEVERANCE AND SUPPLICATION FOR ALL SAINTS; AND FOR ME, THAT UTTERANCE MAY BE GIVEN UNTO ME, THAT I MAY OPEN MY MOUTH BOLDLY, TO MAKE KNOWN THE MYSTERY OF THE GOSPEL," etc. Eph. 6: 18, 19.

(The prayer of a praying man, 1900 years ago).

St. Thomas, Ont.—Had appreciated visits recently from brethren Gray and Maxwell, on their way West, also from bro. Jas. McCullough for a Lord's Day. The assembly here appreciates help from brethren walking in the "old paths." Bre. Ramsay and Heidman also gave us a call.

London, Ont.—The Conference this year was large and, on the whole, very good. Most of the ministry of a very practical character, affecting individual and assembly life and practice. This is good where so many are present, both young and older, from many assemblies. A Conference is no place for the expounding of "new ideas" in ministry or ministry that goes over the heads of the saints. Good, practical, plain fare that helps to a more godly life and makes Christ more precious and the world and its pleasures more hateful to us, is needed. About 12 of the Lord's servants took part in the ministry and in the Gospel. Saints of Pall Mall Assembly seek to go on in the "old paths" of the Word.

Deseronto, Ont.—While weather was not too favorable, the recent Conference was larger than last year and ministry practical and helpful to saints in their testimony. Most seemed to feel that the Lord gave much help in the meetings and a good spirit of prayer prevailed. Ministering brethren present included F. Watson, B. Widdifield, R. Harris, A. T. Stewart, Jn. Adams, Wm. Ferguson and Wm. Baillie, also bro. G. Taylor who resides here. Brother Timothy Kember of Picton fractured his right arm the day the Conference commenced and his help was missed but God stirred up the hearts of many "willing helpers" in temporal things.

Midland, Ont.—Conference here was saddened by the homecall of brother Chas. Fenton of this assembly during the weekend. A good company gathered for these meetings and several of the Lord's servants gave helpful ministry.

Taylor'side, Sask.—Bro. Willoughby has been with the saints here and also at Prince Albert and Mervin. Assembly at Mervin hopes to have the new Hall far enough advanced to use for their Conference July 12, 13 and 14. Attendance and interest very good at Taylor'side.

Moncton, N. B.—Bre. Roberts and Blackwood had some meetings here after the Easter Conference with some little blessing. Bro. Blackwood went to Halifax, then home.

Portage La Prairie, Man.—J. Govan and R. Booth had a spell of Gospel meetings here recently with some fruit.

Winnipeg, Man.—Conference reports indicate encouragement on the part of the saints. About seven or eight of the Lord's servants present. Brethren Saward and Willoughby remained for a meeting or two and went to Ashfield later.

OTHER LANDS

Piedras 93, Rocha, Uruguay, S. A.—"Just last Sunday (written May 17) my wife and I returned from Brazil where we had spent six weeks with Mr. and Mrs. McCann, Mr. Boston's son-in-law and daughter. They had just been joined by Mr. Harry Wilson, also from No. Ireland. In Rio Grande do Sul, the State in which they labor there are no assemblies and no other workers from assemblies. So they have an ample field. In July we expect to sail for Ireland and it is just about thirteen years since we left home. I have had a couple of operations in the past year and need a change to recuperate. Ireland will not be the same for us now that Mr. Wm. Rodgers is gone. I looked forward so much to his ministry and was greatly helped by it. There was nothing fanciful in his expositions." H. W. Graham.

CONFERENCES

East Aurora, N. Y.—Annual Conference D. V. July 5th, and 6th. Prayer meeting July 4th, at 8 p.m. Usual order of meetings. Write H. B. Underhill if you plan to attend—R. F. D. Tel. 459-J1.

Taylor'side, Sask.—Our Annual Conference will be held D. V. July 5th, 6th and 7th, preceded by Prayer Meeting July 4th. Corresp. to Clifford Paul.

Mervin, Sask.—Mervin-Louisville mid-summer Conference D. V. will be held July 12th, 13th and 14th. Prayer meeting night of the 11th. Corresp. to Clifford C. Cox.

FALLEN ASLEEP

Forest Grove, Oregon.—Beloved Ben Arnold "went home" to be with the Lord May the 8th from his home here. Brief memorial of this faithful life will appear d. v. in our August issue.

Hartford, Conn.—Our dear brother, Matthew J. Kennedy, passed into the presence of the Lord from the home of brother Vendetta here on May 21st, aged 67. Our brother was saved in 1908 in Belfast, Ireland and received into the fellowship of the Adams St. Assembly. He came to U. S. A. and was in Bridgeport, Conn., for over 20 years. Later in life our brother devoted all his time to the Lord's work and was a faithful Gospel preacher who loved the Lord and His truth. He was a man who frowned upon sin and loved righteousness. He leaves three boys and his widow. We do well to remember such in prayer. A brother-in-law writes—"Our hearts are bowed in grief and eyes melt with tears that will flow at every remembrance of our brother beloved and longed for and grievously missed. He loved the Lord and often referred to 'yon lovely Man at God's right hand'." Now "at home" should still the heart, his is much the better part.

Ireland.—We have word of the homecall of Mrs. Joanna Duff, Mother of Mr. J. K. Duff, Evangelist, at Belfast May the 13th, in her 94th year. Saved many years and for long in Apsley St. Assembly. Had the joy of seeing all her six children brought to Christ. Also on May the 19th, our beloved brother J. H. McKnight of Belfast passed away peacefully. For many years engaged in full time work for the Lord. One of the most godly and loved servants of Christ who ever moved amongst the Ulster Assemblies. We have also word of the death of Mrs. Wm. Foster, formerly of Fenton, Michigan, one of the older ones in the Flint, Mich. Assembly. She went to Ireland last year—now "at home."

Philadelphia, Pa.—Our beloved brother Harry Strain departed to be with Christ April 6th, aged 74 years. Saved sixty years—in fellowship in Philadelphia district for about 50 years. We have happy memories of the kind ways of our departed brother. For years he kept a small shop and was never too busy to have a good visit over the Word of God.

Richmond, Va.—On April 9th, our dear sister, Mrs. Hattie Priest "went home." One of the first saved in the tent when brethren Wm. Beveridge and Alexander Lamb came first to Richmond in June, 1890. A faithful sister, who continued steadfastly all through the years. Much missed.

Also on May 3rd, our dear sister, Mrs. Nora Childress Johnson "went home." Saved over 40 years ago under preaching of Alex. Lamb. Previous to her conversion, she had been a regular scholar in the Sunday School. She went on well.

Port Dover, Ont.—On May 6th, in her 94th year, our esteemed sister Mrs. Jas. S. Corbett passed peacefully into the Lord's presence. Saved about 60 years ago through John 3:16, while on a sick bed. Formerly in Port Dover Assembly, latterly in Simcoe. Three daughters and one son survive. Raising her hand shortly before the end came, she said—"To heaven and Jesus." The Assembly used to meet in her home, and as "God blessed the house of Obed-edom" so He blessed hers.

Detroit, Michigan.—On May 18th, our beloved sister Mrs. James Sharp (nee Margaret McCombe of Auchinleck, Scotland) "went home" after much suffering, aged 54. Saved in 1916 in Auchinleck, came to U. S. A. and was married in 1927—her husband went to be with Christ, she went to her homeland, cared for her parents, and came back here a year ago to the home of her mother-in-law where she passed away. Her only daughter should have our prayers. The words of the little book of Ruth came to mind when we heard of her homecall. She bade all farewell at noon and slept peacefully away before evening.

Midland, Ont.—On May 30th, during the Annual Midland Conference season our dear brother Mr. Charles Fenton was called away suddenly in his 76th year. Although in usual health he was stricken in the morning and passed away before midnight. "Be ye also ready." Pray for his family thus bereft.

Niagara Falls, Ont.—On May 29th, this Assembly and district suffered a distinct loss in the sudden homecall of beloved Norman Bailey who had been identified with the work here since his conversion over 35 years ago. For many years S. S. Superintendent, with a real heart for souls and the work of the Lord generally. He was 56 years of age and leaves his widow, one son and two daughters. The youngest daughter was baptized about a month previous to his death. Pray for this stricken family.

Words in Season

THE BIBLE FAMILY MAGAZINE



To His Name

Gathered to Him — what precious truth,
Is this, that came in days of youth;
And through the years, more precious seems,
When cast among earth's changing scenes.

To Him alone, all human creed,
Is set aside, nor meets our need;
His Word alone, in all its strength,
Can guide and fold, whate'er the length.

Of our short sojourn here below,
So short, seems but a passing day;
But in its history, unfolds
The truth, His precious Word upholds.

So "Till He Come," we'll hold our way,
Secured throughout our little day,
Content to bear reproach and shame,
Can we but glorify HIS NAME.

W. H. F.

AUGUST, 1952

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

West Toronto Gospel Hall.—Wm. McClelland, 38 Laws St., Toronto 9, Ont.

Important — Address Changes.—It seems of late we have had many such, some of course unavoidable, but we wonder if subscribers realize that considerable clerical work is involved in this. All records must be changed—a new stencil provided and cut out at our printers, etc., all this involves labor and expense. If at all possible, please have the forwarding done from your old address during the remainder of any year's subscription. If you leave a few cents with your Postmaster and proper forwarding instructions, he will do this, or a friend can do so. A two cent stamp carries the Magazine re-forwarded anywhere.

The extremely low cost of the Magazine does not permit such expense and our time is an important factor and while we are mentioning this, please do not call for unnecessary correspondence, such as acknowledgment of subscription monies, etc.

Our work is heavy—we gladly undertake it for the Lord and His beloved people but we will appreciate your consideration in all such matters.

UNITED STATES

Garnavillo, Iowa.—Conference here was reported good and large with needed ministry. A good word was given at opening Prayer Meeting on Restoration and followed by ministry of the same character on Saturday morning.

East Aurora, N. Y.—Conference here over the weekend of the 4th, was cheering to the saints, a good number from smaller companies and isolated parts being present. The Word was ministered by brethren Watson, Warke, McBain, Klabunda, N. Crawford, Roberts, Wm. Ferguson and Fletcher. Brother Warke went on to Niagara Falls, Ont., for some meetings. Weather was ideal. Bro. Klabunda had his tent pitched for the occasion.

East Boston, Mass.—Semi-annual one day conference here June 15th, ministry shared by bre. Pizzulli and Capiello and local brethren Netti and Camarra. The Assembly is happy with prospects of their new Hall and the Lord seems to be guiding in the matter. They had recent visits from bre. Robt. McCracken, Jr., Fite and Rosanio.

Byfield, Mass.—Conference reported good. It has been carried on for many years.

Waterbury, Conn.—We had visits recently from brethren Knox, Alves, Fite, Crawford and Craig of the Argentine. The brethren were going out in the open air with the Gospel as in former years, visiting outlying districts.

Springfield, Mass.—Word has come of the homecall of our beloved sister, Miss Margaret Stewart, aged 78. Saved 64 years ago in Scotland and in this Assembly since its beginning. Confined to her home of late but always waiting for her blessed Lord. Titus 2:13.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

AUGUST, 1952

No. 8

GATHERED GEMS

« « «

The Heart Bond

'Tis hard to obey, we are told,
There must be an easier way;
But 'twas hard when He bore our load
And can we now tell Him — Nay?

« « «

In this foundation Epistle the word "God" occurs more often than in any other. It is instructive to read over the words to which the expression "Of God" is attached, and they are here given in order:

The Gospel of God	Romans	1:1
The Son of God	"	1:4
Beloved	"	1:7
Will — ch. 1:10; 8:29; 12:2	"	15:32
Power	"	1:16
Righteousness — 1:17; 3:5, 21	"	10:3
Wrath	"	1:19
Truth — 1:25; 3:7	"	15:8
Judgment — 1:32; 2:2	"	3:5
Goodness — 2:4	"	4:22
Name	"	2:24
Oracles	"	3:2
Glory — 3:23	"	5:1
Forbearance	"	3:25
Promise	"	4:20
Love — 5:4	"	8:39
Grace — 5:15	"	15:15
Gift	"	6:22
Law — 7:22, 26	"	8:7
The Spirit of God — 8:9, 14	"	15:19
Children — 8:16, 21	"	10:8, 26
Heirs	"	8:17
Sons	"	8:14, 19
Elect	"	8:23
Right Hand	"	8:34
Purpose	"	9:11
Mercy	"	9:14
Word — 9:6	"	10:17
Severity	"	11:22
Gifts and calling	"	11:29
Mercies	"	12:1
Authority	"	13:2
Kingdom	"	14:16
Work	"	14:20

Selected.

GOD'S DEALINGS WITH ME

(Continued from Last Month)

FRANK KNOX OF BELFAST

THE BIG TENT

BY AND by I heard them talking about a big tent coming to Belfast and of course I thought it was a circus and I began to wonder, why are these people—Christians—always talking about the circus, although they never mentioned a circus. They always referred to a big tent and of course the only big tent I knew of was a circus tent where a lot of clowns made fools of themselves and we usually had a box with other people. So they kept on talking about this big tent and I wondered when it was going to come. At last I heard it was going to be there after the 12th of July. I said to myself, this seems very strange. They are talking about a big tent—I'll surely go and see what it's like. So one evening my brother and I went out for a walk and he handled the thing well because we walked in the direction of the tent, although I didn't know that and he said—now Frank, you and I are both tired so we will go in and have a seat and of course I thought it was a circus. But when I got in, the place was full of people and there was an old man preaching and I said, I wonder what kind of place this is going to be and wonder what that old man is talking about. Well I said, I neither know nor care, I'll not bother. I was always afraid that someone was going to try to convert me so I sat as near the door as I possibly could and no one took any interest in me. The meeting was over—my brother and I went home—no conversation—no remarks at all—don't remember a word that was said that night. Now that was Thursday night. But when Sunday night came, my brother said, Frank I want you to go back to the big tent tonight and I am going to the Gospel Hall and I said, can't I come to the Gospel Hall? He said you can but I would rather you would go to the tent—you have never been to a better meeting than there and I want you to bring home what the preacher says. Now that pleased my pride a little bit so I went to the tent myself. There were about 2000 people there and I sat in the middle. I wasn't the least concerned about the men that were preaching nor the preaching either. I was engaged in the structure of the tent. I would examine it—I was looking all around it. Occasionally of course I would look at the preachers. They were both good men but the youngest of the two men always seemed to speak to me. Now, that night he read John 3, and he preached from verse 18—"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This man got warmed up to his preaching and when I looked at him I saw the sweat was running down his face. Well, I said, whatever that man is talking about I don't know but he is in

earnest anyway. I thought that was a good thing. God pity the preacher that is not in earnest. So he kept on saying—he that believeth not is condemned already. Later I looked back at him again and I could see the tears in his eyes and he went on preaching — he that believeth not is condemned already. Then evidently looking at me, at least I thought he was, he said, “Young man according to this verse you are condemned already and if you die on the seat you will be in Hell.”

I never heard anything like that before in my life. The Presbyterians never told us that up in County Monaghan. It went into my heart like a dagger. I wondered what had happened. I never heard of anyone being anxious to be saved. I didn't know what had happened. I thought I was going to die. But these two words “condemned already” stuck in my heart and stuck there for 5 weeks. The meetings were over. I don't remember a word the old man said and I don't remember a word the young man said except these two words “condemned already.” I thought there was no one in the tent but me. He seemed to be preaching at me all the time and to my surprise the meeting was over. I looked around—there was nobody there only the tent-keeper and the preachers. I sat there. I didn't know the people had all gone. This tremendous truth was burning in my heart. “Young man you are condemned already and if you die on the seat, you will be in Hell.” I got up to leave the tent door and I went to the door on the left-hand side and when I got out “condemned already” seemed to strike me between the two eyes. I went around to the other door of the tent. One of the preachers there was chasing the young people away from about the tent. I said, that is just it—that is the Judgment Day—I am on the outside—God's chasing the people away from about the door. I walked right by them and went right into the tent.

The preacher came after me and said “What's wrong with you?” I said, “I don't know.” He said, “I believe you want to be saved.” I wept very bitterly for these words “condemned already” were fixed in my soul. I began to weep. He said, “Young man the sooner you're saved the better.” Now, some people came and read with me and spoke to me and prayed with me. It was very good and kind of them but I didn't hear a word they were saying. I had no interest in what they were saying. As a matter of fact, I couldn't think of what they were saying and the reason I couldn't was because of these two words, “condemned already” had settled in my soul and I couldn't get rid of them. I really was too anxious for to be saved. There was no use of people talking with me. However, about 10 o'clock we left the tent. Now then, this continued for about 5 weeks. I was there every night. Every night I stayed behind and I wouldn't go out. Every night I realized I was getting nearer Hell. Some nights I would cry out while the men were preaching, “I'm going to Hell.” Nevertheless, the

meetings went on. One night there were two men stayed behind to talk with me and read with me. One man said, "Why not take Christ tonight?" I said, "The devil's got too good a hold on me. I am 'condemned already' and I am going to Hell." I literally fell off the seat and lay underneath it. They bid me good night—nobody could help me. They asked me to believe this and to believe that. It was no use—I believed I was dropping in Hell. It was an awful experience, a most unpleasant one, but one that is absolutely necessary for how can a person possibly get saved if they don't find out that they are lost. How can one possibly be justified if they haven't found out that they are "condemned already," or how can one be pardoned if they don't know that they are guilty.

Now that went on for 5 weeks. Nobody could help me—I wanted to be saved—I wept until my eyes were sore—I prayed until my knees were sore. Night, noon and morning it was "condemned already." While at work or at home, when going to bed, or going out to work, it was "condemned already, young man you are going to Hell."

A STRANGE LETTER

Now then I had to leave Belfast for my little job was done. A man attending those meetings was very interested in my soul's salvation. He wanted to see me saved. I think he had a real ambition to be the one that would win me for Christ but God didn't allow him to do it. I actually got sick of people, both men and women, telling me to believe this and to believe that and asking me to believe a verse. Why, I believed all the Bible but that did me no good. Believing all the Bible will neither take a man to Heaven nor keep him out of Hell. The Bible won't save anybody but it tells you how to get saved. But I couldn't listen to how to get saved—I was so taken up with the dreadful truth, "condemned already and you'll soon be in Hell." Now this young man that was very much interested in me, asked me for my address where I was going to stay in Donegal and I gave it to him and he said he would write to me—I said all right. Now when I got up to Donegal the devil suggested to me to forget all about it—nobody up here knows you are anxious to be saved, forget all about it and go in for a good time and enjoy life—you're young. Well, I knew that was the devil's "dope" and it didn't go down very well. Right on top of that there came a verse from God's Word, though I didn't know where it was then, but it was Hebrews 9:27—"After this the judgment" There I was away up in County Donegal as anxious a young man as could be. I longed for nothing only the knowledge of my sins forgiven. My sister lived up there along with her husband. I went to stay with them. She was saved but he was just an old hypocrite. He wanted plenty of work and that was all he cared for. My sister was kind enough to me—I had to work hard but I didn't mind that.

Then I began getting a little careless again. These letters kept coming to me from this man and of course I used to read them and the gospel tracts enclosed. But as week after week went by I began to get careless again and the devil suggested I throw the whole thing up—forget all about it. Then he told me that I had missed God's salvation and I was going to be in Hell anyway so I might as well enjoy life. Now then these letters kept coming and I kept reading them. At last I got tired of reading them and thought I would read them no more. But this day my brother-in-law and sister were going away to a fair and he said, "Frank, I want you to put some tar on the roof of that stable today while we are away, it will keep you busy while we are gone." Well, I said all right. So the postman came and gave me some letters but I didn't want them. I wasn't interested in them. I put them in my pocket. I got up on the roof and I began to work and I thought I would like to read this letter. I took it out and I read it and of course it was just like what I thought it was, what I call a religious letter. I put it back in my pocket and went on about my work a little while. I thought if I fall off this roof and break my neck I'll be in Hell; I will read this letter again. So I read it the second time. The second time I saw nothing in it and went on with my work again. A little later I thought I would read it again. I began to think this is a strange kind of letter, I can't get along with my work with this letter in my pocket so I read it the third time. So when I read it the third time and got down to the bottom, I noticed something I hadn't noticed the two previous times I read it. At the bottom of the letter was, "He that believeth on the Son HATH everlasting life." Now I had heard that quoted many a time in the tent but it didn't appeal to me. I read it repeatedly, but I noticed this time that the word "HATH" was printed in block letters and underlined. Now I know that the man wanted me to notice that word HATH and for the first time my attention was drawn to the word HATH. I said H-A-T-H hath. I spelled it, then I parsed it—hath means has it, present possession. I was getting interested in the word. I never noticed that before. I read it again. "He that believeth on the Son HATH everlasting life." I said everlasting life. There was a dog at the foot of the ladder. I envied the dog—would to God that I was that dog—when it dies it will be buried and that will be the end of it—but I am going to live forever and forever and forever and I am going to be in Hell. I looked at the word again—"He that believeth on the Son HATH everlasting life." Well, I said everlasting life. I would give my life if I could get that. Then I said HATH—somebody must have it and if somebody has it could I not get it, for if it says hath, then it means somebody must have it. So I looked to see who had it—He that believeth on the Son. As I read it the fourth time, "He that believeth on the Son HATH everlasting life," I began to see things in that little verse and word that I never

saw before. Now I said I will read it backwards—life everlasting—would to God I had that. What's the next word—HATH, present possession, has it. Then said I, who has it, He that believeth on the Son. Well I said Lord, I believe on the Son and you say I have it and to my amazement I was saved just on the spot—my sins were forgiven—my soul was saved and I had the inward conviction that I would never be in Hell.

I'll admit that I wasn't filled with joy but I knew something had happened. I didn't know whether I was born again, converted, or saved—I was very ignorant about those things. But I made up my mind I wouldn't tell anybody about it lest I would make a fool of myself. So I kept it to myself—indeed there was nobody to tell. Now some people when they get saved, they are filled with joy—indeed they jump with joy—some of them shout Glory Hallelujah. I must confess that I had no feeling like that but I had an inward conviction that something happened to me that never happened before. I made up my mind I wouldn't tell anybody—I kept it to myself. But as the hours went by the thing seemed to get bigger in my heart. I prayed maybe 20 times that day—they were short little prayers—not big long prayers like we hear sometimes—little prayers that went up to Heaven before the devil got a shot at them. I was afraid sometimes that maybe I would lose what I had. I was very ignorant—I knew nothing at all about the eternal security of the believer then, as in the mercy of God I do now.

Time went by—my brother-in-law and sister came home from the fair. When we got things cleared up, he went to bed and I went to sit down in the kitchen and my sister sat right opposite me beside the big fire. There wasn't much conversation. She had nothing to say and I was afraid to speak. I didn't want to tell her. However, I noticed the tears were running down her face. I began to wonder what was wrong—I wondered whether they had been quarreling at the fair. I wondered, has her husband done anything to her today and if he had, I certainly would have pulled him out of bed, even though I was saved—I forgot for a minute about being saved. However, as she wept (mind you I don't like to see people weeping) I said Mary what's wrong? but there was no reply and then I was afraid that my suspicions were right and he had done something to her, or perhaps he had been scolding her. I said Mary I want you to tell me what's wrong and you will have to do it before I go to bed. Well, she said, Frank there were ten of us in our family, you were the youngest and they are all saved but you. Well I couldn't stick that—that fairly touched the point. I couldn't conceal it any longer. I just said, "Mary I got saved today on the roof of the stable." My, if I wasn't happy on the roof of the stable, I was very happy then. I didn't know the truth of Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be

saved." But as soon as I confessed with my mouth that I was saved, I was filled with joy. We got down to pray. My sister prayed and wept and I wept too, I couldn't pray. She went off to bed weeping and I went off to my bed weeping. If I had wept a lot before God saved me, I wept with joy now at the very thought that my sins are all forgiven, my soul is saved and the Hell that I dreaded so much I'll never be in it. I have everlasting life and God has said it.

(To be concluded next month d. v.)

HAVE FAITH IN GOD

Mark 11:22

THIS is what we all need—"FAITH IN GOD." For we were all "born in Sin and shapen in Iniquity," and in addition to this "We all have sinned and come short of the Glory of God." You never yet met anyone who could truly say "I have never once sinned." We all need to be saved, and "By grace are ye saved through Faith." There is absolutely no other way.

"FAITH in itself is a very simple thing. It is not seeing anything, not feeling anything, not doing anything, and not saying anything. It is simply taking God at His Word. I remember a young man rushing into a tent and saying to the preacher "I am saved, and I was saved without believing." What did he mean? He meant just this—he was so occupied with believing he was making a Saviour of it. He suddenly became occupied with Christ when reading Isaiah 53:5. "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

AND take my own case. I was saved in a moment. In the kitchen of my father's home. How it came about was this. One night I came into the house miserable about my sins. All were in bed, and I stood a moment thinking, and then I said aloud, "I will never pray again. Other people may get saved but I will never be saved. There is nothing but hell for me." Though I said "I will never pray again," it was not long till I was on my knees again looking to God for mercy. Just then God revealed Christ to me, showed me that He was the Saviour. I sprang up and said aloud, Oh, God, is this Salvation? And the longer I looked at it the clearer I saw that it was even so, for it is written in John 1:12: "To as many as receive Him, to them gave He power to become the Sons of God, even to them that believe on His Name." And I commenced to sing—"Blessed assurance Jesus is mine."

So you see Faith is a simple thing. It is taking God at His Word, it is receiving Him (Christ), it is looking to Him, it is coming to Him. They are all the same. Oh, dear reader, come to Christ. "HAVE FAITH IN GOD." J. H. McKNIGHT

AN ISRAELITE INDEED IN WHOM IS NO GUILF

MR. WILLIS CLARK ARNOLD, known to most as Ben Arnold, was born in New York, October 7, 1866. He loved to tell how he was converted at the age of twenty-three years. Mr. Erskine, a coalminer, left his job to go to Western Kansas with Mr. Burge to preach the gospel for two weeks in an old schoolhouse. For the first time Mr. Arnold heard that he needed to be born again. The last night of the meetings, sitting in the back seat of the schoolhouse, he was saved.

A few years later Mr. Arnold moved to San Francisco. There for the first time he saw a group of Christians gathered to the name of the Lord Jesus Christ. He took his place among them. In his ministry he always stressed this one way of worship that he learned as a young believer.

In January, 1902, Mr. Arnold was at the conference in Portland, Oregon, with Mr. Donald Ross, Mr. McClure, and others. From that time on he spent his summers preaching in the Northwest. During the first years of his service for the Lord he labored with Mr. James Harcus often in new, backward districts. Many were saved, especially around Arlington and Okanogan, Washington, where he saw assemblies formed.

In the spring of 1902 he and Mr. Harcus went to Forest Grove, Oregon, for the first time to have gospel meetings in the Thatcher district where there was a small assembly. He married Miss Alice Green in 1909, and in 1919 he moved his family to Forest Grove where he made his home for the remainder of his life.

He was in the true sense a gospeller, a man of one theme: man's ruin and sinful state by nature, and God's remedy by the blood and work of Christ. His message was in simple, calm, direct language that bore lasting fruit.

Mr. Arnold was a humble man of few words; "an Israelite indeed in whom was no guile." One who knew him well said, "In the 50 years I knew him never did I hear him speak an evil or unkind word of any." This can be said of but few.

For the past year he was able to minister but little because of increasing heart weakness, but he seldom missed a meeting and still gave away many tracts in the neighborhood. His presence was felt in the meetings, and he will be greatly missed. He was beloved of all the saints and held in great respect.

The last few weeks he was confined to his bed gradually growing weaker. The last words of scripture he said the day before his death were, "Should not perish, but have everlasting life."

Mr. Arnold died at his home in Forest Grove, May 8, 1952, at the age of 85 years. A widow and three married daughters survive. The funeral service was conducted according to his wish by Mr. B. B. Goff.

Acts 20:24, "That I might finish my course with joy."

2 Tim. 4:7, "I have kept the faith."

Rev. 14:13, "Blessed are the dead which die in the Lord."

Mr. E. G. Goff spoke briefly at the graveside.

"He whom thou lovest is sick."

"O death, where is thy sting?

O grave, where is thy victory?"

Hymn

"UP FROM THE GRAVE HE AROSE"

"Goodnight, beloved, sleep and take thy rest.
Lay down thy head upon the Savior's breast
We loved thee well, but Jesus loved thee best.
Goodnight, goodnight, goodnight."

Submitted by E. G. Goff.

WE DO ENTER INTO REST

Hebrews 4:3

Resting on the faithfulness of Christ our Lord,
Resting on the fulness of His own sure Word;
Resting on His wisdom, on His love and power,
Resting on His covenant from hour to hour.
Resting 'neath His guidance for untraced days,
Resting 'neath His shadow from the noontide rays;
Resting at the eventide, beneath His wing,
In the fair pavilion of our Saviour King.
Resting in the fortress while the foe is nigh,
Resting in the life-boat while the waves roll high;
Resting in His chariot for the swift, glad race,
Resting, always resting, in His boundless grace.
Resting in the pastures, and beneath His rock,
Resting by the waters, where He leads His flock;
Resting, while we listen at His glorious feet,
Resting in His arms of love—oh, rest complete!
Resting and believing, let us onward press,
Resting on Himself, "The Lord our Righteousness";
Resting and rejoicing, let His saved ones sing —
Glory, glory, glory be to Christ our King!

From "Wholesome Words."

GATHERING TO THE NAME

Our Gathering Centre

WM. H. FERGUSON

UCH is the blessed privilege of Christians in this dispensation so that, as they see and value this precious truth they may claim the Divine Presence collectively, as an assembly of God, owning the Lordship of Christ, the supreme authority of the Holy Scriptures and the ability of the Holy Spirit to guide and regulate in the assembly through the Word, and in ministry to completely control and provide that which is for the upbuilding or edifying of the church in its local character.

The "gifts," as given by the ascended Lord in Ephesians 4, lead to the formation and maintenance and strengthening of such churches of the saints, or churches of God, when God has His way. Any interference with God's order and mind thus expressed, produces another sort of thing which is "sectarianism" and is identified by some name of men or party or creed—**THERE IS NO EXCEPTION TO THIS IN CHURCH HISTORY.**

HIS NAME SET ASIDE

"Let names and creeds and parties fall,
And Jesus Christ be all in all."

The pre-eminence of the Name of the Lord Jesus Christ is unquestionable when we turn to Holy Writ. "God also hath highly exalted Him, and given Him a Name which is above every name." Phil. 2:9. In writing to the Thessalonians, Paul prayed "that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." 2 Thess. 1:12. So we see that grace from God and Christ is necessary to uphold the honor of His Name and the glory of it. What a privilege to be allowed to do so—a great responsibility is attached to "holding His Name" and a great and determined effort put forth by Satan to get us to deny His Name and thus dishonor Him. In Pergamos (Rev. 2) where Satan's seat or throne was, the Lord sought to encourage the church there to "hold fast My Name." We have reason to believe this (historically) marks the time when, for worldly advancement, prestige and power, the church was willing to forego the Name and its power for worldly advantage. Such is ever the danger. That condition led on to Thyatira where Satan sought to "wear away" the saints by bruising, crushing, etc., and to the remnant then (Rev. 2:24), the Lord says—"that which ye have, hold fast till I come." To Sardis the Lord says—"Remember therefore how thou hast received and heard, and hold fast, and repent." And to Philadelphia, He further enjoins in Rev. 3:11—"Behold I come quickly: hold that fast which thou hast, that no man take thy crown." To Laodicea the word "hold fast" is absent,

showing that in this last and final downgrade movement of apostasy there was little expectation that many would hear His voice. The world, its riches, its business, its affairs, its self-sufficiency and its absolute claim to self-governing, suggest the solemn thought that, with the Lord outside, that which had bid fair earlier to stand for God (for the first days are usually the best days), now had surrendered entirely to the world and only a few would remain true to Himself and to His Name. Only a genuine "repentance" can save from the complete downfall and "spuing out of His mouth." Rev. 3:16, 19. To the few (even though but a small number indeed) i. e., in relation to the great mass of profession which can exist apart from communion with God and Christ, He promises the "luxury" of verse 20—truly a blessed and happy communion with Himself which links up all in these last closing days who have His honor at heart and are in a condition to command the blessing—cp. Mal. 3:10-18—John 14:23. This condition has been characteristic of the close of other dispensations—cp. Genesis 5 before the flood and Malachi and Luke 1:5, 13, etc. Oh! to be in His mind and in our places before Him when He comes!

HEARING THE SPIRIT

The last message to the churches of Rev. 2 and 3 ere we are introduced to the "heavenly scene" of Rev. 4 and 5, is "He that hath an ear let him hear what the Spirit saith (not what man saith) unto the churches."

So that the Spirit speaks still through the Word and His message throughout to the "remnant" is to "HOLD FAST."

HOLDING FAST THE NAME

Gathered to His Name according to Matthew 18:20—holding fast that blessed Name, let us go on—even "till He come."

Many there are who ridicule today the blessed truth of "gathering to His Name." It is popular in some quarters (professedly on assembly ground, which may not mean much in this day of departure) to substitute some other name, and, of course, the sign board that was placed there by those who were in the "planting" of the assembly of God in the district, which had on it the precious words:

Christians gathered unto the Name
of the Lord Jesus Christ

must now be discarded and relegated to the scrap heap for the "new light" has decided that it is not for them. Rather, some fanciful name, some chapel or nicer name, maybe just an assembly of Christians (which could mean anything). At any rate, something which would be more acceptable to the neighborhood. They will "understand" any name but the Name of the Lord Jesus Christ. Oh no! we cannot have that old fashioned "gathering centre" any more. Sure, all Christians are gathered to the Lord even though they have their various

and differing names—we mustn't offend the people too much . . . so the arguments of foolish reasoning go on and the end is the same, the NAME is discarded and the power and presence and blessing of the Lord is gone also, making way for the introduction of human effort with its many ways of "man-pleasing" and "catering to the flesh." Something "big" is attempted, some man-made union or amalgamation is arranged — lively, entertaining services are the order, thousand of dollars are spent perhaps on such attempts and a harvest of "professions" gleaned (for a time) and simple Christians who go on in God's ways amidst much weakness, hanging on God, clinging to His Word, seeking in their measure to carry on God's work in God's way, seem so insignificant in the present day "idea" of how to carry on the work. Yet, taking the unchallengeable Word of God as guide, and trusting the power of the old, old story of the Gospel in all its naked strength—Romans 1:16, many Christians the world over are going on for God, in humble and happy ways, and God is honoring their efforts from time to time. Perhaps they do not enjoy the glamor and popular "advertising" of the modern age but what is that to them—the beloved apostle could say, considering all the trappings and vain show of the flesh, yea, the religious flesh—I "do count them but dung, that I may win Christ." Phil. 3:1, 20. There were the "enemies of the cross of Christ" in that day, even as there are today, who would fain have made the Gospel a "respectable" thing to be "fawned over" by a godless and Christless world but the beloved apostle would have none of it. May we have grace to count all the vain, effervescing, empty things of the religious world, as did the apostle and seek to go on, striving lawfully, for the reward will be sure and end is not far away. Truly "we can almost hear His footfall on the threshold of the door." The din of the world will give way soon to the "shout"—may we be found watching and waiting. 1 Thess. 4:18 - 5:11.

NO SELF CONFIDENCE

We are not suggesting that the mere fact that the Name of the Lord is publicly proclaimed as the Name to which we gather, will insure the Lord's presence if there be disobedience to the Word of God but we do believe that the Word teaches that the "setting aside" of that Name and the substituting of other names or societies or schools is the thing Satan most assiduously propagates amongst the saints today and the marvel and disappointment is in the many of whom we had hoped better things who have fallen into this snare and trap of Satan who HATES, with savage hatred, the NAME OF THE LORD JESUS CHRIST.

BE THOU FAITHFUL UNTIL DEATH

If you have been tempted to take down the notice board that stated that we are, as an assembly of God:

“Gathered unto the Name of the Lord Jesus Christ” rectify this error at once. Get the notice board, neatly and plainly lettered placed prominently alongside the door. Have a good Gospel Text or two on the Gospel Hall, or alongside, and let the world go by but, as they go, give them something of God to think about.

MODERNISM

Beware of the “modernists”—they are out for their own ends, seeking to build up something for self praise or self aggrandizement. Their modern methods in evangelism, in restricting the Spirit in ministry and in the adopting of names and ideas of men just spell one thing, i. e., a rapid and complete descent into the maelstrom of Babylon’s waves, soon she shall be engulfed and that, not long after the Lord comes—Rev. 18: 21, 24. Think how solemn it is to be helping to build up that which is so destined to sink into utter darkness and forgetfulness—a system which, since Babel’s day, has been in active opposition to God and His truth, yea, before Babel’s day. Are we not told that “in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” Rev. 18: 24? The first martyr was slain by an “ultra-religionist” and from that day until this, their stock-in-trade has been “persecution” and “oppression” and the blotting out of the **NAME OF THE LORD**.

CONTINUING WITH HIM

Think, on the other hand, of the end of the path of rejection with a rejected Lord—“Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom” Luke 22: 28, 29. Thank God! An everlasting kingdom in which His blood bought ones shall share and in which the rewards are proportionate to our faithfulness to Him while down here and our sharing of His rejection with Himself and our identification with Him, while the world and worldly ones derided and refused.

May “dim eyes” be anointed with heavenly “eyesalve” to see the glory that lies ahead rather than the passing earthly prospect which is so deceitful, so disappointing and so vain and transient. Five minutes after death what will all the vain show and empty pride amount to? **CHRISTIAN!** Do not be ashamed of **THE NAME OF OUR LORD JESUS CHRIST.** **LET US HOLD THE BANNER ALOFT. HE IS WORTHY.**

(It is noteworthy that in the future restoration of Israel the Name of the Lord shall still be the “gathering centre” for worship and testimony—cp. Jer. 3:17 . . . “At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.”)

NOTES ON HEBREWS THE WRITER'S DIFFICULTY

THE LATE WM. RODGERS

AS HAS been pointed out already, the section which begins at Ch. 5:11 and ends at the close of Ch. 6, is a parenthesis—the second great parenthesis in Hebrews. In Chapter 5:10 the writer, in developing the doctrine of the priesthood of our Lord, had come to the point where he wished to show that that priesthood was “after the order of Melchizedek,” and to enumerate the consequences which flowed from its being so. As he thought of these things, he paused when faced with the difficulty of setting them forth to such sluggish saints as these Hebrews had come to be. They, owing to their low spiritual state, could not appreciate these glorious truths. Hence the writer here turns aside to give expression to the difficulty he felt, and to the cause of it, and also to emphasize the danger of the position of the Hebrews and the remedy for it. It is only at the end of Chap. 6 that he gets back to the point he was about to make, and there he repeats the words he had already uttered in Ch. 5:10, that Christ is “an high priest after the order of Melchizedek.”

THE SLUGGISH

This passage, from Ch. 5:11 to 6:20, can therefore be dealt with as being to a great extent one subject. It is, however, a very big subject, as we shall see, and I do not propose to go into it exhaustively. First of all, I want to draw your attention to a word which appears twice in this parenthesis, and which is not found anywhere else in the New Testament. Unfortunately, it is translated by two different English words in our Authorized Version, and so it is not as noticeable as it might be. It is the word which is rendered, “dull,” in ch. 5:11 (“ye are dull of hearing”), and, “slothful,” in ch. 6:12 (“be not slothful”). It comes from a Greek verb which means “to push, to shove, to thrust,” and it has a prefix which signifies, “not.” So its most literal meaning would be, “not pushful,” or “without push.”

If you look at these passages you will see that in Ch. 5:11 the word is used with reference to our having no push in the matter of hearing what God has to teach us. The glorious truths about our Lord's High Priestly office and work are hard to utter when saints have no push in them to receive them. In Ch. 6:12 the word is used with regard to our continuance in the service of God. In this matter, says the writer, “Be not without any push, but be imitators of them who through faith and patience inherit the promises.

There is a very close association between these two things, for it may be taken for granted that if I have no push in me to hear what God has to teach me; there will also be no push in me in the matter of continuing stedfastly in his work. Con-

versely, if I am sluggish in the Lord's service, it means that I am sluggish in hearing His voice also. Because of this, slothful people are not easily cured. If you exhort them by the Word of the Lord to stir themselves up in His service, you have the difficulty that they are so sluggish also in the matter of hearing, that your exhortation is lost on them.

HAD NOT ALWAYS BEEN SLUGGISH

We must remember, though, that the Hebrews had not always been sluggish, either in hearing or doing. The writer says, "Ye are BECOME such as have need of milk." The same word is used in the phrase, "ye are dull of hearing," which would be rendered more correctly by the words, "ye are BECOME dull (or sluggish) of hearing." This implies a better condition in earlier days. There was a time in the past when they were not dull of hearing. Similarly, in Ch. 6. he looks back to their "work and labour of love" (v. 10), reminding them, as he does also in Chap. 10, of their "former days" when first they were "illuminated." This is the experience, unfortunately, of far too many of the saints. Their best days were their earliest, before they lost the bloom of their first love, and love of the world came in its place. This love of the world may not in some cases take any gross form. It may be just a desire to be respectable and to see their children getting on well, but it is love of the world all the same.

On the other hand, there are many cases of slothfulness amongst those who profess to be Christians in which there is no better past to look to. They have always been the same, and the only member of their bodies which tells they are saved is the tongue, and it does so only when it has to, because of someone asking the question. The real fact about such is that they are not born again at all.

Turning again to those who have gone backward on what they once were, you will notice that the opposite is what should have been the case. They should have "gone on unto perfection" (Ch. 6:1), for those who do not "go on" go back. Notice, too, how strongly the writer puts it in Ch. 5:12—"For when for the time ye ought to be teachers." He does not say that a few of the more gifted ones should be teachers, but that all of them had had sufficient time to be thus far advanced. Notice also the reference to "milk" and "strong meat" in v. 12. Had they profited by the former, they would by this time have been able to enjoy the latter; but because they did not do so, they would now need to go back to the milk. The mark of their poverty is that their "senses" are not "exercised to discern good and evil." They think ministry is good if it pleases them, whether or not there is anything in it. The men who humour them and lick them over are popular, though they may not be men of God at all.

The verse in Ch. 6 expresses the writer's desire for the Hebrews—"That ye be not sluggish, but imitators of them who

through faith and patience inherit the promises" (v. 12, R. V.). We have many examples in Chap. 11 of Old Testament saints who did this. They not only began well but ended well. They had no desire to return to the country from whence they came out. Their faith was not merely a kind of starting line to set off from, but a powerful incentive to continuance all the way, working itself out in patient endurance. Then we have the further example of the New Testament guides in Ch. 13, whose faith we are also asked to "imitate" (v. 7, R. V.), because it, like that of the Old Testament saints of Chap. 11, impelled them onward through a whole life of service to the Lord. Greatest of all, we have the example in the opening verses of Chap. 12 of our Lord Jesus Himself, "the author and finisher of faith: Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

APPROVED SERVANTS OF GOD

F. H. BUSH, NEW ZEALAND

GOD'S servants are tested and tried before being openly approved by Him. Even His own Son, having taken the Servant's form in humanity, subjected Himself to the discipline of being tried and proved. Psalm 17:3 prophetically records His words: "Thou hast proved Mine heart; Thou hast visited Me in the night; Thou hast tried Me, and shalt find nothing." The words "tried" and "proved" in Hebrew allude to the assay of precious metals, the searching test disclosing the presence of any dross or alloy. Jehovah's all-seeing eye discerned in His perfect Servant only unsullied holiness and perfect devotedness to His holy will. And God owned Him openly with Divine delight.

When tempted by Satan on earth, it is not said that He triumphed by His intrinsic purity and holiness, however holy He ever was. It was "by the Word of Thy lips I have kept Me from the paths of the destroyer (or the violent," R. V.) Psalm 17:4. He met each Satanic temptation with "It is written" (Matt. 4:1-11), (Luke 4:1-13). Christians sometimes plead that if Scripture does not speak expressly about Assembly action or testimony, they may use human discretion. But in all things Jehovah's Servant left us an example, that we should follow His steps. He would not go beyond God's Word, or act apart from it. Let us follow Him in this.

Greek athletes endured exacting physical training and discipline, in seeking a corruptible victor's crown. (1 Cor. 9:24-27). Paul thus illustrates the call for strict control of all tastes and appetites, and even the surrender of things lawful, if the Lord's servant desires His approval in a coming day. If we intermingle flesh-pleasing worldly devices with Gospel preaching, to gain popularity, the servant may be disapproved in that day.

The athlete is not crowned, except he strive lawfully (2 Tim. 2:5).

Paul's ministry in Thessalonica reflected its character in those converted by its means (1 Thess. 1:5-8; 2:4-8). As 1 Thess. 2:4 states, "having been allowed (or approved) of God with the Gospel, so we speak; not as pleasing men, but God, Who trieth (or proves) our hearts." Behind this proving of God's servants lies the idea of testing and trying precious metals.

Devotedly loving Christ, living in transparent honesty and integrity; pleasing God rather than men; and showing tender love for souls like that of a mother who would lay her life down for her children, Christ's servants were commended far better than by resorting to worldly schemes to attract hearers.

Vital godliness is today's crying need—a HEART return to God and His Word. All manner of fleshly, worldly attractions, such as musical displays, jocularly, and moving pictures, are bringing impious desecration into some Assemblies. If we thus corrupt God's dwelling place, what will become of our work, when the fire shall try every man's work of what SORT it is, in the day of Christ?" (1 Cor. 3:12-17).

MONEY

THE "nobleman who went into a far country" will return and reckon with his servants. Luke 19. He will reckon with them for time, and strength and influence; and what of "money?" Has He nothing to do with that? or is it to be the one talent wrapped up in the napkin, and returned as it was given! It has been used but how? It has furnished handsome houses, and bought choice specimens of art; paid for sumptuous entertainments, and made Christian women look very un-Christian, in their expensive dresses. It has built exquisite conservatories, brought orchids and exotics from distant lands, and helped the followers of a crucified, thorn-crowned Saviour to surround themselves with beautiful sights and musical sounds, and sweetest fragrance, before they reach the promised land. It has encompassed them with multiplied indulgences and abounding luxuries. But what has been spent in the Master's service? Is it too sordid a thing, to present to Him? Is there no bank for the gold and silver, that pays interest beyond time? Is there no investment for eternity? When the servants are called for, can it be that the "stewards" of money—God's money—will not pass muster? Oh, Christians! Christians! the Bridegroom is coming, the Judge is at the door! Will you show Him your accumulated treasures, your luxurious houses, your costly jewels, your well-filled coffers, and satisfactory balances, and say, "There is thy talent?" Or will you point to the ingathered souls—once lost, and outcast, and miserable—and say, "I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that thy house might be filled?"

Selected.

QUESTIONS AND ANSWERS

QUESTION: How should we act in a case where evidence is not quite clear?

ANSWER: 1. When a matter occurs requiring to be investigated, it ought to be done at once and thoroughly, and not by two or three only, but with the cognizance and fellowship and prayer of all having oversight. Thus unity of mind and judgment in the oversight can be maintained.

2. I believe the asking of one whom **SOME** believe to be guilty to "sit behind" is an unscriptural course. He might be told, so as to reach his conscience, that, in your belief, that was his true place; but if he denied it, then you have no power to go further until evidence is forthcoming to convince **ALL** that unity of action may be secured. If the Lord knows that you have no fellowship with the sin, and that you are only waiting until **HE** manifests it, so that all may act together, then He will not hold you guilty of participating in that which, as an individual, you have judged already—see 1 Cor. 5:3.

3. In matters of evidence, some minds are so much more easily convinced than others, it may be necessary to wait long and patiently until all can act as one: to force action either one way or other upon those who are **NOT CONVINCED**, is to compel such to act on Ecclesiastical authority, and not in faith before God.

4. But in order to put away from fellowship, which in the grace of the new covenant answers to the extreme penalty of putting to death under law, it is monstrous to condemn, if there be only **ONE** witness—cp. Matt. 18:16; 2 Cor. 13:1; Deut. 19:15. Where such a course is adopted, it is hopelessly impossible for a whole assembly to act in faith. Better to wait on God for further proof any length of time that may be necessary. No principle of righteousness is clearer throughout Scripture than this — that in the congregation of the Lord we are bound to hold a man innocent until he is proved to be guilty. Lev. 13:6; Deut. 13:14.

If there is no proof of guilt, it is hard and might be absolutely unrighteous to ask a man to establish his innocence.

5. Whilst those who have oversight and rule—the ones with shepherd hearts ought to lead in all such matters—their care must ever be to carry the hearts and consciences of the whole assembly intelligently with them—(This is a **MOST IMPORTANT THING**—much damage to testimony has resulted from failure to observe this Scriptural principle—Editor). It is therefore necessary that so much of evidence as may be necessary to convince the whole assembly be laid before them. **ALL ISRAEL** stoned Achan with stones. The "putting away" will fail of its due effect if it be not the intelligent action of the whole.

6. Whilst the counsel of wise and godly brethren is a privilege greatly to be desired in difficult cases, nevertheless it must only be their "counsel" that is sought and not their "verdict."

7. I may now mention that I know of a case of false accusation—where the innocence of the accused was established to the satisfaction of all but one. The accused sat outside the fellowship—for I believe seven years—and at last the opposer was convinced that it had been a false accusation, by the **GODLINESS** of the accused, and he was heartily received again and richly blessed.

(An answer of an "old disciple" seventy years ago.)

FROM OUR MAILBAG

QUESTION: (From an assembly correspondent) — I have long believed an Assembly is a source of testimony in that locality where it is planted and that, in case of lack of gift, teachers, preachers, etc., it is their great privilege to seek the face of the Lord for the same . . . I note that not a few Assembly Gospel testimonies are carried on by having a different "outsider" for each week, sometimes booked up for weeks ahead and with an understood financial arrangement to take care of the same. What some of us came out of only had a change of hired preachers every four years . . . What about this?

ANSWER: Gift, locally, should be developed in each assembly through godly shepherding and encouraging of those in whom seems grace and godliness and a measure of gift. (A small beginning is better than a lot of empty talking). The ability to "talk" is about all some have to commend them. Again, the eye should be on the Lord to send along His exercised servants at the right time. He can arrange this if we are cast upon Himself. The "booking up" for long periods ahead is the last resource of men who would, in their own self-sufficiency, take over if they had the ability, but, failing this, a "supply" is sought amenable to their ideas. So much "pay" for so much "preaching" we fear attracts many today. True exercise before God will bring God's answer.

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FROM MISSOURI: On page 116 (June issue) the paragraph entitled "LOANS AND DEBT" gave such a faithful warning. Some, if not all, of the Lord's servants will be waked up by these words. We have exhorted the . . . writers by letter in regard to their ads concerning the easy way for assemblies to build meeting halls via the famous debt method. Did not receive a reply. We hope your earnest warnings may be accepted by many who go thousands of dollars into debt to carry on their flashy ministry, evidently not dictated by the Lord or He would have supplied their needs according to His knowledge of it.

FROM WALES: I met a young woman about 22 years of age, from a neighboring assembly, perhaps about 9 or 10 years in the faith, about a week ago, one who really loves the Lord but has little for her soul in the Assembly she is connected with, as human arrangement has taken the place of the Spirit of God there. I said—"I've got something for you." When she saw it was a WORDS IN SEASON, her mouth literally watered. She took that away with her, happier far, than if I had given her a bag of gold. Amidst all around to sad-den one, there is also much to encourage . . . Thank God.

FROM AN ESTEEMED ASSEMBLY CORRESPONDENT: Articles are pointed and personal, revealing things many of us do not know about, and letting the guilty ones know that they are not getting away with it . . . Trust you are seeing much of the good hand of God in this ministry to saved and unsaved.

FROM NEW YORK: Your little pamphlet is worth its weight in gold as to the wonderful teaching and blessing to us and others to whom we give it.

“ONLY A LITTLE WHILE, SIR”

“WELL, Molly,” said the judge, going up to the old apple-woman’s stand, “don’t you get tired sitting here these cold dismal days?”

“It’s only a little while,” said she.

“And the hot, dusty days?” said he.

“It’s only a little while, sir,” answered Molly.

“And the rainy, drizzly days?” said the judge.

“It’s only a little while, sir,” answered Molly.

“And your sick, rheumatic days, Molly?” said the judge.

“It’s only a little while, sir,” said she.

“And what then, Molly?” asked the judge.

“I shall enter into that rest which remains for the people of God,” answered the old apple-woman devoutly; “and the troublesomeness of the way there don’t pester or fret me. It’s only a little while, sir.”

“All is well that ends well, I dare say,” said the judge; “but what makes you so sure, Molly?”

“How can I help being sure, sir,” said she, “since Christ is the Way, and I am in Him? He is mine, and I am His. Now I only feel along the way. I shall see Him as He is in a little while, sir.”

“Ah, Molly, you’ve got more than the law ever taught me,” said the judge.

“Yes, sir, because I went to THE GOSPEL.”

“Well, Molly, I must look into these things,” said the judge, buying an apple, and walking off.

“There’s ONLY A LITTLE WHILE, SIR, for that; and we are not quite sure of having even a little while,” said she.

“ONLY ONE LIFE”

TWO little lines I heard one day
As I plodded on in my usual way;
And they rang in my ears again, again,
Repeating in solemn, sweet refrain:

“Only one life, ’twill soon be past;
Only what’s done for Christ will last.”

“Only ONE life”—yes, only ONE;
Soon will its fleeting hours be done:
Am I living this life for SELF alone?
At the Judgment Seat shall the truth be known!

“Only ONE life.” The still small voice
Gently allures to the better choice,
Bidding me never let SELFISH aims
Overshadow my Saviour’s claims.

“Only ONE life”; a few brief years,
Each with its burden of hopes and fears;
Each with its record of good or ill,
As I please MYSELF, or obey HIS WILL.

Mills, Mich.—Brother Klabunda was expecting to be joined by bro. Alves in meetings in this country district. Pray for such efforts.

Oakland, Me.—Bre. McCullough and Rea were trying this new place with their tent — they have worked this general district for some years.

Philadelphia, Pa.—Bro. Patrizio has visited recently Orange, N. J., Poughkeepsie and Mechanicville, N. Y., also Jersey City—was hoping to visit Sault Ste. Marie, Ont., amongst Italian Christians.

Valparaiso, Ind.—Herbert Dobson has his tent pitched here in the Fairgrounds and is looking for blessing, trusting the effort may also be a cheer to the small Assembly which has carried on for years.

CANADA

Sarnia, Ont.—Conference here was largely attended and considered good with practical ministry as to the truth of our "gathering center"—Christ Himself, and ministry for our every day lives in view of the Lord's Coming.

Eden Grove, Ont.—The one day Conference was a happy season, brethren Watson, Johnston, Adams, Miller and Bruce giving help—two were baptized.

Clinton, Ont.—David Miller had a week here—one professed.

Straffordville, Ont.—The one day Conference here has been carried on for many years — we were reminded that 72 years previously on Dominion day the Hall was opened by brethren John Smith and T. D. W. Muir. One brother who was saved that day was present this year. Robt. Bruce gave them a visit which they enjoyed.

Pugwash Jct. N. S.—Conference reports reaching us indicate an excellent season around the Word. The Lord gave signal help in ministry and the Gospel, some conversions reported. Burden of ministry shared by Oswald MacLeod, John and Robt. McCracken, Blackwood, Rea, Albert Ramsay and Jas. McCullough, three or four younger men also giving help in the Gospel.

Vancouver, B. C.—Saints were exercised about some tent meetings here with younger brethren giving help as the Lord enabled them.

Earlton-Charlton, Ont.—The Northern Conferences were reported good again this year, several of our ministering brethren going North for both.

Nipawin, Sask.—Bro. Geo. McKinley would value much the prayerful interest of the Lord's people in these parts where last year the enemy so persistently disputed possession.

Rollet, Que.—The second Annual Conference was good, the Word being ministered in power and freshness through brethren Spreeman, Grattan, Grainger, McCready, Darling and Reynolds. Little by little the truth of the Gospel is spreading in this stronghold of superstition, the province is over 90 percent French-Canadian and R. C. Brethren—pray for us. Vincent Davey, Box 21, Arntfield, Que.

CONFERENCES

Orillia, Ont.—Annual Conference D. V. commences with Prayer Meeting Sat., Aug. 30th, continuing over Lord's Day and Monday, Sept. 1st. Breaking of Bread at 10:30 a.m., Correspondence to Cecil R. Clark, R. R. 4, Orillia. Usual order of meetings prevails.

Hartford, Conn.—Annual Conference D. V. in Gospel Hall, 49 Charter Oak Ave., commencing with Prayer Meeting Aug. 29th, at 8 p.m. continuing over the weekend, 30th, 31st, and Sept. 1st. Ministering brethren walking in the "old paths" welcomed in ministry. Corresp. to N. Vendetta, 35a Giddings St.

Cement City, Mich.—Bre. Crawford and McBain thought best to move their portable hall from this location to Moscow, a town south of Jackson, and were hoping to see His hand in the new location. Christians in Jackson were having good open air meetings in surrounding towns. Pray for our brethren.

Hitesville, Iowa.—Annual Conference will be held D. V. Sept. 13th and 14th, preceded by Prayer Meeting Sept. 12th at 8 p.m. Those of the Lord's servants who are practising and preaching the maintaining of the ancient landmarks and who have at heart the spiritual welfare of the Lord's dear people, will be welcome. Corresp. George L. Frey, Aplington, Iowa.

Longport, N. J.—Annual Conference D. V. will be held in Gospel Hall, 29th and Atlantic Ave., commencing with Prayer Meeting Sept. 19, and continuing 20th and 21st. Usual order of meetings will prevail. Corresp. to William Moon at above address.

Sault Ste. Marie, Ont.—Joint Conference of Michigan and Ontario Assemblies we understand will be held at the Labor Day season, Aug. 30, 31 and Sept. 1—usual order of meetings prevailing. For information write R. H. Davis, 178 March St. Prayer Mtg. in Gospel Hall, Wellington and Spring Sts., 29th, D. V.

FALLEN ASLEEP

Hastings, New Zealand.—On May 23rd, our esteemed brother W. J. Driller fell asleep. After deep conviction of sin he was born again in 1903, the evidence of the new life being manifest to all. He had the welfare of the Lord's people at heart and a love for perishing sinners—was a faithful Gospel preacher and acceptable minister of the Word. He kept back nothing that was profitable to saint and sinner. Given to hospitality, he also wrote and distributed Gospel tracts and ministry extensively in later years. Truly he was a faithful man and feared God above any. (Editor's note) . . . Brother Driller contributed considerably to Words in Season and felt keenly the "drift" of the present day amongst many and we feel we have lost a helper to the work but God is raising up others and we go on with an eye on the Judgment Seat of Christ.

Fairlawn, N. J.—On May 1st, Mrs. Andrew Craig departed to be with the Lord after years of weakness. Saved in Scotland 48 years ago, now "at home" where pain and sorrow forever will be unknown.

Straffordville, Ont.—On May 14th, our sister, Mrs. Eunice Humphrey "went home" in her 77th year—for many years connected with this assembly.

Waterbury, Conn.—On May 23rd, our dear sister Mrs. Henry E. Henrickson, was called home. Saved 28 years ago, soon after baptized and received into this Assembly. Attended all the meetings of the previous Lord's Day. Will be greatly missed.

Pittsburgh, Pa.—Our esteemed brother David Sutter "went home" May 30th in his 90th year. Saved 67 years ago in Scotland and for past 47 years associated with Friendship Ave. Assembly. A quiet, godly brother with whom it was a joy to visit and talk over the things of God. Many such remind us of John 1:47.

Detroit, Mich.—On June 10th, Mrs. J. Johnson of Central Hall Assembly went home to be with the Lord after a period of much weakness. With her husband who pre-deceased her about a year, she sought to serve the Lord's people in humble and kindly ways and is much missed. The daughter Jean should have our prayers in her loss. "Hush be every murmur dumb, it is only Till He Come."

On June 21st, our brother John M. Bollman of Central Hall also went home. The passing away of our brethren and sisters should exercise us all greatly as it reminds us of the changing character of time and the vanity of life. "The things that are not seen are eternal."

Garnavillo, Iowa.—On June 23rd, our sister, Mrs. Helmuth Wirkler, passed suddenly into the Lord's presence. Saved in 1938, she went on well. Pray for the loved ones, two sons and a daughter and a step-son.

Words in Season

THE BIBLE FAMILY MAGAZINE



Jesus Can Satisfy

Jesus can satisfy — hast thou yet tried Him?
Come, and His surpassing grace thou shalt
prove.
Long hast thou drunk from the world's failing
fountains:
Why not drink deeper of God's perfect love?

Jesus can satisfy — others are changing;
Fitful the friendship of dearest and best.
In His great heart every love-throb finds echo:
Weary one, pillow thy head on His breast.

Jesus can satisfy — and only Jesus:
Nothing beside can thy soul-hunger still;
Fair is the earth in her beauty, but fairer
He who thy uttermost longing shall fill.

Jesus can satisfy — He will sustain thee;
He will upbear thee all life's journey through:
Whether the future bring sunshine or sadness,
Ever must Christ be unchangeably true.

Glenvar

W. A. G.

SEPTEMBER, 1952

WORDS IN SEASON

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CONFERENCE NOTICES.—We will appreciate it if our correspondents will kindly remember that we are confining such notices to those where there is no pre-arrangement as to Speakers and where there is room for the Spirit of God to work and guide both as to those who shall minister and when they shall do so.

The words of an esteemed correspondent recently to hand we pass on . . . "Any Conference where speakers are selected is an affront to the Lordship of Christ in His own House. These are matters where we have no room to move. Where our own interests are concerned, we can seek to yield ourselves readily."

One views with deep regret the departure from this Scriptural principle and we feel that we can be no party to it. However, there are many who still seek to continue in the "good and right way" and such we would seek to encourage, remembering the injunction of 1 Samuel 12:23, to pray for His own.

Needless to say, the occupying of precious moments at Conference meetings should call for the deepest exercise and definite and fresh messages from God. "Every man having his turn" can spoil any Conference, or any messenger out of touch with God. Repeated transgression, we believe, should be dealt with by elder brethren responsible.

CHANGE OF ADDRESS

Stratford, Conn.—Mr. Samuel Rainey, 2077 Broadbridge Ave., for Bridgeport Assembly.

Toronto 12, Ont.—Mr. John Meridew, 48 Millwood Rd.

UNITED STATES

Independence, Iowa.—Oliver Smith, Paul Elliott and a young brother (a son of John Blair's nephew) were in a school house here with blessing. Let us pray especially for this work as God seems to be moving. Manchester is closest assembly. Brethren from Stout have had some encouragement in the open air.

Brodhead, Wisc.—On July 6th, there was a baptism here, a young couple who were saved last Fall when Paul Elliott was having meetings. The park is along the race and a good many strangers congregate there so they heard the good Word spoken by Chauncey Yost and Paul Elliott.

Moscow, Mich.—Our brethren McBain and Crawford were having some interest in their portable hall pitched here, at our last report.

Copper Country, Mich.—The small assembly at Laurium has been cheered through the visitation of God through the past year—some nice cases of salvation, now in fellowship after obeying the Lord in baptism. Bro. Miller visited them this Spring, bro. Clark for a week in July and Wm. Ferguson having meetings in the district during August, bro. Warke joining him part of the time. This is an old Bible Carriage field where bre. Warke and Ferguson came in 1928 preaching in the open air. Many of the people are Finnish. God is raising up shepherds amongst His own here—pray for this field.

Waterbury, Conn.—Bre. Rosanio and Pizzulli were in tent work here—distributing many invitations and tracts. They had many refusals but also some who listened gladly.

Mills, Mich.—Our brethren Alves and Klabunda were seeing interest here, a few have professed, others seemed stirred. Pray for these meetings and the good seed sown in this country district. The assembly here will also be strengthened.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

SEPTEMBER, 1952

No. 9

GATHERED GEMS

CAST down! Ah, shame upon my petty mind,
That would despair through unbelief so blind.
And in the path of testing hesitate,
Or think the trifling trials all too great.

« « «

ALPHABET OF OUR LORD JESUS CHRIST AND HIS WORTH AND WORK

AUTHOR OF OUR FAITH	Hebrews 12:2
BELOVED	S. S. 2:10-5:10
COVERT	Isa. 32:2
DOOR	John 10:9
EXEMPLARY ONE	1 Peter 2:21
FINISHER OF OUR FAITH	Heb. 12:2
GATHERER	Gen. 49:10; Matt. 18:20
HEAD OF THE CHURCH	Eph. 5:23
IMMANUEL	Isa. 7:14
JESUS	Matt. 1:21
KING OF KINGS	Rev. 17:14; 19:16
LORD OF LORDS	Rev. 17:14; 19:16
MEDIATOR	1 Tim. 2:5
NAZARENE	Matt. 2:23
ONLY BEGOTTEN	John 3:16
PEACE	Eph. 2:14
QUICKENER	Eph. 2:1
REDEEMER	Rev. 5:9
SACRIFICE	Heb. 9:26
TOWER	Prov. 18:10
UPHOLDER	Heb. 1:2
VICTOR	John 19:30
WAY	John 14:6
XENOS (Gr.) meaning, a guest friend, stranger	Matt. 25:35
YOKEFELLOW	Matt. 11:29
ZEALOUS	John 2:17
	Submitted.

« « «

THOU art the lovely One, all fair;
In Thee, one trait of falseness ne'er
Is seen, nor pride with all its hideous host
Of evils which beset the lost.

To follow Thee, be this our aim
Amidst a world of sin and shame,
And bear aloft Thy royal Name
Through life's short day.

W. H. F.

GOD'S DEALINGS WITH ME

(Continued from Last Month)

FRANK KNOX OF BELFAST

Doubts and Fears

NOW that went on very well for about a week but at the end of the week the devil got at me and he told me I wasn't saved at all. I couldn't tell him he was a liar then for I didn't know the truth of John chapter 8 and so I felt more miserable than I ever did before. Is it possible that I have made a fool of myself—is it possible that I didn't get saved on the roof that day—is it possible that I have missed God's salvation and I will never be saved and I was most miserable. It isn't in the Bible the devil said. Well, I said if it is in the Bible I'll get it and if it's not in the Bible I am not saved and likely never will be saved. So I went to search for a Bible and I got one but I knew no more about John 3:36 than the man in the moon. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." I didn't know the difference between the Old Testament and the New Testament. So right away I became a Bible student and a Bible stupid, both. So I started to search the Old Testament for the third chapter of John and I couldn't find "He that believeth on the Son hath everlasting life." However, I was determined to get it, if it was there. At last I came to a page and it said the New Testament. Said I, I wonder whatever this is. I thought the Bible was all one book. but here's the New Testament. However, I'll keep on looking. I got through Matthew and I couldn't find "He that believeth on the Son hath everlasting life." Though I did remember them quoting in the tent Matthew 11:28: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." But that isn't what I want. I wanted "He that believeth on the Son hath everlasting life." I was determined to find it. Then I got through Mark. I didn't see anything in the gospel by Mark that interested me until I came to the 16th chapter of Mark and the 16th verse. I read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." My I was afraid of being damned. I wasn't sure whether I was saved or not.

Then I got into Luke and when I got to reading in Luke I remembered quite a lot of quotations I heard in the tent like Luke 19:10, "For the Son of man is come to seek and to save that which was lost," and various other places. But what good was all that to me, I couldn't find "He that believeth on the Son hath everlasting life." So I got through Luke and into the Gospel by John. Now when I got into the Gospel by John it seemed to me that I was getting nearer what I wanted. I could find quite a number of quotations of scriptures that I

heard in the tent such as John 1, verse 12—the marriage supper in Cana in chapter 2. Then I got into chapter 3. I heard repeatedly in the tent, “Ye must be born again.” Of course every honest man preaches “ye must be born again.” A man that doesn’t preach ye must be born again was never born again himself and absolutely has no authority to preach. I read on down until I came to verse 14. I had heard that many a time in the tent—“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” “That whosoever believeth in Him should not perish, but have eternal life.” And then I got down to verse 16. I had heard that quoted repeatedly. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” Well, I said that is very much like it but that is not what I want. I want, “He that believeth on the Son hath everlasting life.” Now after I read the 16th verse, I read the 17th—and mind you the next verse I read was the 18th verse and once again it struck me between the two eyes. “He that believeth not is condemned already.” I remember saying, God help me. There I am. There’s the truth of God that I heard in the tent that I never found in my Bible until now. Is it possible that I am condemned already. Is it possible that what I got on the roof of the stable was only a profession—only a sham. Did I not get the right thing?

I stood reading, “He that believeth not is condemned already and he that believeth on Him is not condemned.” Well, that is not what I want so I went on reading down the third chapter until I came to the last verse and you know I could scarcely believe my eyes, there it was, what I had been looking for so long. What I read off the letter on the roof of the stable, “He that believeth on the Son hath everlasting life.” My I put my finger on that verse. I turned the leaf down so that I could find it easy the next time. I said, “there devil read it for yourself,” “he that believeth on the Son hath everlasting life” and I was filled with joy and gratitude to God I had found it in the Bible and I knew that it was right and I never doubted my salvation again. I turned the leaf down so it was easy to be found. I read it every day. I read it the last thing that night before going to bed, “he that believeth on the Son hath everlasting life.” I read it the first thing in the morning. That word HATH was very very precious to me for although I wasn’t a scholar I knew more than what a lot of educated gentlemen know now, that HATH means have it. “He that believeth on the Son hath everlasting life” and I have it because God says it, so I was perfectly satisfied that all was well for eternity.

BAPTISM AND FELLOWSHIP

Then I came back to Belfast again and started to work and a man one time said to me, Frank, do you ever think about

getting baptized? I said no, I am not the least concerned about being baptized. I am saved and I am going to Heaven and that's all I want. Well, he said that is a very poor way to look at it. Are you going to take everything that Jesus can give you and not do what he asks you to do. I said I was baptized when I was an infant. Said he, you were nothing of the sort. You were only sprinkled and that is not baptism. Now, I couldn't contradict the man for I knew nothing at all, but I liked the man because I knew he was an honorable man. I knew he was a Christian. However, he said you just read Frank and I went home and I read several passages of scriptures where people were baptized, especially in Acts chapter 18. Many of the Corinthians hearing, believed and were baptized and I said to myself, you have to hear and you have to believe before I can be baptized. An infant can't hear and an infant can't believe and an infant shouldn't be baptized. I just wasn't that ignorant all together. I knew what the verse meant. So the next time I met him, he said, Frank did you read that verse. I said I did. Well, said he, what about getting baptized. Well, it's there all right but I am not clear if it's getting baptized in water the way you bury them or being sprinkled. Well, he said, Frank go home and read Romans 6 and verse 4 and tell me what you see in it the next time we meet. Away I went home and I read my Bible. Now if Christians would read their Bible they would see baptism just as plain as they could see salvation. Quite a lot of them don't want to see it and of course they are the losers of the joy of God's salvation now and they will lose their reward at the Judgment Seat of Christ for that is where all Christians must appear according to 2 Corinthians 5:10. So he said when I met him, did you read that? I said yes. He said, What did you see in it? I said "buried with Christ in baptism" in His death. Well said he, Frank you can't bury a man with a handful of sand and you can't baptize a man with a handful of water. You have to get into the water and get covered. The Bible says buried. Well, that is very good I said—I will get baptized and soon I got baptized.

Then he began to ask me about coming into fellowship. I didn't know what he meant and I didn't care. I said no I am not going into fellowship because I don't understand it and I am not going to do anything I don't understand. Well, said he, go home and read Acts and read Matthew 18:20. Then he asked me to read about the Lord's Supper, that I knew nothing at all about. I never heard about it. He asked me to read 1 Cor. 11:23. I read that. The next time I met the man he asked me if I had read both passages of scripture and I said I had. He said what did you see? Well, I said right enough I saw that the Lord commanded His people to "break bread" but I didn't see where He commanded them to do it on the first day of each week. Said he, what did you see? I said as often as you do it. He said, Frank can't you see there's only

one first day in each week and if you break the bread and take the wine on the first day of the week, surely it means the first day of every week. For it says as often as you do it. Then he took me over to Acts 20:7 and he said, on the first day of the week, that is the proper day; the disciples, they were the proper people came together, that is the proper way; to break bread, the proper thing. All that was new to me, but there it was before me in the Bible. Now said he, Frank that's plain enough, will you come into fellowship. No, said I, I'll not. I will continue sitting at the back of the circle where I am and observe the order of the meeting. Well, said he, you may but you will be living in disobedience to the truth you have learned from the Bible. Well, said I, I'll promise you to obey it when I am satisfied it's the right thing. So after sitting there a little while I told him and some other men that I would like to be in fellowship. After they had a good long talk with me and were satisfied that I was saved, I was received into fellowship in Apsley Street Hall in the city of Belfast. That was forty-six year ago and I am very thankful to God that I am in fellowship there yet.

After I was saved twenty years, I left my work and went out to preach the Gospel of the Grace of God. Time would fail me to tell of the goodness of a good God, how he has led me, guided me, helped me and blessed me, met all my need abundantly apart altogether from an unscriptural salary to preach in some particular place; that's not what my Bible teaches me. It teaches me to go into all the world and preach the gospel. The laborer is worthy of his hire and I'll have to tell you that the living God doesn't owe me anything and I don't owe anybody anything. I didn't come out to this country of America to preach at all. I just came out to see my sisters in Philadelphia for a little visit and go back home again but I started to preach and I can't get stopped. I am here two years now and I am very very grateful to God that every place I have been in those two years (about 150 places) God has been very very good to me in blessing His word to both saved and unsaved.

I would lovingly advise any of you listening to me to attend to this that if you are not born again, you are not going to Heaven. If you haven't believed on the Son you haven't got everlasting life and remember "he that believeth not is condemned already" and if you are an unbeliever you are condemned already, now, not at the Judgment Day, as some people foolishly talk. And remember that in Revelation 21:8 you get the unbeliever along with all the scum of earth and their portion is the lake of fire forever.

I expect I'll soon be going home to Belfast. I expect I'll soon be going home to Heaven. Then let me ask you, will I meet you there? Mind you, apart from being born again, you can't be there and if you can't be in Heaven there is only one

other place for you. Jesus the Son and Christ of God called it Hell (Gehenna) the lake of fire. Don't be deceived by men. Let no man deceive you. All the religion in American will neither take you to Heaven nor keep you out of Hell. Jesus said ye must be born again and in 2 Cor. 6:2 it says, "Now is the accepted time and now is the day of salvation." That knocks the bottom out of all of these rotten old doctrines that you have to listen to about a chance of being saved at the resurrection or about a chance of being annihilated, or about a chance of getting to Heaven some other way. The Word of God makes it too clear there is only Heaven or Hell and in one of these two you must dwell forever. If you are going to be in Heaven, you need Christ as your own personal Saviour and "as many as received Him, to them gave He power to become the children of God, even to them that believe on His Name." John 1:12. Listen to Amos 4:12, "Prepare to meet thy God." Then remember dear friend the solemn words of our Lord Jesus in the 9th chapter of Mark, "If thy right hand offend thee, pluck it off. It is better to go into life maimed than having two hands to be cast into Hell fire where the fire is never quenched and the worm never dies." Only the two places friend. If you have been saved, when did you get saved? If you are saved, where did you get saved, and if you are saved, how did you get saved? Now any saved person can answer those three questions, no matter where they go on Sunday and the person that can't answer those three questions has never been saved yet, no matter where they go on Sunday. Therefore, make no mistakes, it is your soul that is at stake. It is Heaven or Hell for eternity. John says in 1 John 5:13, "These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life."

God bless you all and God bless His word for Jesus sake.

(We had the privilege of having brother Knox with us in Michigan and the above was recorded while with us in Jackson in March, 1952. Many thank God for his faithful ministry to saved and unsaved.)

Editor.

"WITHOUT GOD"

ATHEISM is a characteristic of our day. On the sentiments, manners, pursuits, amusements and dealings of the great body of mankind, there is written in broad characters—"Without God in the world."

HAPPINESS

TO MAKE the heart truly happy, and the life really holy, love and fear must be united. If we love to enjoy the comfort of the precious truths of God, we must fear to transgress the holy commandments of God. "... Be thou in the fear of the Lord all the day long." Prov. 23:17.

YE WHICH ARE SPIRITUAL

WM. H. FERGUSON

ONE of our godly, departed brethren was wont to say to us often "you need never fear a spiritual man but you might well beware of a carnal man." We have proved this maxim true many times through the years. Gal. 6:1 seems to bear out this principle where spirituality is coupled with meekness, with a view to the restoration of the erring. The spiritual man is easy to approach—he trembles at the Word of God and loves it; consequently he is ever accessible when it comes to matters in connection with the personal or assembly life of the believer.

SPIRITUAL MEN ARE HUMBLE

Nothing begets more distance between brethren than **PRIDE** and it is one of the things God hates—"The proud He knoweth afar off." The generation of men who, in God's hand, laid the foundation of assembly testimony on this continent were humble and simple men. They were men who dwelt much in God's presence, men of prayer, men who were ever ready to submit their thoughts and persons to the Word of God. They lived in it and bore the marks of the presence of God with them. It is unnecessary to mention names, they were numerous and the savor of a godly testimony lingers.

THE ANSWER OF THE PROUD

Pride evidences itself in many ways, none more definitely than in the rejection of the Word and message of God. This is readily seen in Jeremiah 42 and 43 where, first of all, these who are mentioned seemed to want the mind of God and "said unto Jeremiah the prophet, 'Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant: (for we are left but a few of many, as thine eyes do behold us:) that the Lord thy God may shew us the way wherein we may walk and the thing that we may do.'" vs. 2, 3.

The godly Jeremiah said unto them, "I have heard you; behold I will pray unto the Lord your God according to your words; and it shall come to pass that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you." This is ever the true attitude of the servant of the Lord who would be faithful to His Lord results belong to God, even though it should bring scorn and reproach. Jeremiah waited ten days (vs. 7, 22) for the message from the Lord, then delivered it, with the following result on the part of those who had asked him for the Lord's message, Jer. 43:2, 4, etc. "Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, **AND ALL THE PROUD MEN**, saying unto Jeremiah, 'Thou speakest falsely: the Lord our God hath not sent thee to say—Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth

thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.' So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah . . . So they came into the land of Egypt: for they obeyed not the voice of the Lord." The sequel follows in vs. 8, 13 of Jer. 43.

PRIDE LEADS TO EGYPT

Pride and worldliness are practically synonymous. One cannot exist without the other being in evidence. There is a great cry today for a ministry which is spoken of, rather glibly, as a "ministry of Christ" but which, in reality, is a "ministry" which leaves the personal and assembly life untouched. Rather what is demanded by some is a "ministry" which will exclude all reference to the worldly practices and associations which involve many. This cannot be of God.

We can never hear enough of that which concerns our blessed Lord and it is a pleasure indeed to speak of Him to simple and humble believers but where known worldliness exists, the strong pre-requisite is **CONFESSION OF SIN** and in all our acquaintance with the Word of God we have never been able to find a single instance where God has blessed a world-loving, world-associating and world-bordering people, apart from this preliminary confession. One may construe certain results as God's blessing but it is not long until the much advertised blessing is seen to be a "withered gourd" and an "empty vine." God's ways do not change—**HE IS UNCHANGEABLE**—and in spite of the oft-heard cry that times have changed and we must have something different today in the work and service of God, this old principle of blessing still stands like a rock—**CONFESSION AND RETURN TO GOD FIRST**—then, the blessing of God. Indeed, the character of God precludes such a vain thought that God can bless where there is disobedience to His Word and a worldly life. When we find a ministry of exhortation to return to God in true confession and humility, rejected or refused, we can only come to the conclusion, as in Jeremiah's day, **IT IS THE ANSWER OF THE PROUD MEN**, Jer. 43:2.

UNMISTAKABLE MARKS

Pride makes itself known in many ways:

Pride of person and dress.

Pride of position.

Aping a social position in the world.

Formation of social cliques and despising of the poor.

Becoming like the religious world.

Using Christendom's phraseology.

Fitting into Christendom's schemes.

Expensive church buildings and homes.

Fitting the young folk to take a part in worldly entertainments.

Failing to keep the "reproach of Christ" before them
by a truly separated life and testimony.

Going in for worldly amusements, concerts, etc.

Going in for worldly sports, summer or winter.

All of above and many more characteristics of pride show today the necessity, before a "ministry" which would build up, that which would produce first a true realization of the distance we have gotten from God and His Word and ways. THEN, God can begin to build up and lead on in His own matchless way.

SPIRITUALITY

This is manifest likewise in many ways:

There is a love for the whole Word of God.

There is a love for prayer.

There is a condescending to men of low estate. Rom. 12:16.

There is a love without hypocrisy. Rom. 12:9.

There is a desire to see spiritual prosperity, not material excesses.

There is a love for God's people and God's servants and a desire to help those who have "gone forth for the Name" 3rd John 5, 8.

There is a separated and godly testimony before the unsaved with a view to their salvation.

There is strict honesty as to money matters, etc.

There is moral cleanness.

There is no unequal yoke, in any way.

Godly sisters are quiet and modest and do not interfere in assembly matters or business, attending to their God-appointed sphere, i. e., the home.

There is a visitation of the poor and sick and a ministering to their temporal need where necessary. cp. Jas. 1:27-2:16, etc.

The words of our blessed Lord in Matthew 5 and 6 would be applicable with reference to the duties of the spiritual.

The spiritual man or woman will not gossip—will not do another harm.

The spiritual preacher will not use the platform to "smite" his brethren or vent his rage.

Spiritual men are consistent, not changeable.

RESULTS OF SPIRITUALITY

There will be seen more warmth and fellowship between saints. There will be no desire to force anything in an assembly against the will of others. This has been such a characteristic of the present day and the so-called "modern" movement that it is proverbial and undeniable. Assembly after assembly has had things forced upon the saints without a united judgment and mind. **SUCH CANNOT BE OF GOD.** The beloved apostle writes to Philemon regarding Onesimus,

in verse 14 — “without thy mind would I do nothing.” These are the words of a spiritual man. The carnal man can afford to override the judgment of his brethren, the spiritual never does so. These words of the apostle are truly blessed words which make for peace and fellowship and blessing. This would have saved much of the shipwreck of testimony today. It is absolutely essential that the assembly be led along in all matters pertaining to the assembly and no changes can be made in the order of God at man’s whim and fancy. To permit this is to introduce all the elements of sacerdotalism with all the iniquity that accompanies it and in this “slough” not a few are already foundering. Oneness of mind is a preservative of testimony in the assembly of God in any given locality.

THE REMEDY

There must be a true seeking of God’s face in confession and departure and separation from all unscriptural associations, methods and ways, with a crying to God to show His hand and a determination to walk the path of rejection with a rejected Lord—“till He Come.” Much prayer and meditation of the Word must characterize all our exercise. The time spent presently on aimless running and questionable service must be spent alone with God to learn His mind through His Word and there must be a fresh grasp of what it means to be “gathered to the Name of our Lord Jesus Christ” according to Matthew 18:20—HE IS THE TRUE GATHERING CENTER.

Thank God, there is much to cheer us today in the lives of our beloved brethren and sisters and there are many truly humble and spiritual ones and it is with a view to an increase of their number that we pen these lines. It would be a tragedy to see vanish from the earth the simple testimony of believers “gathered to His Name” carrying on in all simplicity and godliness and to see such engulfed in the religious Babylon which is doomed to destruction and yet, this very tragedy is being enacted before our eyes today, aided and abetted by worldliness, carnality and pride. We pray God to raise up in our midst, even among younger Christians, a generation of godly and spiritual ones who hate sin and love God’s Word and truth and are willing to pay the price and share in the rejection of Christ, Heb. 13:13, 14, etc. THE REWARD IS SURE — LIKEWISE THE SCORN OF PROUD MEN.

PATIENCE

DEAR Lord, though bitter is the cup
 Thy gracious hand deals out to me,
 I cheerfully would drink it up;—
 That cannot hurt which comes from Thee,
 The gift of patience, Lord impart,
 To calm and soothe my troubled heart.

NOTES ON THE EPISTLE TO THE HEBREWS

BY THE LATE WM. RODGERS

THE FALLING AWAY DOCTRINE

THOSE who hold what is called "the Falling Away Doctrine," in seeking to support it by Scripture, often get themselves badly entangled in this 6th chapter of Hebrews. They see in verse 6 what they think are the very words they want, and they quote them as a proof that a real believer in Christ is still in danger of falling away and being lost forever.

It does at first glance seem very much like a proof, for a doubt is plainly expressed in the words, and when we read in the preceding verses that the persons concerned have been enlightened, have tasted the heavenly gift, and even have partaken of the Holy Ghost, it certainly does seem to teach what these people believe. When, however, they read the whole sentence, of which, "if they shall fall away," forms a part, and discover that for the persons who thus fall away there is no more hope, for "it is impossible to renew them again to repentance," they are quite entangled. They are entangled, because all those who hold this doctrine also hold very strongly that persons who fall away CAN be renewed to repentance and CAN be saved over again. Thus the verse to which they turn for proof proves too much for them.

I sometimes think that Satan robs us of the solemn weight of warning which this passage contains, by thus making it serve as a bone of contention between differing schools of thought. Those who believe in what is called "falling away," try to fit it to their views, which it will not do, while those of us who reject that doctrine are inclined to water down the expressions used of the persons here described, so as to give them as little appearance of reality as possible. The truth is, that these expressions are chosen, not for their weakness but for their strength, not to show us how little these people have, but how much they have, and how very, very far they went in Christian profession before they apostatized. In this connection we must not forget the actual persons whom the Apostle has in mind. They were no light tattlers, in whose profession scarcely anyone had confidence. They were some of the Hebrews to whom this Epistle was sent—persons who had gone on so long that he had said of them in chapter 5, "ye ought to be teachers." They had not only professed faith in Christ, but had been baptized, were in the assembly, and had broken the bread many a time, and had joined in the hymns of worship and in the service of the Lord. If you want an example of a person who arose so high and then fell so low as all this, perhaps the most outstanding is Judas. He went all the way, outwardly at least, which the other dis-

ciples went, and he so thoroughly deceived them that when our Lord identified him at the last Passover, they could not even then believe that he was a traitor. An Old Testament example of much the same kind is given us in Hebrews itself—that of Esau, concerning whom it is definitely said that he “found no place of repentance, though he sought it carefully with tears” (ch. 12:17). What a warning all this is to those today who turn their backs upon Christ, after having professed His Name, and having had, perhaps for years, the reputation of being truly His! As Israel’s path through the wilderness was marked by a line of graves, so in a spiritual sense, has been the experience of those of us who have been at all long on the way.

ANOTHER ENTANGLEMENT

I have pointed out one entanglement into which the holders of the “falling away” theory themselves fall in this chapter. It is by no means the only one. In verse 9 there is another. The writer there says, “But beloved, I am persuaded better things of you, and things that ACCOMPANY SALVATION, though we thus speak.” If the second clause of this verse were absent, we might understand the writer to mean, “I am persuaded that you are going to hold on and not fall away after all.” It is plain, however that this is not his meaning. What then is the significance of his reference to “THINGS THAT ACCOMPANY SALVATION”? Do these words not plainly imply that one who gets salvation in reality, receives with it what prevents one from falling away in the sense which the preceding verses describe? I believe that in the earlier verses of this chapter we have things that are PREPARATORY TO SALVATION, but which will not do instead of it, while here it is suggested that there are “THINGS THAT ACCOMPANY SALVATION.” These are the things which make the position of one who is born again perfectly and eternally secure.

OUR ETERNAL SECURITY

Even here we have, not the end, but only the beginning, of the difficulties which await our “falling away” friends in this chapter, for one could scarcely find a stronger passage in proof of the security of the true believer than its closing verses. The early verses teach us HOW VERY MUCH one may possess and yet be lost after all. The closing verses teach us HOW VERY LITTLE is required on the part of a sinner to put him into a position as safe as that of Christ Himself. He has but to “flee for refuge” to the Saviour (v. 18), and all will be well for Eternity. The one who does so has on his side: (1) The Immutability of God’s Counsel; (2) God’s Oath; (3) The Impossibility that God could lie; all of which put together afford one “Strong Consolation” (vs. 16-18). Then on the other side, the believer has: (1) A Refuge; (2) An

Anchor; (3) A Forerunner; (4) "An High Priest for ever after the order of Melchizedek" (vs. 19, 20); in view of which 7 blessings how confidently we may sing.

"My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains
In marks of indelible grace.

Yes, I to the end shall endure
As sure as the earnest is given —
More happy, but not more secure,
The glorified spirits in heaven."

LONG . . . YES, BUT HOW LONG?

MERVYN PAUL

POSSIBLY nearly a dozen times, since a small measure of health improvement has permitted me to venture abroad occasionally, have I been challenged by that question. Likely it was good for me, too; because it compelled me to undertake a closer study of "what saith the Lord?" . . . And anything—anything at all—that does that to a Christian must be rated a blessing, indeed. I shall note farther on what I have learned; but, to begin with, let me acknowledge that I found out, also, some things related to the sister's viewpoint which were new to me.

In the kindness of the Lord, some of His people undertook to help me to become a trifle more up-to-date on these matters. It was pointed out that the above question scarcely would have been asked not so many years ago. The reason this question has become a live issue is found in the fact that style changes have created a real problem for many girls, particularly those engaged in business, where appearance is an important factor. I learned that some sisters have trudged from store to store trying to find a hat that would fit. (It seems, my brethren, that few hats are made big enough, nowadays, to accommodate a coil of hair. The short-hair fashion so thoroughly dominates the present scene that the majority of them are far too small for girls having much hair.) So now I know that one reason some have shorn their tresses is that they have grown weary of the struggle, and have shortened them in order to ease their hat-buying troubles. For my part, I certainly sympathize with you, my sisters.

It is evident, indeed, that Satan does not intend to allow you to have an easy time doing the job the Lord has assigned to you. Perhaps it is because our Lord's return is so near at hand that His enemy seeks to increase your difficulties, hoping you will abandon the struggle to continue honoring Him. The truth is that things will get harder and harder as His

coming draws nearer, 2 Tim. 3:1. And, as we see so clearly in those countries controlled by the anti-God religion called "communism," Satan readily by-passes older folks in his determination to capture the young. We may expect, therefore, to see this tactic employed increasingly in our own lands, as well. We need not be surprised to find, then, that when he manipulates appearance styles, he is most pleased if he can hit you in a spot where it will hurt you . . . hurt you in the estimation of others . . . hurt you in the eyes of employers, and so drive you, if possible, into doing what he wants you to do in this, as well as every other department of your life.

Therefore, my sisters, let me remind you that your Lord will know how to assess your efforts to please Him. And the more you are content to "lose" for His sake, the more will be your gain in the ages to come. So let me urge you not to be upset when you have to plod, discouragingly, from store to store because a hat that will fit is hard to find. Every single step you take in your concern to be well-pleasing to Him will be recorded in heaven, just as surely as if you sought to please Him by pointing some soul to Himself. Oh, do not let Satan make these trials seem so vexatious as hardly to be borne! Even if you do have to buy a hat that your mirror tells you is years too old for you, you will look lovely in the eyes of the Lord Jesus. Every minute you must wear it, it will be before His eyes as if it bore the label, "For my Master's sake." . . . If you were a missionary in a foreign field would you not count it an honor to "endure hardness" for the cause of your Lord?

Now let me tell you what I learned about 1 Cor. 11:14, 15. It seems quite clear to me now that our sisters in the Assembly at Corinth would not have had any reason to say: "I know it says 'long hair.' Yes, but how long?" because they attached a different shade of meaning to the term used from that found in the corresponding English word. They had two words for "hair," their common word being employed throughout the New Testament, except in the solitary instance of these two verses. Here their special word occurs: the noun "komee" and the verb from "komaο." Mr. Green in the vocabulary appended to his "Handbook to the Grammar of the Greek Testament," gives as the first meaning of the infinitive: "To nourish the hair," and as second: "To wear the hair long." Evidently our sisters in the Lord in those days went in for nourishing their hair in order to make it grow long. As a result their word for "nourished hair" also meant "long hair." And their nourished hair became long hair that provided a covering. In their Lord's eyes, becoming to their sex; while the second covering of the "veil" or hat; vs. 5-13, was ordained as a voluntary sign of their recognition of the headship of the man . . . "on account of the angels," vs. 10.

Now I do not forget that some of you girls have never really cut your hair. It has not grown long because, since

your childhood, you have kept clipping off the ragged ends. What would happen if you began to nourish it with a view to increasing its length? . . . Please don't get angry and tell me (as I have been told) that it's none of my business. Quite well do I know that it's your responsibility and not mine, to decide what should be done with it. But will you blame me for coveting for you the smile of the Lord Jesus in a day that is no longer far away? Or can you deny that I have a duty to perform in seeking to make plain His Word to you? Beyond that, the choice must be yours.

How long is long hair?

(a) Long hair is hair that has been nourished with a view to its growth.

(b) Its ultimate length will be determined by the length you are willing to go in acknowledging Christ as your Lord. (Now don't go asking me: "But what if my hair won't grow long? . . . You know the answer: 2 Cor. 8:12.)

From "Truth and Tidings."

ZEAL

ZEAL is sometimes flashy and fitful. It is good for a dash but not for a siege. It takes hold well, but does not keep hold. In the heathery turf of Scotland there is a plant whose roots run but a little distance and then terminate as squarely as if they had been chopped off. The superstitious country folk assert that great medicinal virtue originally dwelt in these roots, and that to destroy it, the great enemy of man once bit them off. A quaint fancy, of course, but something very like it is the fact in many a life. Good plans are frustrated, praiseworthy schemes issue in nothing, pious activities result in failure, because an inconstant will is allowed to bite them off.

Editor's note: The apostle Paul, writing to the Galatians, described this fleshly "zeal" as to their case and the false Judaizing teachers who would corrupt them in chapter 4:17, 18, etc., "They bring you to the 'boiling point' but not well," and he adds—"It is good to be zealously affected (to be brought to the boiling point of warmth, etc., in the things of God) in a good thing. This true and wise servant of Christ could distinguish between that which was of God and that which was of the flesh and of Satan. Today, more than ever, we need wise discerning consideration of all striking movements, especially those which bear the marks of "religious activity" and we need to weigh in the balances of the sanctuary (by the Word of God) the great professions of zeal for God. Very often, they shall be found to be wanting when thus weighed.

The steady, sustained pace is more to be valued than the fitful, pretentious or showy activities which loom so large on the horizon of a light, frivolous and fitful generation.

ABLE TO SAY "NO"

LEONARD DEBUHR

IN A visit to Mt. Vernon, the home of George Washington, the great general who later became our first president, we were very much impressed with the remarks of one of the guards who, in the course of conversation, was telling of the life of George Washington and of the ONE WORD he said which made him great. He told how, when Washington had just returned from the battle fields of the Revolutionary War, he came home as the great, victorious, general. The people flocked around him and fell on their knees before him, saying "Washington, we want you to be our king." Now the one word he said when this great opportunity came before him was "No." "That's the word" the guard said "which made him great, for he sensed the danger of one man rule."

Our minds immediately went to the Word of God and to men in the scriptures who became great by being able to say "NO" and to men who fell because they didn't say "No" when temptation came.

SAYING "NO" TO THE WORLD

Let us first consider Genesis 13:10 where Lot does not say "No" to the seeming privilege of worldly advancement. His eye was on the well-watered plains with its lush pastures and everything that seemed to make up present advancement, never seeming to seek the mind of God in the matter. Lot went on with what seemed to be all the advantages, plenty of grass and plenty of water for his cattle. Yet when he came out of Sodom, it was with an empty hand. He lost not only fellowship with God, but also all the wealth he had gained, even to the loss of his wife whom he had gained apparently during his time of seeming prosperity in Sodom. As a contrast, we see his uncle, Abraham, who said "No" to this sort of advancement. He took the path of obedience to God, saying "No" to present worldly gain. In return God blessed him, giving him the riches of real fellowship with Himself, earthly riches, and the respect and honor of kings. This shows us the value of being able to say "No" to the world and any of its present advantages which might cost us loss of fellowship with God.

In the instance of Absalom, 2 Samuel 15:5, 6, we have him saying "Yes" to the urge for popularity. Consider his sad end. This desire for popularity cost him his fellowship with his father, David, and later the loss of his life when his enemies found him hanging in an oak and slew him. All this was the result of saying "Yes" to the urge for popularity. Contrast him with Moses in Hebrews 11:24-29, who said "No" to the privilege of popularity by being called the son of Pharaoh's daughter; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Had

Moses said "Yes" to the urge for popularity it would, no doubt, have cost him the loss of fellowship with God. Neither would God have been able to use him to lead His people out of the bondage of Egypt. Nor would his name have appeared among the mighty men on the great honor roll of Hebrews 11.

SAYING "NO" TO THE FLESH

We will now consider saying "No" to fleshly opportunities and desires. In Genesis 39:5, 13, Joseph said "No" to wealth when he could easily have taken some of Potiphar's wealth and made it his own, for Potiphar had entrusted all things into Joseph's hand. The Word of God states concerning Potiphar "He knew not ought he had, save the bread which he did eat." The flesh was tried in another way when Potiphar's wife tried to entice him to commit great sin. To this, he said an absolute "No" and fled from her presence. He lost his coat as he fled from her and was made to suffer for a season, being falsely accused and cast into prison. He had said "No" to both of these temptations and soon God delivered him, giving him a place of power and honor and making him a great blessing to others.

In 2 Samuel 11 we see David, whose opportunities and desires were much the same. Instead of saying "No" to them, David said "Yes," all to his great sorrow. The Psalms of David ring with regrets and deep sorrow for his mistake of the past. He had the life of Uriah, the Hittite, taken, to cover his sinful act with Bathsheba; but though for the present, it was covered before man, it was not before God; for we read "But the thing that David had done displeased the Lord." Soon four of David's sons were taken in death, which was the fourfold restitution spoken of in 2 Samuel 12:6; each a grievous reminder of the one sinful act. The message also came saying "The sword shall never depart from thine house." Yes, how great are the regrets, how deep is the sorrow that results from saying "Yes" instead of "No" to the lusts of the flesh.

SAYING "NO" TO THE DEVIL

In Daniel 1:3, 15 we read of Daniel, Hananiah, Mishael, and Azariah saying "No" to the portion of the king's meat. They were to be nourished with the best that the royal table could provide. The fare would include food and wine first offered to heathen gods, and to partake of it would mean fellowship with Idolatry. It would include food forbidden to the Hebrew in the book of Leviticus. So Daniel and his companions purposed in their hearts to say "No" to these dainties and rather partook of pulse and water, God's simple provision. In Daniel 1:15, 20 we read of the difference between these men and those who partook of the king's dainties. The countenances of Daniel and his companions appeared fairer and fatter than all those who ate the king's meat. God honored them for saying "No" by giving them knowledge, skill, and wisdom

so great that the king found them ten times better than all the magicians and astrologers that were in all his realm.

In these last days Satan has many dainties for the people of God, as well as for the unsaved. There are many things that the believer must be able to say "No" to if he wants to be healthy and strong spiritually and a vessel meet for the Master's use. Among these are amusements, literature and gossip or talk which are not honoring to the Lord and which if we say "Yes" to, will cause us to become lean and to lose our JOY and TESTIMONY. May we say "NO" to the Devil and "YES" to all that God asks of us in His precious Word, doing as Philippians 3:13, 14 says, ". . . reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD in CHRIST JESUS."

CARES AND PRAYERS

LEARN to entwine with you prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

IN BAD COMPANY

IT IS instructive to note that whatever sins might trip up the eminent saints of Scripture, none of them seem to have been possessed by envy. Abraham allowed Lot to take his choice of the pasturage, Gen. 13:9: David, although the anointed of the Lord, never manifested a trace of envy toward Saul, 1 Sam. 24:17; Moses was glad when God was speaking through others, Num. 11:29; and John the Baptist rejoiced to hear the Bridegroom's voice — happy to decrease while Christ should increase, John 3:30.

But what a dark catalogue could be made up, if we traced out those in whom envy was allowed to have its sway! Cain heads the list, followed by Korah and his company, the blood-thirsty Joab, the crafty Ziba, the grasping Gehazi, the wicked Haman, the revengeful Saul, the murderous Ahab, the chief priests who crucified the Lord of glory, etc. Truly if envy be permitted to obtain a lodging-place in our hearts, we shall find ourselves in bad company.

(From "The Believer's Treasury").

FROM OUR MAILBAG

FROM A SUBSCRIBER: As I look over the names of the Assemblies of the Lord's people, the name "Hall" is being dropped and in its place "Chapel" is being substituted — Why?

ANSWER: It would seem that the reproach connected with the simple gathering of the Lord's people is too much for many present day folk . . . they must have something akin to the "religious" world and "Chapel" fits in very well in this scheme of things. It was good enough for godly men who planted the assemblies of God and bore the brunt of the reproach but different men have gotten control of many assemblies of God, hence these changes. The only use of the word in the Scripture in Amos 7:13 carries all the hall-marks of departure from God's plain and simple truth.

« « «

WEARING OF GOLD: Considering 1 Peter 3:3, how far should a person go? Gold band wrist watches, etc., are commonly seen on men and women.

ANSWER: This very Scripture should guide. There should be no display or ostentation. A plain leather or cloth band would serve the purpose equally as well. Consider also 1 Tim. 2:9, 10 where gold, pearls, etc., are forbidden. There were many poor in the early church who should not be shamed, James 2:1, 5. "The poor always ye have with you" saith the Lord, John 12:8. What shall we say of the "Egyptian" earrings seen on not a few? How much better to "pour out the offering" upon Himself. Apostasy and departure from God is the answer.

« « «

FROM AYRSHIRE, SCOTLAND: As I read this month's issue, I could not help but get down on my knees and thank God for this much needed ministry . . . Many a time my heart has been made sore when seeing some of God's children going along with their golf clubs over their shoulders, yes, and others attending football matches, etc., . . . leaders are nothing like the old ones who have passed away. Pray that I may be kept faithful and cleave unto the Lord. 1 Cor. 15:58.

CASOMBO, P. O. MWINILUNGA, VIA NDOLA, NO. RHODESIA, AFRICA: I have now decided to drop a few lines and thank you for the Magazine and to let you know that we appreciate it and the forthright messages. It is not the popular line, but it is the message for the Assemblies. We both came from Lanarkshire, Scotland. I arrived in Angola in 1914 and my wife in Jan. 1921. We expect a young couple from Ayrshire to join us some time next year. They come from good assemblies and we will welcome such. The work here is not on the big scale idea but we carry on, preaching away, and seeing one saved now and again . . . We had our Conference and I judge, the best ever. The speakers are local brethren and we listened to the best of ministry. J. MacPhie.

LAST LETTER FROM BROTHER W. J. DRILLER, NEW ZEALAND (In part): May the Lord richly bless, sustain and preserve you to continue to keep Words in Season only and alone for good, wholesome, preservative ministry of the Word for His saints and for the awakening and the salvation of the lost.

(Our beloved brother finished his course, he ran faithfully and well . . . we will miss his ministry and letters of cheer—Editor.)

FOR GIRLS

A GROUP of little girls were telling of the love each felt for their mother; and as the testimony went on, the strength of the statement grew, each girl trying to surpass her mates. At last, one said positively — “I love my mother so much I would die for her.” The impressiveness of this statement subdued the circle. The climax had been reached.

A practical turn was given to the conversation by the quiet remark of a lady sitting near — “It seems very strange to me that a little girl who loves her mother so much that she could die for her doesn’t love her enough to wash the dishes for her.”

« « «

WAITING FOR HIS COMING

“THERE are some among the blessed
 Waiting, watching, every day,
 Peering through the misty shadows,
 To the clear and lighted way;
 Listening in the dusky twilight,
 Waiting even in the night,
 ’Mid the toil and heat of noonday,
 Bending forward to the light.

And they speak in eager whispers,
 ‘Shall we see His face to day?
 Will the “shout” be heard this evening?
 Shall we meet Him on the way?’
 So they stand, these earnest servants,
 While their eyes are fixed above,
 For the clouds to part asunder,
 And reveal the One they love.

And they take their daily duties,
 And perform them as for Him;
 And they read His loving message,
 When their eyes are tired and dim;
 They are living lives of blessing—
 Lives of love—for His dear sake,
 While they wait with eager longing,
 For the morn of joy to break.

He will come and will not tarry;
 He will fold them to His breast;
 He will make His watchers happy
 In a calm and holy rest;
 He will give them satisfaction
 For their days of waiting here;
 May we be among the watchers,
 When the Master shall appear!

—Selected

Midland Park, N. J.—We had appreciated visits with helpful ministry from brethren Fairfield and Milne from Venezuela, en route to Ireland on furlough.

Albuquerque, N. M.—Our brother Fred Pearson has the tent up here, same location as last year, local brethren giving help as able. A fair interest and help in the preaching.

Elgin, Ill.—Our brother Louis Gabler, 617 Laurel St., reminds us that he has "free" tracts for those who will prayerfully use them. A new supply is just in from the publishers. Write him and sow some of this "good seed." The harvest is sure, unlike earth's harvests.

CANADA

Earlton-Charlton, Ont.—Bro. Widdifield was seeking to help in the small assemblies around this district. He reports recent Conference good and larger, with 12 ministering brethren present. Bro. Cudmore had some blessing at Englehart.

Taylorville, Sask.—Recent Conference meetings large, hall filled. Present to minister the Word were brethren Stewart, Hamilton, Govan, Taylor, Booth, Gray, Maxwell, Saword and Willoughby. Visitors from many points in Sask. The Mervin-Louisville gatherings were blessed, some of above mentioned brethren there to give help in ministry. An aged brother writes—"The Lord has blessed His 'Outside the camp' testimony." "Let us go on unto full growth." Heb. 6:1. Three professed at Mervin. Bro. Taylor remained for meetings.

Swan River, Man.—Bro. Saword (home on furlough from Venezuela) writes from here—"I am now on my second week in a rented basement hall and the Lord has given a little encouragement as to numbers and interest and help in the preaching. A Y. for C. campaign started last night in the Rink two blocks away so we shall see to what extent this will affect our attendance. Really aching, burdened hearts will not find solid comfort in all the froth of musical and other shallow entertainment and we are hoping that what they fail to find in the "big show," they may be led to seek for in the unpretentious Gospel meeting." Luke 14:23.

Long Branch, Ont.—Bro. Meridew had some tent meetings with Ken Irvine, in connection with Brock Ave. Assembly. Not a great deal to encourage but some good contacts made in home visiting.

Grand Bend, Ont.—Bro. Albert Joyce came on here on coming home from Ireland (where he had a busy but happy time). Had some ministry meetings, also a baptism, fruit of Winter's work.

Bell Rapids, Ont.—Bre. Watson and Johnston had a week here and it was a joy to be present at the baptism of three young women in a little lake nearby, a large crowd witnessing the act. God can use this. We met, while at the Sarnia Conference, a young man who was sitting behind in the morning meeting of McKeesport, Pa., assembly some weeks before at their Conference. God spoke to him and saved him as a result. So God can use the precious "ordinances" of His Word to speak to the souls of the unconverted.

Toronto, Ont.—Bro. Fairfield gave a call here on his way home to Ireland. Our missionary brethren do not complain, but when on furlough they do need a little rest. Preachers and missionaries are not "talking machines" that can be set in motion at the turn of a crank, or the pulling of a switch. "Come ye apart and rest a while" was good advice given by their Lord. Let us consider our brethren.

Brethren of Broadview Assembly have good open air meetings after the meeting Lord's Day evening. They also have good Gospel texts placed outside the Hall, hoping the messages will be blessed to street car riders, motorists and pedestrians. Some Highfield brethren have made a large float with texts on each side, large lettering, with electric lighting installed. Pray for these brethren in their efforts to bring the Gospel to the many.

CONFERENCES

Hitesville, Iowa.—Annual Conference will be held D. V. Sept. 13th and 14th, preceded by Prayer Meeting Sept. 12th, at 8 p.m. Those of the Lord's servants who are practising and preaching the maintaining of the ancient landmarks and who have at heart the spiritual welfare of the Lord's people will be welcome. Geo. L. Frey, Aplington, Iowa.

Huntsville, Ont.—Annual Conf. D. V. will be held in the Gospel Hall, Main St., Sept. 19, 20, 21, commencing with Prayer Mtg. Thurs., 18th at 7:30 p.m. Those ministering in the "old paths" welcome. Corresp. to Geo. Cottrill, R. R. 1.

Longport, N. J.—Annual Conf. D. V. in the Gospel Hall, 29th and Atlantic Ave., Sept. 20th and 21st. Prayer Mtg. Sept. 19th. Usual order of meetings . . . Corresp. William Moon at above address.

Arnstein, Ont.—Annual Conf. D. V. will be held Sept. 12, 13 and 14, with Prayer Mtg., Thursday 11th at 7:30 p.m. Emil Cullin, Correspondent.

Oshawa, Ont.—The 11th Annual Conference of Christians gathered in the Name of the Lord Jesus Christ will D. V. be held in the Union Hall, 44 Bond St. East, on Sept. 21st, preceded by Prayer Mtg. in the Gospel Hall, 40 Nassau St., Sat., Sept. 20th at 7:30 p.m. Lord's Day Morning Meeting is at 10:30. Corresp. A. C. Mattice, 105 Hillcroft St.

Vancouver, B. C.—Annual Cedar Cottage Conference will be held D. V. Oct. 11, 12 and 13, commencing with Prayer Meeting in Cedar Cottage Hall, Oct. 10 at 8 p.m. Usual order of meetings. Corresp. George Taylor, 1729 E. 33rd Ave.

Midland Park, N. J.—Annual Conference D. V. will be held in the Gospel Hall, 61 Prospect St., Sept. 27th and 28th, commencing with Prayer Mtg. Sept. 26th, at 8 p.m. Usual order of meetings. Corresp. L. C. Greene, E. 20th Glen Ave., Paramus, N. J.

St. Thomas, Ont.—Conference D. V. in Arthur Voaden School, Flora St. on Oct. 5th and 6th. Prayer Mtg., Sat., Oct. 4 at 7:30 p.m. in Gospel Hall, 3½ Erie St. off Ross. Ministry from brethren walking in the "old paths" welcomed. Corresp. F. H. Woods, 94 Manitoba St.

Creemore, Ont.—Annual Joint Conference with Strongville Assembly, will be held D. V. in Town Hall, Creemore, Oct. 5 and 6. Prayer Mtg. in Orange Hall the 4th. Ministering brethren walking in the "old paths" welcomed. Corresp. H. J. Clark, Box 136, New Lowell, Ont.

FALLEN ASLEEP

Leroy, N. Y.—On Friday night, July 18th, while preparing a Schoolhouse at Penniac, New Brunswick, for Gospel meetings in company with brother James Blackwood, our beloved brother Richard Roberts was suddenly called home. This has been a great shock to many and we should remember his sorrowing widow and family in our prayers. Brother Blackwood writes—"It was a very warm night and we had worked hard, and were about to finish up for the night. Bro. Roberts went out of the schoolhouse and about five or ten minutes later I went out and found our brother on the ground. (It was coronary thrombosis)."

We met our dear brother last at East Aurora Conference the 4th of July and he gave a very nice word of ministry on John 1:6—"There was a man sent from God, whose name was John." He spoke on the characteristics of the man of God, referring to 1 Tim. 6:11 and 2 Tim. 3:17. Such would be characterized, he emphasized, by humility and taking the place God had given to one. He reminded us that John's life "spelt power."

As we witness the passing away of many of God's dear servants, it should cause us searching of heart as to the cause of the removal from the midst of His own when there is so much need. Here was a man, not young any more, seeking to do work which could well be attempted by younger and stronger men. Few realize the strain placed upon our beloved brethren and we need to pray more and more for all faithful laborers who "spend" themselves for the Lord and His work and His people.

Our brother will be greatly missed in the Maritimes where he spent considerable time. Titus 2:13; 2 Cor. 5:8.

Valley City, N. D.—On July 13th, the Lord took a dear sister, Mrs. Paul Clark, to Himself. From the first of her illness she knew the seriousness of her case but rested in cheerful peace in the will of God. Doctors, nurses and many others, marvelled at this and it afforded an opportunity for her to tell them of Christ. She was saved 45 years, much esteemed.

Winnipeg, Man.—On June 14 our brother Wellington Rose was called home, in his 80th year, saved over 50 years ago near Orillia, Ont. In fellowship in West End Hall here for over 45 years.

Straffordville, Ont.—Our esteemed sister, Mrs. Margaret E. Soper, went to be with Christ on July 26th, in her 81st year. She was in fellowship in this assembly since 1926. Saved in early life.

Words in Season

THE BIBLE FAMILY MAGAZINE



His Servants

Ye servants of the Most High God,
His strength shall be thine own;
His promise sure until the end,
Ye battle not alone.

Ye wrestle with a mighty foe,
But He is mightier still;
Who went before and victory won
On Calvary's lonely hill.

Though now the evil one holds sway,
Through this, the midnight hour,
And all seems hopeless and undone,
He's still thy Shield and Tower.

Now be thou faithful unto death,
If such His will for thee;
Count all well lost, for His "Well done" —
Assured is VICTORY.

Anon.

OCTOBER, 1952

WORDS IN SEASON

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ADDRESS OF CORRESPONDENTS

San Diego 3, Calif.—Ernest E. Dozier, 4223-5th Ave., is Correspondent for Front St. Gospel Hall, 3951 Front St. Please note that Hugh A. Cook, former correspondent, is no longer connected with the Front St. Assembly.

Norridgewock, Me.—Ervin Wacome, R. F. D., Correspondent for the Madison Assembly.

ADDRESS CHANGES

Detroit 28, Mich.—Alexander Stewart, 9950 Pierson Ave., for the West Chicago Assembly.

Philadelphia 20, Penna.—Cesare Patrizio, 224 West Loudon St.

UNITED STATES

Hartford, Conn.—Reports reaching us indicate a good and large Conference, Brethren J. & F. Pearson, Fite, McLeod, McCullough and Rea giving help in ministry. Bro. McCullough reports that their tent meetings in Maine were very good, a number of souls reached, others interested and they hope to follow up the work d. v.

Long Branch, N. J.—Bro. Pizzulli reports good tent meetings with bro. Rosanio in Waterbury, Conn., one man, who had shown enmity to the Gospel, professed, giving them joy. Attendance encouraging.

McComb, Miss.—Bro. Ballhagen reports good interest of late in this district.

Cleveland, Ohio.—A happy and profitable time was spent over the Word at the Labor Day Meetings of Addison Road Assembly, brethren giving seasonable and practical ministry which we trust shall prove to be to the strengthening and encouragement of the many who heard. Bre. Warke and Alves also visited briefly the West Side Assembly.

Valparaiso, Ind.—Bro. Dobson saw interest and some blessing in the tent meetings here, brethren Lipke and Warke giving some help as able.

Moscow, Mich.—Bre. McBain and N. Crawford had meetings in the portable tent here with help and blessing from the Lord. Several professed.

LaCrosse, Wisc.—Conference good, practical and searching ministry for young and older—eight took part in the ministry of the Word. Much prayer and many requests for prayer.

Soldiers Grove, Wisc.—Bre. Mick and Brandt saw a little blessing here and were continuing in a private house. Paul Elliott and Alex. Studnicka were still in tent work at Ontario, Wisc., last report, one had professed, others interested.

San Diego, Calif.—A growing Sunday School and consequent increase in attendance at Gospel meetings has encouraged the saints here of late in Front St. Assembly.

CANADA

Taylor side, Sask.—Bre. S. Hamilton and A. Stewart had four weeks in the Gospel here, the Lord giving a little blessing. Then they visited Arborfield, Armeley, Portage la Prairie and Winnipeg.

Sault Ste. Marie, Ont.—The joint conference of American and Canadian Assemblies in these border cities was larger than previous years with a goodly measure of the Lord's presence and power in the ministry. One encouraging feature was the presence of some young believers from distant parts, some for their first conference. About fourteen of the Lord's servants were present. Bro. Patrizio remained for meetings with the Italian Christians.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

OCTOBER, 1952

No. 10

GATHERED GEMS

RISEN Saviour! Rock of Ages!
Lord Jehovah is Thy Name.
Changing I of life's strange stages!
Thou for evermore the same!

In Thy deep humiliation
Thorns were platted for Thy brow!
Haste Thy glorious coronation—
Take my blood-bought homage now.

« « «

Thoughts from "Esther"

AHASUERUS —	ANGRY	Esther 1:12
VASHTI —	VANQUISHED	" 1:19
HAMAN —	HANGED	" 7:10
MORDECAI —	MOUNTED	" 6:11
ESTHER —	EXALTED	" 2:17
JEWS —	JOYFUL	" 8:17
PEOPLE AT —	PEACE	10:3
PURIM —	PERPETUATED	" 9:32

Frank Knox.

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CHRIST OUR PASSOVER IS SACRIFICED FOR US.

1 Cor. 5:7.

SUPREME	Lam. 1:12
ACCEPTABLE	Luke 23:46
COSTLY	Phil. 1:7, 8
REDEEMING	Eph. 1:7
INNOCENT	2 Cor. 5:21
FINAL	Heb. 10:12
INFINITE	John 3:16
COMPLETE	Heb. 10:14
ETERNAL	Rev. 5:9

S. B. W.

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Abraham believed God and WENT OUT.

Noah believed God and WENT IN.

Enoch believed God and WENT HOME.

« « «

Secret defilement leads to decline from the truth and
then it becomes easy to sell it.

A man may suffer without sinning, but he can never
sin without suffering.

It is better to have the ungodly's enmity than to have
their society.

TURN ME FROM HELL

A Warning to Mothers

A SHORT time ago, as a dear daughter was watching by the bedside of a dying mother, she observed her unusually restless, and apparently in great suffering. With the tender anxiety of a child, and of one who had nursed her during her illness, she softly said, "Can I turn you, mother dear?" But, oh, what was her answer? With a wild and frantic scream of despair she exclaimed — "Turn me from Hell!" And thus she died; leaving on the heart of her own child these words of burning agony—"Turn me from Hell!"

She had been often warned—often entreated to repent, believe, and turn to the Lord; but, like many others, she found always so much to do as to this present life, that she had no time and no heart for the things of God—of the soul—of heaven—of hell—of eternity. But the day came when she had to leave all behind her and appear before God to answer for the deeds done in the body.

Before laying down this paper, my dear reader, do listen to that most tender, loving and pathetic complaint—"Ye will not come unto Me (said Jesus) that ye might have life." And is this really the cause of the unreasonable—the unaccountable course of so many? "Ye will not come to Me, that ye might have life!" Come then, oh, come, my fellow sinner, to the blessed Jesus; why should He have to complain that you wilt not come to Him? In the greatness of His love He died for thee—He died on the cross for thee—He has opened up the way for thy return to God and glory. The precious blood of His perfect sacrifice has been sprinkled before the throne of God; and whosoever comes in the faith of that blood is welcome and blessed according to its value in God's sight. Oh, then, believe in His wondrous love, trust His precious blood, rely on His faithful Word. Truly—"Blessed are all they that put their trust in Him."

AN ARROW FROM GOD

SOME years ago, a young man was walking thoughtfully along a crowded thoroughfare in Manchester. For some time he had been a sceptic in religious matters. In the society of young men of a similar class, he had been led first to doubt the truth of the gospel, and then to reject it as "a cunningly devised fable." But a change had recently come over his thoughts. Circumstances had altered with him for the worse; his prospects had become clouded; and the vaunted friendship of former companions had proved utterly hollow and worthless. Fair-weather friends had forsaken him, while Christian friends evinced a deep sympathy in his trials, and a real anxiety both for his temporal and eternal welfare. By

their advice he had accompanied them the previous evening to "the place where prayer was wont to be made." He did not believe that the prayers to which he listened could be heard and answered; but he was constrained to contrast the happiness of those around him with his own misery.

It was on the following day that he was walking through the busy streets, thinking of what he had seen and heard the evening before, when, in the midst of all the roar of traffic, something seemed to whisper in his ear, "What if it be true after all?" It did not seem as if the thought had merely been suggested to his mind, but as if a spirit had whispered, with thrilling earnestness, "What if it be true after all?" Staggered for a moment, the young man soon tried to re-assure himself. He mingled with the crowd, and endeavoured to forget the question, but in vain. He tried to laugh himself out of the impression it had made, but in vain; the words were indelibly fixed upon his mind. Wherever he went, whatever he did, the enquiry still seemed ringing in his ears, "What if it be true after all?" Soon he saw that, if true, eternal destruction awaited him. He was led to enquire, "What must I do to be saved?" and after a severe conflict, was enabled to "behold the Lamb of God who taketh away the sin of the world." Surely this was the work of the Holy Spirit. It is recorded thus, by the subject as well as the writer of this brief sketch, that his brethren may be encouraged to pray for those who are still in darkness, and never be weary in well doing. And should it meet the eye of a single sceptic, may the question be divinely applied to his conscience also, "What if it be true after all?"

"Be not weary, praying Christian
 Open is thy Father's ear
 To the fervent supplication
 And the agonizing prayer;
 Prayer the Holy Ghost begetteth,
 Be it words, or groans, or tears,
 To the prayer that's always answered;
 Banish, then, thy doubts and fears." Selected.

LEAVE NO UNGUARDED PLACE

IN GIVING evidence at the memorable Tay Bridge inquiry in Scotland, years ago, Admiral Dougall attributed the collapse of the great bridge to a sudden pressure of wind from an unexpected quarter. "Even trees," he added, "are not able to resist pressure from unusual directions. A tree spreads out its roots in the direction of the prevailing winds."

A gust of temptation from an unusual quarter may work for me such havoc as did the sudden squall for the famous bridge. **LET HIM THAT THINKETH HE STANDETH, TAKE HEED LEST HE FALL.**"

PREACHING

The Call of God

WM. H. FERGUSON

PREACHING is as ancient as the history of man. Compare the closing verse of Genesis 4. I believe Young's Literal Translation reads — "Then a beginning was made of preaching in the Name of the Lord." v. 26.

GOD-SENT PREACHERS

As one reads through the Word, we see how that again and again such come to the fore, equipped and fitted by God, some from very humble surroundings, but all (when sent by God) able to deliver the message of God and do the work to which He has called them. Cp. Paul's commendation of Timothy in 1 Cor. 16:10—"Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do." This is a most blessed and happy work (i. e., the work of the Lord) though not always appreciated by those to whom God sends His servants (either to saved or unsaved.) Think, in this connection, of the ministry of Jeremiah, Isaiah, Elijah, etc. But the preacher's business was to deliver the message and leave results with God. God will always vindicate His own messenger by a confirming of His Word through that messenger, cp. Lam. 2:17.

MULTIPLICITY OF PREACHERS

We are living in a day of an abundance of preachers, i. e., in relation to the numbers of the Lord's people in assembly fellowship and one should seriously question the taking of this step, considering this abundance. If one had in mind NEW work and the perishing multitudes, that is an altogether different question. There is no abundance of preachers who seek them out but rather, as we mention, those who constantly frequent already existing assemblies meeting in Gospel Halls, etc., and Conferences, to a great extent building on "another man's foundation"—Romans 15:20. Strange it is that with all the professed zeal for God and assurance that God has called one to the work of the Lord, assemblies of God's people, already existing, should have first consideration while whole tracts of country lie untouched and unentered, waiting for men who can trust God and who have a heart for the perishing. Also, numbers of small and struggling assemblies, seldom visited, are passed by for the larger centers where everything is to hand, no halls to rent, no lodgings to seek, little opportunity to trust God for temporal needs and, frequently, several preachers waiting to have meetings. An older and much esteemed servant of Christ some time ago, in our hearing, was told by another that he would like to visit a certain city but there were others there and he could not find an opening. The answer of this aged preacher who seeks out small and isolated companies and Christians, we thought very fitting, and gracious—"My dear brother, I can assure you that

where I am going now and where I usually go, you will not be troubled much in that way."

LEVITE EXAMPLE

We are not referring (in above example) to men who have done much of this work in the past and are now valuable men as to their experience and ability to help in the Word the people of God in godly shepherding and teaching. This latter would seem to be in line with God's purpose for them, though most who have done this work in younger days even yet, when able, yearn to enter new fields and do some pioneer work for God.

Consider the Levite ministry in connection with the Tabernacle, Numbers 4, etc. Note the expression in verses 23, 30, 39 and 43—"from thirty years old and upward even unto fifty years old." Contrast with this Numbers 8:23, 26 where the age is given as 25 to 50 years. These extra five years at the beginning of their service might suggest a period of lowly, learning work, in association with those of maturer knowledge and strength and wisdom pertaining to the erection and maintenance of the Tabernacle and its service.

One of our older brethren used to say to us that one who missed this early and needful training for God's work, and who started out as a "full-fledged" preacher, always carried the mark of it through life. Note Num. 8:25—"And from the age of 50 years they shall return from the warfare of the service (margin) and shall serve no more. But shall minister with their brethren in the tabernacle of the congregation, to keep the charge and shall do no service. Thus shalt thou do unto the Levites touching their charge." They had put in a good thirty years, five of preliminary "learning" work (no modern Bible Schools here), twenty-five years handling the heavy burden of their service; now, they were assigned (by God) to less arduous duties but still in connection with the "charge of the tabernacle"—serving with their brethren, zealous of God's glory and able, through experience in previous service, to render valuable help and encouragement to others and at the same time serve "with their brethren in the tent of meeting."

The tragedy of older brethren who in later years are neglected and often despised by younger ones who knew nothing of their early days of labor for the Lord, has been enacted too often before our eyes of recent years; and any spiritual assembly would never be characterized by such disrespect. Rather, they should encourage these older servants of Christ to remain in their midst, giving help in the things of God and by their wise counsel and godly life, seeking to restrain the world and worldly ways so often manifest today amongst His own. The yearning for something new, and some new voice, and the "itching ear," has often led to the refusal of such godly, faithful men whose help would be a "boon" to any assembly. We have known of this in our years amongst His

own and then, when such are gone, a great seeming lament is made, and the successors talk of what wonderful men they were when, in their lifetime, they were often despised and more or less refused. Truly "the servant is not greater than his Lord" and this should quiet our hearts, but IT SHOULD NOT BE SO and we should seek to correct this condition if it should develop in our midst in any place. It has well been said that "ingratitude is the world's payment" but it should never be "ours."

RECOGNIZING GOD'S MESSAGE

The brief outline suggested should be sufficient to show us God's way today. Younger men should certainly be sent forth of, and from God, with specific service and a definite field of labor before them. To take a "Letter of Commendation as a passport or "open sesame" to every assembly or conference and expect to minister on the same platform equally with brethren of maturer judgment and gift from God, was surely never God's mind. God can use younger servants and give them a message, it is true. The godly will always recognize God's message and even age and years in God's service does not insure that there will be a message from God, but the servant must come forth from God's presence in power and freshness. One feels, at times, the lack of definite messages from God for the present need and possibly that "each one should have a turn at the platform" underlies the disappointment at times in Believers' Meetings. One who might give a good message, perhaps earlier in a Conference, could very easily miss the mark by waiting until the very important closing ministry meeting on Lord's Day afternoon. Human arrangements fail here, all such attempts only dishonor the Holy Spirit, but it takes real exercise before God and a definite message as a burden on the heart if, at any time, one seeks to occupy the precious moments. Elder brethren would seem to have a real responsibility in this connection to see that where there is a "missing of the mark," it should be brought to the attention of the offender; considering this, however, that even good men may "miss the mark" at times but, usually, they sense this themselves and are very brief, leaving room for others. This is the mark of a spiritual man and would be in accord with 1 Cor. 14:30. The long-winded, in such a case, surely constitute an affliction.

PART TIME PREACHERS

Some brethren, usually later in life, devote part of their time to preaching, etc., and part to other duties connected with their former livelihood. Usually such men are most valuable in a more local sense in the community where they are known and respected. It seems, however, that it is God's way pre-eminently to call a man to His service thus in youth and nice to see young men, willing to forego all worldly advancement and opportunity to make money, step out in faith in

God in His service, trusting Him for all necessary things. God will not fail such, we can be sure.

Occasionally, men through with business, etc., will start out (so-called) in His service after accumulating quite a bit of this world's goods, deciding to serve God in the Gospel. God can surely use such, all things being held in equal balance. Sometimes the question will arise as to the support of such. This is a matter to exercise conscience of both the assembly and individual Christians and the servant himself.

LIBERALITY IN THE SERVANT

God's men are always liberal men and one to whom God has given an abundance, or one with a private source of income, surely would have a conscience as to receiving from the Lord's people on the same basis as one who has gone forth altogether "for the Name" 3rd John v. 7. Many of God's saints are poor and humble and it is an effort for them to "give," yet they count it a privilege. How much more should those to whom God has given much be "men of liberality." A "tight" servant, i. e., one who holds tenaciously to money and has no proper exercise regarding liberality is an anomaly. We emphasize, God's men are liberal according to their ability. Most certainly men with private sources of income should be very slow to receive assembly or individual fellowship without making their position clear to the donor or donors.

ENCOURAGING PIONEER WORK

To see men go forth into entirely new ground and seek to labor for God is something which should be encouraged by prayer and practical fellowship in the matter. Visiting assemblies is not "pioneer" work and is more fruitful when men, older in years and experience, and who seek to walk in the "old paths" of the Word, Jer. 6:16, 17, who can teach and lead on the saints, undertake this service. Gospel efforts likewise in assemblies of God by God-given men of experience and soul-winning in God's ways (not the popular high pressure preacher) and a distinct Gospel gift, would seem to be most fruitful. Usually there are such of God's men at hand. No need to SEND afar off to bring such, the exercise is better to come from the servant or servants themselves. This was the way in the beginning of the Gospel—cp. the Acts of the Holy Spirit—and also in the beginning of the Gospel as it relates to assembly testimony this past century. The "big" preacher is usually a disappointment, leaving with pockets full, perhaps never to visit that district again.

We do well, in all things, to "make full proof (or fulfil) thy ministry," 2 Tim. 4:5 and seek to learn more of our Lord's lowly mind—Matt. 11:29—in fellowship with Himself, remembering that it is true presently we only "know in part," 1 Cor. 13:12 and in "many things we offend all," James 3:2. The exhortation "Let all your things be done with charity" 1 Cor. 16:14 is worth heeding, for "charity never faileth." 1 Cor. 13:8.

PRAYING

HECTOR ALVES

WHEN our Lord said to His disciples, in what is called "The Sermon on the Mount," "After this manner therefore pray ye"; Matt. 6:9, it certainly was not His intention to limit either them, or us today, to those words which follow, "Our Father which art in heaven," etc. True, that is a pattern prayer; not "The Lord's prayer," as it is commonly called, but a pattern for the disciples then. There are a number of prayers recorded in the Scriptures, which we do well to emulate. One of the finest in the Old Testament is the prayer of Jacob in Gen. 32:9-12. The manner in which he addresses himself to God; the way in which he refers to the Word of God; his humble attitude; his definiteness; and his desire that God be glorified in his request, all contribute to making this a pattern for us to follow in our prayers. But the sad part of it is, after casting his whole burden upon the Lord, he immediately took the matter into his own hands, and began in his characteristic way to plan and scheme how he could best accomplish his own end apart from God's overruling power altogether. The prayers of Paul the apostle are well worthy of our consideration; their manner, their matter, and their brevity, might well be copied by us today; and it could be said of them, "After this manner therefore pray ye."

In Acts 12:5 we find a very remarkable statement of just nineteen words, which might be of real help to us in our Assembly Prayer Meetings. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Notice this word "BUT" from the inspired pen of Luke the beloved physician. "BUT" prayer was made," etc. The reason for this is found in the immediate context; the "buts" of Scripture are worthy of notice; many of them convey to us important truths. Note, Luke does not write, "Peter therefore was kept in prison: AND PRAYER was made," etc. No, "Peter therefore was kept in prison: BUT prayer was made," etc. Just as if to say, "Peter is now being kept in prison, BUT he won't be there long, because prayer is being made for him." So, let us learn from this, and "After this manner therefore pray ye," with all confidence that our prayer is going to be answered. Notice further, "But prayer was made . . . UNTO GOD," etc. We have heard of the comment appearing in a daily newspaper relative to a large religious gathering, and referring to the speaker's prayer, the reporter wrote, "It was the greatest prayer ever offered to a Boston audience." Perhaps he was right. Are not many of our prayers offered to one another and before our audiences, instead of prayer "Made UNTO GOD"?

Praying horizontally, and at or to one another, is all too common in our Prayer Meetings, and will never bring the blessing we so sorely need today. So, "After this manner

therefore pray ye,"—prayer was made UNTO GOD. Then further, "But prayer was made . . . OF THE CHURCH." They were united in their prayer; it was not left to John, Nathaniel, and Jude, to do all the praying. Sometimes we almost know who is going to do the praying before we ever enter the Hall or prayer room; yes, and even who is going to pray first, and second, and third; and how long each one will pray. What we need today is united prayer, all the brethren participating in prayer, from time to time. "After this manner therefore pray ye"; prayer was made of the church, not of Bro. Smith, Bro. Brown, and Bro. Jones. Again, "But prayer was made "WITHOUT CEASING of the church." etc. It is not how long a man prays, that counts. There is no special virtue in a long prayer, nor in a short one either, for that matter. The virtue is in how a man prays, and what he prays for. Some would tell us, "I pray silently in my seat." I know a brother who claimed he did that, and it usually took the closing hymn to wake him up; on one occasion we all arose and left a man asleep—one of those silent praying men. When the assembly is confronted with trouble or difficulty, and a real need presents itself, we ought to pray—all, without ceasing. Not using vain repetition as doth the heathen, but Elijah-like, pray, and pray again. So, "After this manner therefore pray ye," pray again, and again, keep it up; we won't weary God when there is a reality and an earnestness in our petitions.

DEFINITENESS IN PRAYER

One more thing; "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God FOR HIM." This was definite prayer, not meandering from "Land's End to John o' Groat's house," but prayer with a distinct and definite object before them. They were praying for Peter, for his release from prison. Much precious time is wasted in our Prayer Meetings by brethren who are too wordy in their prayers, padding them with stock phrases, and aimless utterances. "After this manner therefore pray ye," for SOMETHING and for SOMEBODY. What was the result? What could be the result of such prayer? Their prayer was answered. And that by the direct intervention of God alone. Moreover, He did "exceeding abundantly above all" that they asked. Not only was Peter miraculously released from prison, but he was soon standing at the door of the house of Mary, "where many were gathered together praying." Shortly after that, Herod, the great enemy of the Truth, was smitten by the angel of the Lord, and eaten of worms, and gave up the ghost. What power is at the disposal of a praying assembly; such can surely move the hand of God. And let us remember, God is just the same today in 1952 as He was in A. D. 42. So, "After this manner therefore pray ye"—"without ceasing," "of the church," "unto God," for something definite. Then we will have confidence in looking for answers to our prayers. "What a privilege to carry EVERYTHING to God in prayer."

PRACTICAL LIVING

"Of whom the world was not worthy" Heb. 11:38.

JAMES GEDDIS, NO. RHODESIA

IN READING Hebrews 11, one is struck with the fact that faith in God is a very practical thing.

It led men to live lives well-pleasing to God and it led them to separate themselves from a world which hated God. They sought to live for God under conditions and circumstances which were adverse, they did not live in a "golden age" but rather the opposite. Enoch walked with God in a dark day, when God's laws were broken and claims ignored.

Noah found grace in the eyes of the Lord, his standard was righteousness and he preached it in a day and generation when wickedness was great in the earth, and every imagination of the heart was only evil continually, and the violence of man was on the increase.

Abraham obeyed God and separated himself from the midst of an idolatrous people; he would have no liberty to worship the true God in his father's house, there were idols there, cp. Josh. 24:14.

Ecclesiastical separation is just as necessary today as it was then. Many claim the liberty to worship God according to their conscience but it needs to be enlightened from the Word of God. We must needs be separated from the ecclesiastical systems of this world in order to worship after the pattern of the New Testament. Abraham walked before God and his God crowned that life with these wonderful words—"Abraham My Friend."

COSTLY LIVING

We read that they obtained a good report through faith, but to do so cost them something. They had to pay the price. It cannot be otherwise with those who dare to side with God in a world which hates Him and crucified His Son. Loyalty is costly, as many of God's saints have proved. It said concerning some — "they were stoned"—not like Achan and others who were stoned for their transgression.

Why were they stoned? Noble hearted Naboth had the courage to say, "God forbid" even to the king. It cost him his life, but that act of faith showed a godless ruler and nation that the inheritance and liberty which His God had given him could not be bought for gold.

There was also Zechariah, the son of Jehoiada, who was stoned by the people because he rebuked them for their transgression in departing from the commandments of the Lord, 2 Chron. 24:20, 22. If self-preservation had been his guide, he doubtless would have refrained from rebuking them, but self-interest found no place in that faithful heart. Had these been selfish men, guided (as too many often are) by policy and

base, unworthy, personal ambition and expediency, they doubtless would have been considered wise men but their names would never have been ENSHRINED ON GOD'S ROLL OF HONOR. Through faith they obtained a good report, they spurned the path of godless expediency and unprincipled policy because they feared the Lord and not man. Oh! that we had more of such men today, firm in principle, loyal to God's Word. But, alas, "all seek their own" is the too truthful motto of these degenerate times. Thank God there are some who remain faithful, who have counted the cost and are prepared for the sacrifice which adhesion to the cause of their Lord must bring.

PRECIOUS LIVES

How precious such lives must have appeared in the sight of God. Strangers and pilgrims on the earth, they looked for a city which hath foundations, their interests were not earthly; their choice was affliction and association with the people of God. Refusing the world's applause, its pomp and its pride, they found a truer gain.

May God be pleased to stir up our hearts as we read such a record, that it may be our joy to thus serve and follow Him; so that when, in the will of God, our day closes either through death, or at His coming, the noble epitaph of Hebrews 11:38 may be true of us—"Of whom the world was not worthy."

It was the sight of Thy dear cross,
 First weaned my soul from earthly things;
 And taught me to esteem as dross
 The mirth of fools and pomp of kings.

A LONG TONGUE

"BE SURE your sin shall find you out." (Numb. 32:23). A man broke into a small Church in Scotland, with a sacrilegious intention of stealing the communion plate. Hearing steps outside the building, and expecting that he should be discovered, he hurried to the end of the Church, where, seeing a long rope suspending to the ground, he laid hold of it for the purpose of climbing out of sight. But it proved to be the bell-rope, and his weight rang the bell, which attracted his pursuers immediately to the spot. The man, of course, was caught, and thus wittily addressed the unconscious cause of his detection: "If it had not been for thy long tongue and empty head, I should not have been in my present predicament."

A soul estranged from God will seek diversion in anything yet find satisfaction in nothing save the Fountain of living waters which he hath forsaken.

ALONE WITH GOD

God's Care of His Servant

MANY years ago there was a great preacher in Germany, whose name was Paul Gerhardt. He was an earnest Christian man, and loved to preach about the Lord Jesus. But the ruler of the country in which he lived did not like that kind of preaching, so he sent word to his minister, that he must either give up preaching in that way, or go away out of the country. Paul Gerhardt sent back this message: "That it would be very hard for him to leave his country and his friends, and go with his family among strangers, where they would have nothing to live on; but, as for preaching anything else than what the Bible taught him, he would rather die than do that." So he had to go into banishment, with his wife and little children.

At the end of their first day's journey they came into a wood and rested for the night at a little inn they found there. The little children were crying with hunger, and clinging to their mother; but she had no food to give, and no money to buy any with. She had tried to keep up all day, but now she began to cry too. This made Paul Gerhardt have a very heavy heart. He left his family, and went alone into the dark wood to pray. It was a time of great trouble to him, and there was no one to whom he could go for help but to God.

While he was alone in the wood praying, a text of Scripture came into his mind. It seemed to him as if an angel had come and whispered it to him: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalm 37:5. This gave him great comfort. "Yes," he said to himself, "though I am banished from my home and friends, and do not know where to take my wife and children for a shelter, yet God, my God, sees me in this dark wood. He knows all about us. Now is the time to trust in Him. He will show me through; he will 'bring it to pass.'"

He was so happy in thinking on this text, and so thankful to God for bringing it into his mind, that he walked up and down under the trees, and made some verses on it, which were afterwards written down and printed. Each verse begins with two or three words of the text, so that, when you have read through the hymn, you get the whole text. Perhaps you would like to read the verses before we finish the story. Here they are:

Commit thy ways, O weeper—
 The cares that fret thy soul—
 To thine Almighty Keeper,
 Who makes the world to roll.

Unto the Lord, who quieteth
 The wind, and cloud, and sea;

Oh, doubt not He provideth
A footpath, too, for thee.

Trust also, for 'tis useless
To murmur and forbode;
The Almighty arm is doubtless
Full strong to bear thy load.

In Him hide all thy sorrow
And bid thy fears good night
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;
When doubts, and fears, and sadness
Shall all have passed away.

When he had finished making these verses he went into the house. He told his wife about the sweet text that had come into his mind, and repeated to her the verses he had made upon it. She soon dried up her tears, and began to be as cheerful and trustful as her husband was. The children were in bed and asleep. The husband and wife knelt down together and prayed, and resolved to "commit their way unto the Lord," and leave it for Him to "bring to pass" as He saw fit. Then, after writing down his sweet verses, they went to bed.

Before they had fallen asleep a great noise was heard at the door of the inn. It seemed as though some important person was knocking there. When the landlord opened the door, a man on horseback was standing before it. He said, in a loud voice:

"I am a messenger. I come from Duke Christian, and I am trying to find a minister named Paul Gerhardt, who has just been banished. Do you know whether he has passed this way?"

"Paul Gerhardt?" said the landlord; "why, yes, he is in this house; but he has just gone to bed. I can't disturb him now."

"But you must," said the messenger. "I have a very important letter for him from the Duke; let me see him at once." So the landlord went upstairs and told Gerhardt, who came down to see what all this could be about.

The messenger handed him a large, sealed letter; and, to his great joy, he read in it that the good Duke Christian had heard of the intended banishment of himself and family, and had written to him saying, "Come into my country, Paul Ger-

hardt, and you shall have a house, and home, and liberty to preach the Gospel just as much as you please."

Then he went up and told his wife, and they praised God for His love; and the next morning they started off with glad hearts and cheerful feet to their new home.

The above may be encouraging to some of the Lord's servants who are harassed today and finding truly that in the last days "trying" or "difficult" times shall come. They are upon us and the enemy is losing no opportunity to oppose the truth of God. May our eyes be upon our Unfailing Friend and Shepherd and Lord.

—Editor.

NOTES ON HEBREWS

BY THE LATE WM. RODGERS

THE NEW COVENANT, Chapter 8 . . . In the summing-up of ch. 8:1, 2, we have our Great High Priest as the centre of everything. We have also in v. 2 the first reference in Hebrews to the Tabernacle. Later in the Epistle, it is referred to frequently, sometimes the earthly one, and sometimes, as here, its heavenly archetype. The Hebrew Epistle does not anywhere mention the Temple. The writer draws all his types and shadows from the portable structure which was associated with Israel's wilderness experience.

We are reminded in ch. 8:3 that, as a priest, our Lord must have some sacrifice to offer. Verses 4 and 5 show that His priesthood is not connected with the earthly sanctuary, and verse 6 shows that at the back of all, there must be a new covenant. From here to the close of the chapter, the New Covenant is the subject dwelt upon, and its terms, as found in Jeremiah 31 are quoted. This subject is in three main sections, each containing several clauses.

The first of these sections refers to the LAW, which is now to be written upon the hearts and minds of God's people, instead of upon tables of stone, and runs thus—"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." v. 10. The second section has to do with our KNOWLEDGE OF GOD. Formerly this was received through the priests' teaching, but now it is inherent in all the Lord's children. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest." v. 11. The third section deals with the question of our SINS and shows that sacrifices of the old type are no longer necessary—"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." v. 12. Thus it will be seen that v. 10 has to do with our relationship to GOD—verse 11, with the teaching of the SPIRIT; and verse

12, with the perfect work of the SON, by which our guilt was removed.

THE SACRIFICE

Now, as chapter 7 deals with the Priesthood; chapter 8 with the Covenant; so, chapter 9, for the most part, is occupied with the Sacrifices, which subject is continued in the early part of chapter 10. Then in ch. 10:11, 18 we have a summary (just as we have had in chapter 8:1, 2), which introduces all three—the PRIEST, the SACRIFICE, the COVENANT. All this leads up to the highest point of exhortation at ch. 10:19, 25, and to the sharpest warning at ch. 10:26, 31, in all this Epistle.

In dealing with the Sacrifices in chapter 9, the writer first describes the Tabernacle, laying special emphasis on its two parts. What is said in connection with the second part suggests the Day of Atonement, when alone that apartment of the Tabernacle came into prominence, ch. 9:3. The development of this thought leads to the truth of Christ's entering "the holy place, having obtained eternal redemption" v. 12, and to the setting forth of the perfectness of what He has accomplished, v. 14. Here the writer's mind reverts to what he had said in chapter 8 about the Covenant. He reminds his readers that the first Covenant was dedicated with blood, vs. 18, 20, and that "almost all things are by the law purged with blood," v. 22, and then points out that through the sacrifice of Christ "the heavenly things themselves," of which "the tabernacle, and vessels of the ministry" v. 21 were but "patterns," are "purified," v. 23. Such is the infinite value of the blood of our Lord Jesus.

In the closing verses of chapter 9 we are taught that our Great High Priest, having entered the Holiest, is now occupied "in the presence of God for us." v. 24, and that one day, like the high priest on the Day of Atonement, He will "appear the second time without sin unto salvation." v. 28. Blessed hope of the child of God!

"And though awhile He be
Hid from the eyes of men,
His people look to see
Their Great High Priest again:
In brightest glory He will come,
And take His waiting people home."

THINGS TO AIM AT

Firmness without severity.
Tenderness without weakness.
Vigilance without suspicion.
Service without servility.
Liberty without license.
Friendship without familiarity.

GODLY SISTERS

SUCH SHOULD REFRAIN FROM ORAL MINISTRY. All spiritual persons are meant to acknowledge this as one of those things which constitute the commandment of the Lord (1 Cor. 14:34, 37). No one should expect to be regarded as spiritual who fails to make this acknowledgment. When, thirteen years later, Paul writes to Timothy to tell how it is necessary to behave in a local church (1 Tim. 3:15), there is no variation in this teaching.

If any sister considers her knowledge of the Word is greater than her associates, let her show this by cheerfully observing Scriptural order. The woman is the glory of the man (1 Cor. 11:7), that is, without the woman there is not the full manifestation of what the man is. She is his complement, or fullness. This is in correspondence with the fact that the Church is the fullness of Christ, Eph. 1:22, 23. He is the head of the Church and the Church is subordinate to Him. So let the spiritual woman show her appreciation of this, in the domestic sphere, if she is married, by subjection to her husband, in the Lord (Eph. 5:24), in local church gatherings, by being silent. Thus she honors Christ. Can there be any service higher than this?

Let the true Christian woman show she is such, not by self-assertion, but by a subjection to the Word of the Lord. Supposing a sister to be of outstanding mental brilliance and extra-ordinary gift, let her remember that even so she is but an individual, though highly graced, and that the Lord's Word is of incomparably greater importance than all she is or can be.

THE COVERING AND LONG HAIR

In accordance with Scriptural teaching, let her wear a hat as she attends assembly gatherings, 1 Cor. 11:5, and let her remember that her long hair is given to her for a covering, 1 Cor. 11:15. Let her refuse to have her hair cut short, even if she is the only woman of a large business or professional staff to do so. This circumstance of testimony in her life may give an opportunity of testifying by lip to the claims of Christ as Lord. If she wonders whether after all these are nothing but trifles, let her consider that of old men of Israel were not even to look like the surrounding nations (Lev. 19:27; Jer. 9:26; 25:23; 49:32 R. V.). And if sensitiveness causes her to suffer from the jeers of other women, let her ponder well the fact that her Lord suffered infinitely more for her, and not for her only, but even for those ungodly women who consider themselves justified in making a mock at sin.

(Excerpt by Dr. R. C. E.)

Editor's note: We trust these papers we print from time to time relative to the woman's place and her conducting herself as a Christian woman should, even in the matter of her long hair, may stimulate exercise amongst those who are out

of the mind of God in this important matter. The fact that many assemblies are characterized by this "sin" and perhaps would not permit straight teaching concerning it, should certainly speak all the more to any who have true exercise to please God, that they might, even if they should be the only one, bear their testimony to the truth and Word of God and their subjection thereto. GOD WILL REWARD.

FIVE GOLDEN RULES FOR BIBLE READERS

1.

KEEP your minds close to God's Word; let them not rove and wander while you hear it; if they do you lose all. This is the apostle's counsel, "to give earnest heed"; to be intent upon the things we hear; to watch the words as they come forth out of the preachers' mouths, Heb. 2:1. And why so? "Lest at any time we let them slip." If we would remember well, there must not be the least diversion.

2.

Get a good understanding in the Word of God. The observation of the Holy Ghost is notable for this purpose: Luke 2:19, "They understood not the sayings which He spake unto them. But Mary kept all these sayings in her heart." They kept them not, because they did not understand them. That which is not understood will very hardly be remembered. They are our understanding hearers that carry all away, while ignorant and sottish people keep nothing.

3.

Value the Word of God more, and you shall find you will remember it the better. See the necessity, the excellency of it, and then you will be careful how you lose it. Esteem it, as the prophet David did, above gold—yea, above fine gold. He whose memory is weakest seldom forgets where he hath laid his gold.

4.

Strengthen memory by meditation, repetition, conference of what you hear. If it be hard to take in holy truths, chase them in, rub them in, and settle them by this means. Let them be as a nail well fastened, as the expression of the wise man is, and set home with many strokes, that they may not out again.

5.

Set instantly upon the practice of the truth delivered to you; as soon as you hear it, act it. That which you do you will remember. Mark that of the apostle, James 1:25, "Not being a forgetful hearer, but a doer of the work"; the doer then is no forgetful hearer. Many men remember nothing, because indeed they do nothing.

Selected.

QUESTIONS AND ANSWERS

QUESTION: What about ministering brethren visiting questionable assemblies where unscriptural practices are in evidence and worldly ways and ideas predominate?

ANSWER: The usual line of "reasoning" with those who claim "liberty" to go "anywhere" is that "the Church of God at Corinth" gives the example for such, as it was in a very bad condition; but such fail to realize that the written ministry of the apostle Paul, who faithfully rebuked them for their sin and carnality (which many fail to do in worldly surroundings today) had an immediate and desired effect. It produced a real repentance and "clearing of themselves" 2 Cor. 7:8, 11—yea, even a revenge upon themselves for their departure.

There is not the slightest evidence, should they have refused the warnings and pleadings, that his course would have been anything else than to continue this corrective warning, cleansing ministry, in the power of the Spirit, to bring about a real repentance before he could have had full fellowship with them in the things of God.

Very often there is such a determined opposition to such godly counsel today that the godly man is "unwelcome" unless he "tones down" his message and preaches something "palatable" which will not offend even the most worldly who are in the assembly. We cannot see that this compromising attitude is at all "faithfulness to God" or to His Word and certainly it does not characterize men of "principle" who have deep convictions as to the truth of God. This tells why many faithful men, the world over, are unable to associate with those (even professedly on assembly ground, which can mean almost anything today, yea, mixing with Babylon's "clergy," etc.), where there are "Lax" views regarding the precious truth of "Gathering to the Name of the Lord." To go in with such and "come down" to their level of worldliness and the religious world's practices, would only be an occasion for some to use the names of good men as a proof that they were not in too bad a condition, seeing brother So and So visited them and had meetings. Would to God there were more room in some assemblies which have known better days for the faithful, spiritual ministry of men of God, in grace and truth!

One thing is certain, if a faithful man's ministry is timely and of the Spirit, it will either have the effect of producing a real repentance or there will be little likelihood that he will have the opportunity to visit again in such circles.

The great, crying need today in such matters, is for men who will declare the whole "counsel of God—keeping back nothing." Men who fear God, and fear not the face of man. God can, and does, sustain such. The Scripture abounds with illustrations of His pleasure in such servants of His, and we are sure that such are very careful as to their associations in the service of their God.

FROM OUR MAILBAG

FROM MISSIONARY BRETHERN IN NORTHERN RHODESIA: I cannot tell you how we appreciate the faithful articles which appear in it each month, and how we look forward to its arrival. The soul-stirring messages have been a real blessing and encouragement to us.

FROM NEW ZEALAND: We are thankful to the Lord for the ministry through WORDS IN SEASON and seek to bear you (and all) up before the Lord that He might fill your hearts with that fresh ministry of His grace and understanding to meet each need. We are thankful to hear the appreciation of so many who receive the Magazine and the coming Day will declare how much and how far these precious truths have reached in blessing and help.

FROM AUSTRALIA: We appreciate very much the ministry given in the Magazine which, in many ways, makes bare the "last days" testimony. We find there is little or no separation in some meetings today and such assemblies are fast becoming another sect or system of men. However, we are thankful that Mal. 3:16 still applies just as it did with the remnant in Israel.

ANOTHER WORD OF CHEER FROM AUSTRALIA: Your publication, Words in Season, is awaited eagerly by the brethren to whom it brings refreshing contemplation of the Word.

FROM A NEW ZEALAND LABORER: "Words In Season" always enjoys a not inconsiderable circulation among New Zealand Assemblies; and I often read with deep thankfulness to the Lord, the solidly Scriptural and wholesome ministry appearing in its pages. I do pray that the faithfully ministered truth contained in the paper may be widely blessed in this land. This brother adds—"Carnal, worldly devices, once introduced into Assemblies, threaten to break down the Scriptural character of gathering to the Name of the Lord."

(Editor's note — let us pray more for our brethren in New Zealand and Australian Assemblies who have much the same problems to face as we have here and yet have a desire (in many places indeed) to continue in the Word, as in 2 Tim. 3:14, 17. Make mention of these dear brethren for collective prayer.)

FROM WISCONSIN: Just a word about the Magazine . . . We look forward to it each month with great anticipation, appreciating the wholesome ministry in it. As we say among ourselves—"It's just like a little Conference."

FROM ONTARIO: Well pleased with the way the Magazine describes the young believers' walking in the old paths of the Word. We read it and let two or three families read it as well and we all enjoy seeing it coming.

FROM BRITISH COLUMBIA: We do appreciate the sound, practical teaching in these days when there seems often so little difference in the appearance of those who profess to belong to Christ and poor worldlings around us.

PRACTICAL CHRISTIANITY

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

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

"Why, my child"?

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

(We think, likewise, that many prayers of this nature could be answered "by a little corn." Let us all remember the Word of Promise in Prov. 3:9, 10—"Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." i. e., the wine of gladness.—Editor.)

THE ETERNAL CITY

Heb. 11:3, 10

AH! WHO can stand when, all around,
 Departure from the Lord
 And sinful apathy abound,
 And truth is so abhorred?
 The darkness groweth deeper yet,
 Though we are in the Light,
 By many foes we are beset,
 And fiercer grows the fight.
 Against the spirit of the age,
 That would our hearts possess,
 May we a ceaseless conflict wage,
 And of God's righteousness
 In truth make mention only, till,
 Enabled by His strength,
 We, in His loving, changeless will,
 The City reach at length.
 The City that forever stands—
 We find it not on earth;
 It is not formed by human hands—
 On stones of richest worth!
 God is the Builder, God hath made
 That City wondrous fair;
 In glory as a bride arrayed,
 It standeth firm—foursquare.
 Then let the world, the pleasures thence,
 Pass, with each glittering prize!
 And let the Cross, yea its offence,
 Be sweeter in our eyes!
 How can we find a resting place
 WHERE HE WAS CRUCIFIED—
 The Lord in Whom we are, by grace,
 And ever shall abide?

Anon.

Lashburn, Sask.—Bro. Gerald Taylor spent some time in these parts after Mervin conference. He says—"There are only nine in fellowship in this small assembly, meeting in this brother's house, last night we had sixty in, some of them came 65 miles to hear the Word preached. Have been having meetings mostly for the saints and it has been wonderful to see the way they have responded, some of them driving 50 or 60 miles, etc."

Leamington, Ont.—Bro. David Calderhead had seven weeks here under canvas, with encouragement to the few Christians of the district. One professed—the good seed we should "water" with prayer.

Wexford, Ont.—Fred Holder had his portable hall here, helped by young Toronto brethren and bro. Henry Fletcher. It was hard going but God reached a young man and a young woman.

Orillia, Ont.—Conference here, though perhaps not as large as formerly, was good, with eight of the Lord's servants present to minister the Word, brethren Watson, Miller, Blackwood, Fletcher, Meridew, Russell Harris, Norman Crawford and Robert Booth.

Sackville, N. B.—Robert McCracken has been under canvas here during the Summer with young Gillen McCullough giving help. They have seen a little blessing, others apparently anxious.

Palermo, Ont.—John Adams saw some interest here and a little blessing.

OTHER LANDS

Venezuela, S. A.—A letter from brother Wm. Kerr states—"You will be interested to learn I have just returned from Ti-guegui, Estado Guarico. We went along with a few brethren from Maracuy, and the little group of believers were very pleased to see us and grateful to the Lord for all His grace and now for the happy privilege of being grouped together as an assembly of God's people. Our brethren Wm. Williams, Bruce Cumming, Jos. Turkington and Senor Chaves all were present and earnestly exhorted this little group of His own to go on in the ways of the Lord. We had real joy in the ministry and felt sorry when the time came for us to leave."

Pray earnestly for these brethren who are seeking to carry out in godly and Scriptural ways. Bre. Fairfield, Milne and Saword are on furlough, the former two in Ireland. Brother John McCann of Brazil is working away under difficulties but with help from God to sow the good seed and brother W. K. Goodson of Uruguay writes of encouragement in the prison work.

Italy.—Bro. F. Carboni arrived in Genoa August 2nd and was finding many open doors for the Gospel. Pray for our brother.

CONFERENCES

Vancouver, B. C.—The Annual Conference of the Cedar Cottage Assembly will be held again D. V., October 11th, 12th and 13th, commencing with Prayer Meeting in the Cedar Cottage Gospel Hall, Oct. 10th at 8 p.m. Usual order of meetings will prevail. Corresp. George Taylor, 1729 E. 33rd Avenue.

Simcoe, Ont.—Annual Conference of Christians gathered unto the Name of our Lord Jesus Christ will be held D. V. October 19th, in the Junior Farmers Building in the Fair Grounds. Communications to Jas. Young, R. R. 5, Simcoe.

Waterbury, Conn.—We purpose having our Annual Convention on Sat., October 25th, and Lord's Day, 26th, commencing with Prayer Meeting on the Fri. evening, 24th at 8 o'clock. All meetings will be held in the Gospel Hall, 18 Spencer Avenue, off North Main. Usual order of meetings will prevail. Corresp. Wm. Batterton, Box 4131, Waterville, Conn.

Blue River, Wisc.—Annual Conference dates, D. V., are October 18th and 19th, commencing with Prayer Meeting Fri. eve., the 17th. Usual order of meetings with accommodations provided for visiting Christians.

Boston, Mass.—Conference is purposed, D. V. October 18th and 19th, commencing with Prayer Meeting Fri. eve. at 7:45 in the Gospel Hall, 24 Cliff St., Roxbury. Address communications to Wm. G. Farquhar, 51 Fairbanks St., Brighton 35, Mass.

Manchester, Iowa.—Annual Conference will be held D. V. on Oct. 4th and 5th, preceded by Prayer Meeting on Friday night, 3rd. Free accommodations as usual. Corresp. Dan Lubben, 505 E. Buttler St.

Mervin, Sask.—The Mervin-Louisville Fall Conference D. V. in the Louisville Gospel Hall, October 18, 19 and 20. Corresp. Clifford C. Cox.

Detroit, Mich.—Annual Convention will be held D. V. November 22nd and 23rd, preceded by Prayer Meeting, Fri., Nov. 21st, at 7:30. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd., corner Prairie. Those coming from a distance will be freely entertained. Corresp. Alexander Stewart. 9950 Pierson Ave., Detroit 28, Mich.

St. Thomas, Ont.—Conference D. V. in Arthur Voaden School, Flora St., on October 12th and 13th, with Prayer Meeting on the 11th, in the Gospel Hall, 3½ Erie St., off Ross. Ministry from brethren walking in the "old paths" welcomed. Corresp. Frank H. Woods, 94 Manitoba St.

Creemore, Ont.—Annual Creemore-Strongville Conference will be held D. V. October 12th and 13th, with Prayer Meeting, the 11th, in Orange Hall, Lord's Day and Monday in the Town Hall, Creemore. The Lord's servants walking in the "old paths" welcome to minister the Word. H. J. Clark, Box 136, New Lowell, Ont.

(Please note corrected dates of St. Thomas and Creemore Conferences, as above.)

FALLEN ASLEEP

Ottawa, Ont.—Our beloved brother George Smith "went home" August 13th, in his 82nd year. Saved at 15 years of age—he went out into the Lord's work later in life. In 1922. About that time he spent considerable time with the present editor in our Bible Carriage work and we visited much in backward and lonely parts of our State of Michigan. Always uncomplaining, even when the work was difficult and without much to encourage from a natural standpoint, he faithfully visited thousands of backward homes in the central part of the State. From the Thumb of Michigan through to Lake City, Cutcheon, Cadillac districts and farther afield he travelled with us in the work. Full results cannot be measured in time. Later, he felt led to visit considerably on the Canadian Prairies and often lonely companies and homes were glad to see him. He went on well and finished, as he had begun, content with the lowly path of rejection with Christ. A daughter and a son survive.

Sarnia, Ont.—On August 29th, the Lord took to Himself a beloved brother and faithful shepherd amongst God's people, Guy M. Kember in his 70th year. Saved in the Gospel Hall in 1915 through the preaching of the late David Oliver, he went on well and steadily for God—was a stalwart in regard to the truth of God and a lover of good men. He will be greatly missed in the assembly and surrounding assemblies who knew his worth and in whom he took a keen interest when he could be of some little help in the Word. His last words of farewell to our brother Frank Knox, who spent some time with the Christians in the Sarnia district last Winter, were—"Goodbye, brother Knox, I never knew I had such a wicked, deceitful heart." Such was the effect of searching and helpful ministry on one of the best of us to allow the Word to search and find out the true state. His widow and family await the day of "gladness"—Titus 2:13. One daughter, Martha, is serving in school work in Venezuela with our brethren there.

Bryn Mawr, Penna.—On July 2nd, our dear brother James Rennix was taken home to be with the Lord. Saved when 19 years old in Dublin when David Rea was preaching and pointed to Christ by brother Lloyd of that city. Came to Philadelphia district in 1905 and was in fellowship in the Bryn Mawr Assembly at its commencement, taking an active interest in the Sunday School work. Of late years confined to the home much through weakness, he waited with patience his release. His widow survives, the former Bessie Crook.

Omagh, No. Ireland.—Our beloved sister, Mrs. I. Brown went to be with the Lord July 4th, in her 75th year. In assembly fellowship for almost 50 years. A consistent sister who feared God and loved His Word and His people, she will be much missed.

Hamilton, Ont.—Miss Ella Parry of McNab St. Assembly and of later years in Waubaushene went to be with Christ, August 27th. A bright and happy Christian, she was always an inspiration to those who visited her. She was the only witness for Christ in a large family.

Toronto, Ont.—On August 25th, our brother James Hicks of the Bracondale Assembly passed quietly into the presence of the Lord, in his 87th year. Saved when 30 years old, he was in the Owen Sound Assembly from that time until he moved here some few years ago.

Words in Season

THE BIBLE FAMILY MAGAZINE



Above Every Name

Oh Jesus, the Saviour, Thy Name all excell'g!
Is sounded in mercy to man on the earth!
Declaring redemption, salvation forth-telling!
We hail Thee, Oh Saviour of heavenly birth.

Thy blood, Holy Saviour, on Calvary flowing!
Has opened a fountain for sinners unclean!
Thy grand resurrection, with victory glowing!
Proclaims Thee as Conqueror o'er Hell,
death and sin.

We see Thee ascending to heavenly glory!
And crowns of rejoicing adorn now Thy brow!
All Heaven acclaim Thee, Thou Victor Im-
mortal
And we, Thy redeemed, here on earth to
Thee bow.

We look for the day of Thy blessed returning!
To call Thy beloved to mansions above;
To share in Thy glory with hearts ever burning,
Thy matchless, eternal, unchangeable LOVE!
David L. Roy.

NOVEMBER, 1952

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

CHANGE OF CORRESPONDENT

Sarnia, Ont.—Owing to homecall of our dear brother Guy Kember, brother J. B. Hodges has been asked to take over this work. His address is 125 So. Russell St.

UNITED STATES

Waterbury, Conn.—Annual Italian-English Conference Labor Day weekend was one of the best. Large numbers present, ministry "seasonable"—three souls professed, saints sent away happy. Bre. Rosanio and Pizzulli went to Worcester, Mass., for meetings in a new district where believers have opened a hall.

East Boston, Mass.—"Recently had joy of seeing an aged couple restored to assembly fellowship. Bre. Jos. and Fred Pearson visited us over Lord's Day."

Longport, N. J.—Conference here largest they have had with a season of refreshing and help from the Lord. About four hundred "broke bread" and about 12 of the Lord's servants were present for help in ministry and the Gospel.

Hitesville, Iowa.—Recent Conference large and good, about 700 or more present. Plain, practical ministry and Gospel preaching by brethren Warke, Dobson, Alves, Oliver Smith, Wm. Ferguson, S. Hamilton, Mick and Jamison and others. It was good to see these hundreds gathered together, fruit of faithful labors of our brethren through the years and to see them with a desire to go on in godly ways, with room for God's Spirit to work. Bre. Smith and Warke spent a week at Hampton and went on to Independence for meetings in the Schoolhouse there.

Manchester, Iowa.—Hector Alves commenced here Sept 15, speaking on the Tabernacle, using his model. On Sept. 7 there was a baptism of seven believers, some of them fruit from the Independence meetings of bre. Smith and Elliott.

Soldiers Grove, Wisc.—S. Mick returned here to continue meetings.

Corbin, Ky.—Our three young brethren, Norman Crawford, James Smith and James Vallance spent some time in this mining center, in open air work and visitation, with good hearing. The latter two were spending their vacation in this commendable way.

Garnavillo, Iowa.—Bre. Watson and McBain commenced a Gospel series here around first of October.

Manchester, Iowa.—Conference large and happy fellowship enjoyed. Saints cheered ministry and Gospel preaching by brethren Watson, Alves, McBain, Warke, Dobson, Stewart, Smith, Mick and Jamison.

Seattle, Wash.—Brother J. Gray spent a week here, going on to Forest Grove, giving faithful and needed ministry—the Lord seemed to give help. Sydney Saword and Gerald Taylor also had a few meetings as they visited the district.

Ontario, Wisc.—Paul Elliott and Alex. Studnicka in tent work still (second week in Oct.)—eight had professed. Bre. Mick and Brandt at Beetown—O. Smith and Leonard DeBuhr commenced at Stout, Iowa, Sam Hamilton in West Union. Dobson and McCullough at Manchester, Iowa, Bro. Alves visited La Crosse.

Words in Season.

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 44

NOVEMBER, 1952

No. 11

GATHERED GEMS

WHAT a promise, Oh, how lovely!
For the Lord Himself will come
From the heights of radiant glory,
Just to call His people home.

« « «

GEMS FROM ISAIAH 53 . . . Verse by Verse

1. A SACRIFICIAL SAVIOUR—
A view of the whole chapter.
2. A SENSITIVE SAVIOUR—Tender plant.
3. A SORROWFUL SAVIOUR—Man of sorrows.
4. A SMITTEN SAVIOUR—Smitten of God.
5. A SUFFERING SAVIOUR—Wounded and bruised.
6. A SIN BEARING SAVIOUR—Laid on Him the iniquity.
7. A SILENT SAVIOUR—Opened not His mouth.
8. A STRICKEN SAVIOUR—He was stricken.
9. A SINCERE SAVIOUR—No deceit in His mouth.
10. A SUBSTITUTIONARY SAVIOUR—An Offering for sin.
11. A SATISFIED SAVIOUR—He shall . . . be satisfied.
12. A SUCCESSFUL SAVIOUR—He shall divide the spoil.

FRANK KNOX,

(Submitted by Jas. Jassie)

« « «

There would be a grand rush for heaven if there were a back door and a way to get there without public confession . . . Moody.

« « «

Philip HEARD him read . . . We ought to read, hear, search thoroughly, even upon a journey, even though we imperfectly understand. It is to him that hath that is given. Scripture (above all worldly books, however clear), affects by its sweetness, and retains its hold on the reader, however deficient in intelligence, just in the same way as perfumes transmit their odours even through the coverings in which they are wrapped . . . Acts 8:28.

« « «

Dost thou at all understand? Acts 8:30 . . . A marvelous address to make to one unknown, and him too a great man. In holy conversation we ought to come at once to the truth itself. Philip did not make a beginning, as is usually done, with such topics as these—the weather, the news of the day, etc. . . . Bengel.

"GET MY MOTHER IN"

ONE evening as a prominent preacher was about to retire, there came a knock at the front door. Upon answering it he found a poor little girl, drenched with rain. She had come through the storm. As the preacher stood looking into the haggard face, she said, "Are you the minister?"

"Yes, I am," he replied.

"Well, won't you come down and get my mother in?" she asked.

The preacher wisely answered this little inquirer, "My dear, it is hardly proper for me to come and get your mother in. If she is drunk, a policeman should be summoned. He is dressed for the occasion."

"Oh, sir," she replied in haste, "you don't understand! My mother isn't drunk, she's at home dying, and she's afraid to die. She wants to go to heaven, but doesn't know how. I told her that I would find a minister to get her in. Come quickly, sir; she's dying!"

The minister could not resist the appeal of the little night caller, so promised to come just as soon as he could get dressed. As he walked with the girl through the night, she led him into the slum district to an old house, up a rickety stairway, along a dark hall, and finally to a lone room, where the dying woman lay in the corner.

"I've gotten the preacher for you, Mother. He wasn't ready to come at first, but he's here. You just tell him what you want and do what he tells you and he'll get you in!"

THE ETERNAL QUESTION

At that, the poor woman raised her feeble voice and asked, "Can you do anything for a sinner like me? My life has been lived in sin, and now that I am dying I feel that I am going to hell, but I don't want to go there; I want to go to heaven. What can I do now?"

Upon his own confession the great preacher declared, "I stood there looking into that face and thought, What can I tell her? I have been preaching salvation by reformation, but this poor soul has gone too far to reform. I have been preaching salvation by character, but she hasn't any. I've been proclaiming salvation by ethical culture, but she hasn't time for that, and, besides, she wouldn't know what the word meant. Then it came to me. Why not tell her what your mother used to tell you as a lad. She's dying, and it can't hurt her even though it does her no good."

And so, bending down beside her, he said, "My dear woman, God is very gracious and kind, and in His Book, the Bible, He says that 'God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.'"

"Oh," she exclaimed, "does it say that in the Bible? My! that ought to get me in. But sir, my sins, my sins!"

It was amazing the way the verses came back to him. He said, "My dear woman, the Bible says that the 'blood of Jesus Christ His Son cleanseth us from all sin'."

"All sin, did you say? Does it really say, ALL sin? That ought to get me in."

"Yes," answered the kneeling pastor, "it says ALL sin. The Bible also says that "this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

"Well," she said, "if the chief got in, I can come. Pray for me sir!"

With that the old preacher bent down still farther and prayed with that poor woman, and GOT HER IN, and in the process, "while I was getting her in," he confessed, "I got MYSELF in. We two sinners, the minister and the harlot, were saved together that night in that little room."

Selected.

THANKSGIVING

A LITTLE fellow, rescued, at terrible risk to his deliverer, from a burning house, clasped his arms tightly round the fireman's neck as they descended the ladder, amidst the cheers of the assembled crowd, and cried, "Oh, man, I do love you!" The awful roar of the flames as they shot forth from the upper windows made his deliverance so real that the little fellow's heart almost broke with gratitude. "Whoso offereth praise glorifieth Me."

May we never forget the One who has plucked us as brands from the burning; and as we think of what we have been saved from, and what we have been saved for, and the awful cost of our redemption, may we give thanks out of a full heart. The outcast woman in Simon's house, whose only language was that of tears, had her Saviour's commendation, "She loved much." Jonah, with the sweet consciousness of forgiving love stealing over his troubled conscience and chasing away the sorrow of his wearied spirit, burst out into a psalm of praise—"I will sacrifice unto Thee with the voice of thanksgiving." Surely his sacrifice ascended into the presence of the Lord as a sweet savour. Oh for more of the spirit of thanksgiving!

"Praise my soul, the King of heaven,
 To His feet thy tribute bring:
 Ransomed, healed, restored, forgiven,
 Who like thee His praise should sing?"

THE RESOURCES OF GOD

During Days of Departure

WM. H. FERGUSON

THE New Testament closes before the full effects of departure from God could be written on its sacred page, but not before the ever deepening shadow of apostasy looms large and dark before the vision of the sacred writers, inspired and indwelt by the Holy Spirit. They had thus the spiritual apprehension necessary to give the solemn warnings in their closing messages against this spectre of "departure from God." The historical years, as they have come and gone, give a sequence of events relative to the Church's testimony in the world, forming a striking parallelism to the history of God's people of Israel; hence we are justified in seeking to trace some of God's dealings in a day of departure in the Old Testament Scriptures, indeed, we are encouraged to do so by the Scriptures themselves—cp. Rom. 15:4 and 1 Cor. 10:6, etc.

EFFECT OF GODLY RULE

In Joshua 24:31 we read—"And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord, that He had done for Israel." And later, in Judges 2:10, 11, there is the important comment of the Spirit—"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim" (lords or masters—Newberry), i. e., they surrendered themselves to another authority than the Lord's.

What else could follow but the sad history they wrote and how solemn are the closing words of Judges—"In those days there was no king in Israel: every man did that which was right in his own eyes."

Godly rule and compliance with the divine Word always "stays" departure—the lack of this "hastens" it.

ACQUAINTANCE WITH A WORK OF GOD

An important statement of the Spirit should not be lost sight of in Joshua 24:31 and Judges 2:10. In one case those "which had known all the works of the Lord" and in the other "which knew not . . . the works which He had done for Israel." Thus we see that a knowledge of and an acquaintance with a definite work of God seen in all its miraculous workings and energy, was a powerful incentive to "go on for God." Consequently, the lack of this knowledge and any acquaintance with God's mighty workings helped on the failure and apostasy. This may explain why so many today fall an easy prey to the reasonings and ideas of men, contrary to the Word of God relative to testimony and doctrine—such have never known a "real work of God" nor have they seen the mighty working of

the Spirit . . . so perhaps we can trace such departure to the lack of spiritual growth and development and a condition existing where God has not seen fit to "visit" His people in His mighty workings on account of worldliness and the "lusts of other things." How needful to see that true prosperity, spirituality, and progress as to testimony is certainly linked to God's workings amongst His people, for, apart from this, departure and failure will be the order of the day. We must cry mightily to God and we must be content to live as Christians ought to live, separated from an evil world and content with Christ and His Cross. The Cross, showing us the measure of our separation from the world; and the Living Lord at God's right hand, our object, lifting our eyes and affections heavenward.

TODAY'S COUNTERPART

In the earlier days of testimony there was this godliness seen in those who ruled which should be emulated today. We fear today that those who have a little business ability seem to infiltrate "rule" in the assembly, to the exclusion of the more godly and quieter brother who does not have the world's "push" and in this connection, business men may be either a "blessing" or a "curse" to God's people, in rule, depending upon the manner in which they are able to bring any business acumen into subservience to the higher and nobler virtues of true and scriptural shepherding. Frequently business men are characterized by a "shrewdness" and "preception" which can take advantage of an opportunity, almost immediately, and indeed if they are successful business men, this is the atmosphere in which they live daily. How solemn to think that this very ability, unless laid to one side when it comes to the work of God, may be the snare of Satan to accomplish the downfall of the true saints of God from their holy and high standing in testimony before God and bring about the introduction into an assembly of God of those "business" methods which the religious world has so largely adopted. Such methods can be very successful in Babylon which is social, religious and commercially entwined with the present world but they are "fatal" to testimony for the Lord.

Rarely will you find a man who has known God's mighty workings and who has been an "intimate" of men who have seen God working, leading the people of God astray unless (under special pressure from Satan) he is led into a path which his former teaching and associations thoroughly denied but which he follows now under pretence of "new light" or a "wider sphere"—this is a danger none is exempt from and we, each one, do well to take heed to our ways lest we be led into this snare of Satan.

Not a few men have denied by writing, in ministry and by their associations the things they once believed and taught, to the consternation of the godly and the downfall of younger, inexperienced or carnal ones who are ever eager to follow

something or someone who allows more "liberty" so-called, or who "frowns" less upon worldly associations and company and worldly pleasures, and who by ecclesiastical fellowships acquired in the path of departure, tends to make the "offence of the cross" to cease. From such may God deliver us.

GOD'S HIDDEN AND PREPARED ONES

Judges 2:16 tells us that notwithstanding the departure, God could find men and women of God who had a desire for His glory in the midst of departure. (Indeed, He places them right in the thick of the departure that they might be a witness against it and a powerful incentive to others to get back to God). The case of Deborah in Judges 4 is, at times, brought up as an "excuse" for women's rule and position amongst the people of God. We note, however, that women came to the front only in the weakest and poorest stage of testimony and even Deborah "sent and called Barak" ch. 4:6 and "Deborah arose and went with Barak to Kedesh" v. 9, and "he went up . . . and Deborah went up with him." v. 10. The godly Deborah "sensed" God's order. Note in Isaiah in the further record of apostacy in ch. 3:4, "And I will give children to be their princes, and babes shall rule over them." Again, in Isaiah 3:12 "As for My people, children are their oppressors, and women rule over them. Oh, my people, they which lead thee cause thee to err, and destroy the way of thy paths."

If women or younger men (spiritual babes) are foremost in any activities and behind the scenes of assembly rule, i. e., so that their desires and whims are carried out, we may well figure this condition to be one of abject weakness as to testimony or Divine order.

"Nevertheless the Lord raised up judges." ch. 2:16. "The time would fail me to tell of Gedeon, and of Barak (note the omission of Deborah—cp. above) and of Samson, and of Jephthae," etc., Hebrews 11:32.

One could go on and speak of a Samuel (asked of God and given to God) and David, another of God's hidden ones, trained in solitude. Then later we think of the mighty Elijah, then Elisha and others who were prepared by God in private and raised up at the opportune moment to stir up God's own in a day of departure, to return to God.

Think of an Isaiah who prophesied during the reign of four kings of Judah with his warnings and messages of comfort for any who would heed the "recall" in days to come.

A Jeremiah was left amongst the poor of the land when the others were led into captivity to bring their sin to remembrance and to warn against going down to Egypt, the last resource of a people out of touch with God.

Younger Ezekiel was sent with the captives to Babylon to bring the message of God to the elders and others that they might return and build on the old foundation in Jerusalem (God's center) and his messages God used, as we see in the

return of a "remnant" later. Then we see a Joshua (the High Priest) and Zerubbabel the governor and their fellows—Zech. 3 and 4—also Haggai and Zechariah, Ezra and Nehemiah and Malachi, etc., all faithful prophets or messengers of God, or priests seeking to conform to God's order—all strategically placed by God as to timing and message and testimony, in the midst of the wayward people.

RESULT

Did the bulk of the people hear and follow the directions of the Lord through such messengers? No! they did not.

Did some do so? They did, and God has given us the record of such in Malachi 3:16—"Then they that feared the Lord spake one to another: and the Lord hearkened (pricked up the ear) and heard it, (gave attentive ear to their conversations) and a book of remembrance was written before Him (a souvenir book), for them that feared the Lord, and that thought upon His Name."

The Lord knew them and we believe God's people know them, too, in the measure in which we are in God's mind. Such are God's witnesses to His Word and truth in an evil day and God's strategy is to keep them hidden and in fellowship with Himself until the day of need and decision for God. Then in the day when we need most encouragement, God can give it in His own matchless way and bring forth His messengers to lead back to Himself and turn the eyes to heaven to see that there is One on the Throne of heaven Who understands all and is just waiting the time when He shall come forth for their deliverance. The bright hope of the Lord's Coming burning brightly in the heart and soul can lift above the darkness and all the "sophistries" of men cannot destroy this hope. In all the darkness of the four centuries of silence from heaven, from Malachi to Luke 1—this remnant kept true to Himself, looking for the promised One and God did not disappoint them—cp. Luke 2:25, 32.

And if, while His own go on in weakness and are often despised and forsaken, even of those who profess to know the Lord, think of the wonderful word of promise in 2 Cor. 6 to those who will know the truth of separation to His blessed Person and sever every earthly yoke that binds, contrary to His Word . . . "And I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty"—El-Shaddai—THE ALL-SUFFICIENT ONE—and like a babe upon its mother's breast, the child of God can lean sweetly and protected amidst the strife of tongues, in a world of enmity and turmoil. May we know more of this blessed "rest" even TILL HE COME.

So bind me close to Thee, Lord
 And let me nestle near;
 Be thou to me the wondrous peace
 Of those who wait to hear—
THY SHOUT OF VICTORY.

NOTES ON HEBREWS

By the late Wm. RODGERS

THE last great section of the Epistle commences at ch. 10:19. It opens with a practical application of all the teaching which has preceded. This application is twofold. We have first an exceedingly beautiful invitation to enjoy our spiritual blessings, ch. 10:19, 25, and next, a most solemn warning to those who deliberately turn away from them, ch. 10:26, 31.

FAITH

The very first exhortation of this section introduces FAITH—"Let us draw near with a true heart in full assurance of faith." v. 22. If we seek grace to keep right in this respect, we shall have but little difficulty in keeping right with regard to the two other exhortations which immediately follow: "Let us hold fast the confession of our HOPE" v. 23, RV—and "Let us consider one another to provoke unto LOVE" v. 24.

The "DRAWING NEAR" of v. 22 need not be limited to any particular kind of approach to God, such as prayer or even worship. That we draw near to Him is the very character of our lives as saints. The Greek word for "draw near" occurs 7 times in this Epistle. It is frequent in the Gospels and Acts, but elsewhere in the New Testament it occurs only in 1 Tim. 6:3 where it is "consent" and 1 Peter 2:4—"coming." In Hebrews it is somewhat hidden in our English Bible by its various translations, being rendered:

"let — come — unto".....	ch. 4:16
"that come unto"	" 7:25
"comers — unto"	" 10:1
"draw near"	" 10:22
"that cometh to"	" 11:6
"are — come unto"	" 12:18
"are come unto"	" 12:22

The connections in which this word are used are interesting, such as:

Of our getting saved.....	ch. 7:25
To describe saved ones	" 11:6
Of the citizenship of saved ones	" 12:22
Of the prayer life of saved ones	" 4:16
Of the worship of saved ones	" 10:22
Not of Sinai (contrast ch. 12:22).....	" 12:18
Not by animal sacrifices (contrast 10:22).....	" 10:1

The contrasting word, "Draw back," occurs in ch. 10:38, 39.

FAITH is mentioned not only in the first exhortation of this section, but again and again to the end of the Epistle. In fact, it is one of the key words of Hebrews. The trouble with the Israelites in the Wilderness, to which attention is drawn in ch. 3, was that they had no faith, and the warning to us there and in chapter 4 is based upon that fact. Twice at the

end of ch. 3 we have the negative word which is formed from faith and which in our English Bible is translated "unbelief." In that chapter we have a whole generation of men who lacked faith, over against which is placed the picture gallery of men who had faith in chapter 11.

After the invitation and warning with which this final section opens, the writer takes his readers back to the beginning of their Christian course—back to the time when FAITH and HOPE and LOVE were strong, and when they were willing to endure any hardship for the Lord's sake, ch. 10:32, 34. This is followed by an exhortation to show the same confidence to the end, since it has "great recompense of reward." vs. 35, 36.

HABAKKUK'S TRIAL OF FAITH

At this point we have once more a quotation, or rather a semi-quotation, from the Old Testament. It is made from the too little known Prophecy of Habakkuk, vs. 37, 38. Habakkuk, like these Hebrew Christians, was surrounded by things which were hostile to Faith. His own people were full of evil which God had to punish, while the instruments of punishment, the Chaldeans, were still worse. In these circumstances he turned to God to hear what He would say. This was His message: "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:3, 4. The writer of Hebrews takes this quotation from the Greek Version of the Old Testament, just as he so often does elsewhere. How well Habakkuk came out of this trial we learn from the closing words of his book: "Although the fig tree shall not blossom . . . Yet I will rejoice in the Lord, I will joy in the God of my salvation" Hab. 3:17, 18. The author of this Epistle expected that he and the majority of his readers would come out of their trial similarly, for he says: "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" v. 39. Those who "believe," i. e., those who have FAITH, never "draw back to perdition," for they possess not only that which starts them in the Christian life, but which carries them right through it, until at last it can be said of them, "These all died in faith"—ch. 11:13. All the variety of persons and variety of circumstances in chapter 11 are heaped to prove this.

From all of these the writer, at the beginning of ch. 12, turns to Christ, presenting Him as the Leader and Perfecter of FAITH. He is our great Example. We may remind ourselves too, that in imitating those who before us have trodden the path of Faith, we have not only the Old Testament worthies of ch. 11, and our blessed Lord here in ch. 12, but also the New Testament guides of ch. 13:7—"Remember them that had the rule over you . . . and . . . IMITATE THEIR FAITH."

In ch. 12:3 the writer returns to the subject of the hindrances and difficulties, to which he had referred in the closing verses of ch. 10, and looks at them from a new angle. In ch. 10 he had encouraged the saints to be patient, since their trials would soon be at an end. Here, however, the trials are viewed as part of our Father's training. If we had no chastisement, we would not be sons of God at all, v. 8. Moreover, as part of our training, it produces the fruits of righteousness and holiness in those who are "exercised thereby," v. 11, in view of which we may sing:

Bless I then the Hand that smiteth
Gently, and to heal delighteth,
'Tis against my sins He fighteth,
Peace, Peace is mine.

RUTH'S ROYAL ROMANCE

By S. B. WHITEHOUSE

LAST year, in the Northlands of Ontario, luscious wild berries were in profusion. Raspberries dropped from the bushes. Huckleberries everywhere in abundance. One scarcely knew where to start picking. The Book of Ruth, none the less, teems with precious truths. One hardly knows where to commence. It is only another example of the abounding grace of God in everything He does for man!

Concerning reading matter, one cannot find better reading than in the Holy Scriptures. How empty are the writings of the world by comparison! What other book has held the interest of men for ages? Do you enjoy adventure stories, full of intrigue and daring? Then read the Samuels, Kings and Chronicles. Perhaps you are partial to poetry. The Psalms, especially in metre, abound in poetical pre-eminence. Reading the newspapers of the day is like a walk through a morgue! Editors seem to vie with each other in filling their front page with bad news. The more we move in the fresh clean atmosphere of the Word of God, the less we'll be taken up with the morbid moanings of the morning paper, while preserving practical sympathy with those in trial.

The book of Ruth presents not only a most beautiful love-story, but is replete with instructive truths as well. Take time to read it through, and you may enjoy this article a little more.

Elimelech, husband of Naomi, was responsible for most of the sad beginning of this book. As the divinely appointed head of his house, Gen. 3:16, Esther 1:22, he erred in leaving Bethlehem-judah for Moab. How careful the father should be! How far-reaching may be the effect of a wrong move on the part of one man. It is the father's place to lead and discipline his family in the fear of God. Any father who avoids this, or leaves it to his wife, is shirking his responsibility, and will

reap what he sows, Gal. 6:7, in irresponsible children. How many a "pleasant" wife, 1:20, has been brought to Mara, through an unfaithful husband. We noticed a sign outside an employment office—"Men Wanted"—and the present conditions call for the same in our homes and in the assemblies, 1 Cor. 16:13.

GOD'S OVERRULING

The over-ruling power of God is seen in Naomi's return to Bethlehem with Ruth, 1:22, thus preserving the royal line, Matt. 1:5, and giving Ruth a choice man, 2:4, going beyond her fondest dreams. Naomi's wise counsel helped, 2:22. What a precious gift it is to be able to counsel souls for their good. May we covet earnestly this gift.

Ruth's humility, 2:10, and fidelity, 2:23, drew forth the commendation of her lover, 3:10. "Blessed be thou of the Lord, my daughter, for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich." Some of our young sisters today seriously hinder their own heart's desire by carelessness and prayerlessness. How sad! How sad, indeed, to see a Christian girl cheapen herself by allowing different young Christian (?) men to fawn over her, and take liberties that are only expected from the unsaved. Does she impress the young man? Alas, only to make him think of her as the last one he would choose for a wife.

HONORABLE INTENTIONS

What the Word of God says to young men, 1 Tim. 5:22, can apply to our young sisters. Don't allow any young man to hold your hand unless he has every honest intention of putting something binding on it. Make marriage a matter of most earnest, definite, daily prayer, and you will find, indeed, that "prayer changes things." Parents, also, should "pray without ceasing," 1 Thess. 5:1, regarding the future of their children. Abraham, Gen. 24, can teach us all a real lesson in this regard.

A certain plain young sister fell secretly in love with a young man who came to the assembly. She prayed the Lord specifically for him, if it was His will. It is not surprising that, in spite of considerable competition in the field, they are happily married today with a lovely family.

Another was keeping company with a young man, respectable and religious, but unsaved. She was advised about the seriousness of it, 2 Cor. 6:14-18, and the promise of God in Psalm 37:4. Although there were few "eligibles" where she lived, and, not without a struggle, she gave him up. But she went further and claimed Psalm 37:4. She even asked the Lord for the kind of husband she wanted—as to his calling. It is not surprising that, after carefully avoiding a number of excellent young men who sought her, the Lord gave her just what she had asked Him for. Sister, have you prayed about it?

Finally, there is a good word here for young men. Thank God for our fine, clean young Christian men! "I write unto you young men," says the Holy Spirit, through John, "because ye are strong, and the Word of God abideth in you." 1 John 2:14. We have many such in the assemblies of God—ardent, fervent, honorable young men. Real demonstrations of the grace of God in action! See to it then, young brethren, that your deportment with our young sisters is in agreement with the Word of God, that, like Ruth, they may "drink of that which the young men have drawn" from the Word of God, 2:9. Speak to them of the things of God. The Devil, and your own flesh, will then be kept in place. Remember what Boaz said, boys, ". . . have I not charged the young men, that they shall not touch thee . . ." 2:9. Also, the Word of God as found in 1 Tim. 5:2, to regard "the elder women as mothers, the younger as sisters, with all purity," and, by all means, pray about your life's companion.

A certain commendable young man seemed disinterested in serious matters. His friend once said, "You don't seem to be particularly interested in such things as marriage." "Yes," he replied, "I am, definitely, but I believe that when I meet the girl I am to marry, the Lord will make it known to me in some way." It is really not surprising that, one happy day, he was introduced to a young sister for the first time at a conference. Immediately, he knew that she was to be his wife! It is well that it was so, for, in recent years, they have successfully passed through a severe testing, which only proved that the union was of the Lord, indeed. O, how much better, by far, to obey the Word of the Lord, and seek His mind in everything.

CERTAINTY OF REWARD

Ruth's reward for subjection is seen in chapter 3, verses 14-18. Her vail spoke of her subjection, to the man of her choice. It was filled with six measures of barley. She received more "at his feet," verse 14, than when she labored in the field, but that was not all, for she was told, "sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day."

Dear Sister and Brother, your subjection to the Word of Christ, your great Boaz, your "mighty man of weath," 2:1, will meet you again at "the judgment seat of Christ," Rom. 14:10, 2 Cor. 5:10, with copious rewards, and you will enjoy here, too, the spirit of Ruth's royal romance.

JOHN BERRIDGE said truthfully concerning ADVERSITY —
 "A Christian never falls asleep in the fire or in the water;
 but grows drowsy in the sunshine."

« « «

THE hypocrite is the picture of a saint; but his paint shall
 yet be washed off, and he shall appear in his own colors.

THE SPIRIT OF BABYLON

WILLIAM KELLY

YOU will observe the voice from heaven here: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. The receiving of her plagues is not the divine motive for separation. Men would be anxious enough about that. But the great thing that God looks for from His people is this—that they should not be partakers of her sins. I would put it to every Christian, **HOW FAR IS HE IN SYMPATHY WITH GOD'S MIND TOUCHING BABYLON AND HER SINS?** How far does he feel the evil of it and judge it?

Babylon does not seek heaven, but the earth—not the sufferings of Christ and the glories that should follow, but to sit as a queen and to see no sorrow. Babylon is content with worldly exaltation. If you steer clear of this, Babylon has no attractions for you; and the present danger of every soul from Babylon is the gradual caring for and allowance in Christians of what man values on the earth. Of late years there has been no little change in the thoughts of Christians as to the present enjoyment of prosperity and pleasure in the world. (This was written 55 years ago or more—what would be the writer's thought today as the rapid descent into this very thing is becoming more like a cataract than a current—Editor). There is amazing danger in it. For what is the great thought of it all? Man rising, progressing, exalting himself—man showing what he can do, and how improved, and this is sought to be connected with the Name and sanction of Christ! **ALAS! IT IS BABYLON THE GREAT—Rev. 18:9, 19.** In her we see the end of the heart's desire, along with Christ, to enjoy all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life. I do not wonder at an unconverted man seeking to make the world pleasant. Cain did it, and there is such a thing now as going in the way of Cain. These are the people that handle all sorts of musical instruments, and the artificers in brass and iron. It is true that these things sprang up in a very early hour of the world, but still the Spirit of God does not tell us for nothing that they were in the family of Cain, **NOT** in the family of Seth.

Every child of man stands responsible to God, whether converted or not, to own his outcast state as a sinner: he has no right to drown his conscience in the pleasures and the glory of the world. But bad as this may be, the thing that God hates most, and that He will judge in an awful and public manner, even in this world, is the tacking on the Name of Christ to the indulgence of worldly lusts. Is it not the desire, even of many Christians, to have the grandeur and riches of the world at their back? I do not doubt that they heartily wish to have people converted, but they would like them to bring their

earthly influence along with them. This is the SPIRIT OF BABYLON. What the Lord looks for from us is doing the will of God, suffering for it, and taking it patiently. Any of these things which the heart covets will be found to involve the will of man. THERE IS NOT A SINGLE POSITION OF DISTINCTION OR OF GLORY IN THE WORLD BUT WHAT REQUIRES A MAN TO GIVE UP A GOOD CONSCIENCE TOWARDS GOD. (Note this expression carefully—Editor). In other words, you cannot be a member of the world and act faithfully as a member of Christ. If you value and wish to follow the world, you will make all sorts of excuses, and argue for a compromise; but this only shows how far the leaven of Babylon has affected your soul.

God gathers souls around Jesus, as Lord—that is, Jesus rejected and gone up to heaven. Therefore the Church is based on these two fundamental truths. She has got the cross and she is united to Christ in heavenly glory by the Holy Ghost sent down. And the cross and heavenly glory will not mingle with the world. This is the very thing that puts my heart to the test. If Christ is my object, I shall not want the world; I shall be looking up, it may be feebly, but still I shall be looking up to heaven; and there will be the one object that God uses to strengthen me, by giving me willingness to suffer in the consciousness of having Christ in the glory. Whenever the church craves after something else, as the esteem and honor of the world, or even social improvement, she denies her proper glory.

THE AMALGAMATING OF RELIGIONS

I am not telling you what I see, but what God's Word shows—the all but universal prevalence before the close of a corrupt system, which plainly has its center in Rome, though taking larger compass, so as to embrace every religious institution which, however, it may seem to be opposed to Popery now, does not link a soul with heaven. There is no safety for any person who is building on the earth. The heavenly saints will be taken away before the judgment falls upon Babylon . . . The principle of Rev. 18:4 fully applies today, for the essence of Babylon is the union of the world with the Name of Christ. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

The Lord will not hold any man guiltless who has a conscience of what is due to Christ and does not follow it. To such I will say, this is what you will prove: you will go on for a while and be troubled with the truth for it will condemn you; but ere long you will find that all taste for it is lost; you will tire of it and even turn against it, and then will become morally ripe for Babylon when it bids seriously for you. If I am guilty of the Spirit of Babylon, this is what God looks at as far as I am concerned. The person who travels in her path cannot but be a partaker of her sin. And WHO SO OPPOSE THE

TRUTH AS THOSE WHO CORRUPT IT? Who so hate, as those that are condemned of themselves.

There is a great work, not only of dissolving and breaking up what is old, but uniting and amalgamating for various purposes, going on now; and as this was found in Babylon at the very beginning (Genesis 11) so, in the long run, it will be found to serve the purpose of that great city before the Lord has forever judged her . . . "Ye observe days, and months, and times, and years." Popery is the most salient and hateful exhibition of this amalgam now; but greater abominations shall appear. Sacramentalism (the carrying of the emblems here and there, apart from established testimony to the Name of the Lord is one of her characteristics—Editor) and rationalism, in these and other Protestant lands, are each provoking the other to excesses previously unexampled. When too was ever known such public indifference, which desires leisure for commerce abroad and social development at home? The result will appear in the last stages of Babylon and the beast.

The Lord grant that, instead of merely looking without and occupying ourselves with condemning others, we may take good care that our own souls are **PRESERVED FROM THE CONTAMINATIONS OF BABYLON**. May our affections be kept true to Himself—the only real guard against the seductions of the enemy! We are espoused as a chaste virgin to Christ. "Little children, keep yourselves from idols."

(We would suggest that you sit down quietly and read this article twice over and may our prayer to God be that He will open blind eyes and grant the heavenly eyesalve, Rev. 3:18, to view the departure of today in the light and quiet of the Sanctuary, and seek to keep our souls in touch with Himself in an evil day. God can use souls thus in touch with Him to whom the Word of God is precious . . . Editor.)

WORSE THAN THE PREACHER

A COLPORTEUR in Tants was offering the Bible to some Moslems who were sitting in a shop. One of them asked—"Are you a preacher?" The colporteur replied—"No, I am just a colporteur." Then another man spoke up and said, "Beware! this man is worse than the preacher who speaks to you and then goes away. This man leaves with you a Book which is able to convert the Moslem to Christianity."

"Eternal life God's Word proclaims

To lost and dying men:

By it alone we know the Lord,

Unseen by mortal ken.

Then spread the Word, God's gracious Word,

And love it more and more;

Oh! may it be our strength and sword,

'Til earthly strife is o'er."

Selected.

PAYMENT OF DEBT

Notes of an address delivered years ago in Toronto by the late Dr. E. A. Martin on Christians' responsibility to pay their debts.

PSALM 37 contains many characteristics of the Wicked. One which we will note is verse 21. "The wicked borroweth and payeth not again." To live beyond one's means and to use other people's money, be it to buy what we cannot afford, or to carry on business with no security to cover the loan, and get for ourselves or our family all that our eye and heart longs for, is nothing more or less than plain roguery. Brethren may call it by any other name they may think of, but in God's law for His people it is covetousness and dishonesty. The outside world would never see any harm in me going across the street to the Methodist church, (it would be wrong for me to do that but it would never harm the Gospel) but let me borrow a large or small sum of money, and while living in comfort and luxury only pay back fifty cents on the dollar, and see how that will affect the testimony of the Gospel. When we were in England some years ago we went to an assembly where we noticed a very gracious looking old gentleman who was wearing a rather shabby coat. We asked one of the brethren about him and they told us he was a very worthy man. He had been in business, and through adverse circumstances was forced to make an assignment with his creditors. They settled for so much on the pound, but the old gentleman had a conscience before God and declared he would never buy anything but the bare necessities of life till the debt was paid in full, and this brother added he has it almost paid but won't buy a new coat till it is all paid. That man's creditors would know he feared the Lord. You remember that the message of God by the prophet to the woman who couldn't satisfy her creditors after God sent her an abundance of oil was to "go sell the oil and pay thy creditors and live thou and thy children off the rest." Our debts are to be paid before anything else.

(The past generation of preachers often gave practical exhortations as to proper Christian living at Conferences and Special Meetings.) Editor.

MINISTRY AT CONFERENCES

The late T. D. W. MUIR, of Detroit

THE LORD was pleased to send along a number of His servants to minister His Word, and while no pre-arrangement was made, either as to speakers or their subjects, yet from the first God gave harmony, accompanied by variety. This seems to be the way of the Spirit of God. Man makes programmes, arranges as to speakers, and their subjects, lest confusion may come in. God, if waited on, and looked to, guides in paths, often quite different to our pre-conceived idea of what the proper thing would be, and when all is over, God's leading is seen to be

infinitely better than man's arrangement. So was it at Detroit meetings. They were left for God to manage and He did so.

From "Our Record."

(Lest some should think that in taking a stand in favor of the liberty of the Spirit in ministry at Conferences, one would be overzealous for the truth, we remind ourselves that such was the characteristic of "times of refreshing" of a bygone day and our elder brethren and preachers who were much used of God in the establishment of churches of the saints in this land (and others), were content to leave things in the hand of God, where they should be left . . . Heb. 13:7—"Remember them that had the rule over you . . . and imitate their faith)." R. V. . . . Editor.

THE JEALOUS ANGLER

WHEN I was a boy I spent a Saturday afternoon, along with several companions, fishing in a small mountain stream. Our tackle was not of the best description, nor of the newest style. We each had a birch rod, with a piece of common cord and a hook at the end; a common kettle served as a basket, and before an hour or so it was well filled with fine large trout.

Just then a gentleman angler appeared on the other side of the stream. He had boots, rod, basket and everything else in splendid style; but his basket appeared exceedingly light looking. He stood watching our efforts for a few moments, and then condescended to ask—"Have you got any fish?" "Lots, sir" shouted one companion, holding up the old kettle. "Ah" said he, rather angrily, "I see now why I have not been getting trout, you young urchins have been muddling the stream; you better clear out of there, else I'll kick your old kettle into the water, fish and all." We were not inclined to plead guilty to the charge, so we reminded him that the stream was "public property" and went on with our fishing.

I think I have seen that fishing scene enacted over again among those who go forth to "catch men." Some are successful fishers, and they get souls to Christ in every place. They have no great gift perhaps, yet their baskets are always full. The Lord uses them to do His work because they are heart and soul in it, and what they have, they use for Him. There are others like the "gentleman angler"—talented, educated and well furnished with languages and lexicons, yet they get no souls. They do not, of course, blame themselves for this. Oh, no! Somebody else must be the cause, most likely the successful fishers: but God knows better and so do they. It is no use blaming fellow-laborers for our barrenness, or the coldness of the Church for our want of success. God will always use and bless the labor of a godly earnest servant, no matter who or what is wrong around him.

Selected.

QUESTIONS AND ANSWERS

QUESTION: What constitutes the difference between an assembly of God and a sect?

ANSWER: The difference consists in the fact that an Assembly of God owns no other authority than the revealed Word of God, recognizes no lordship but that of Christ, "as Son over His own house," and acknowledges **NO POWER FOR GUIDANCE OR EDIFICATION BUT THAT OF THE HOLY SPIRIT**; whilst a sect is a company or organization formed and governed, in a greater or less degree, by the will of man. It may be a pope, archbishop, president, director, or "general"; or, assuming a more democratic form, be based upon the will of the people; but man's will being allowed when only God's will should be recognized and submitted to, constitutes the prime element in sectarianism.

Alas! that Christendom is full of it; and if God in His great mercy has exercised the hearts of any of his saints as to the evil of it, and has drawn them together to the Name of the Lord Jesus, we must never forget that we are no better than those who have gone before us and that our only place of safety and blessing is the **LOW** place, the constant sense of our entire emptiness and nothingness, and that it is **HE** only, by His grace, can keep us true to that precious Name.

Moreover, there must be subjection one to the other, "each esteeming the other better than himself," and recognizing that our alone source in difficulty is the Living God Himself and the Word of His grace.

The crying sin of Christendom is **THE DISPLACEMENT OF GOD THE HOLY GHOST BY THE WILL OF MAN**, and in every dispensation the very truth which **OUGHT TO HAVE BEEN BORNE WITNESS TO BY THE PEOPLE OF GOD HAS BEEN THAT AGAINST WHICH THEY HAVE MOST PALPABLY AND GRIEVOUSLY SINNED.**

(The above answer from an old writer 61 years ago seems to have a timely message for all exercised souls. We can see that much that professes to be of God today, when judged by the standards of the Word of God, cannot be acknowledged as following a Scriptural pattern at all and as the above answer indicates, the **CRYING SIN OF TODAY IS—THE DISPLACEMENT OF GOD THE HOLY GHOST BY THE WILL OF MAN** . . . We should never be a party to such a setting aside of the Holy Spirit and the Word of God in an assembly. Editor.)

ANOTHER ANSWER: . . . Ecclesiastically a sect may be described as a company of professed Christians who are gathered together **ANYWHERE EXCEPT** on the Divine foundation on which the Church of God was first planted by the Holy Spirit . . . See 1 Cor. 3:6, 11. Geo. Adams.

« « «

QUESTION: Did our Lord descend into Sheol (or Hades, the same word in N. T.) upon his death on the cross?

ANSWER: Most assuredly He did, as we have in His own words—Matt. 12:40. Cp. Also Acts 2:31 where "His soul (Christ's, not David's here) was not left in Hades, neither his flesh (in Joseph's tomb on the ground) did see corruption. The figment that Joseph's tomb answers to the expression "the heart of the earth" savors too much of false teaching. Sheol in O. T. and Hades in N. T. **NEVER ONCE** refer to the grave, always the place of the departed souls. Paradise before the resurrection of Christ was in the heart of the earth. We may go into this more fully at a later date, d. v.

FROM OUR MAILBAG

FROM A MISSIONARY BROTHER: One matter brought up and discussed was this: Is the celebration of the Lord's Supper exclusively an Assembly privilege and responsibility, or can it be celebrated Scripturally apart from the Assembly altogether?

ANSWER: Acts 2:41, 42, etc., gives us the beginning of "collective testimony" and we see the "breaking of bread" here in its proper place in Assembly testimony. There is not the slightest suggestion in the Book of Acts that the brethren, as they went here and there with the Gospel, and frequently must have been weeks and at times months absent from any established testimony, observed the "Lord's Supper" as in assembly fellowship. Frequently they waited seven days and this would suggest the desire for this opportunity. They could be (like John in Patmos) in the Spirit on the Lord's Day but in the New Testament the Lord's Supper is always identified with definite assembly fellowship . . . The carrying of the "emblems" here and there and their indiscriminate use as it seems good to individuals is nothing else but the essence of "popery" and sacramentalism. A lot of religious folk feel better when they have so done and think there is some virtue in the "rite"—but those who have learned God's mind relative to the Church and its testimony desire to carry out His mind in obedience to His Word and this leads them to be identified with an Assembly of God in their district and continue steadfastly in "the fellowship." We are aware that godly men have done so in days long gone by but they are not our "pattern" and we have no allowance to depart from the "pattern" as given us in the Word.

« « «

FROM NEW ZEALAND: We are pleased to receive the copies of WORDS IN SEASON which come to hand regularly and in good order. Thanks for the timely messages and wholesome ministry contained in this Magazine. Trust and pray continued help from the Lord may be given His servants.

FROM A CORRESPONDENT: Glad to see the good ministry for those that have a desire to honor the Lord, I noticed in an old dictionary I have that the definition of the word "chapel" is given . . . "a lesser or inferior place of worship." How fittingly this describes many places where that word is used.

FROM WISCONSIN: May God bless you all in this good work. We enjoy reading Words in Season very much. Thank God for good, sound ministry, not toned down to please the carnal in so many places today, and for those who so kindly contribute.

FROM ENGLAND: One pleasing feature of the book (apart from its forthright and wholesome ministry) is the absence of commercial advertisements. There are some such books, while asking indulgence for lack of space for ministry, can devote pages to commercial advertising.

FROM PENNSYLVANIA: May the Lord keep you all and prosper in spiritual things and may many "lampstands" remain in their places until the Lord calls up His Church to be with Himself.

THE JEW

Scattered by God's avenging hand,
 Afflicted and forlorn,
 Sad wand'ers from their pleasant land,
 Did Judah's children mourn.
 And e'en in Christian countries, few
 Breathed thoughts of pity for the Jew.

Yet listen! Gentile, do you love
 The Bible's precious page?
 Then let your hearts with kindness move
 To Israel's heritage;
 Who traced those lines of love for you?
 Each sacred writer was a Jew.

And then, as years and ages passed,
 And nations rose and fell,
 Though Clouds and darkness oft were cast
 O'er captive Israel,
 The oracles of God for you
 Were kept in safety by the Jew.

And when the Great Redeemer came
 For guilty men to bleed,
 He did not take an angel's name;
 No—born of Abraham's seed.
 Jesus, who gave His life for you,
 The gentle Saviour was a Jew.

And though His own received Him not,
 And turned in pride away,
 Whence is the Gentile's happier lot?
 Are you more just than they?
 No; God in pity turned to you—
 Have you no pity for the Jew?

Go, then, and bend your knee to pray
 For Israel's ancient race;
 Ask the dear Saviour ev'ry day
 To call them by His grace;
 Go, for a debt of love is due
 From Christian Gentiles to the Jew.

« « «

“PRAY FOR THE PEACE OF JERUSALEM: THEY SHALL PROSPER THAT LOVE THEE.” Psalm 122:6.

St. Louis, Mo.—Our brother Carlos Ostertag (2251a Indiana Ave.,) has printed 450,000 of the Spanish magazine "Palabras Fieles" which are now being mailed to the Spanish speaking countries and many are used in United States. Any missionaries not receiving copies may write stating the amount they can use. Pray for God's blessing on the Word.

Midland Park, N. J.—Reports of recent Conference good—bringing cheer to our brethren and sisters. Seven of the Lord's servants were present for ministry and in the Gospel. Two were baptized after Saturday evening Gospel meeting—young believers saved within the past months. Some young folks are troubled. Pray for their salvation.

CANADA

Hough Lake, Ont.—Bro. Widdifield has been working away through this district. The Lord has given blessing through our brethren and 19 have been baptized during the Summer and Fall.

Niagara Falls, Ont.—It seems numbers of Italian immigrants have arrived in this district, good numbers of them listening in the open air. We also heard recently of numbers of Finnish folk coming to the Mining country of Northern Ontario. Here lies a fruitful field for laborers.

Toronto, Ont.—Bre. Albert Joyce and Frank Pearcey were hoping to commence meetings in West Toronto Hall October 5th. Mrs. Joyce has not been well and has been confined to bed as a result of her heart condition. We have heard of the homecall of our brother William Bailey on Sept. 24, no particular details yet.

Arnstein, Ont.—Helpful ministry given at recent Conference. Quite a large attendance.

Huntsville, Ont.—God gave help at Conference here. About 10 of God's servants shared in the ministry. Attendance increased towards the end and the Word was with power.

Oshawa, Ont.—The one day Conference here large and profitable. Four of the Lord's servants gave help in ministry.

OTHER LANDS

Palmerston North, New Zealand.—"I am nearing 86, by the grace of God, and maintained in very fair health." Franklin Ferguson. Pray for our esteemed brother who continues his important work of written ministry, etc.

Dipalata, Balovale, P. O. N. Rhodesia, Africa.—"The heat these days is terrific, the temperature is running over 140 degrees. Of course the high altitude helps us a lot . . . Thank you we are being cheered and encouraged in our labors for the Lord, a number have professed conversion recently and we had further encouragement from a young man who was baptized and received into fellowship here. Recently he passed his school examination and was due to pass into a higher school. He went along but only stayed one day, he said conditions were such that as a Christian he couldn't remain, what with football and dancing, etc., he said it was impossible to be there and keep right, so he decided to leave and do with less education and maintain his testimony for God. This should teach many parents who send their children to higher schools and then ask prayer for them. In other words, just putting them into the lion's mouth and then expecting the Lord to deliver them. This example of a poor black boy has cheered us greatly. These are things we like to see, folk able to stand on their own feet, and not afraid to do it . . . Our brother Finegan is going off on a trip in a few days to visit some little assemblies, he expects to be away for some time . . . These little companies need a lot of teaching." J. Geddis.

Report of "Old Bonalbo Conference," N. S. W. Australia.—"This assembly, planted there over 30 years ago, is now about 70 and still growing and going on with God. Their nearest neighboring assembly is Lismore on the East, 80 miles away. Brisbane gatherings the nearest in the North, over 110 miles. In the South and West the same pattern repeated. Unlike other annual conferences (the saints being mostly dairymen and timbermen) they take advantage of the moon-

light in fixing the dates. This year the 5th, 6th and 7th of September was chosen. Their Hall on the hill, just lately enlarged, was practically built in the bush, before the roads were made, and oh! the nightmare in trying to reach it after a shower. Last Friday cars by the score from a radius of 500 miles South and 300 miles North brought 150 to 200 of the Lord's people from perhaps 30 assemblies. No trains come within 60 miles on either side. No hotels or boarding house within 12 or 14 miles of this gathering center . . . The ministry right through the three days was both refreshing and edifying. There was counsel, comfort and exhortation. His presence was the perfume that gave the atmosphere such spiritual delightsomeness. In the evening 70 or 80 stood together in testimony in the wee town 10 miles South, others went in big numbers to an aboriginal camp 20 miles North and there were those who remained to witness in their own Hall. So in all this they were like the Thessalonians."

CONFERENCES

Phoenix, Arizona.—Annual Conference will be held as usual D. V. Thanksgiving season, in the Gospel Hall, Nov. 27, 28, 29 and 30, preceded by Prayer Mtg., on Wed., Nov. 26th. Only servants of the Lord preaching and practising walking in the "old paths" will be welcome in ministry. All those who intend to visit us at the Conference, please contact the Correspondent, William Ismay, 3302 E. Pierce St.

Detroit, Mich.—Annual Conference will be held D. V. in the Gospel Hall, 7345 West Chicago Blvd., (corner Prairie), on November 22nd and 23rd. Meetings at 10 a.m., 2:30 and 7:30 p.m. preceded by Prayer Mtg., Nov. 21st at 7:30 p.m. Those coming from a distance will be freely entertained. Corresp. Alex. Stewart, 9950 Pierson Ave., Detroit 28.

Bryn Mawr, Pa.—Annual Conference will be held D. V. at Thanksgiving season, November 27, 28, 29 and 30. Usual order of meetings in the Bryn Mawr Fire Hall.

FALLEN ASLEEP

Garnavillo, Iowa.—Our dear sister Mrs. Blanche Minger went to be with Christ Aug. 9th, aged 65. Saved Aug. 2, 1933 and has been in this Assembly for a number of years. Faithful in attending meetings and bore a consistent testimony.

New Hartford, Iowa.—A beloved sister, Mrs. Leon Ballhagen "went home" at the age of 71, on August 29th. Saved in 1940 while reading the late John Smith's tract entitled—"I'm going by the Book." She gave expressions of joy and peace to the end. Her son, Lloyd, labors in Mississippi and prayer is requested for another son and daughter.

Holland, Iowa.—Mrs. Sam Cirksena, a beloved sister, "went home" Sept. 16th, aged 66. She was in the Stout, Iowa, assembly since its beginning. Saved in 1922 when Oliver Smith first pitched his tent there in September of that year. A godly, quiet sister who went on well. A full Gospel Hall, with many who have hitherto resented the truth, told of the effect of her testimony.

Fish Creek, Wisc.—A late report has reached us of the homecall on January 3rd last, of Miss Vida Weborg, aged 87. Over 90 years ago a Norwegian father pushed his boat on to the shore of Green Bay, off Lake Michigan, went up and homesteaded and built his little cabin—and one surviving sister remains of that family of eleven. We visited this lonely and isolated spot on different occasions, calling on this family, the remaining sister still living on the original homestead. Miss Vida Weborg and her sister Johanna in early years were saved and learned the truth of "gathering to the Name of the Lord" through the late Donald Ross while in Chicago district visiting many years ago and they were remarkable Christian women. Pray for this surviving sister, Elnora Weborg.

Philadelphia, Pa.—Our beloved brother David Oliver of the Olney Assembly "went home" Sept. 23rd. Particulars not to hand yet. He will be greatly missed. A most faithful brother.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Last Watch

Rev. 19:7

It ends — the vigil of high festival,
The solemn night of song;
For lo! the crimson day has lit the hills,
The day desired so long.

From peak to peak there spreads the jasper
glow,
The morning star grows dim;
How passing strange the joy that now we
know —
So soon to look on HIM.

Oh, deeper than our longing and our love,
More wondrous than our bliss,
HIS LOVE, that waited while the ages rolled
To welcome us as His!

The joy of God's high city peals afar,
Through portals open wide;
All Heaven awaits the shining marriage train,
The Bridegroom and the Bride.

C. P. C.

DECEMBER, 1952

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

CHANGE OF CORRESPONDENT

Pawtucket, R. I.—Mr. Francis Gilkenson, 82 Chapel St., SAYLES-
VILLE, R. I.

UNITED STATES

Hopewell, Va.—Our brother Hayward Morrison saw some blessing
in recent tent meetings in Hopewell where he has labored for the
past two and a half years. Pray still for this effort.

Detroit, Mich.—Our brother John Govan has been visiting some
of the Ontario assemblies, Parkhill, Grand Bend, Glen Rae and New-
bury. Such visits appreciated by His own.

Our brother Hector Alves has been having good and well attended
meetings in West Chicago Hall, using his model of the Tabernacle—
young and older showing real interest. He expected to go to Sarnia
for some Gospel meetings.

Brethren Warke and Lipke were having a series of Gospel Meet-
ings in the Ferndale Gospel Hall, looking up for His help and blessing.

Deckerville, Mich.—Saints had a visit from A. Stewart and J.
Govan briefly of late.

Everson, Wash.—Wm. Ferguson gave brief visits to the saints here
and in Seattle, Arlington and Tacoma, also Forest Grove, Oregon,
while visiting on the coast. Found steady plodding amongst the small
assemblies which is most commendable and a wide open door in the
great States and Province to the North for any with a heart for the
perishing. Vast territories present a challenge, as in other parts of
the continent, for young men to enter and hold for God. Such exer-
cise must be God-implanted and will surely be God-sustained. For
this many of God's exercised saints pray.

Garnaville, Iowa.—Bre. Watson and McBain had good attendance
at recent meetings here—one professed.

Blue River, Wisc.—Conference large and good. Bre. Watson, Warke,
McBain, Dobson, Oliver Smith, DeBuhr, Hamilton, Jamison and Cotton
taking part in ministry and the Gospel.

West Union, Iowa.—Sam Hamilton saw two trust the Saviour at
meetings here.

CANADA

Huntsville, Ont.—Brother Widdifield with Jas. Clark had a week
here after the Conference, then went to Chapman Valley and were
in their fourth week with a nice attendance. The assembly is weak,
like many other country assemblies and such need strengthening. "It is
the One in the midst that keeps them together."

St. Thomas, Ont.—Reports reaching us indicate good attendance
at the recent Conference which is a comparatively new venture of
faith of this Assembly. Ministering brethren present were Stewart,
Govan, Miller, Norman Crawford, Alves, T. Kember and Bro. White-
house also gave some help.

Clementsvalle, N. S.—L. K. McIlwain, is back in this section. He
has had further evidences of weakness of body but moves around the
district as God gives strength and grace.

Victoria Road, Ont.—Bre. Bruce and Meridew saw three profess
at meetings here.

Abbotsford, B. C.—Bro. Sydney Saword gave appreciated meetings
here after the Cedar Cottage Conference in Vancouver, using Two
Roads chart part of the time. Gerald Taylor gave them a call ere
starting back homeward after several month's absence — he called
also at Westbank.

Words

In

Season

May we suggest your subscribing for friends here or for some in foreign lands who are finding it difficult to get currency to us. What about those you subscribed for last year?

« « «

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TO OUR SUBSCRIBERS

To all who have given a hand in the maintenance and increase of our subscription list, sincere thanks and appreciation is tendered, in the Lord's Name.

« « «

To all who have sent us in manuscripts, many of which we have been able to use to much profit, we also would express our appreciation—in this we know, by correspondence, very many of our subscribers concur. Many of our brethren could send us written ministry which will reach to every corner of the globe almost and we suggest that some of those who might be slow to do so, try their hand in this valuable service for the saints. It could bring much “refreshing” to the saints—simple, practical things from the precious Book of God for the many who are tired of the world's false ways and long to know more of Himself and His precious truth.

« « «

We especially request that you go over the list of those you subscribed for last year and let us know right away if we should, or should not, continue sending the Magazine to them. We continue to mail unless we hear to the contrary from you.

« « «

To assembly correspondents who receive bundles for distribution, please remember that you will receive in January the same number as in this year. Let us know as soon as possible your requirements for 1953 D. V.

« « «

We covet your earnest prayers for grace and daily strength in this important service for the saints. It takes much of our time as most can readily understand and anything you can do in the way of prompt attention to these requests, we would appreciate.

« « «

Please do not send unnecessary, or minor address changes—these require changing of records, stencils for mailing, etc., and, if at all possible, carry on until the expiration of any year.

W. H. Ferguson, Editor.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

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No. 12

GATHERED GEMS

TO LEARN, and yet to learn, whilst life goes by
So pass the students' days;
And thus be great, and do great things, and die,
And lie embalmed with praise.

My work is but to lose and to forget,
Thus small, despised to be;
All to unlearn—this task before me set;
UNLEARN ALL ELSE BUT THEE.

Ter Steegen.

« « «

JOHN'S GOSPEL (By Chapters)

- | | | |
|-----|-----------|---------------|
| 1. | - - - - - | Incarnation |
| 2. | - - - - - | Manifestation |
| 3. | - - - - - | Regeneration |
| 4. | - - - - - | Adaptation |
| 5. | - - - - - | Purification |
| 6. | - - - - - | Sustenance |
| 7. | - - - - - | Proclamation |
| 8. | - - - - - | Illumination |
| 9. | - - - - - | Confession |
| 10. | - - - - - | Preservation |
| 11. | - - - - - | Restoration |
| 12. | - - - - - | Appreciation |
| 13. | - - - - - | Commemoration |
| 14. | - - - - - | Consolation |
| 15. | - - - - - | Communication |
| 16. | - - - - - | Revelation |
| 17. | - - - - - | Intercession |
| 18. | - - - - - | Persecution |
| 19. | - - - - - | Crucifixion |
| 20. | - - - - - | Resurrection |
| 21. | - - - - - | Instruction |

« « «

You can't be carnal all week and spiritual on Lord's Day morning.

None of the fruits mentioned in Gal. 5:22 are "sensational." A well-stocked orchard is not distinguished by noise but by fruit. Wm. Warke at Hitesville Conf.

« « «

Wonderful how the devil can find the equipment for fishing when the children of God would go, out of touch with God. John 21:3. Sydney Saword at Vancouver Conf.

AN AWFUL DECISION

T. D. W. MUIR

IT WAS the last night of December that three young men were sitting in the parlor of a Christian's house talking of eternal things. Two of them were "saved by grace," and rejoiced in the knowledge of it; the other was not, and, moreover, seemed very careless about his soul. His two companions were speaking very plainly to him, but he regarded all with a smile of derision. At last, looking up with defiance at them, he said: "I don't want to be saved, and if there is a hell, I am willing to go to it." For a time they could not reply.

At last one of them took his watch from his pocket, and holding it in his hand, said: "Do you decide here, in the presence of God, on this last night of December, at fifteen minutes past eleven o'clock, to reject Christ as your Saviour, and choose hell as your eternal portion?" To the astonishment of both, he answered: "I do"; and as far as the knowledge of the writer goes, he is unsaved still.

"What a dreadful choice!" says one. "I cannot see how anyone could be so hardened as to speak in that manner," says another. Yes, it was an awful decision, showing that Satan surely held the reins. But let me ask, Have you been born again? Have you accepted Christ as your own Saviour? "Well," you say, "I cannot say I have." Then you, too, are a rejector of Christ, and are practically choosing hell as your eternal portion.

Do not get angry at these plain words. We desire, in love, to bring before you the facts of the case. Satan, who is God's enemy and yours, would hide from you your danger. We would, by God's help, show it to you. We cannot awaken you, nor can we save you, but if we can but warn you of your peril, we trust you will take heed to it, and escape for your life to Christ the Saviour of sinners.

Will you begin a new year on earth? Remember, you may end it in eternity! How solemn! Thousands began the past year as healthy and hopeful as you are now, but they are now in eternity. Meet God you must; how soon you know not. Are you ready? Be warned in time. Think not that tomorrow will do as well as today. "Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. 6:2. "Boast not thyself of tomorrow." Trifle not with the precious moments which God has given you; they will not always be yours. Why, then, delay? "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that hath received His testimony hath set to his seal that God is true" John 3:33. Will you not choose life in Christ, and be saved for eternity?

"Eternity! Whene're we breathe that word,
 What various thoughts in different souls are stirred!
 To the poor sinner, ah! 'tis fraught with fear,
 But to the saved its prospect doth appear
 All joyful, bright; for while its ages move
 They'll live to know the wealth of Jesus' love."

ANOTHER MILESTONE

WM. H. FERGUSON

THE wise traveler, as he comes to the milestones which mark out his way, pauses and takes time for reflection and consideration of that part of the journey yet to be traversed.

Good it is that our God has mercifully hidden the future while, at the same time, He promises grace for each section of the way and a safe ending. One has said of Mark 6:45, He said "let us go to the other side"—not into the middle of the lake to be drowned. Fear not! He will come "in the fourth watch of the night" v. 48—the lonely, dark and fearsome watch. He shall still our fears and say—"Be of good cheer; it is I: be not afraid."

THE PAST YEAR

What thoughts arise! This and that could have been done much better. What a lot has been left undone and the sands of the year are slipping through—let us hasten to finish that which should be taken care of this year. How much we have "loitered on the way"—what little progress we have made in the Word—we have missed much through careless reading and lack of meditation. How little growth in grace there has been, all indicative of failure to apprehend the seriousness of the journey of life we are on. All the year's failures, triflings, sins, are a matter of the record and we must meet all again at the Judgment Seat of Christ, relative to reward. 1 John 1:9 gives us the cleansing following confession but the life must be reviewed at the Judgment Seat. Solemn thought indeed! Are we living with this in view?

THE FUTURE COURSE

But we look onward. The race is not yet run, the battle not yet won. The journey may end much sooner than we anticipate. The Lord is at hand—"Maranatha"—Titus 2:13—the blessed hope buoys us up and should be our true expectation—we look not for signs, nor to Europe or Palestine as the "cue" but upward to hear the shout of the Lord Himself—1 Thess. 4:16. All the shouts and noises and rantings of the world will not dim that "shout" and only "born again" ones shall hear it.

THE MILESTONE OF TESTIMONY

We speak now collectively of church testimony when we urge serious reflection and future consideration. **AMALGAMATION HAS FAILED.** This is the world's way and the world's cry — it should never be the Christian's. It has failed to produce a true and scriptural "unity"—it has failed to produce godliness—it has failed to create a real interest in the Word and ways of God as is evidenced by the sad decline in meetings for the ministry of the Word and for prayer, as to attendance. It seems the way to get a "crowd" of younger

ones especially, is to have some sort of "doings" or a "supper" or a "get-together" with a lot of lightness and a catering to the gregarious instinct. Godly sorrow has been lacking in much of the talk of "union" and much of the flesh manifested consequently the "fruits of the Spirit" have been lacking—Gal. 5:22, 23. What is the remedy? "Godly sorrow worketh repentance to salvation not to be repented of" and v. 11 of 2 Cor. 7 gives us the result in assembly life and testimony of this "godly sorrow"—would to God there were more of it manifested! Proud men, self-assertive men, may force their way and cause trouble amongst God's beloved people, even dividing them and causing much grief of heart to the godly; but let all such remember the solemn word of 1 Cor. 3:17—"If any man defile (or mar) the temple of God, him shall God destroy (or mar); for the temple of God is holy, which ye are." This refers to the marring of the assembly of God in its local character of testimony. Preachers, missionaries, yea all, should be most careful not to introduce friction and trouble amongst saints—a most serious business and one which God will not allow to pass. We could cite many instances of which we have known, but we forbear.

THE MILESTONE OF SERVICE AND STEWARDSHIP

Another year almost gone. What has been the "motive" of service? This is important . . . 1 Cor. 4:5. What about the STEWARDSHIP? That precious truth of God. Have we been true to the Lord thus? Have we lost some of the precious vessels, Ezra 8:29—"Watch ye and keep them until ye weigh them." "Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God." . . . "By number and by weight of every one: and all the weight was written at that time." v. 34.

Separation from the world and its religious and worldly ways is now spoken of in contempt by many, a link is being formed with Babylon, if not directly, through many of the "half-way" houses which form a means for this link to be forged which eventually shall bind even professed assemblies of God to the ungodly mass called Babylon by the Holy Spirit—then the testimony is gone and the Word of God set aside for human rules and regulations. Thus the Lordship of Christ is set aside and where there is no room for Christ as Lord and His Word as the only guide, in that measure we are required by God to refrain from such associations.

We saw just recently where a popular professedly Protestant evangelist was reported to have said in one of our large cities that he was going to attend one of the "masses" said by one of the Romanist bishops and that some of his converts had found what they desired, or words to that effect, in the Catholic church. May God have mercy upon any of God's beloved people who have been united to such a campaign. Think of elders (professedly) condoning such a mixture. In God's

Name we should say to all—WAKE UP—ere it be too late and the illicit arms of the great spiritual harlot make their final embrace. There is little “protest” today. Our fathers suffered and laid down their lives to maintain the precious truth of God—today it is being surrendered totally by many and there is “joint-fellowship” with evil. God says in Rev. 18:4—“Come out of her My people.” Can we support in principle, or by our presence, or lend our weight to any such movement? God forbid. Remember, this is the aim of Babylon. This is the end of “amalgamation.” There is no stopping. The step is taken, the die is cast—the “skids” are being well greased for the launching of Satan’s masterpiece of religious union—a united church—where membership can exist apart from doctrine and conviction as to the truth of God. Strange bed-fellows indeed are found in such a union.

A LONELY PATH

“Can two walk together except they be agreed.” You say—the path will be lonely in the days ahead! Granted. Remember God says in Romans 11:4—“I have reserved to thyself seven thousand men, who have not bowed the knee to the image of Baal.” What blessed company to be found in. Men and women reserved for Himself in a day of departure. Thank God there are those yet who refuse the unholy advances and the illicit compromises offered by Satan and the enemies of the cross of Christ—Phil. 3:18.

Was it lonely for Daniel and the three Hebrew children in that day of long ago?—it surely was—but God stood by them. The beloved Paul knew the loneliness of the path he trod and he knew the forsaking of many who earlier professed attachment to the doctrines of Christ but when all seemed dark at the end, he triumphantly records in 2 Tim. 4:17—“notwithstanding the Lord stood with me.” Blessed company. Was it lonely for the beloved apostle John whose “love” was of the “no-surrender” type, not the sickly, mushy profession of the “conformist”? Of course it was lonely on Patmos but this couldn’t hinder him from being in the Spirit on the Lord’s Day, Rev. 1:10, nor could it hinder heaven’s voice to him.

But you say, we who serve Christ in the Gospel may find a more limited and difficult sphere of service. No, indeed. The whole world lies before our vision—God is as near one spot as another—He knows where His faithful laborers are and He still has “ravens” to do His bidding, if necessary. One of the remarkable evidences of God’s power today is the sustaining of His servants when many professed companies, who have departed from former principles, have ceased to communicate with them, either through lack of interest, or a desire to exert pressure to adopt more liberal ideas or abandon a decided stand for God. Thank God for all faithful laborers who have learned to look to God alone. 1 Kings 17:14 comes to mind in their case. Elijah’s God still lives.

WHAT A GOD WE HAVE! He watches the fall of the sparrow—numbers the hairs of our heads—gives to us His unfulfilling promise as to the sons of Korah of old, Psalm 84:11. He is worthy of our full and complete trust as to the future path of testimony and service. HE CANNOT AND WILL NOT FAIL. Human props will fail—earthly streams will dry up as the days go by but blessed and happy indeed “is the man that trusteth in Thee.” Psalm 84:12. To go on in simple, scriptural and humble ways is our responsibility—results belong to God. Let us not fear then but press forward, onward and upward. Phil. 3:12, 21.

THE EPISTLE TO THE HEBREWS

Chapter 13

BY THE LATE WM. RODGERS

I WISH to consider this chapter in its relationship to the earlier part of the Epistle. In it many things are touched upon, and most of them have a link of some kind with the great truths of the preceding chapters, and suggest practical lessons in connection with the teaching that has been given. Of course, they are not the only practical lessons which the Epistle contains, for in that respect Hebrews differs entirely from such Epistles as Romans, Galatians, Ephesians, and Colossians, in which the doctrinal parts are to a great extent kept separate. Here we get a little bit of teaching and a little bit of practical exhortation alternately, the latter usually commencing with, “Let us,” or some similar phrase. Thus in the chapter immediately before this one, we have doctrine in verses 18-27, and then we have an exhortation based on it in verses 28 and 29—“Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.” To some extent our 13th chapter may be looked upon as growing out of that exhortation, for if we serve God acceptably, we shall be doing all the various things to which we are urged in it, and on the other hand, without the consciousness of our responsibility to a holy God, we shall show no zeal in obeying any of them.

HOW DIVIDED

Hebrews 13, as is shown in the R. V., divides naturally into three main paragraphs, of which the first, vs. 1-6, contains exhortations, mainly of an INDIVIDUAL character; the second, vs. 7-17, exhortations that have more to do with our COLLECTIVE gatherings; while the third, vs. 18-25, is the concluding message of the Epistle.

The first paragraph commences with a general exhortation to brotherly love. That is followed in vs. 2 and 3 by two special manifestations of this love—hospitality and sympathy.

Then in vs. 4-6 we are warned against two things which would conflict with brotherly love—lustful desire in v. 4 and covetous desire in vs. 5 and 6. The form of the principal exhortation is noteworthy. It is not, "Let brotherly love be acquired by you," but "Let brotherly love continue." This implies that they already had this love, as do the words, "Forget not," and, "Remember," in vs. 2 and 3. That this was true in fact, we learn from chap. 6, where, after describing some that had gone a long way and then turned out to be apostates, the writer refers in vs. 9-11 to their labor of love in ministering to the need of saints, as being proof of their reality. He also emphasizes that their love was continuing, when he says, "Ye have ministered . . . and still do minister" (R. V.). This is surely something like the hospitality to which he encourages them yet more here in chap. 13. Then in chap. 10, in connection with another similar warning about those who turn back, he reminds them of the days when they were first enlightened and of how they not only endured affliction themselves, but showed sympathy with others in affliction (vs. 32-35). So that there again the very thing to which he exhorts them in chap. 13:3 is seen to have been already in evidence amongst them. Both in chapters 6 and 10 they are exhorted to continue to the end showing these graces, so that the opening verses of chapter 13 are merely a final reminder of that which he had earlier in the Epistle been pressing upon them. When this continuance to the end is placed with the good beginning referred to in chap. 10 ("when ye were illuminated"), and the present carrying on ("do still minister") of chap. 6, we have their entire lives, as saints, covered by the three.

In connection with verse 2, I like to think that the Lord has here found a niche for a man who was scarcely worthy for a place in chap. 11. I refer to Lot, who seems to be hinted at in the phrase, "thereby some have entertained angels unaware"; and just as in chapters 6 and 10, kindness and sympathy are viewed as being a surer token of reality than other great things that are named, so in Lot's case, his attitude to the strangers who came that evening to Sodom, is one proof that in spite of his failure he had the root of the matter in him.

In verse 3 there are suggested two different links between ourselves and those suffering trial. The words, "as with them," suggest a spiritual link—they with us are members of Christ. The other words, "being yourselves also in body" (there is no "the" in the Greek), refers to the natural link—we, like them, are still in the physical body and therefore liable at any moment to similar trial.

With these two links compare the two between Christ and us which are mentioned in chapter 2 of Hebrews. It further illustrates the point with which I began, namely, that the exhortations of Chapter 13 are based upon what has been taught earlier in the Epistle.

YES, HE IS COMING

FRANKLIN FERGUSON, NEW ZEALAND

WHAT better and more heartening thought could occupy our mind than the coming of our beloved Lord? We have often spoken together of His return, and He has "hearkened and heard it," Mal. 3:16. The Bride longs for the Bridegroom, and the longing is fully reciprocated by Him. We comfort ourselves in the assurance that "He that shall come will come, and will not tarry," Heb. 10:37. "A little while" and we shall be fully conformed to the glorious image of Christ, which wonderful transformation was decreed in the eternity past, Rom. 8:29. Well may the heavenly "strangers and pilgrims" rejoice with "joy unspeakable and full of glory," 1 Peter 1:8, their eager hearts exclaiming, "Make haste, my Beloved!" S. of S. 8:14.

"WHAT HOUR OF THE NIGHT?"

In Isaiah 21:11, R. V. we read: "One calleth to me out of Seir, Watchman, what of the night?" or, margin, "What hour of the night?" The answer is given "The morning cometh!" What hour of this world's night have we reached? Surely we are come to the fourth watch—3 to 6 a.m., the morning watch, Mark 13:35. Do we really say with the Psalmist, "My soul looketh for the Lord more than watchmen look for the morning?" Psalm 130:6, R. V.

In Mark 6:47-51, we see the disciples in their little ship in the midst of the sea—it was night; the wind was contrary to them and they toiled in the rowing — apt picture of His Church, tempest-tossed in this, her night season. He saw His disciples sore distressed; but how blessed are the words, "About the fourth watch of the night He cometh unto them." Soon His weary ones heard the well-known voice calling and saying, "Be of good cheer: it is I." The storm ceased, they passed over and drew to the shore. So will it be for us. He shall "descend from heaven with a shout"; we shall be "caught up" to meet Him and together shall reach "the golden strand" we oft have sung about, 1 Thess. 4:16-18.

There is a sweet indefiniteness as to the exact time—"about the fourth watch"; that we may all the while be on the tip-toe of expectation. "The night is far spent," and the blessed assurance is "the day is at hand," Rom. 13:12. Can we not already see, by faith, the streaks of light towards the sun-rising? Soon will every shadow flee away; it will be a glorious morning without clouds — the fairest morn that ever dawned; to usher in a day that will have no evening.

ARE WE READY?

"They that are Christ's," without exception, will be "caught up" when He comes to receive from the world His own blood-purchased ones, 1 Cor. 15:23. Their eternal relationship with

the Lord settles any question about it. But are we ready from the moral aspect? "Every one that hath this hope set on Him purifieth himself, even as He is pure," 1 John 3:3, R. V. The thought of the Lord's coming should have a sanctifying effect upon us, leading us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7:1. It behooves us to "cast off the works of darkness" and be done with all that would gratify our fleshly cravings, in everything seeking conformity to Christ.

If we knew for certain that within a week the Lord will be here, what would we do? Ah! how it would pull us up, and with what haste we would set our house in order and have our affairs just as we believe He would approve of, and save ourselves from being "ashamed before Him," 1 John 2:28. Let us aim to be found "ready" as to our private life, our service and our public testimony; "occupying" according to every one's several ability. Then having no accusing conscience of unrighted wrongs, ill-spent lives, and things left undone, we shall, as the hymn says, "Rise to meet the Saviour, happy in the Lord!"

SLAIN FOR THE WORD OF GOD

JAMES McCULLOUGH

IN REVELATION 6:9 and 20:4 (also compare Rev. 1:9) we have the expression "slain for the Word of God." Here is a people who, rather than give up the Word of God, were willing to give up their lives and lay down their heads. They were beheaded for faithfulness to God and His Word. The word "slain" conveys the thought of execution—a violent word that speaks of slaughter.

It was not a question of their own reputation, that would have been a very small matter but when it was a matter of fidelity to the Person of Christ and the carrying out of His Word, they were willing to pay the price of faithfulness. Here we get devotion to the limit for after all we may hold the Word lightly but when it comes to a matter of saving our skin, we may give it up, but devotion to the Person of Christ of Whom the Word speaks will make us willing to make the sacrifice. There is something very precious about this affection for Christ and His Word and something very difficult for the world and worldly minded professors to comprehend.

In Matt. 14:1, 10 we have the record of John's faithfulness and we would thus compare him to a faithful servant giving out faithfully the Word of God. He was beheaded for the Word of God—"slain for the Word of God." In giving out the message of God it is not always the easiest thing to do when there is not a receptive audience, but even this circumstance should not affect (and does not affect) the man of God. We see John here as a noble man and whether his audience liked the message or not, he gave them the Word of God. Matthew 3 gives

the kind of ministry John gave. In utter disregard of what it might cost him, beloved John preaches the Word of God and eventually has to pay for it.

The same was true of the apostle Paul. He did not carry one message to one church and then another to the next, etc., "Even as I preach everywhere in every church." It is good to see a man who, wherever he goes preaches the message of the Lord consistently, as if the audience were saying, "Amen" to everything he preached. There are those moving around from place to place who hold certain theories and when approached about them, the answer may be—"Well, I hold them, but I don't teach them." Beware of such men. John was not of that type, neither was the beloved Paul nor are God's men today.

THE FIERY FURNACE

In Daniel 3:8, 18 we have another illustration of three young men slain for the Word of God, i. e., the world thought it could slay them. The quaint brother once said—"They were grand men these, they wouldn't bow, they wouldn't budge and they wouldn't burn." Grand men indeed because they trusted their God. Their God (and ours) had said—"Thou shalt not make unto thee any graven image or bow down to it." That was enough for them, even though it meant certain destruction facing them. What a wonderful spirit is that of the martyrs for the sake of Christ and His Word.

This would give us a picture of young people in their stand for God. It is good to see young people standing for the Word, having convictions regulated by the Word and, remember, we are living in days when this needs to be more and more in evidence for there is a lamentable lack of "conviction" based upon the Word; but if this gets into the heart, that it is the Word of God for which we stand, and God's path for us, we shall surely meet with the enmity of the Devil and may be "slain for the Word of God." The point is that it will cost you something. Association with the unconverted will bring you down but God says—"Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed" 1 Sam. 2:30. Your Christianity will not be worth much to your employer or to anybody else if you are seen stooping to do crooked work but, if you take your stand for God, they will say—"Well, after all there is something to that young person."

Again in Daniel 6:10, 14, 19 we have an illustration of this being "slain for the Word of God." To all intents, Daniel was a doomed man but his God preserved him and took care of His faithful servant. In effect, he yielded up his life.

Revelation 20:4 shows us a grand consummation in the case of faithful ones. The fiery furnace, the executioner's sword and the den of hungry lions, terrible indeed; but faithfulness has its reward. Here are some who were slain, now seated on thrones and they lived and reigned with Christ in His Kingdom. "They loved not their lives unto death." May we, in our measure, be willing to be "slain for the Word of God."

SHAMMAH

The Man Who Wouldn't Surrender

WILLIAM GILMORE OF BANGOR

THIS MAN STOOD WHEN OTHERS FLED. The popular thing would have been to go with the crowd, but Shammah dared to be singular. He might have thought the case hopeless; he might have reasoned, "What can one Israelite do against so many Philistines"? But in the strength of God he made a stand and won a great victory.

He is an inspiring sight for discouraged saints. We learn from him what God can do through one whole-hearted man. If only one man will stop running away and stand for God, victory is certain. Shammah won the battle with what was left of the defeat.

We are constantly being reminded that collective testimony has failed and cannot be restored, so some give up standing for anything and run after everything—they join the NOTHINGARIANS. This is not God's way. Do what Shammah did—stand in what's left of the defeat and win. **IT IS NEVER TOO LATE TO STAND FOR GOD AND HIS TRUTH.** When one man stands firm he becomes a rallying point for others. When one Christian gets a victory it encourages all, at least it should encourage us all, for we ought to be able to rejoice in the success of others.

Shammah had a big fight for a seemingly small thing—a plot of lentils. But then they were Israel's lentils, so he wouldn't allow the Philistines to have them. His motto, his battle cry was, "No Surrender." But difficulties will meet us even in standing our ground. The Philistines will rob us of the things most surely believed among us if they can. Victory must be won by fighting. We should never consider any part of God's truth of small importance. Some drop one thing and some another for the sake of a little short-lived popularity. We hear a great deal of the re-union of the churches, but lasting unity must come by way of the Bible.

UNITED EFFORTS

In these days of great united efforts and the desire to do things on a huge scale, there is a real danger of being ensnared into a conspiracy of silence about certain truths of the Word of God. More than ever we need to stand for a whole Book of liberty to preach it. We are not sent to offer concessions but to be faithful witnesses for the truth. If we are true to God and His truth we can never compromise. The language of deceit fits not a holy tongue. May we have grace to go on in the "old paths" **TILL HE COME.**

There isn't a hole the devil can put in the boat but God has a plug, in His Word, to fit it. Donald Ross.

FAITH — AND THE FAITH

JAMES JASSIE

FAITH

IN HEBREWS 11:1 faith is a conviction based on hearing. The late John Ritchie used to say that Hebrews 11 was "God's picture gallery of faith's worthies." In verse 1 we are told that faith is "the substance of things hoped for, the evidence of things not seen." We see it exercised in different ways: Abel offered, Enoch walked, Noah worked, Abraham offered. They all believed God and never doubted—their faith rested on God Himself.

In verse 6 we are told that without faith it is impossible to please God. It involves unwavering confidence in:

God as Creator (Heb. 11:3).

God's record of man as a ruined creature (Rom. 3).

The virgin birth of the Lord Jesus Christ (Matt. 2; Isa. 7:4).

God's love to a perishing world (John 3).

The atoning work of the Cross to meet the sinner's need (John 19:30).

The resurrection of the dead (from among) (Acts 2:24, John 5:28-29).

The future glories of His own. (Eph. 2:7).

The eternal damnation of the wicked (Luke 16; Rev. 14:10-11).

In Romans 10:17 we read "Faith cometh by hearing." In Romans 5:1 "We are justified by faith." The disciples prayed that their faith might be increased (Luke 17:5). Faith has ever been the means of the Saints' preservation (Heb. 11; Eph. 6:16). It consists, at all times, of a firm confidence of unseen and future realities—it grasps Eternity past, Eternity future.

In Eph. 6:16 we are told to take the "shield of faith." The remainder of the armour will be of little use if we do not have the shield of faith. The fiery darts of the devil cannot pierce it.

THE FAITH

The expression "The Faith" in Jude 3 preceded by the definite article, differs from Heb. 11:1. Here we have **WHAT IS BELIEVED, OR THE CONTENTS OF BELIEF**, as expressed in Luke 1:1, "Those things which are most surely believed among us."

In 2 Tim. 3:16-17 we read, "All Scripture is given by inspiration of God (or God breathed) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." In 2 Peter 3:16 the Apostle Peter acknowledges the writings of the Apostle Paul as Scripture, saying: "They that are unlearned and ignorant (RV) wrest, as they do also **THE OTHER SCRIPTURES**, unto their own de-

struction." (King James: "they that are unlearned and unstable." Revised Version: "which the ignorant and unstedfast wrest.")

SOME OF THE THINGS MOST SURELY BELIEVED AMONG US

In 1 Cor. 11:23 the Apostle gives the order of the remembrance feast and says "I received of the Lord that which also I delivered unto you." Then in 1 Cor. 15:3 (Syriac version) "For I delivered unto you from the first as I received it."

In Gal. 1:11-12 he tells us the Gospel which he preached was not received from man, neither was taught by man, but by the revelation of Jesus Christ.

In Heb. 2:3 he speaks of a great salvation which began to be spoken by the Lord and was confirmed unto us by them that heard Him.

Then we have:

Believers' Baptism (Rom. 6:3-4; Acts 2:41; Col. 2:12).

Gathering to His Name (Matt. 18:20; Acts 2:41-42; Heb. 13:13).

Separation from all that is not of God (2 Cor. 6:14-18).

"Once for all" denotes what is of perpetual validity (Vine), not requiring repetition. We have, in "The Faith," a full revelation of the mind of God and we need nothing more for our instruction. (Isa. 8:20; 2 Tim. 4:2).

"Earnestly contend for the faith" means that we must "maintain a steady conflict," (Syriac version). God never intends us to yield one particle of truth that we have learned from His Word. "Buy the truth and sell it not," (Prov. 23:23). The late W. P. Douglas of Cleveland used to say: "If what I learned sixty years ago in New York City when I came out of the sects was Scripturally right, then it is STILL RIGHT."

Why should we "earnestly contend"? Because we read that some have made shipwreck (1 Tim. 1:19) and that some shall depart from it (1 Tim. 4:1). In Jude we read that certain men crept in unawares, and in 2 Tim 3:13 we are told that evil men and seducers shall wax worse and worse, deceiving and being deceived. Then, in Acts 20: "of your own selves shall men arise speaking perverse things to draw away disciples after them." Even so today we need to be on guard, for the faith is being assailed in many ways. Worldliness is prevalent, and truths once taught and rigidly adhered to are now lightly passed over. Believers' Baptism is often lightly dismissed as "non-essential," and reception into God's Assembly is sometimes nothing more than an opening of the door to any and all who say "I'm saved," regardless of their associations. In too many instances has the Assembly become a mere depot in which to break bread!

And the remedy for these errors? We need Overseers who are established in the faith—who are holding the mystery of the faith with a pure conscience, who will lead God's people in the ways of God, and who are not afraid to say NO in those instances where attack is made on the things most surely believed among us. We need to guard the platform and make certain that those who occupy it are sound in the faith, who hold and teach the whole truth; not men who adapt themselves to every company and circumstance for the sake of popularity.

STRIVING TOGETHER FOR THE FAITH

(Phil. 1:27)

The early church was characterized by real unity. Unity at the expense of truth is nothing more than uniformity, but true unity arises from a united acknowledgment of the truth (1 John 1:17). We have the first united effort in the Gospel on the day of Pentecost when Peter stood up with the eleven—they were all present and the blessing of God followed in the conviction and salvation of 3000 souls, of whom we read: "the multitude that believed were of one heart and one soul."

Why is there so much barrenness among us today? Perhaps one of the reasons may be "for all seek their own, not the things that are Jesus Christ's." First of all, we need individual revival ("Revive ME" Ps. 138:7) and as a result our conversation will be such as becometh the Gospel (Phil. 1:27). Then, as a combined company of God's people we need collective revival, ("Revive US" Ps. 85:6), resulting in exercise before Him as to our true state. And finally, because of the first two revivals, we will have united exercise in the proclamation of the Gospel, ("Revive THY WORK," Heb. 3:2), which will result in a striving together, with blessing to follow.

HOLDING THE MYSTERY OF THE FAITH WITH A PURE CONSCIENCE. 1 Tim. 3:9.

Here we have the qualifications of one who engages in the work of a deacon—or minister, or servant. Paul reminded the elders at Ephesus that the Holy Ghost had made them overseers (Acts 20:28) but for the work of a deacon, or servant, they were chosen by the voice of the Assembly (Acts 6). They were first to be proved (1 Tim. 3:10), men of sterling character who had gained the confidence of God's people, trustworthy in respect to money committed to their care (Acts 6:3), not to be double tongued, men who could be relied upon to hold the faith with a pure conscience—pure in which nothing base or foreign is intermixed.

SOME HAVE ERRED FROM THE FAITH

1 Tim. 6:10.

Some have erred (or been led astray—R. V.) from the faith. Here we have the love of money with its subsequent

evils. 1 Tim. 6:16, R. V., says "The love of money is the root of all kinds of evil," and they that desire to be rich fall into temptation (v. 9). Furthermore, those who covet money have "erred from the faith and pierced themselves through with many sorrows." (1 Tim. 6:10). This is a sad condition which has ruined many a Christian for God. Timothy was warned to flee these things.

PREACH THE FAITH. Gal. 1:23.

The Apostle Paul could say "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." Rom. 1:16. To the elders of the church at Ephesus he said, "I kept back nothing that was profitable to you" and "I have not shunned to declare unto you all the counsel of God." His solemn charge to Timothy was: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word . . ." This is a most solemn injunction. There was nothing humorous here to produce a laughing audience! He could say that he had served the Lord with humility of mind and many tears.

How different are some today who would attempt to preach the Gospel in a manner almost flippant, interposed with songs and stories, leaving the sinner still in the dark regarding his true condition before God. Let us be real, both in preaching the Gospel and in Ministry, for these things are done for Eternity and we will have to meet them again at the judgment seat of Christ. "They that sow in tears shall reap in joy." How very little seed is sown in tears today!

I HAVE KEPT THE FAITH. 2 Tim. 4:7.

At the end of a life lived for God the Apostle could say, "I have fought a good fight, I have finished my course, I have kept the faith." Had he any regrets as to the path he had chosen? No! He looked forward with joy to the future glory, because he had kept the faith. May this be our only aim: to please God; to keep the faith.

CHRISTMAS

"Thus saith the Lord, Learn not the way of the heathen . . . for the CUSTOMS of the people are vain." Jer. 10:1, 3.

CHRISTMAS is coming! Quite so; but what is "Christmas?" Does not the very term itself denote its source—"Christmas"? Thus it is of Romish origin, brought over from Paganism.

And who is it that celebrates Christmas? The whole "civilized world." Millions who make no profession of faith in the blood of the Lamb, who "despise and reject Him," and millions more who, while claiming to be His followers, yet in works deny Him, joining in merrymaking under the pretense of honoring the birth of the Lord Jesus. Putting it on its low-

est ground, we would ask, Is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratification? Does any truly born again soul really think that He, Whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "the customs of the people are vain"; and it is written, "Thou shalt not follow a multitude to do evil." Ex. 23:2.

A well known evangelistic preacher of England said, in the last century, "Those who plead certain passages as authority for their man-appointed feasts and fasts must be moonstruck. We will keep such feasts as THE LORD appoints but not those which Rome or Canterbury may ordain."

Selected.

(The cure for all this nonsense and tree-work is a fresh consideration of the "cross of Christ" and a remembrance that it forever separates from an ungodly world, even in its professed Christian celebrations.)
Editor.

TRICKERY—NOT TRUTH

TRICK photos—trick linking of names—trick newspaper advertising arrangements, etc., etc., are not the "principia" of true men and should never be resorted to with the view of bolstering up a cause. Indeed their use seems to have all the hall-marks of an attempt to confuse and lead many into an acceptance of the tenets of those who advocate a compromise and a link where the godly see nothing but a surrender to wrong principles and a link with Babylon. If one thing more than another is needed to show the shallowness and the lack of true and scriptural honor in a movement, it lies plainly here. One can always judge a moment by certain standards and, above all, there must be the high and scriptural standard of absolute uprightness and sincerity.

The beloved apostle in 2 Cor. 1:12 reminds the Corinthians—"Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to youward." Again, he reminds the Thessalonians in his epistle—ch. 2:5—"neither at anytime used we flattering words, as ye know, nor a cloke of covetousness; God is witness: neither seeking glory of men," etc. These early men of God, and indeed all men and women of God since then, bear the characteristic of sincerity (meaning, without wax). The sculptor, if not honest, can skilfully fill in the cracks in the marble with wax and deceive those to whom he shows his wares but the wise and prospective buyer asks that the piece of marble be brought out into the sunlight—and by allowing the rays and heat of the sun to strike it from all angles, the flaws are soon discovered. Everything that is of God

can stand the sunlight of His presence and the heat of the Word and if it cannot, we do not want part or parcel of it.

Some of the men of God whose names are, at times, linked up with certain practices amongst saints today, and more recently their photos, etc., would (to use a proverbial expression) turn over in their graves if they could see what they are associated with in the Name of Christ. Their whole lives were against such chicanery—they were men who advocated by lip and pen, a clear-cut separation from all association with Babylon and its ramifications—when one hears of opera type seating for the unsaved—church steeples—drive-in movies to entertain the unsaved with a bit of speaking interspersed, Christians going in for the world's sports, etc., with vim and vigor and then to think that the names and spiritual prestige of those departed saints is flashed before thousands of "innocent" readers who are more or less at the mercy of such tactics, one can only bow down and ask God to deliver them from such.

There are men with whom we differ in principle—they, themselves being convinced that what they have is right: yet they would never stoop to such methods, being too honorable to confuse the issue. But this business of deception in the things of God is too serious a thing to trifle with and one must "cry against it."

A true cause never suffered from truth and uprightness and a false one never can stand upon truth and uprightness. It must adopt other means to bring about its promotion. Again we emphasize—God's Word holds out no encouragement to this line of things, rather the simple, clear testimony of Godly and sincere men, without artifice, altogether apart from anything that savors of being clandestine is the Spirit's answer to all of the world's falseness—yea, even the religious world's false ways, for is she not "gilt"—Rev. 17:4—18:16—R. V. in contrast to the "pure gold" of that which is heavenly in origin and design—Rev. 21:18, 21, etc.? The one suggests that which is Divine and to God's glory, the other that which is "gilded" with a view to deception and with something illicit to offer. Such is ever the way of the strange woman, i. e., Babylon.

This is a great day for the cry of "union" for strength, etc., etc., and all who are in the mind of God desire a true and scriptural unity—even the recognition of that "unity of the Spirit"—Eph. 4:3 which we are to "keep"—not "make"—but a "union" with that which is unscriptural and would lead to association with Babylon, either directly or by way of many of the "half-way houses" of today, we reject as altogether unscriptural, corrupting as to testimony and utterly "selfish" in bolstering the cause of those who would involve the saints in pet projects and schemes of one's own making.

We trust and pray that God will protect His own for His glory, encourage them to go on in the right ways of the Lord and give them holy discernment to know that which is true—
1 John 2:26-29.

The Editor.

QUESTIONS AND ANSWERS

QUESTION: Does the phrase "the lower parts of the earth" in Eph. 4:9 refer merely to the descent of the Son to the earth? This was advanced recently.

ANSWER: Supplementing our answer of last month with reference to Christ's descent into Sheol (or Hades)—the phrase "the lower parts of the earth" refers to this descent of Christ thereto, after His victorious death on the Cross. In the Expository Dictionary of N. T. Words, W. E. V. so gives this meaning, stating that the passage is describing the effects, not merely of the Incarnation but of the Death and Resurrection of Christ. Cp. Acts 2:24, 36 - Acts 13:34, 37 - Psalm 16. In the words of another, well known—"The descent into the lower parts of the earth is viewed as from His place as man on earth; not His coming down from heaven to be a man. It is Christ Who descended." (Synopsis). Further, Wescott says—"It is most unlikely the phrase would be used to describe the earth. The word "mere" (plural of *meros*, meaning 'parts') would have no force in such a meaning.

It is clear that Christ descended into Paradise (as He announced to the thief). He passed through as a mighty Conqueror and ascended the third day, taking up that body which saw no corruption, lying in Joseph's new tomb, and, thank God, HE EVER LIVETH, the glorified Man at God's right hand. Old Testament saints had not the happy prospect connected with death which New Testament saints have—notwithstanding they "died in faith." The Son of God came and completely wrested out of the hand of the great enemy "the keys of Hades and of death." Rev. 1:18.

Paradise, since the ascension of Christ into the heavens, is in His immediate presence—cp. 2 Cor. 12:1, 4, etc., beyond the first and second heavens, right into the presence of God, go the ransomed souls of His redeemed now, at death, to await the glorious day of resurrection at His Coming, 1 Thess. 4:13, 18.

The souls of the wicked dead from Cain downward remain in Hades (Hell) until that time when, at the end of the Day of the Lord and the Judgment of the Great White Throne—"The sea gave up the dead which were in it; and death (meaning the grave) and Hades (the present abode of lost souls) delivered up the dead which were in them." The solemn words that follow should humble us all as we contemplate their dread meaning—"And death and Hades 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. 20:13, 15. Let us emphasize that, in Scripture, the words "Sheol" or "Hades" NEVER ONCE refer to the grave, always to the abode of departed souls, during earth's history. Hades gives place to the Lake of Fire during eternity. Paradise (in Hades) was emptied at Christ's resurrection.

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QUESTION: It was publicly written recently that the Lord Jesus was redeemed with a lamb, according to the requirement of Exodus 13:12, 13 and in support of that, Luke 2:22, 27 was quoted. What about this?

ANSWER: The passage in Luke 2 is expressly stated of His mother, not of the Lord—"the days of her purification according to the law," etc., cp. Lev. 12:8. To assert that our Lord needed to be redeemed with a lamb, to us, savors of blasphemy. Luke 1:31, 35 forbids the thought. He was called Jehovah the Saviour from the womb, v. 31.

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In answering these two questions we have under consideration the tremendous possibility and probability, as the days of darkness increase, that false teaching as to the truth of "eternal punishment"

and "the Deity of Christ" will increase and even find its way into professed assemblies. Let us be on the watchtower against all evil doctrine remembering that laxity in assembly testimony only means one thing—i. e. "tolerance of wrong teaching, leading on to utter abandonment of conviction regarding the truth and truths of God, and then collapse of testimony as Babylon's embrace is sought." 2 Peter 2:1 was written for our day.
Editor.

FROM OUR MAILBAG

QUESTION: Is the "one baptism" of Eph. 4:5 the baptism of the Spirit?

ANSWER: Baptism by immersion in water (believers' baptism) is, we believe, in the apostle's mind here as being the outward confession at the beginning of the believer's life in obedience to the expressed command of the Lord. This characterizes this dispensation of grace and is the "one baptism" referred to. There are other "baptisms" mentioned in the New Testament, i. e. John's baptism—the baptism of Christ's death and suffering—the baptism of the Holy Spirit (which is true of every believer at conversion, baptized into one body) and the final, eternal "baptism of fire," cp. Rev. 20:12, 15, which is the Lake of Fire.

Where the baptism of the Holy Spirit is mentioned or indicated, the Name of the third Person of the Godhead, the Holy Spirit, is mentioned. Cp. Matt. 3:11, Luke 3:16, John 1:33, Acts 2:1, 4, 1 Cor. 12:13. Where not mentioned, evidently baptism in water is before the writers.

The tendency of some today is to set aside believers' baptism as being more or less non-essential in favor of the baptism of the Spirit, thus paving the way for the introduction of the "gathering on the ground of the one body" which many professedly do though not baptized at all. Let us test all by the Word and "try the spirits."

FROM NEW ZEALAND: I look upon your Magazine as a very needed witness in these days of much departure from the "old paths."
Franklin Ferguson.

FROM AUSTRALIA: At Conference at . . . at the outset of ministry (for the first session is always for prayer), it was clearly stated that "Ministry was not acceptable from any brother linked up with Youth Movements, Rallies, Camps, etc." This is not done at all our Conferences.

(Editor's note . . . We can see that some brethren, the world over, are aware of the spiritual damage which may be wrought by those who, like the leaders of old . . . Amos 2:12—give "the Nazarites wine to drink"—that which would excite nature. May the Lord preserve His gathered saints from such blind leaders or teachers).

FROM A YOUNG BELIEVER: I am very thankful for the help I've obtained from the Magazine. As a young believer I have found a few sweet morsels to feed upon which have been a real encouragement to go on for the Lord, separated from the world unto Himself.

FROM ARIZONA: The ministry of this little Magazine is very precious and helpful, sent first by a friend.

FROM A YOUNG CHRISTIAN IN IOWA: I surely enjoy receiving this little paper—it has answered many a question for me as well as leading my thoughts into the Scriptures. It surely has ministry we could receive no other way. I trust that God may continue to bless, that your storehouse may always have more.

A LOVING LIFE

IS AN essential condition of believing prayer. God challenges us again, today, to become fit persons to receive His super-abundant blessings. Many of us have to decide whether we will choose a bitter, unforgiving spirit, or the tender mercies and lovingkindnesses of our Lord Jesus Christ. Is it not amazing that any man can halt between two opinions with such a choice in the balance? For bitterness harms the bitter more than anyone else. Anon

TOMORROW

Matthew 13:45, 46

THE little while! how nearly gone,
 And then my eyes shall see
 How God delighted in His Son,
 By all He gives to me.
 Yet grace, all other grace above,
 Beyond our hearts to dream—
 By giving "me" He tells that love
 By giving me to HIM.

The Son, Who in His bosom dwells
 In God's eternal rest—
 The Son to Whom His Heart He tells,
 With Him forever blest—
 For that beloved Son He still
 A joy can keep in store;
 His cup of love, so sweet, so full
 Shall yet be filled the more.

There is a pearl that shines not yet
 In radiance on His brow;
 There is a morn for which He waits
 Amidst His glory now—
 The recompense for weary years,
 For shame and toil and scorn;
 For depths of sorrow, bitterest tears,
 That fair and cloudless morn.

All faultless in the light that shines
 Full from the face of God;
 The witness, perfect and divine,
 To Christ's most precious blood.
 His own exceeding joy to be,
 His heart's delight and bliss—
 Oh, well to cross the midnight sea
 To such a shore as this!

T. P.

Mervin, Sask.—The Fall Conference in October was well attended—weather ideal. They were much cast on God as only our brother Willoughby of our ministering brethren was present. God, however, gave help to our local brethren and it was felt to be a season of real help. The abundance at some Conferences, the lack at others surely should cause deep exercise of soul amongst God's servants.

Eden Grove, Ont.—Russell Harris has been visiting some of the smaller companies in this part of Ontario. We hoped to go farther North.

Vancouver, B. C.—Cedar Cottage Conference large and good with a freshness and warmth about the meetings, one professed the last evening. Bre. D. R. Scott, Saword (Venezuela), G. P. Taylor, J. A. Gray, S. Maxwell, G. McKinley and Wm. Ferguson gave help in ministry and the Gospel. The latter continued in ministry for the month with a very hearty response from the saints. The Saturday evening Bible Readings on the Judgment Seat of Christ and the Four Days of Scripture were largely attended as also the Lord's Day afternoon meetings and it is good to see the grace of God in this district. Week-night meetings in the various Halls in fellowship really cheering.

Picton, Ont.—Timothy and David Kember tried meetings in a new place 50 miles North of Napanee, a little interest.

Newfoundland.—Bro. Harris is helping in the moving of the Gospel Hall here in St. Johns and Bro. Moffatt continues his work there also. Bro. Bert Joyce is laboring at Corner Brook. Bre. Harris and Simms were hoping to try a new place, Upper Island Cove, using a portable hall made from lumber used in forms for cement work of basement in new location of the St. Johns Hall.

Pray for these brethren who labor faithfully in this far off field.

Toronto, Ont.—Meetings in West Toronto Hall by Bre. Joyce and Pearcey have been well attended. One had professed, others troubled. T. Wilkie has good attendance in Highfield Hall.

Borden, P. E. I.—Albert Ramsay and George Heidman had a good season in the portable tent till end of Sept. About nine professed salvation.

OTHER LANDS

Belfast, Ireland.—J. E. Fairfield, along with T. Ball, had special meetings on the outskirts of the city. Attendance good, some professed. Bro. Fairfield mentions the happy association with Bro. Ball. He also mentions the formation of a recent Assembly in Venezuela (his particular field of labor) near Valencia. "The preachers and elder brethren felt that the time had come to form the assembly and it was decided to have it ere we left. As the Hall was far too small for the crowds, I put up the tent alongside. The meetings were held in the tent and meals served in the Hall. The brethren also built a concrete baptistry in the field and we pitched the tent so that the walls came level with the tank. At night on the Saturday we had a good Gospel meeting when our three Venezuelan brethren preached the Gospel, then I baptized four. We later heard that 2 women were saved that night. Next a.m. we sat down in the Tent to remember the Lord, 170 of us and had a good season around Himself. The new assembly numbers around 20 in fellowship and needs our prayers."

CONFERENCES

Montreal, Que.—We purpose having our Annual Conference at the New Year season. Jan. 1st., Prayer Mtg., in the Gospel Hall, 821 Ogilvy Ave., God-willing.

On Jan. 2, 3 and 4, meetings will be held in the Town Hall, Mount Royal, P. Q. Correspondence to Wm. E. Reid, 25 Highfield Ave., Town of Mount Royal, P. Q.

Camden, N. J.—The Assembly's Annual Conference will be held on January 1st, 3rd and 4th in the High School, 2nd Ave. and Garden St., Haddon Heights, N. J. Order of Meetings as follows: Prayer Meeting, Wed., Dec. 31st, 8:00 p.m. in Gospel Hall, 915 N. Front St. Camden and again in the Gospel Hall on Friday night, Jan. 2 at 8 for ministry. Meetings in the High School commence Thursday, Jan. 1st, at 2 p.m. continuing there Sat. and Lord's Day. The Lord's servants who are preaching and practising the "old paths" will be heartily welcomed. Corresp. Anthony W. Wilson, 5038 Clayton Ave., Merchantville 8, N. J.

Seattle, Wash.—Meetings D. V. January 1st, at 10:30, 2:30 and 7:30 p.m. in West Woodland Gospel Hall, W. 56th St. at 6th N. W. Corresp. George A. Morrison, 4418 Woodland Ave.

Los Angeles, Calif.—Our Annual Special New Year's Meetings will be held (D. V.) as usual in the Jefferson Gospel Hall, 1231 West Jefferson Blvd. on Jan. 1, 2, 3 and 4, preceded by prayer meeting on Wednesday, Dec. 31. Ministering brethren preaching and practising walking in the "old paths" will be welcome. Address communications to James Parr, 2614 South Harcourt Ave., Los Angeles 16, Calif.

FAILEN ASLEEP

Kinde, Mich.—On Sept. 15th, our sister Mrs. Lillian McDonald was called home—in fellowship in the Glencoe Assembly for a number of years, usually in her place when health permitted. Prayer is requested for an only son.

Philadelphia, Pa.—Further details are to hand concerning the homecall of our beloved brother David H. Oliver of Olney Assembly. Born in Ireland, saved there in 1910. Connected with the Camden, N. J. Assembly and for the past 25 years in Olney Hall. A faithful shepherd, given to hospitality and had a real care for the saints.

Vancouver, B. C.—On Oct. 1st, our beloved brother John Morgan "went home"—saved in Glasgow in 1902—in Cedar Cottage Assembly after his arrival here in 1910, then in Fairview Assembly and in No. Vancouver the past two or three years. He was in his 67th year. Quiet and unassuming, he endeared himself to the saints.

Detroit, Mich.—Our dear brother Arthur MacKay was called home suddenly Oct. 8th, aged 66. In Detroit for many years and identified with the West Chicago Assembly since its planting—saved in Scotland. Prayer is requested for his widow and unsaved members of the family. One by one many are leaving us, reminding of Ps. 90:12.

Detroit, Mich.—Our sister Mrs. John McKean was called home October 16th, aged 65, leaving her husband and 10 of a family. We first met our sister in Calumet, Mich., in the Copper Country, of late years the home has been in Detroit. Remember our brother in prayer and the unsaved of this large family. She was in West Chicago Assembly of late.

Akron, Ohio.—The sudden homecall of our beloved brother Duncan White, long identified with this Assembly, on Oct. 13th, was a distinct shock to all. He was born, and born again, in Scotland and came to Akron 46 years ago where he "continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer." A true under-shepherd, a wise man in counsel in assembly matters. His last public service was the preaching of the Gospel the Lord's Day before he died. A man with a wholesome testimony from his brethren, his employer and his fellow-employees.

East Aurora, N. Y.—On Lord's Day morning early, Oct. 19th, our beloved sister Mrs. H. B. Underhill "went home." She was 76 and was saved under the preaching of Dr. E. A. Martin and Samuel Keller 30 years ago at which time she found out she only had an empty profession of Christianity. For long loved to entertain the Lord's servants. Remember our dear brother in his loneliness.

Aberdeen, Scotland.—Word has just come of the home call of our beloved brother Alexander Philip, well known for his faithful work in the North of Scotland and the Orkneys. He went home Oct. 19th. At the Assembly meeting Fri. night, with the Lord on the Lord's Day. A faithful, earnest brother. He visited us in this land a few years ago when many got help from his plain and heartfelt ministry.

Vancouver, B. C.—Our dear sister Mrs. Barbara Calder of Fairview Assembly, truly "a mother in Israel," departed to be with Christ Sept. 15, aged 95. Saved when 15 years old in Scotland. Came to Vancouver over 40 years ago, leaves fragrant memories of a godly life.

Toronto, Ont.—Our beloved brother William Baillie went home to be with Christ Sept. 24, aged 69. Born twice in Scotland, for many years in Toronto area from which he went forth to preach the Gospel 30 years ago. Visited often smaller companies of His own where he seemed to find opportunity to serve and was appreciated amongst them. A simple brother who loved the Word and His people and will be missed amongst His own here and there. One by one many of His own, and many of His servants, are being called home and it is well to pray for grace to finish well, as did our brother.

Detroit, Mich.—Our brother Charles A. MacLeod, for many years identified with the West Chicago Assembly in this city, went home to be with the Lord October 28th. Other details are not to hand. Remember our sister and the family in prayer.