

Words in Season

THE BIBLE FAMILY MAGAZINE



JUSTICE REQUIRED

JUSTICE manifested is character exposed,
Where lacking, worse deceit is bred and grows;
So let's walk humbly with our just and faithful God,
Since He Who reads the heart no other knows.

Tempering justice with mercy is fruitful work,
With such lost time behind to serve its lot;
To dispense with judgment, part with God's own time,
Is sure to turn away what God has wrought.

We are true men, the brethren cried, but Joseph knew
It was a 'front' for sin, just quite unreal;
And patient, yet with grace, he led them on
Until a full confession flowed from all.

Then joy did come and love adorn the festal board,
And brethren ate and drank before the Lord;
So, back to God's own Book, we urge our readers
all,
Lest into sin and loss they quickly fall.

W.H.F.

JANUARY, 1978

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REPORTS

(PLEASE SEND ALL MANUSCRIPTS, Conferences notices etc., to the Editor in Lakewood, Ohio, as above.)

Volumes for 1977 — Mr. Brescia has kindly arranged to mail these out, bound as usual. Kindly write him when ordering - cost will remain the same - \$5.00 a copy. Write early for these as a few were disappointed as to previous volumes being unavailable. Send to 33 Lewis St. Hartford, Conn., 06103.

Hartford, Conn. — Recent Conference considered good and profitable, Bible reading on Hebrews I much enjoyed. Brethren Paisley and E. Higgins continued after the conference in the Gospel in Charter Oak Gospel Hall - good interest developing at last report, with some blessing.

Bryn Mawr, Pa. — The Conference here was larger than last year and suitable, plain and practical ministry given, devotional and up-building. Many young believers were present from various parts of middle west and east. W. Ferguson had a good visit with the saints of Longport, N. J. prior to the Conference. A Dutch brother (missionary in Japan) visited in the area after the Conference. The Gospel faithfully proclaimed nightly.

Abbotsford, B. C. — The saints meeting formerly at Old Yale & Terraso St. have changed their location to the Gospel Hall, 5525 Gladwin Road. This is three and a half miles north of the Fraser Highway at the Seven Oaks Shopping Center.

Omaha, Nebr. — Saints here tried some meetings in Council Bluffs area, they met with vandalism, tent went down three times, chairs taken etc., but the Word was preached. Bro. Ballhagen gave them two weeks on ministry and they expected bre. Martin & Kember for a visit. The work in Sioux City, Iowa has its trials but there is exercise and saints getting at the Word. The need here in Omaha is great also - we can remember our brethren there in prayer.

Welland, Ont. — Saints here had a baptism recently, a young man, fruit of former Gospel meetings of bre. Doherty and David Rodgers.

Newtonhamilton, N. I. — With a local brother from this assembly brother William Nesbitt had ten weeks in the tent between here and Armagh City, some professed. Recently he was in a renovated hall at Purdysburn Village, near Belfast.

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. 70

JANUARY, 1978

NO. 1

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1. 2 Jo:1:n v. 8 "Look to YOURSELVES, that we lose not those things which we have wrought."
2. Matthew 6:20 "Lay up for YOURSELVES, treasures in Heaven, where moth and rust doth not corrupt."
3. Mark 6:31 "Come ye yourselves apart, into a desert place, and rest awhile."
4. Romans 6:11 "Likewise reckon ye also YOURSELVES to be dead indeed unto sin, but alive unto God."
5. Jude v. 20 "But ye, beloved, building up YOURSELVES on your most holy faith."
6. Jude 21 "Keep YOURSELVES in the love of God."
7. Jude 24 "Now unto Him that is able to KEEP you from falling."

E. Tainsh - Believers Magazine -

These early morning meditations we pass on to all our readers - in the seven references to Scripture, we have WATCHFULNESS ENJOINED, DILIGENCE IN EXERCISE - COMMUNION MAINTAINED - A DAILY RECKONING - A STRENUOUS WORK and A DAILY DUTY.

I SHALL RETURN

Wm. J. Oliver, Villanova, Pa.

During the early months of 1942 the invading Japanese Armies were moving swiftly through the South Pacific and by March the overwhelming forces were easily conquering the Philippines. General Douglas MacArthur had moved his defending forces to the strategic peninsula of Bataan that controlled the Manila Bay.

About this same time President Franklin D. Roosevelt ordered MacArthur to go to Australia. Strategists felt that MacArthur was too valuable to be lost in the hopeless defense of the Philippines. The command was passed on to Lt. General Jonathan C. Wainwright who held the defense of Bataan until April 9, 1942 and then Corregidor for one more month before capitulating. About 76,000 United States and Filipino soldiers were captured on Bataan. Thousands of them died during a 70 mile "death march" to a concentration camp at San Fernando.

Prior to the fall General MacArthur left Corregidor by submarine for Australia. It was during this trip he made his famous statement of determination that received wide publicity, "I came through and I shall return." Thousands were encouraged by this promise but never lived to see its fulfillment. On January 9, 1945 MacArthur's troops landed north of Manila and by the end of February recaptured Corregidor, Bataan and Manila. Unfortunately for many it was too late for liberation.

Over 1900 years ago the Greatest of Conquerors made a promise that is yet to be fulfilled for the benefit of all who believe in Him. The Lord Jesus Christ said "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14:3)

From the heights of Heaven, the Lord Jesus Christ came to earth because of man's great need. The Bible says "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12) Man is defenseless to the result of sin. In addition to this the Bible declares "but after this the judgment." (Hebrews 9:27) Eternal punishment is the only prospect for man as a result of his sinful condition.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:6) The Eternal One subjected Himself to death, the death of the cross. Jesus Christ, God's Son, bore on Calvary's cross the penalty for sin. He shed His precious blood to cleanse the stain of sin. He finished the work that satisfied God's Holy requirement. As Peter wrote "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." (I Peter 3:18) He bore the death of Calvary

to provide eternal life, the forgiveness of sins, acceptance with God to all that would believe in Him. "He that believeth on the Son HATH everlasting life." (John 3:36)

To those early disciples the Lord gave the message directly "I will come and receive you unto myself." (John 14:3) To the early church at Thessalonica Paul wrote these words of encouragement, "The Lord Himself shall descend from Heaven . . . , and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." (I Thessalonians 4:16-17)

Reader, what does that promise mean to you? Everyone who has acknowledged their sinful condition and believes that the Lord Jesus Christ died to put away the punishment for their sin can now personally claim the promise of His return. Whether dead in Christ or alive when He comes it will mean to be caught up to be with Him forever. To countless multitudes who have believed it will be the beginning of eternal joy. To others it means all hope for salvation past. This very advent will end the day of opportunity to accept God's invitation of salvation.

Some may say, "It hasn't happened these many centuries, I don't believe it will." Peter wrote "There shall come in the last days scoffers, saying, where is the promise of His coming?" (II Peter 3:3-4) Do you doubt that He will come? This is but a sign that His coming is near. Peter wrote further "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9)

Have you repented, acknowledged you are a sinner in need? Have you received the Lord Jesus Christ as your Saviour, your substitute? Do you have eternal life? If so, then to you the promise of the Saviour is directed "I will come again, and receive you unto myself." (John 14:3) Only those that lived until General MacArthur returned enjoyed the liberation of Bataan. Only those that have eternal life, through faith in the Lord Jesus Christ, will enjoy the benefit of His promise. For those that believe not we read "He that believeth not the Son shall not see life: but the wrath of God abideth on him." (John 3:36)

The Bible closes with the promise "Surely I come quickly." (Revelation 22:20) Are you ready for His coming?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Hebrews 9:28)

* * *

"The Lord Himself shall descend from heaven with a shout"
(1 Thess. 4:16).

IMMUTABLY RIGHTEOUS WAYS OF OUR GOD

Micah 6:8

Wm. H. Ferguson

“WHAT doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

VERY far from the above was Israel's walk and conduct.

1. **TO DO JUSTLY** - This requires character and our actions must be so governed so that those we know have confidence in us and feel strengthened by such friendship. This involves standing by the Word of God under all circumstances and in all friendships. If we permit friendship to affect us in the matter of justice, we are not conforming to the required standard of God as revealed in Micah 6:8. God loves justice, as He is always just and right. MICAH takes this stand as his forerunner, bearing, practically, the same name (Micaiah - both names having the same Hebrew root) when Micaiah took the stand for God against the many prophets of Ahab - 1 Kings 22:8 - and he proved to be right when Ahab was slain and his prophets confounded. There are those with us today who give “smooth words” as if everything is in order but faithfulness to God demands that we show from the Word, the departure from “just ways” and therefore from God.
2. **TO LOVE MERCY**: This is the second thing we note here. The thought is pity and compassion, Matthew 9:13, in contrast to the Pharisees who dealt out the law unmercifully. We see the results from compassion, kindness, mercies and blessings as in Luke 1:54, 72 - Romans 9:23 etc. Such is followed by divine benefits, all resulting from loving mercy.
We notice that the word “love” here has the meaning of “esteeming, or regarding mercy” - first of all in ourselves, which would help to keep us in a spiritual state when dealing with others and would save us from harsh or unscriptural judgments, while maintaining the scriptural order of discipline.
3. **TO WALK HUMBLY WITH THY GOD**: This is given in the Septuagint “Be ready to walk with the Lord thy God” or another rendering is “humble thyself to walk with thy God.” God loves humility and the humble person. We see an example of this in the case of Enoch and God took him home with Him one day - the benefit here was that “he did not see death”. No one does this until he is brought to God, a converted soul and receives the grace of God in Christ. It is humbling to act justly and to be really humble before God, we need to turn to Him in faith. There is a real repentance wrought in the soul first and Israel will be brought into this state in the future. To the end of the chapter we find the solemn proof of evil manifested in both the people and king.

4. **CHARACTER** - As we have mentioned that there can be no justice without a corresponding character governing all matters. Without character a person can never be really just. Character in an individual is deep-grained. They do what their character demands. With a just person there is no prevarication. Their whole demeanour requires justice to be done. Although there may be failure seen, here lies a principle for the faithful person to bring God's smile upon them, as well as blessing to any assembly. This is what our Lord requires and our Scripture reads. Further, to love mercy - to be compassionate, kind and faithful with sympathy where necessary to be shown. In the midst of a "hard" generation, this quality speaks loudly. God requires it, **THAT IS ENOUGH!**

To humble oneself to walk with God demands a spiritual condition of soul. A proud person cannot "walk with God." We need humility. Pride shows itself in many ways, and the humble person, God loves to walk with.

Individual godliness in a day of weakness is essential to God remaining among us. Cp. God and Israel. The condition was very poor but God had some godly ones in the people with whom God could walk.

It is evident that a "walking with God" is important and a vital necessity in a Laodicean state. "If any man" Rev. 3:20 - suggests a unique condition or circumstance, few to be found. Laodicea suggests a degeneracy which God is about to "spue out of His mouth." But the presence of the godly in the midst of His people can delay this, according to His grace and forbearance.

So it was with Micah, in our consideration of this prophecy of his:

HE PROPHESED AGAINST A PROUD NATION - yet Hezekiah did not seek his destruction - Jeremiah 26:18, 19 -

When conditions get too bad in some cases, like Jeremiah of old some seek to destroy him. Even then, God took knowledge of those who showed him kindness. It seems that way today - God is able to sustain a "voice" in the midst of departure against it, although many would seek to silence that voice.

THUS, we would suggest that by maintaining the proper spirit of justice, mercy and humility, even in the midst of a decadent testimony, God can and does dwell with such. This can be the preservative of any assembly when, otherwise, God would disown. He will never disown justice, mercy and humility - they are our safeguards today.

The tendency to be influenced by friendships and circumstances is strong and if we get our eyes on men and circumstances and friendships enter into and corrupt our judgment, we lose the essential qualifications of justice - a common evil today. This introduces familiarity with sin and destroys proper discipline of individual guiltiness.

THE LOVE OF CHRIST

2 Cor. 5:14

Part II

George Graham

(2) *His love as a Servant for His Master - Ex. 21:5*

In Phil. 2:6-7 we read, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He, who is the eternal Son, takes His place here amongst men as a bond-slave or bond-servant. While here He said, " - - the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45) In John 4:34, "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." In the gospel by Mark, He is presented to us as "the Servant of Jehovah," constantly moving and serving. His hands were ever uplifted in blessing upon the sons of men. We read, " - - who went about doing good, and healing all that were oppressed of the devil; for God was with Him." (Acts 10:38) His life was one of absolute obedience to His Master or God. We read, " - - He learned obedience by the things which He suffered," (Heb. 5:8); and in Phil. 2:8, " - - He became obedient unto death, even the death of the cross."

The bond-servant of Ex. 21 is a lovely type of Him who was the true bond-servant. He bears the marks of His servitude in the presence of God and will bear them forever. He was truly the Devoted Servant. As the Bond-Servant, He is presented to us in many ways in the Holy Scriptures:

1. In Phil. 2:7, He is seen as the *Willing Servant*.
2. In Phil. 2:8, He is seen as the *Humble Servant*.
3. In Isa. 50:4, He is seen as the *Instructed Servant*.
4. In Phil. 2:8, He is seen as the *Obedient Servant*.
5. In Phil. 2:8, Isa. 52 & 53, We see Him as the *Suffering Servant*.
6. In Isa. 42:1-4, We see Him as the *Perfect Servant*.
7. In Isa. 42:1, He is seen as the *Pleasing Servant*.
8. In John 13:15; I Peter 2:21, We see Him as the *Pattern Servant*.
9. In Ex. 21:5, We see Him as the *Devoted Servant*.
10. In Phil. 2:9-11, the *Exalted Servant*, now Lord over all.

O Lord, when we the path retrace
 Which Thou on earth hast trod,
 To man thy wondrous love and grace
 Thy faithfulness to God.

Unmoved by Satan's subtle wiles,
 By suffering, shame and loss;
 Thy path, uncheered by earthly smiles,
 Led only to the Cross.

NEEDED LESSONS

T. D. W. Muir

SPEAKING of the "School of God" last month, we drew attention to the fact that God taught His children by His Word, by His providences and by their mistakes, and sought to illustrate it by the Book. There is another "class" in the school, however, which might be called our environments. We occupy various relationships in this world. Husbands and wives; parents and children; masters and servants, are examples of these - see Eph. 5:22 to 6:6. And, in these relationships formed by God, we are called upon to exercise ourselves unto Godliness. The husband to love his wife and show Christlike consideration towards her. Col. 3:19. The wife to reverence her husband, and in love to yield obedience in those things which do not conflict with the Word of God. Eph. 5:33, and I Pet. 3:1-6. The parent to tend with jealous care the guiding of the children's feet into the ways of peace, and the children to cultivate filial piety in their obedience, under God, to their parents. Col. 3:20-21. The master to honestly seek the welfare of his servants, giving them their rightful wage, and not over-reaching them. Col. 4:1. And the servant seeking to give his master full value for that which he receives from him, rendering to him the respect and loyalty that is due. Col. 3:22-25.

ASSEMBLY RELATIONSHIPS

Then there is the Assembly, where all are alike "brethren of the one household of faith," and yet, there are differences. There are the "younger" and the "elder" Christians, I Pet. 5:1-5; the "teacher" and the "taught" Gal. 6:6; the matured and "established" believer, and the one "newly come to the faith" I Tim. 3:6, marg. There we find the carnal and the spiritual, I Cor. 3, besides the variety of "natural dispositions" to be reckoned with in those circumstances.

Now there are none of these relationships but have their corresponding trials as well as responsibilities, and therein lies part of the needful training in this "class" in God's school. If all were plain sailing, if there were no adverse winds to contend with, the seaman would miss a very necessary part of his training. But con-

trary winds and waves develop the skill which enables him to weather the storm and in due time reach his desired haven. So is it in the Assembly of God.

The Assembly is part of God's school. There it is His Word has place, and His voice heard through that Word. And who can tell the value of the constant ministry of God's simple Word to His own people? Unschooled in the arts of the pulpit or platform innocent of the oratory or rhetoric of the trained speaker, all may be; yet, if going on humbly with God, what help can plain Spirit-taught men be one to the other, as they read God's Word together!

"But," says some one, "we do not always see eye to eye, as we read the Word, what are we to do then?"

Let Scripture speak: "I therefore . . . beseech you that ye walk worthy of the vocation with which ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love" Eph. 4:1-2. Again: "Now I beseech you . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" I Cor. 1:10. And yet again: "Now the God of Patience and consolation grant you to be like-minded one toward another, according to Christ Jesus. That ye may with one mind and one mouth glorify God." Rom. 15:5-6.

SCHOOL FOR PATIENCE

Thus, we see that all such difficulty has been anticipated by our all-wise God and Father. Perplexities of this nature in the Assemblies at Rome, Corinth and Ephesus, are met by godly counsel as to lowliness, long suffering and forbearance on the part of one towards the other. And this in order to oneness of mind and mouth; that is, oneness as to intelligence in the things of God and testimony regarding it. For this, patience with one another is required, but He to whom we owe all, and from whom we receive all is Himself the "God of all patience and consolation," and gives grace to exhibit patience and forbearance toward our brethren, when for reasons which may seem to us culpable ignorance, if not wilfulness, we might otherwise strive with them, and sow seeds of discord, if not division. In His wisdom, God allows such things to arise, and no doubt one object is to develop in His people those graces of Christ which His heart desires to see. But "Pride goeth before contention and a haughty spirit before a fall." Prov. 16:18. Thus if instead of lowliness and forbearance there is pride and a haughty spirit on the part of either, Satan becomes the victor, and division and disaster ensue. It is very questionable if ever there was a division or other serious trouble among God's people without pride being at work.

SCHOOL FOR SHARPENING

And then, in the Assembly, we have that proverb illustrated oftentimes which says: "Iron sharpeneth iron; so a man sharpeneth

the countenance of his friend" Prov. 27:7. How often the influence and example of a good man will stimulate others to active effort for God, in the Sunday School, the open-air gospel meeting, or it may be in the giving out of gospel tracts. Someone visiting the sick or the wayward among the people of God has often stirred up others to do this important service also, or to strengthen the hands of the one thus engaged. So that the Assembly should become a scene, not only of comfort and rest to God's people therein, but a place of training for definite service for God, in which our fellowship one with another would play an important part in shaping and moulding the course, and stimulating and sharpening the energies of God's saints.

The time is short. Christ is coming, when our "Schooldays" will be over; the opportunities for learning His mind and ways, the development of the life of Christ in us here, and the privilege of spending and being spent for Him in this, the scene of His rejection, will be gone forever. It, therefore, behooves us to be in His hands, to learn and do His will, - serving the living and true God, and waiting for His Son from heaven - Jesus who delivered us from the wrath to come.

THE MARRIAGE TIE

Franklin Ferguson, New Zealand

THE most important contract two persons can enter into is that of marriage. It is life-long and fraught with momentous issues for good or ill. An all-wise Creator designed marriage for man, for his best interests and fullest blessing. Yet it should never be contracted without much careful and prayerful consideration, in the case of a child of God, for, once the tie is made death alone can separate from it-Romans7:2.

We write for our young brethren and sisters in Christ, with a care for their welfare, that they may be preserved from the sad experience of making a life-long mistake.

THE FIRST AND PRE-EMINENT THING

is to avoid an unequal yoke - the linking together of the children of God and the children of the devil - I John 3:10. From the very beginning God divided the light from the darkness, Genesis 1:4, thus establishing a most important principle. Oh! What disaster and eternal sorrow have been the lot of multitudes during the ages past through disregarding God's law of separation.

In the New Testament we have this principle laid down again, "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14 and it applies to every yoke that a Christian can enter - matrimonial, social, business, or ecclesiastical. Seeing we are called to fellowship with the Father and with His Son Jesus Christ, I John 1:3, how

shall this be maintained if we join ourselves to what is repugnant to the nature of God?

IT HAPPENS SOMETIMES

that young believers find their affections going out to one who is not a Christian, but who may have many good natural qualities. To quieten any feelings of conscience that arise, it is whispered to the heart that, after marriage you may, in all likelihood, win the unsaved one for Christ. Who whispered that suggestion? It could not come from the Lord for it would be contrary to His Word. Then, from whom did it proceed? It was from the very same serpent who said to Eve, "Yea, hath God said? Gen. 3:1. We all know how she was deceived, and what were the terrible results which followed by listening to the tempter's voice, instead of her divine Friend and God.

On no account whatever become engaged to an unconverted person, for you are loving one who has no part or lot in Christ, and your action is clear proof that the heart is backsliding from God. Should death suddenly find you both, then one would go to heaven and the other to hell.

THERE MUST BE TRUE UNISON

In the Book of Amos we have the question, "Can two walk together except they be agreed?" ch. 3:3. How impossible for the saved and unsaved to walk together in that agreement which the married life of a Christian should express! What a lack of fellowship! Things which the one loves and holds dear, the other cannot enter into, because alienated from the life of God; and things which the other desires are distasteful to the born-again one. There cannot be any prayer or reading of the Word together, and conversation over the precious things of the Lord; no, a great gulf separates between you. To enter the marriage state in such a relationship is a sad business, indeed. Oh, what heart-rending stories can be told of those who have entered the unequal yoke!

Believers are to marry "only in the Lord" I Cor. 7:39. If you wish a happy life together, with the blessing of the Lord upon your home, and with the sweet fellowship of saints, you must resolutely decide not to be united to one who is not a decided Christian. There are other considerations, such as temperament, social position, mental attainment, health etc., each of importance and likely to affect your future happiness but none is to be compared with the supreme requisite of both being the Lord's.

Another point, although the partner you seek is a Christian, yet there might not be oneness of mind about the way the Lord would have His people to gather, so better far to be in no haste to marry till both reach the same persuasion. Otherwise, you start a division from the wedding day, one wishing to go one way and the other another, and this has serious aspects as time goes on.

WHEN AT LAST THE MARRIAGE COMES

This is, of course, a season of joy and rejoicing, and this is quite in accord with a Christian profession. But beware you do not descend to the level of the ungodly world by adopting its extravagances in dress and feasting, its toasts and foolish speeches, and permitting unsaved friends and relatives to dominate the proceedings, and finally to allow someone to insert a notice in a public newspaper, descriptive of dresses, presents, and all the other items of worldly fashion.

Heavenly pilgrims should not figure thus before a Christless world, as having no better example to set. Christian joy, simplicity and unworldliness are the true things, and are coupled with the fellowship of God. Avoid mere parade, and let Christ be to the fore in your wedding, and you will secure His approval, and have the prayers and good wishes of His faithful people.

“Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.” I Samuel 2:30.

(We have been happy to see many of our young believers recently at our Conferences and note, with appreciation, that this seems to have characterized their union, more or less, but we hear from time to time of the “unequal yoke” being entered into as to marriage and this brings no joy but rather sorrow as we realize the sadness that awaits the believer. In the case of not a few we performed the ceremony for their parents and we commend them heartily to the Lord and His Word for the simple, godly life that stretches out before them - may they grow to be helpful additions to the testimony of God where they are located and have much joy in the Lord in such obedience.

Editor)

THOSE DROPS OF GRIEF

John Vassar had many remarkable escapades in his visitation work. In one village an Irish woman heard that he was distributing tracts and speaking with the people as opportunity came, and she said: “If he comes to my door I will not treat him kindly.” The next day he rang her door-bell, and on recognizing him she slammed the door in his face. He then sat down on the door-step and sang:

“But drops of grief can ne’er repay
 The debt of love I owe;
 Here, Lord, I give myself away,
 ‘Tis all that I can do.”

She afterwards confessed ‘twas those “drops of grief” that reached her heart and changed her life. “Surely He hath borne our griefs.” Isa. 53:4.

THE COMFORT PAGE

For Old Age

IN Psalm 91, verses 1 to 2 we note the four titles of Deity as follows: -

THE MOST HIGH: *Eloah* - the plural of *Eloah* occurs 2500 times (*Elohim*) in the Word. Refers to the Mighty Creator, acting in unison with all of the Deity. Compare Genesis 14:18, 22 with reference to Abram and Melchizedek.

THE ALMIGHTY - *El Shaddai* . . . "shall pass the night" under the shadow of the Breasted One, as a mother stills her babe, so *El Shaddai* takes us to His bosom and comforts us during the nighttime of this life.

JEHOVAH - the **LORD** - The One Who always was, always is and always shall be. verse 2

MY GOD - The Almighty Creator - *Elohim*. Note the end of verse 2 "IN HIM will I trust."

We can do no better than this Trust and not be afraid.
We can rest here in our Great God.

THROUGH MEMORY'S LANE

THRU' memory's lane we travel betimes,
The way was rough as we read between lines;
 But the darkness passed and the morning shone,
 As we understood we were not alone.

The friendships of' mem'ry's lane now are gone
Largely, yet not totally, have they flown;
 But the tokens so loyal gave pleasure,
 As the years of such friendships we treasure.

So let us look onward and upward too,
No matter the dark, we know HE is TRUE;
 And the break of the dawn tells HE is near.
 Let's face the dark shadow, e'en without fear.

THE WELL OF BETHLEHEM

Mr. David Slater

I HAVE been enjoying some thoughts in 2 Samuel, chapter 23. David, although anointed King of Israel, was at this time a fugitive, despised and rejected, his home in the cave of Adullam. The Philistines, enemies of God's earthly people, occupied Bethlehem and surrounding approaches.

From David, here meditating on his former boyhood days, tending his father's sheep, verse 15, we hear a cry of anguish . . . "Oh that 'one' would give me drink of the water of the well of Bethlehem which is by the gate." Next, in verse 16 we read of three mighty men, with one purpose, who broke through the ranks of the Philistines, got the desired water and brought it to David. Nevertheless, he would not drink of it, but poured it out unto the Lord. Now, the natural or modern-thinking would at first have quenched their thirst, then poured out the balance to the Lord. Not so with David, he poured it ALL OUT to the Lord. David knew that although despised and rejected now, without any cause, God would in His own time fulfil His promise. He poured it out as a drink-offering, accepting his rejection in anticipation of future fulfillment, even now offering this to the Lord, with joy in his soul, typical of the "joy" of our Blessed Lord on the Cross as He poured out His soul and life-blood, with joy of the future, Hebrews 12:2. In other words, David's hope was entirely in the Lord.

It is interesting to note the names of the three mighty men who procured the water from the well, 1 Chron. 11:19. This verse states - "These things did these three mightiest." These old Testament names were divinely-given names. First of all we have three with ONE purpose . . . to bring water to quench the thirsty David. This would speak of the Trinity, Father, Son and Holy Spirit. In looking up references to this from outstanding brethren, I submit the following:

First, we have Abishai - 1 Chron. 11:20. His name is part of the Hebrew words Ab, part of Abba, meaning Father, the latter part meaning the gift or the giver. Secondly, we have Benaiah, also part of two Hebrew words, the latter part Aiah, meaning Son of the Father. Third, we have Eleazar. "El" is one of the titles of the Lord. The latter part means a helper, suggesting God the Spirit. So, first we have Abishai, type of the Father, Who gave His only Son, secondly we have Benaiah who went down and slew a lion in a pit on a snowy day, 1 Chron. 11:22 - type of our Lord Jesus Christ who slew him who had the power of death, triumphing over him. Then we have Eleazar, type of the Holy Spirit, Romans verses 11 and 26. Thank God the Spirit helpeth our infirmities.

We can derive many lessons from this portion of the Word, first, David pouring out ALL the water before the Lord. This is

a lesson with far-reaching effects. God will never be any man's debtor, David trusted in the Lord and HE never fails. Second, O. T. names are God-given ones, have many lessons, especially these three - Abishai, Benaiah and Eleazar - all with one purpose to get water to quench human thirst, Isaiah 55:1 - "Ho, every one that thirsteth, come ye to the waters. Also Rev. 22:17 . . . "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

I trust this meditation will be the means of many drinking at the Living Fountain. No doubt David had a good drink at the well when he slew the lion and the bear while tending his father's sheep. Sometimes the well may be deep, John 4:11, yet the waters are always refreshing. Cp. Isaiah 12:3 . . . "Therefore shall we draw out of the wells of salvation."

The above writer, Mr. David Slater of Midland Park Assembly has sent us, occasionally, some meditations, we came across this one which we insert at the beginning of this year, trusting it shall convey the lesson of "joy and satisfaction in the day of rejection" as David did - cp. James 1:2 - "Count it all joy when ye fall into divers trials or testings." - Let us remember the One Who "for the joy that was set before Him endured the Cross." Brother Slater and his wife are now in a Nursing Home in New Jersey - we enjoyed a short visit with them there recently.

Editor

HOW DR. KUO BECAME A CHRISTIAN

Dr. Kuo is an old Chinese Christian. The circumstances under which he was led to recognize Jesus as the Son of God and to accept Him as his personal Saviour are particularly interesting.

One day whilst still a young doctor Mr. Kuo was called upon to go a journey of several days' walking distance from home. Just then a great famine was raging in the district he was called to pass through, and on the way he became sick of the fever peculiar to this epidemic. He was able to find shelter in a vacant house, but would have faced certain death had not an aged widow woman suddenly appeared, bringing him food and medicine.

When he had recovered, Dr. Kuo did not wish to leave the country without first calling upon this woman and thanking her for what she had done for him, but what was his surprise to find her in a state of destitution. He discovered that she had sold her furniture to buy him food, which was a rare and costly thing in times of famine. She had even sold some shutters of a window.

"Why have you done this for me - a total stranger?" asked Br. Kuo. "Because I belong to the religion of Jesus Christ," replied the old Chinese woman, "and our Saviour has taught us to love our neighbours as ourselves."

Dr. Kuo went home deeply impressed, and as soon as possible he borrowed some money, for up to this time he had been destitute of means, and returned to the country. But, alas, his aged benefactress was no more! Dr. Kuo was much upset on learning this, but decided to use the money he had brought to help another poor family in the same village. Nevertheless, he was more than ever impressed by the example of faith and love shown him by the aged Christian, so much so that he decided, with his young wife, to read the Gospels. The result was that within a short time both were led to accept the Lord Jesus as their Saviour and Master.

Let us not forget that love is the most beautiful flower of Christianity and it is above all by love that we are called to shine in the world and to make known Him Who said, "By this shall all men know that ye are my disciples if ye have love one to another." John 13:35.

THE UNEQUAL YOKE

MISS Frances Ridley Havergal, in a private letter, expressed her thoughts on the subject of the unequal yoke in marriage, as follows: I cannot say less than what I believe before God, viz. that "only in the Lord" is His will and law. It is strange how invariably He seems to link His obvious blessing with simple trustful obedience to it. I never yet knew a single instance in which a Christian man or woman married knowingly one who was not really "in Christ" but what unhappiness has followed. And I never yet knew one instance of this great sacrifice for the sake of obedience to His word, but what, sooner or later, the blessing was so plain and full that it was indeed the "hundredfold" . . . Do not think I under rate the trial, so far from that, I would ever rank it as the nearest thing nowadays to the trial of Abraham when the Lord said to him "Take now thine only son Isaac whom thou lovest."

Mr. C. H. Spurgeon, commenting on the subject of "the unequal yoke" said: This old nature of ours sometimes cries out against God in matters of duty. We can do anything except the special duty of the hour, and as to that one thing we say "Not so Lord!" Yonder young woman knows that according to God's Word she must not marry that young man, for she would be unequally yoked together with an unbeliever. Now she was quite willing to be baptized, and she is heartily willing to give her money to the Lord, and in fact to do anything except that one act of self-denial which would require her to cease from a fond friendship. Yet my friend, I do not know what sorrow you will make for yourself if you really break that salutary rule. I have seen many instances of mixed marriages, but I have had to mourn over nearly all of them as the cause of untold wretchedness. Take you the precept, and knowing that it is God's mind concerning you, never dare even for a moment to hesitate.

FAMILY AFFECTION

NO ATMOSPHERE seems to suit the neighborhood of heaven better than family affection. Jacob was dying. Joseph brings his two sons to the bed-side. The patriarch has an important business under the Holy Ghost to fulfil. He has to adopt these two children of a strange woman into the family, and give them the highest privileges of the loins of Abraham. He has to utter the counsel of God concerning them; that the elder was to serve the younger; and he has to give Joseph one portion above his brethren - the earnest of the right and inheritance of the firstborn.

Ere he sets himself to finish this weighty matter, which concerned the order of the people of God on the earth, he indulges his heart in company with his son, going over some family recollections, and retouching in his soul some of the tenderest sensibilities. He speaks to Joseph about his mother's grave, when she had died, and where she was buried. This is not without its purpose. He was on the skirts of the heavenly land, where family affection is to bloom in its full loveliness; where the many mansioned house of the Father is to witness the dwelling of brethren; and the marriage of the Lamb; and the heart thus in the glow of family happiness was in spirit nearest to it.

So in 2 Timothy. Paul was ready to be offered, and he has weighty business to do with Timothy, to advise, encourage, and instruct him touching the churches. But ere he enters upon that, like the dying patriarch, he indulges his heart in company with his dear son, over some family recollections. He tells Timothy of his own forefathers, and reminds him of the faith of his mother and grandmother. He calls up the remembrance of Timothy's personal affection for him, thus to gratify his own heart by such glances at past days, when the flow of fervent desire went from heart to heart between them.

This was the atmosphere in which the spirit of Paul moved now that he had come to the very borders of the heavenly country. It suited those purer regions. Happy truth - the Spirit conducting the elect to the neighborhood of the holy Jerusalem gives them to breathe the element of simple family affection, and to indulge the heart in the joy of well known personal attachment. Let our lives then, in the family, be of such a heavenly character, that our closing days be sweetened by memories that we will carry with us into the glory.

QUESTIONS AND ANSWERS

Question: Why do we not receive a professed Christian merely because they take the place of "Christian?"

Answer: The answer to this lies in the fact of "mass profession" of today. The believers in any Assembly, or local church, have a responsibility to know those who seek fellowship - they are given opportunity to state how and when they got saved. Further, Why do they seek fellowship with us? Is this a mere visit on a temporary basis or do they desire to "join themselves to the disciples" - Acts 9:26. The word used here is (Gr. Kollasthai) meaning "to glue or weld together, to adhere to, to attach one's self to, unite with, associate with. Saul of Tarsus did this humbly (after three years largely of desert experience). He had no intention of departing from that which God acknowledged as an assembly of God.

Believers have the right to "know" them who thus seek fellowship. A true believer will appreciate the care shown. And fellowship is a real thing, involving both privileges of fellowship as well as the responsibilities connected therewith.

This is why care needs to be exercised at first. The true believer, with true desires, need not fear such godly care and order. Any rejection or demurring shows the need of further care.

Question: Should a person, professing to be saved, be received if they do not show interest, beforehand and attendance (when possible) at prayer and ministry meetings, or Bible Class for young believers of the assembly?

Answer: Too often this lack is noticed, even after reception, and such are seldom an asset to any assembly, save to increase the roll and occupy a seat at Breaking of Bread.

Question: Is turmoil, after a solemn meeting for Gospel or ministry, a sign?

Answer: Yes! But not a good one. It shows lack of the fear of God - it is a detriment to any exercised souls present and is an evidence of carnality and interest in other matters than spiritual. The break-up of an assembly meeting should be quiet, orderly and reverent.

Question: Who is responsible for the orderly dismissal of such an assembly meeting?

Answer: The guides, or elders. If proper spiritual demeanour is evidenced among such and some of such should be present at every meeting of the assembly, without lightness, this usually has the proper effect. If such should take part in the loud talk and irreverence, they are not true and scriptural guides.

Question: Why should all sisters of an assembly, attending any meetings of the assembly, wear a hat or proper head covering?

Answer: Because the scripture expressly requires this - I Cor. 11:10. The word "power on the head" here is the sign of subjection to the authority of Headship and shows her subjection to the Lord and His Word. The "long hair" of verse 15 (and all sisters should have such) is spoken of as a "covering" or "veil", i.e. a veil of womanly or Christian modesty. Still the wearing of a hat is necessary in all assembly meetings.

Question: What is meant by the term, referring to the fellowship of saints, that "we gather on the ground of the one body?"

Answer: This amounts to the fact that as long as any person states that they are saved and members of the "one body" referring to the Body of Christ "as embracing all true believers" such must be received into any professed Assembly of Christians.

This leads us to consider the "origin" of this mis-used term. About 150 years ago, when believers began to "gather to the Name of the Lord" and make way for the Spirit of God in worship and testimony, many such companies were "gathered together" outside the sectarian bonds of state Church etc., as existent then - God was working mightily then in many minds and the leaders of this movement saw clearly the fact of the mystical Body of Christ but unfortunately some of them, when thus gathered adopted rather an 'exclusive' idea that all such companies so gathered constituted the "body of Christ" collectively - and they were so sure of this that they adopted rather a superior idea as to the acknowledgment of any company which did not meet their decisions, as to collective testimony; were extraneous and therefore outside of their fellowship. In other words, such thought of themselves as being the "representative body of Christ" on earth as to testimony.

This led to the break-up of the solid testimony of the early believers of the movement, which followed on after the reformation period when the truth of "Justification by faith" spread rapidly through Europe and farther afield and it has been adopted by many since then, who would "unite" divergent groups of assemblies, as they say "on the ground of the one body."

It was an "exclusive idea" connected with some of the early brethren responsible, as a result of their labours, of many such gathered companies. These were more or less dominated by some of these early leaders, and many of them were men of superior character and spirituality, but evidently with strong personalities.

I sat in a Dental Surgeon's chair lately (for a minor matter) and his first words to me as I sat there rather dumbfounded me . . . "Why would Mr. Darby not have fellowship with Willam Kelly?" Both of these men were outstanding scholars and translators, well known to all religious leaders and the Dentist evidently had some acquaintance with some of the early problems - a fine Christian gentleman. Referring again to Mr. Darby and Mr. George Mueller and their problem, I could not help but give him the answer a French brother gave me a year or so prior to this incident. His solution was . . . "one was an **Irishman** and the other a **Prussian**." Two strong personalities. This may explain something of the strong element one hundred and fifty years ago, which would not budge on an issue, which did not involve any particular serious infringement of the Scripture, except as **they judged**.

We pass on these thoughts. We do not "gather on the ground of the One Body" - we "gather together as believers to the Name and Person of our Lord Jesus Christ" seeking, in simplicity we trust, to carry out the divine pattern of the early disciples as in the "Acts of the Holy Spirit" in separation from a worldly Christendom, with its many evil teachings and theories. We thank God He has sustained such through the centuries and we believe shall do, even after a "remnant character" until the return of our Lord in His Coming for His saints - we know then, that all true believers, constituting the "body of Christ" shall rise to meet Him in the air - I Thess. 4:13, 18.

FAROES REPORT

Haken Marstein, Torshavn

THE population of the Faroe Islands, lying in the North Atlantic, between Shetland and Iceland, is 40,000 people. The state church is Lutheran, and official language is Danish, although the people actually speak in their own Faroese tongue.

Assembly work commenced there 100 years ago when William Sloan of the Roman Road Hall, Motherwell, Scotland came to Faroe from Shetland where he was engaged in Colporteur work, and settled in Torshavn in 1876.

CHRISTLIKE MAN: Mr. Sloan, humble and Christlike, taught himself a few Danish words, and would go around telling the children, "Believe on the Lord Jesus Christ and you will be saved." He laboured faithfully in the Gospel for 13-14 years before seeing any souls saved. Then in the early 1890's some were converted in Torshavn. Later, the woman who was to be his wife, was converted under his preaching - a fine Faroese sister. William Sloan died in 1914 and had the joy of seeing six assemblies planted before he was taken "home."

LOST HIS JOB; In 1917 his son, Andrew, was commended to full-time work. Andrew was an able preacher and teacher, and a very great blessing to the Faroese assemblies. Shortly after this a teacher, Victor Danielsen, was called to full-time service. Victor was originally a Lutheran who lost his job when he was converted and confessed Christ boldly. A keen scholar and linguist, Victor preached with Andrew Sloan. Then in the early 30s he translated a number of hymns into the Faroese language. The Bible was written in Danish until this time, but Victor then produced an excellent translation of the New Testament in his beloved Faroese language.

TEARS OF JOY: Before the second World War, Faroese became the first language of Faroe, and Danish the second language officially. When brethren first used the New Testament in their own language in the meetings, it caused tears of joy to stream down their faces.

Brother Danielsen then translated the Old Testament and sent the manuscript to Norway for printing immediately prior to the outbreak of war. Norway was occupied by the German forces, and the whole manuscript was lost. He did the whole work over again, and in 1949 the complete Bible was printed in Faroese. Today there are 30 assemblies in the islands, some large, some quite small. We see the need to go out and reach the people with the Gospel.

(The above is more or less an abridged report, taken from a little paper of the Shetland Islands, called Northern Links, but it gives an idea to us all of the importance of laboring in a new field, waiting on God to work in His way and time. We often refer to brother Sloan mentioned above who left Shetland, in a common fishing boat over the rough passage of two weeks or thereabouts to get to the Faroe Islands to spread the Gospel as he did in the Shetlands, house to house, as a

colporteur. A keen missionary spirit pervades the local assemblies and missionaries have been sent to other lands, two to Iceland, a further two in Greenland. . . . Editor

PIONEER PAGE

IT has been encouraging of late, especially in Canada, to see some of our younger brethren with a "district" on their mind, and labouring therein. We are sure this is in accord with the mind of the Lord and our older early brethren and is much better than seeking to find an opening to "preach" or have meetings in various parts of the country, coast to coast, and Conference to Conference. This latter is a growing disappointment, when we think of large segments of the country unreached with the simple Gospel, demanding much house to house work of a "colporteur nature" with corresponding entrance into homes and hearts of the people.

In the early days of the "recovery of truth" about one hundred years ago or more in the North of Scotland, as an example, the men God used were men of this calibre - plain, homely, godly and outstanding pioneers who carried this same spirit of "pioneering" to Canada and the United States and this has, to some extent, characterized the work from that day to this. Anthony Norris Groves, a distinguished Englishman, saw the need for this as he left with his wife and family (small) for Bagdad and India (a feat worthy of comment in that day). He went, in simple dependence on the Lord and had remarkable experiences following. Years of anxiety and privation told on him and he was forced to return to England. He fell asleep at Bristol in the house of his brother-in-law, Mr. George Mueller, in May 1853. The following was characteristic of such men: -

"Scripture knows nothing of keeping outside a godly-walking member of Christ. As little does it countenance the church's interference with the Lord's work and especially in the gospel. To set the servant in the simplest dependence on the Lord, to foster his immediate responsibility to the Lord, without the intervention of the church, is what every brother holds as a sacred duty and principle."

After this fashion the Word spread throughout Europe, then to this Continent and to other lands as well. The "planting" of "gathered companies of God's people" in various localities has always been the aim of pioneers - such continuing in the simple path of obedience shall always seek kindred fellowship and have a common bond of union and fellowship with the Lord and each other; This, of course, sets all such in separation from the Babylonish confusion which exists in the world to this day, ever growing and ripening for its final doom at the end of Man's Day.

"LET US GO ON" should be our watchward "unto full growth." Heb. 6:1.

W.F.

Blue River, Wisc. — Bro. John Frith of Venezuela gave them a visit here recently, also brother John Gray earlier. Recent Conference not so large but six of the Lord's servants gave needed help, ministry timely and orderly.

Calgary, Alta. — Recent meetings held by bro. R. Robertson in West Hillhurst Hall and nearby Airdrie were encouraging, at latter place they have added a Bible Class to the Sunday School work - this Assembly also had visits from brethren George McKinley, Peter Simms and John Abernathy.

Ga.navillo, Iowa — Recent Thanksgiving Day there was a good meeting, with four of the Lord's servants giving help - the Word practical and good. Our brother Louis Brandt showing good recovery from recent surgery, giving help of late again in the Assembly.

Phoenix, Ariz. — Recent Conference reported good, with about five of His servants present to help in ministry and Gospel.

Albuquerque, N. M. — Bre. Gustafson and Wm. Snyder had between three and four weeks in the Gospel Hall here, one professed.

Sydney Mines, N. S. — We are asked to record change of Correspondent for the Assembly here to Mr. Norman McQueen, 21 Guy Street, Sydney Mines, N. S. B1V 2N5 Canada. Telephone 736-9690.

Hi'esville, Iowa — Saints here had an interesting day Oct. 30th., which marked the fiftieth year since they began to "break bread" as an Assembly there, remembering our Blessed Lord. The Lord bless and preserve them still, even "till He come."

Hartford, Conn. — The Gospel meetings here continuing by bre. Paisley and Higgins. interest good, attendance excellent - a young woman professed after the meeting, in her own room, Dec. 9th., others show some concern. We pray His blessing on the work in Charter Oak Assembly thus. Recent Conference encouraging.

East Boston, Mass. — Reported really good as to ministry and attendance. Following visited surrounding districts - John Gray to Methuen, bro. Taylor to Byfield, Jas. Smith continued in ministry. E. McCullough, Methuen and E. Boston, brother Harding returned to England Dec. 5, brother Martin to Nova Scotia, returning to Ireland Dec. 21.

CONFERENCES

Seattle, Wash. — Conference dates January 6th to 8th (see last month's issue) West Woodland Hall. 516 N. W. 56th.

Long Beach, Calif. — Conference dates, January 13 for prayer continuing over Jan. 14 & 15. see last issue - Corresp. Dr. John P. Bell - Phone (714) 956-8236.

FALLEN ASLEEP

Garnavillo, Iowa — Our dear brother Lester Patrick "went home" October 31st. He suffered long with emphysema and had lived for some years in Phoenix, moved back here last year. He was saved at the first meetings held in the opening of the present Gospel Hall in October 1930 under preaching of brethren Hamilton and Wm. Warke. His wife had a "stroke" and somewhat disabled, we can pray for her - also with thanks for recovery of bro. Brandt.

Ballymena — Our dear sister Mrs. Martha Crawford was called suddenly into His presence October 22nd, in her 73rd year. Saved in August 1926 and in happy fellowship in the Assembly meeting in Kells Gospel Hall. She had a deep interest in the Assembly and the Lord's work. She took ill while attending the meeting in this Hall mentioned and died shortly after in the Hospital. The large funeral bore testimony to esteem in which she was held. She was mother-in-law to Mr. William Nesbitt, also Wilfred Glenn of Brazil.

Chico, Calif. — Our beloved brother George H. Centrall passed into the Lord's presence November 9, 1977, aged 74. George was saved in a gold mine in California through the testimony of an exercised brother - he loved the Word of God and God's people - in fellowship in this assembly and shall be missed. His widow La Verne should have our prayers.

Calgary, Alta. — Our brother James McPhedran went to be with the Lord November 16 aged 87. A quiet brother, his years devoted to teaching in S. S. work, particularly those limited by speech and hearing deficiencies. His wife and three sons survive, prayer requested for the sons' salvation.

Culver City, Calif. — Our brother Thomas A. Bingham was suddenly called home to be with the Lord Sept. 12th, 1977 after a short illness, aged 87. Saved in Cleveland, Ohio in 1915 and received into old Addison Road assembly where they remained until coming to California in 1936 - in Jefferson assembly the remainder of the time with the exception of four years spent in fellowship in Monrovia assembly.

✻ **Longport, N. J.** — From the Gospel Hall Home for the Aged here, our esteemed brother Arch. T. Stewart "went home" December 4, 1977 about 1:15 p.m. We had visited him just ten days before, at Thanksgiving season, and his homecall seemed rather sudden at the last. We will have an obituary in our February issue of W. I. S. and we know he shall be missed by many - faithful, forthright and loyal to assembly principles, he shall be missed. He was 93 years of age last November 12th. Saved in Ireland. With us in Detroit, Mich. for many years and in the Lord's work totally since 1928 in June, when he started out with the Editor in the Michigan Bible Carriage work. ✻

Midland Park, N. J. — Our esteemed brother David Slater "went home" November 30th, 1977 aged 87. He was born in Portnockie, on the North Sea, Scotland - saved in New York City in 1910. Our sister Mrs. Prescott invited him to the meetings at 125th St., N. Y. and he was saved there. He was in the Richmond Hill Assembly for some years then back to New York at E. 73rd Street Assembly until he moved to New Jersey and was in fellowship in Midland Park. The editor and wife visited him when visiting Midland Park recently in the Nursing Home where he and his wife had been for sometime, since a fall. He leaves two sons, Robert and David and a daughter Margaret, with his dear widow whom we commend to the Lord and should remember in our prayers. He was one of the old school, a lover of the Word of God and loyal to the principles of the Assembly as governed by the Word. Burial was in Wyckoff, N. J.

Toronto, Ont. — Our beloved sister Miss Mary Boyd went to be with the Lord November 26th. Saved as a girl in Ireland, in happy fellowship in the Pape Ave., Assembly the past 27 years - a godly sister whose "price is far beyond rubies." Predeceased by her sister Mrs. Smyth on September 17. She is greatly missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE SHEPHERD

HE's truly a shepherd who lives for the sheep;
He's watchful, in earnest, e'en goes without sleep.

He's wise and with wisdom he guideth the flock,
He guards and protects them, as firm as a rock.

We have such a Shepherd, our own Blessed Lord,
He watches and cares, lest we stray from the Word;
He does it for love's sake, not selfish or mean,
He died for us, loves us, on Him do we lean.

So under-shepherds have an example so clear,
No need for departing from footsteps so dear
To those who would follow as long as down here,
Gainst day soon to come when reward shall be their's.

W.H.F.

FEBRUARY, 1978

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Northville, Mich. 48167 — James K. Vallance, 47100 Maple Brook, for the Stark Road Gospel Hall, Livonia, Mich.

Soo, Mich. 49783 — John B. Wallis, 2145 W. 5th., Ave., Sault St. Marie, Mich., for Gospel Hall.

REPORTS

Nineveh, N. S. — The saints here intend to have their Conference at the Easter season, D. V. Further details in next issue. **Corresp.** George W. Hubley, R. R. 4, New Germany, Lun. Co. N. S. BOR IEO
Phone 902 - 644-2246.

Burwell, Nebr. — Our two brethren Roy Weber and T. Southard were continuing with the Gospel here, we heard recently - there seems to be some interest in the work and they have a suitable building for the meetings. Remember such efforts in new ground especially in prayer.

Stout, Iowa — Saints here were looking forward to a Gospel effort after the New Year D. V.

Brazil, S. A. — Our brother John McCann has had a good measure of recovery from his accident and he states that there are "many open doors and every liberty still enjoyed to preach the Word."

Livonia, Mich. — Stark Road Assembly had recent visits from brethren Philip Harding, with some ministry on Colossians, also Hans Bouwman of Japan gave an account of the work in that land.

Hartford, Conn. — Saints of Charter Oak Assembly had some good meetings recently with good attendance, three professed, giving joy, brethren Paisley and Higgins were with them.

Bound Volumes — Brother Brescia states that Bound Volumes of last year's issues should be available about the middle of this month - please contact him at his address above, it seems they will be available at same rate as previously, \$5.00 postpaid. Please contact him early for yours.

Personalia — Two of the saints of Stout, Iowa Assembly have been laid aside - brethren Oscar Meyer and Louis Keehn - they value prayer for these brethren. Also our sister Mrs. William Warke, widow of our esteemed fellow-worker has been laid aside and hospitalized of late - we could remember her in prayer when near the Lord. Also Youngstown, Ohio suffered the loss of our esteemed brother Robert Jones, who exercised constant shepherd care for this small assembly - pray for them. We could also remember in prayer our brother Ron Dart who had this serious accident at R. R. crossing while returning from Gospel meeting in 1961. He suffered brain damage but God has granted a measure of recovery and we can continue to pray for him. He lives in Atwood, Ontario.

ARCH. T. STEWART

An Old Warrior Leaves Us - Much Missed

OUR dear brother Archie "went home" from the "hospital section" of the Home in Longport, N. J. Lord's Day December 4th., about 1:15 p.m. He was aged 92 November 12., 1977.

The editor and his wife were with him and the believers there at Thanksgiving season, about 10 days previously and we had some nice visits with him. He was so glad to see us both, kissed my wife's hand and told me . . . "It is good to look into your face again." His mind quite clear, we spoke of old times etc., and commended him in Prayer to the Lord.

Born twice in Ireland, he was in Canada around Merlin for a while but came to Detroit in the early twenties - (the old Central Gospel Hall) where he was in fellowship for years, then later with the saints of West Chicago Assembly there in Detroit, now known as Stark Road Assembly.

He started out in the Lord's work, totally, with the Editor in his Bible Carriage work in June 1928 and we spent time in country and village work. He continued in the work and was distinctly a Gospeler although he often gave a good word of exhortation and was well known in Michigan, Wisconsin and Iowa where he spent time with fellow laborers.

He eventually went to the Home in Longport where he was well cared for but thought he could again visit the West, first to San Diego, then Los Angeles and later with a country family he knew well at the British Columbia border, eventually coming back to the Home in Longport where he was given best of care. He had a hip fracture and hospitalized, then back to the Home again. Now he is in that "eternal Home" where weakness and sorrow are never known, Heb. 4:9.

He will be missed, was forthright, honest and true to divine principles of the Assembly. He had made all arrangements, at his decease, to be taken back to Detroit for burial beside his wife, Anna. Often, in his sickness, he would call for her - she had predeceased him several years. Service in Detroit by O. MacLeod, G. Graham and R. Surgenor. God buries His workmen and the Bema of Christ shall see His estimate of all. Eulogy is something we seek to avoid, knowing how useless is man's estimate - I Cor. 4:3.

So we bid farewell to another fellow laborer - his last word to me was "God be with you until we meet again." This was also the last word beloved William Moon, founder of the Longport Home, said to me as I visited him a few days before his homecall. "Home where the brethren meet and never, never part."

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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Following from front page of Alfred Warren's Bible, an old friend from Michigan:

"There is a man that often stands
Between me and Thy glory,
His name is self, my carnal self,
Stands 'twixt me and Thy glory,
O mortify him, mortify him
Put him down, my Saviour
Exalt Thyself alone.

Not I, but Christ, be honoured, loved, exalted
Not I, but Christ, be seen, be known, be heard
Not I, but Christ, in every look and action
Not I, but Christ, in every thought and word.

Alfred Warren was born again on January 6, 1922. Some brethren from Central Gospel Hall, Detroit, were having a prayer meeting in a store in Royal Oak where they were having Gospel meetings. Mr. and Mrs. Warren walked in. They continued with the prayer meeting and started to pray for Mr. Warren. Before he left that meeting he was saved.

We knew him as a valuable tract distributor on the streets and in the homes. Husband and wife were a great help in the Sunday School. He was in Ferndale Gospel Hall, of later years in Stark Road Assembly.

A quiet, humble brother, they are both well known in heavenly records, which is important.

We count it an honour to subscribe to his memory thus. . . Editor

A SIMPLE OFFER - A SIMPLE ACCEPTANCE

Dr. T. Chalmers

"I MUST SAY," wrote Dr. Chalmers in a letter to a friend, "that I never had so close and satisfactory a view of the gospel salvation as when I have been led to contemplate it in the light of a simple offer on the one side, and a simple acceptance on the other. It is just saying to one and all of us, 'There is forgiveness through the blood of My Son: take it;' - and whosoever believes the reality of the offer takes it.

"It is not in any shape the reward of our own services; . . . it is the gift of God through Jesus Christ our Lord. It is not given because you are worthy to receive it, but because it is a gift worthy of our kind and reconciled Father to bestow.

We are apt to stagger at the greatness of the unmerited offer, and cannot attach faith to it till we have made up some title of our own. This leads to two mischievous consequences. It keeps alive the presumption of one class of Christians, who will still be thinking that it is something in themselves and of themselves which confers upon them a right to salvation; and it confirms the melancholy of another class, who look into their own hearts and their own lives, and find that they cannot make out a shadow of a title to the Divine favour. The error of both lies in their looking to themselves when they should be looking to the Saviour. "Look unto Me and be ye saved, all the ends of the earth." Isa. 45:22.

"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." John 3:14-15. It is your part simply to lay hold of the proffered boon. You are invited to do so; you are entreated to do so; nay, what is more, you are commanded to do so. It is true you are unworthy, and without holiness of yourself, but Christ has undertaken to provide it for you. It is one of those spiritual blessings of which He has the dispensation, and which He has promised to all who believe in Him.

God has promised that with His Son He will freely give you all things. Rom. 8:32 - that He will walk in you, and dwell in you, 2 Cor. 6:16, that He will purify your heart by faith, Acts 15:9; that He will put His law in your heart, and write it in your mind. Heb. 8:10.

These are the effects of your believing in Christ, and not the services by which you become entitled to believe in Him. Make a clear outset in the business, and understand that your first step is simply a confiding acceptance of an offer that is most free, most frank, most generous, and most unconditional.

If I were to come as an accredited agent from the upper sanctuary, with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible, your invitation to come to Christ. It does not bear your name and address but it says 'Whosoever' - that takes you in; it says 'all' - that takes you in; it says 'if any' - that takes you in. What can be surer or freer than that?"

JOTTINGS FROM THE MARGIN OF A BIBLE

"If I had my life to begin again," said Dr. Chalmers, "I would read more of the Bible by itself and less of what men have written about it."

"I would read it, with my mind in naked contact with the truth, relying only on the Holy Spirit, the great Teacher sent from God, to explain and apply it to the conscience and the heart."

Meditation on the Word of God is the chief means of our growth in grace; without this even prayer itself will be little better than an empty form.

No believer can flourish in the ways of Christ unless it be his custom to deal with God by the Word in the closet.

Whilst the Scriptures contain many things above our reason, they teach nothing contrary thereto.

The great cause of our neglecting the Scriptures is not want of time, but want of heart; some idol taking the place of Christ.

* * * * *

Ye have not passed this way heretofore . . . Joshua 3:4.

Even there shall Thy hand lead me, and Thy right hand shall hold me. Psalm 139:10.

The little lad paused in the doorway. "Mother," he said in troubled tones, "it's so far, and it's a new road; I - I'm not zactly afraid, but couldn't you please go a little way with me?" "Mother'll go all the way with you, son," she said. And with his little hand in mother's he walked the new way unafraid. As we stand at the beginning of the new, unknown way, One stands at our side whose promise is, "Lo, I am with you always"

"Whereever He may guide me, no want shall turn me back;
My Shepherd is beside me and nothing can I lack;
His wisdom ever waketh, His sight is never dim;
He knows the way He taketh, and I will walk with Him.

T.K.

ASK FOR THE OLD PATHS**Jeremiah 6:16**

Wm. H. Ferguson

“WHAT ARE THESE OLD PATHS?”

THE LXX states - “Ye shall find purification for your souls” which is a helpful reading. The Authorized states . . . “Ye shall find rest for your souls” and this would be the result of such a walk of restoration which is here implied, resulting from “purifying your souls” as in I Peter 1:22.

Israel had lost greatly through their departure from God and His statutes and were, now, overrun by the enemy. Their “watchmen” had failed - see verse 17 of this 6th chapter, which reveals partly the cause of their defences having been reduced. So it is today. Watchmen, elders, shepherds etc., often have failed to see the clouds foretelling the incoming flood of worldliness etc., and prophets of God had succumbed to the platitudes of “smooth talkers” - consequently the enemy had made inroads and the testimony gone and the people oppressed and another Lord had gained control of the land. Jeremiah was left there by the alien king (under the hand of God) in the midst of the people to seek to forestall a complete “for-saking” from the land, and God had ordained (in the enemy’s heart) the thought of leaving a poor remnant in the land to care for it. The doings of Jeremiah were ostensibly received, but not with a true heart, and the complete subjugation of the nation resulted.

It was only through the intervention of the Lord that a small remnant returned at the end of the “seventy years” of discipline. And, even in the remnant, there was the same decline eventually, so it behooves us all to give heed to the exhortation of the prophet here in ch. 6:16 and seek “a return to the old paths of the Lord.” “Back to the beginning” should be the cry of the heart that takes us back to the “apostles’ doctrine” and the teaching of the Word regarding church order and testimony in a day of decay.

We find that when Israel was going on well for God, there was seen among them, a remembrance of the “statutes and judgments of the Lord.” They sought to be governed by them, but when they got away from the Lord, we find no mention of the commandments, statutes, or judgments of the Lord. So it is with us today. It used to be always - “What saith the Lord and the Word”, but now almost anything goes, without a corresponding search into the precious Word to find the answer and the path. That is why we need this command of the Lord - “STAND ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” They are the paths of God’s choosing, chosen for us and are never out-of-date. The great idea with many, especially younger ones, is to think that former days were old-fashioned and they must try some of the new ideas so prevalent

today. We, of course, have watched this development in the past and have seen where it leads and thus raise a warning voice - "Ask for the old paths, and walk therein."

We have known and seen good men who took a lead among the people of God affected by the plaudits and platitudes of those who sought to introduce into the assemblies of the saints their ideas of "liberalism" etc., - we have seen these same men later on in their lives when they saw the results of the departure, and with tears and brokenness they have thought of the former days of peace and prosperity in the assembly, but such had lent their weight to the "effort to change the pattern" and now decried it, but too late to make a change. The Lord took many of such home, even before they saw the complete departure from the divine principles, but they were sorry for it.

WHAT THIS DOES NOT MEAN

Such does not involve the forming of a group of assemblies, with their restrictive fellowships. If we begin to promulgate this we find no scriptural example of it. The messages to the Seven Churches of Revelation 2 and 3 gives us a good example of the fallacy of this. We find that the Lord Himself walked in the midst of the churches, and as long as there was room for Him and His Word, HE, being the centre of all, formed the fellowship necessary between each - HE was walking in the centre and their fellowship with each other could only be with HIMSELF - it was not a unilateral fellowship, in which you could draw a circle around all but the fellowship was maintained by the relationship of each to the Lord Himself, therefore it was through Him it could be maintained. We note, in the reference to Laodicea that Christ was outside, and we hear the call - "If any man hear My voice and will open the door, I will come in to him, and will sup with him, and he with ME." The fact of "any man" mentioned here does not make for individual fellowships but rather points to the unique character of the limited fellowship of the Laodicean state in the end of church history on earth. God will always have a "remnant testimony" to the end, until the Lord comes, and it is a privilege to acknowledge all such, wherever found, "till He come." Such must be maintained in humility, without pretension as being the "only people" and must be accompanied by godliness, separation and self-sacrifice and compassion for others, some of whom we may not see eye-to-eye with but as believers in Christ can appreciate what of Christ we see in such.

Walking in the "old paths" is outlined for us in Psalm 84 where the happy pilgrims are going up to Zion, God's dwelling place as He had pointed out. This Psalm speaks of such in verse 5 - "Blessed is the man whose strength is in Thee, in whose heart are the highways to Zion." And in verse 7 we read of some who go from strength to strength (or from company to company) "every one to appear before God in Zion." This outlines the "old paths" of the Word. Happy people, encouraging each other in the old paths leading up to God

and encouraging each other in such a path.

This is what we would like to do today. We would like to do more, but in some cases we are up against associations with that which is entirely against the Word of God and we are thereby hindered from entering into that fellowship as we would desire. Our desires are thus circumscribed by conditions which include the unequal yoke and unholy associations with Babylonish characteristics, which God abhors. Thus our yearnings of fellowship with brethren we have known for years is more or less hindered by this very fact, which was never in our expectations of them in the past.

In the meantime we can only walk in separation from the world and worldly things and trust God, will in His own way reveal to those so affected by the spirit of the age, the "better path" of "humbling ourselves to walk with our God." Micah 6:8. 2nd John, verse 8.

A WORD OF WISDOM TO A MOURNER

"Apples of Gold."

"I feel powerless to comfort you, for no comfort can be given - no adequate comfort, I think. The Lord makes no mistakes, and it is too late to testify any failure or omission on your part, and you have confessed it to Him. Leave it to Him; He will explain all in the light of eternity. But, my dear brother, do not contradict four facts.

1. We believe in the sovereignty of God.
2. We ought to know that He will not suffer a soul to be lost in consequence of our neglect of duty.
3. It is we who suffer loss, and rightly so.
4. We ought to feel humiliated, but we ought not to despair.

What a subtle thing is self! When we cannot admire it, we fall to upbraiding and condemning it - anything so as to be occupied with it. Now you are upbraiding yourself as being without 'natural affection,' just because this bitter sorrow has not crushed you and rendered you unfit for work and incapable of feeling pleasure etc. . . .

There are some sorrows too great for us to dare to realize them - we are stunned by them; in fact, the greater sorrows of life forbid the manifestation of grief when but the surface feelings of our hearts are touched. Only let us consciously roll the burden upon the Lord - not merely from off ourselves - that our moral energies be not paralyzed. Another thing I would like you to think of - although, no doubt, you have done so already, for the heart is loth to give up hope - that is, that you cannot know what the Lord may have wrought in the last hours of an erring life. Your brother had heard the truth, and who knows but even your words, despised before, may, by the blessing of God, have received power and brought light to the dark soul."

E. Mark Oliver

THE WORD OF GOD

W. J. Nesbitt of North Ireland

Every saved person enjoying fellowship with God will have an ever deepening appreciation of the Word of God. It was used in our awakening and salvation. Whilst we are wholly dependant on Christ who died and rose again for salvation, it is the word of God used by the Spirit of God which conveys assurance to the heart and understanding of the true believer. It is important that all who are saved seek food for the inner man continually in the Word of God. Whilst Peter exhorts those who are older in the faith, "As new born babes desire the sincere milk of the word" I Peter 2:2, it is evident from the expression used that this is the natural and normal appetite of a healthy new born babe into God's family. This should be cultivated by consistent reading in fellowship with God. The Word will show us the seriousness of sin, reveal evils still in the nature which requires to be judged and confessed. This produces a lowly estimate of self and a greater appreciation of the person and sacrifice of our Lord Jesus Christ, in whom we are accepted by God.

LOSS OF APPETITE

Sin permitted to go unjudged in one's thoughts or life will rob us of a healthy appetite for the Word of God. Thus it is necessary to "lay aside all malice, and all guile and hypocrisies, and envies, and all evil speakings," in order that growth and development in divine things become manifest. I Peter 2:1-2.

The psalmist said "Thy word have I hid in mine heart that I might not sin against Thee." Psalm 119:11. The heart stored with the word of God serves as a preservative. The exercised child of God will therefore read and meditate upon the word of God, until it becomes a veritable store from which strength is derived to resist sin when temptation comes. Again the Psalmist said "Wherewithal shall a young man cleanse his way? - by taking heed thereto according to thy word." Psalm 119:9. It is necessary to obey the word of God when read, in order that the life be kept clean as a testimony to the Lord.

The Apostle John wrote unto the "young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" I John 2:14. Strength to overcome the devil as well as the world is derived from the word of God. Comparing this with the Lord Jesus Christ and His experience with Satan in His temptation, one can see how the perfect Servant, as a man wholly dependant upon God, overcame the enemy by means of the written word. Matt. 4:1-10.

All men and women of spiritual worth who have made their mark for God have been keen readers of the word of God. Mary, whose name is fragrant still, sat at Jesus feet and heard His word. Luke 10:39. She seemed to have a deeper understanding than the Apostles, of the death and resurrection of the Lord Jesus. Jeremiah, referring to the copy of the law as found by Hilkiah the Priest, said "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" Jer. 15; 16. With the Apostle John he could have said "His commandments are not grievous". Job said, "I have esteemed the words of His mouth more than my necessary food." Ch. 23:12. The Psalmist said "The law of Thy mouth is better unto me than thousands of gold or silver". Ps. 119:72. All this denotes that those who desire to make spiritual progress will put the word of God before necessary and legitimate things. Those in agreement with the Psalmist will not be found seeking to advance in material things by unrighteous means or unequal yokes. They will value a good conscience in relation to the word of God more than material prosperity. Young men who value the scriptures to this extent will never allow legitimate business interests or material things to control their lives to the extent that there is not time for diligent reading and study. One is saddened to see a number who could be a real help to the Lord's people in assembly life, so occupied with normal business pursuits, that they are marked by paucity of thought both in conversational bible readings and ministry in the assembly.

NEGLECT OF THE WORD

Amongst us generally, one fears the word of God is not read and understood to the degree necessary for individual and assembly preservation. The result is that true upbuilding expositional ministry of the word is not appreciated. Some who minister even decry such ministry, as it reveals their own ignorance and inability in divine things. Thus the door opens wider for what the late W. J. McClure described as "bushels of words and spoonfuls of thought", mixed with personal experiences which seemingly bring more glory to self than our Lord Jesus Christ. God has magnified his word above all His Name. Ps. 138:2. It is forever settled in heaven. In the measure that we neglect reading and practising it in the life we shall be eternal losers as to reward. The Apostle Paul emphasised the importance of the word of God when he said to the elders at Ephesus "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 that are sanctified". Acts 20:32.

THE EARLY DAYS IN THE CANADIAN ASSEMBLIES

IN THESE early times those who went forth evangelizing and teaching were all of one mind, and spoke "the same thing." I Cor. 1:10. There was a clean-cut line of separation between Assemblies of believers gathered "unto the Name," and sects of all kinds, and their missions. New Assemblies begun as the result of Gospel labors followed by definite teaching of truths that separate God's people from the world, and gather to Christ, owning Him as Lord, and the Word as all sufficient apart from men's traditions, creeds, and systems of church policy, were formed with the full fellowship of others in the cities and localities in which they were, and there was no coming or going with meetings on unscriptural lines, or those begun by factious or party men who had fallen out with those in whose company they had aforesaid been, and who unable to have their way seceded to have a "meeting of their own." To those who are subject to God's Word such men, and the meetings they originate, present no difficulty. The relation of those who desire to go on with God in His truth toward all such is plainly set forth in Titus 3:10, and Rom. 16:17, and the peace and prosperity of saints depend much on how they give heed to these guiding principles, which are of abiding authority and cannot be ignored without sorrow and loss. While exercising much patience with those who were slow to learn, and extending deep sympathy toward such as had real difficulties in their path of obedience to the will of God, Mr. Munro took a firm and decided stand against all efforts to sow "divers seeds" of false doctrine and teach mixed principles among the people of God; and resisted all attempts to remove the ancient landmarks of separation between Assemblies gathered according to the Word, and the world's religion, which some, who in practice have never really been separated from it, would fain introduce under the specious names of "Truth in love," or "Christian liberality." Any who in reverence for God's truth have to resist such, and oppose their pernicious reasonings by the Word of Truth, must expect a full measure of misrepresentation and abuse. Of this Mr. Munro had his share, but he neither complained or retaliated, but went on his way serving the Lord, leaving him to look after his traducers, which He never fails in due time to do."

(Extract from the life of Donald Munro.)

That this faithful ministry of the Word of God has produced and maintained all these years, a marvelous unity among the many assemblies scattered throughout Canada and the United States, is not to be wondered at, for God is the author of all true unity. Nor is it to be wondered at if the adversary should stir up some to call this unity a "confederacy," and then entice them to seek to mar it by sowing diverse teachings, thus causing strife and discord. But will these have cause in after years to rejoice that their teachings have produced a better unity? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

E.A.M.

THE LOVE OF CHRIST

2 Cor. 5:14

George Graham

Part III

(3) *His love as a Bridegroom for His Bride - Eph. 5:25*

In the book of Genesis, there are four lovely types or pictures of Christ and the Church:

1. Gen. 2 - *Adam and Eve* - Here we have a picture of the eternal union between Christ and His Bride, verses 23 and 24; Eph. 5:30.
2. Gen. 24 - *Isaac and Rebekah* - Here we have the Bride being sought, found and presented. A lovely picture of the present work of the Holy Spirit.
3. Gen. 29 - *Jacob and Rachel* - Here it is Jacob's love for Rachel. We read in verse 20, "Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."
4. Gen. 41 - *Joseph and Asenath* - Asenath is viewed as the sharer of His glory. A little picture of the coming day when the Bride glorified will be the sharer of His glory forever.

The story of Jacob and Rachel is a lovely picture of the truth before us. Rachel was the object of Jacob's love; and such was his love for her that he was willing to pay the price whatever, that he might obtain her. He served, he suffered, and he obtained her (Gen. 31:40-43). What a lovely picture of the Son of God! We read in Eph. 5:25, "- - - Christ loved the Church and gave Himself for it." The Church (the Bride, the Lamb's wife - Rev. 21:9) has been in the purpose of God from eternity. In order to obtain her, the Son of God veiled His glory and came down to this earth. He took upon Him that body prepared in the womb of the virgin by the Holy Spirit and entered into the world of mankind at Bethlehem. His great purpose was to go to the cross. He must pay the price to obtain her and that price He willingly paid in full on the cross. The parable in Matt. 13:45-46 sets before us this wondrous truth. The pearl of great price speaks of the Church as Christ sees her in all her beauty. He was that merchant man, sold all He had and bought it. What a price! His life blood shed on the tree; He gave Himself for her. One of these days He is coming to receive her to be forever with Himself.

In Rev. 5, we see the Church glorified (this scene is yet future). There that great multitude of the redeemed sing a new song saying, "Thou art worthy, Thou wast slain and hast redeemed us to God by Thy blood." There in the midst of all the glory stands a young Lamb as it had been newly slain. (Newberry) We shall ever be reminded of His wondrous love and the infinite price He paid to make us His own, as there we gaze upon Him.

The Father in His willing love,
 Could spare Thee from His side;
 And Thou couldst stoop, to bear above,
 At such a cost, Thy Bride.

THE LOVE OF CHRIST

2 Cor. 5:14

Part IV

George Graham

(4) *His love as the Saviour for the sinner - Gal. 2:20*

Paul writing to Timothy in his first epistle, verse 15 says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." He was a blasphemer, a persecutor and an injurious person, most unloveable; and yet he writes in Gal. 2:20, "- - - the Son of God, who loved me, and gave Himself for me." The love of Christ for him as a guilty, hell-bound sinner never ceased to be a wonder to his soul. It became the constraining power in his life and service, so much so, that he said on one occasion, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) His life was yielded to Christ. Read 2 Cor. 11:23-28. His life he gave for Christ (2 Tim. 4:6-8). Such was his response to the love of Christ. What a noble example!

The Lord Jesus said, "- - -I came not to call the righteous, but sinners to repentance." (Mark 2:17) Again He said, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10) In Mark 10:45, "--He came to give His life a ransom for many." Thank God we, too, can say, "The Son of God loved me, and gave Himself for me." What about our appreciation of His love? What about our response? God grant His self-sacrificing love may reach our hearts, quicken our affections and lead us to a more devoted life to Himself. He is worthy of all!

O let this love constrain us
 To give our hearts to Thee;
 Let nothing henceforth pain us,
 But that which paineth Thee.
 Our joy, our one endeavor,
 Through suffering, conflict, shame,
 To serve Thee, gracious Saviour
 And magnify Thy Name.

HAMILTON, ONT. CONFERENCE - Jan. 1884**CLOSING MEETING - MONDAY MORNING**

A MEETING of those who had not left by the early trains was held in the Gospel Hall, which was crowded. A short address was given on fellowship, from I John 3:4 - "Fellowship meant partnership. God has taken us into partnership, and in all our dealings, business or otherwise, we should have due regard to this fact. We are no more at liberty to do as we please, than one member of a firm is to act independently of other partners. Our privilege is to live for God, and He will look after everything else."

Another remarked that "God has been humbling us in His presence during the meetings, and has drawn us nearer to Himself. We feel more like new-born souls again. We were still poor and needy, and require daily strength to go on with God. Attention was called to the fact that it was a time of prosperity that God said that the children of Israel should be circumcised. The gathering together of the kings against them was nothing. God looked after that; but the Gibeonites came with guile. They had just gained a victory over Jericho and Ai, but they neglected to ask counsel from God, and what trouble they afterwards brought upon themselves."

MONDAY AFTERNOON AND EVENING

A meeting, specially for labouring brethren, was held in the Gospel Hall. A goodly number of evangelists and elder brethren were present. The condition of the assemblies was spoken of and dwelt upon, and the fear was expressed that more unsaved persons than we imagined were getting in amongst us. Satan has changed his tactics. Previously he tried opposition; but finding that to fail, he has been bringing in "strange children."

The brethren began to fear that there were some who had been deceived with a spurious conversion. Searching meetings were held, in which the possibility of persons missing Christ and getting hold of something else, was brought out prominently. The fruits of the new life were mentioned and dwelt upon. The result was that some who were supposed to be away from the Lord, found out that they had never been to Him. Instead of being backsliders, they discovered that they had never gone forward. "Numbers in these days profess to be children of God." They have "no doubts" about it. "God says so, and they believe it." But God says nothing of the kind. They have reasoned themselves, or been reasoned into it. There is no progress made, no knowledge of conflict, no fruit of the Spirit, no love for the perishing, no heart for secret prayer. They are "deceived" souls, thinking that they are saved, but have only got the "plan of salvation" in their heads; and Christ is not in their

hearts. Unskilled labourers in after meetings have unwittingly done much mischief. Away from the Lord themselves, and lacking spiritual discernment they have healed the hurt slightly. Instead of finding out the condition of each individual case, they have dealt with all alike, and it is to be feared told some that "according to God's Word you have everlasting life," when they were but condemned sinners on their way to hell. Under clear Scriptural gospel preaching, there is great danger of unawakened, unconvicted souls getting hold of the theory and missing the reality.

"What a need in those who take oversight of singleness of eye and devotedness of heart. 'He that lacketh these things (the graces mentioned in previous verses) is blind, and cannot see afar off' 2 Peter 1:9."

Extract From a Letter to the Northern Witness

DIVINE WONDERS

James Harrow

(The following written by our aged brother who went home to be with the Lord in his 110th., year recently is worthy of insertion and consideration)

WHEN I was in my teens I worked in a shop where the boss, and most of the employees, were infidels. The atmosphere there had a very bad effect upon me, and it was not long ere my language could equal theirs in their oaths etc., My work took me around to the Free-thought Lyceum, where, from their literature I learnt all about "The mistakes of Moses," etc., etc., the result being that I quickly went from bad to worse.

One evening, when about to retire for the night, I was suddenly arrested by the awful thought that flashed across my mind: 'If there is a sinner out of hell I am that one.' It was the convicting power of God's Holy Spirit. The Scripture, 'Believe on the Lord Jesus Christ and thou shalt be saved', came to my mind and led me to my knees with the cry, 'Lord, help me to believe.' I arose with the certainty that my sins were forgiven and, in my soul, the joy of the Lord. After this transaction with God, the arguments of infidels were ineffective.

THE NATURAL WORLD:

Genesis, ch. 1: Note the order of creation - Light, Atmosphere, Earth rising from the waters, Vegetation, Fish, birds, animals, Man. Scientists have to admit that this order is correct. The possibility of putting them in the wrong order is enormous: four things can be put in 24 ways, but eight things into 40,320. Apart from a divine revelation, the chance of Moses correctly giving them in the right order, is 1 in 40,320.

OBSERVE: Vegetation before animal life. It is easy to run the hand down the stem of a rose bush, but attempt to go the reverse way, and one is stopped by the hooks that all turn downwards, having been made that way by the Creator to prevent field mice getting to the seed pods. A cactus plant would not survive long were it not protected by its prickles. This indicates foreknowledge in Creation, unless one wrongly assumes that they had the ability to produce these after the animals were created?

LIFE: where and when did it originate? We know that it exists, we ourselves possess it. The Christian's answer is 'God'. But the infidels answer, after the numerous attempts of the scientists to produce life, is 'Don't know.' 'In the beginning God created the heavens and the earth' is the answer to all the questions that the infidel can pose.

ITS BEAUTY: God - "His work is perfect" - Deut. 32:4. The microscope proves this. Put any man-manufactured article under the microscope, and, however, highly finished it may be, such as the point of a needle, or the edge of a razor blade, its blunt and rough condition is displayed. Examine under it anything of God's creation, the eye or a wing of a fly, or any part of a flower, and the beauty of it is shown.

Because of the beauty of the creation, the Greeks called the name of the world 'Cosmos' (the root from which we get the word cosmetic with which the ladies are so familiar). 'The heavens declare the glory of God.' Psalm 19. Astronomers today are astounded by the immensity and beauty of the starry sphere. That Creative power is therein displayed, our Solar system makes manifest. Were our world the only planet revolving around the sun, it might be thought a matter of chance. But, instead of one, there is first Mercury, then Venus, then our Earth, followed by Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. All these are held by the sun in their varied spheres as if attached to it by invisible cords; their weight and speed in circuiting it being so exact that each maintains the path that its Creator designed for it.

ITS BALANCE: For true science up to date read Isaiah 40:12, "Who hath measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance?"

Had our earth been a little heavier, or its speed around the sun a little greater than it is, it would run away from the sun into space, which would mean death for everything here. Were it a little lighter, or its speed less, the sun would pull it in, and that would end its course. This is true in connection with all the planets, and their numerous moons. Everything in the heavens indicates a Creative Power, and it is only 'the fool that says in his heart, 'There is no God'. Psalm 14 and 53.

(To be continued for a month or two)

FAITH

This is one of the last articles written by the late
Dr. E. A. Martin

FAITH believes what God says. Eye-witnesses are not required to make sure any statement from the lips of God. The strange thing was that God usually told the patriarchs that He was going to do things that they had never seen done. He prefaced other mighty acts by His creation "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear," Heb. 11:2. He who believes that statement is ready to believe that God can do any work of power by His Word alone.

We are not told what words He spoke to Abel, but we know that God's words put Abel into motion, and that his offering the lamb gave him a righteous standing before God. God became more real to him than his own brother; more real to him than his own very life which he sacrificed rather than turn from his doctrine.

God told Noah that He was going to send the flood, and how to make the Ark to preserve his family and the creatures. No such thing had ever been known before, but faith put him in motion. He obeyed God and built the Ark. God remembered Noah and every living thing that was with him in the Ark.

God told Abraham that he should have a seed when he was past age. In due time Isaac was born. Later, God told him to offer Isaac up on Mount Moriah. Faith enabled him to do what never had been done before. He bound Isaac on the altar, but God stayed his hand, and he offered a lamb in place of his son.

God spoke to Moses and he refused the honors of Egypt for the reproach of Christ. Faith setting him in motion contrary to nature. Through faith he established the Passover, sprinkling the blood on the lintel and door post, lest He that destroyed the first-born should touch them. God spoke to him and made him the leader of the past dispensation. This Passover of Moses was so important that it was kept in its time by every godly Israelite.

Faith is not confined to the Old Testament saints. The New Testament is as really God's word as any word. He spoke to the patriarchs. Christians are New Testament men who are put in motion by the words of the New Testament. There are those in our midst who have conversions to tell, i.e., the experience of becoming personally acquainted with the Lord Jesus Christ. We have seen them seek the waters of baptism because God's voice has reached their conscience through His word, telling them that they are dead, buried and risen in Christ, to walk in newness of life. Rom. 6. They gather to the Name of the Lord Jesus Christ alone owning His

Name as their only gathering center and His Word as their only authority. Matt. 18:20. They keep the Lord's supper every first day of the week (if possible) according to Luke 22:19-20. They believe that God has spoken these words just as plainly as He ever spoke in the Old Testament. Those who preach the gospel do so without Manse or salary according to the Word of God in Mark 16:15. "Go ye into all the world and preach the gospel to every creature." God knows those who are men of faith in this dispensation, and in due time will make them manifest to all.

DISAPPOINTMENT

THIS happens to many of us, through a lifetime, and a few words of cheer may be helpful to some who, lately, may have been sorely disappointed in one way or another.

There are, of course, "disappointments in friendships" which are especially serious to many younger folk - some take such so seriously as to make their lives miserable for themselves and others but we think of the words of our good friend, Mr. T. D. W. Muir of Detroit, Mich., when he said on one occasion. Just change the first letter in Disappointment to an "H" and you have His appointment. This could encourage any of our friends who are passing through a siege of disappointment. If we could see, as our God sees, the end from the beginning, we would gladly accept the "disappointment" as from His hand and trust Him for the future.

We heard a well known teacher among us state, concerning Prov. 18:24, the following translation . . . "He that hath friends hath them to his sorrow." etc., i.e. they either leave him by way of death or other circumstances. The latter part of the verse should cheer our hearts - "And there is a friend that sticketh closer than a brother."

So we thank God for true friendship and while it may be interrupted by death or the like, it has proved a needful help while passing through this present life.

For all good friends we thank Him,
 And for the love they give;
 And e'en though time and space do part,
 We gladly nourish such in heart.
 For friendship true is from a heart
 That finds it's nourished well in part
 By godly counsel found in past
 And, therefore, e'en while life shall last.

So, to any of our disappointed young folk, or others, we urge a consideration of changing the letter "D" to an "H" - we feel it will not be long until our good and gracious God shows to you that He knew the "better part" for your life and conduct.

The Editor

QUESTIONS AND ANSWERS

Question: As we are in the period preceding the Lord's return as He has promised - would it be wise to link up with liberal groups who profess the same hope, to increase our usefulness?

ARE we to look at this as GAIN or LOSS - Is it worthwhile?

Answer: The GAIN of numbers (questionable) but this would imply association with many unscriptural practices etc., and is a denial of separation from the Babylonish mixture.

- (a) It would involve the religious churches etc., in their professed looking for the Lord, while denying His Lordship.
- (b) It might give more recognition by the religious community which likewise denies the Cross of Christ and its testimony against the world.
- (c) It would give you more latitude as to dress and deportment, which, in turn, would deny the plain Word of God.

THE LOSS:

- (a) Loss of spiritual power and perception.
- (b) Loss of Christ in the midst and the presence of God among us.
- (c) Scriptural ministry from the Word, as in the assembly of God.
- (d) The sense of God's pleasure in the testimony to His Name.
- (e) The loss of some questionable associations, which would be no loss.
- (f) Loss of the submissive and obedient spirit to the Lord and His Word.

Question: Should Christians sign petitions requesting improvements, whether locally or otherwise, in company with their neighbours?

Answer: Inasmuch as the Christian does not take part in the politics of this world, it would seem entirely out of place in such a case to interfere and submit their disapproval.

We are told to "pray for the men in authority" - the "powers that be" and thus we can accomplish much in the presence of God as to good Government and conditions. "Our citizenship is in heaven from whence we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. By being neat and clean in our dwellings and persons, and fulfilling daily civic duties we shall accomplish the most, coupled with our prayers. We can be helpful to neighbours without associating with them in their petitions.

Question: Are we all, who are saved, sons of God?

Answer: We suggest the thought of Galatians 3:26 . . . "For ye are all the children (sons) of God by faith in Christ Jesus."

While, unquestionably "sons" presumes character according to the profession as to our relationship, yet there is the bond when united to Christ. v. 27 states "Ye have put on Christ" - "You are no longer estimated by what you were, you are all alike in Christ and of Christ, v. 28. . . "Ye are all one in Christ Jesus." The Romans, when a youth arrived at manhood, he assumed the dress of a full-grown man, which was called (toga virilis-Tregelles). We could note the words of another - "If a person were to ask me to define a Christian, I would give him no definition more readily than this - A Christian is one who has put on Christ."

Question: What could we infer from the scaffold or platform, made of copper, which was erected in the middle of the court of the Temple, as in 2 Chron. 6:13.

Answer: If we link this with I Kings 8:63, 64 we find that there were so many sacrifices at the dedication of the Temple, 22,000 oxen and 120,000 sheep that the huge brazen altar was too little. At that time Solomon hallowed the middle of the court of Temple.

It could be that Solomon (in foresight) had this copper scaffold erected upon which he prayed in his remarkable prayer at the dedication (which also tested him as copper suggests God testing man as he approaches to God) with also the thought of a place of sacrifice in the midst of the court, 2 Chr. 7:7 and 2 Chr. 6:13 (so mentioned in these Scriptures). We note that the scaffold had the same dimensions of the brazen altar of the Tabernacle of old 5 x 5 x 3 and was about $\frac{1}{4}$ the size of the Temple altar, which was 20 x 20 x 10. He made no attempt to duplicate the Temple altar.

Thus Solomon, at the beginning of his reign had a real regard to follow a scriptural pattern - well had it been if he had continued thus throughout his lifetime.

When Fisher, the Bishop of Rochester, came out of the Tower of London and saw the scaffold on which he was to be beheaded he took from his pocket a Greek Testament, and looking up, asked for a verse to comfort him through this awful scene. He opened the book at the words, "This is life eternal, that they might know Thee." He closed the Book, and said, "Praise the Lord, this is sufficient for me and for eternity."

THE PIONEER PAGE

IN thinking of suitable words for this page we revert again and again to the early example of Bible pioneers, which, of course, lays the rule to the line for us today.

THEY were exceptional men, called to the work by God through the Holy Spirit, Acts 13:2 etc., and they went forth under the power and authority of the Lord Himself. They were true evangelists in heart and by experience and went forth in utter dependence on the Lord into new fields, untried, often meeting opposition, discouragement and persecution where there seemed to be no opportunity for a warm reception - they were ill-treated, maligned and opposed but they stuck to their work for God, and He sustained them in it.

WHEN we think of this, it seems to be a far cry from the present trend of professed evangelism which seems to be confined to as many opportunities as possible to preach in some well ordered assemblies, with all the conveniences of life awaiting them - hospitality, invitations to meals etc., and enough remuneration which obviates the necessity of leaning upon God for support.

THE sad part of this is that assemblies encourage it, possibly through lack of exercise in the Gospel, knowing that they can always find preachers to fill the platform. Thus we depart from the scriptural pattern to help on a work which lacks the divine imprimatur altogether - thus little wonder that the testimony suffers and falls into the "rut" of modern thinking for the Lord's work generally.

WHEN we think of thousands of miles being flown over in modern jet travel, with multitudes living under who need the Gospel while they are being whisked along to comfort and the necessary provision, should surely touch our hearts and make us THINK! ! !

THEN the bringing of men across the ocean by air to our Conferences and meetings seems to be without a scriptural pattern at all. It is wasteful, it takes the preacher or preachers away from any work they have been doing and, if he has a field on his heart, he is deserting it.

THUS the scriptural pattern is being largely neglected and spurned. So, to any with a "pioneer heart" we earnestly suggest that they stick to the work and leave the "greener pastures" to those who have chosen this path. It is a popular one, and an appealing one to younger men who follow in the trend. Thus younger servants may be stunted in growth, spiritually.

WE shall soon be home and the "Bema" of Christ shall reward all faithfulness of pioneers and others, doing **GOD'S WORK IN GOD'S WAY.**

W.H.F.

Dunkerton, Iowa — Saints of the Gospel Hall here have had some encouragement as to S. S. children attending - "many know little or nothing about the Word of God." They value the prayers of any exercised ones.

Wisconsin — Brother Stephen Mick, helped by bro. Clarkquist had a good spell in La Crosse but found it hard to get strangers in -the good seed was sown, also visited Brodhead.

New England — Saints of East Boston had a recent visit from bro. Jas. Smith for a week in ministry, appreciated - also had a call from bro. Wm. Bingham of N. S. Bro. John Frith, of Venezuela was expected there for January 22nd on his way back to Venezuela, leaving New York Jan. 25th for return there.

Brethren Murray MacLeod and Eugene Higgins expected to start January 8th in **Byfield, Mass.** This small assembly has continued on through the century and we should remember this Gospel effort in our prayers that God may visit them in salvation at this time.

Pennsauken, N. J. — Report of recent Conference has been good, with about six of the Lord's servants present to give help in ministry and the Gospel.

San Diego, Calif. — Conference here a time of blessing to saint and sinner. Much joy in the conversion of five souls at the Conference season, some of them had been under the Gospel some time previously.

Antioch, Iowa — Saints here desired prayer for the meeting of brethren L. DeBuhr and Russel Nesbit. They commenced January 3rd.

Hampson, Iowa — Bre. Paul Elliott and Robert Orr in the Gospel here, we are looking to the Lord for His blessing. Commenced Jan 4th.

Jackson, Mich. — Our brethren Jas. Smith and David Oliver purposed commencing Gospel meetings here January 15th. We can remember in prayer.

North Ireland — Door to door work and open work among old and young continued by our brethren J. Kells in County Sligo sowing precious seed. John Fulton continues in Longford and Cavan, Eire, amidst great difficulties. S. McBride and Wilson Jennings in portable hall in Richill, Co. Armagh with growing interest. Jos. Preston and J. Thompson continue in KEADY with full hall nightly, some encouragement.

CONFERENCES

Manchester, Conn. — The 60th Annual Easter Conference will be convened D. V. Thursday, March 23rd., with a Prayer Meeting in the Gospel Hall, 415 Centre St., meetings will continue March 24, 25 and 26 in the Masonic Temple in the center of town. Usual accommodations will be provided for visitors. Corresp. Joseph Jassie, 159 Thompson Road, Manchester, Conn. 06040.

Toronto, Ont. — The West Side Toronto Assemblies will have their Easter Conference March 24, 25 and 26, commencing with Prayer Meeting Thursday, March 23rd., D.V. at 7:30 p.m. in the Rexdale Gospel Hall. Meetings will be held again in the Royal York Collegiate on Royal York Road, between Bloor W. & the Queensway. Bible Readings will be held each day between 1:30 and 3 p.m. on The Lord's Coming as seen in the Thessalonian Epistles. Address communications to either Mr. Sam McIntosh, 324 Fairlawn Ave., Toronto. Phone 783-1543, or to Mr. Nelson Brooks, 265 Markland Drive, Etobicoke, Ont., Phone 621-3784. A time of spiritual refreshment and blessing looked for.

Culver City, Calif. — Our Easter Conference will be held this year starting March 24th., with Prayer Mtg., at 7:45 p.m. continuing over the weekend, Sat. and Lord's Day, March 25 and 26. All meetings will be held in the Gospel Hall, 11138 Venice Blvd., Culver City. All correspondence to Harry E. Bingham, 11138 Venice Blvd., Culver City, Cal. 90230 - Phone No., — 1-213-342-7594.

FALLEN ASLEEP

Youngstown, Ohio — Our beloved and esteemed brother Robert Jones of nearby Girard was called home suddenly the morning of December 27 after a time in the local hospital here. He would have been 76 on January 5th. He was a valuable and capable brother in the Assembly here, well known to many of us through the years. He will be greatly missed by the Assembly and others who knew him and his sterling Christian qualities; one with a shepherd's heart to visit the needy; widows and others and he was loyal to the truth he had learned from the beginning. He was saved in Wales when 14 years of age and in the Assembly in the Gospel Hall in Tonyrandy, Wales - 63 years in Christ. He leaves his widow, worthy of the prayers of the saints, their home a very hospitable one for God's servants and His people, also his two daughters and the grandchildren who feel his loss keenly. He loved his Lord and the Lord's people and was very gracious in his dealings with any who contacted him.

Sault Ste. Marie, Mich. — Our dear brother Ephraim Gordon went to be with the Lord, after a lingering illness, during which he proved the care of his family in this. He died on December 28 at age 65. He leaves his widow Mae, also two sisters Dorothy and Ruth, long in this Assembly. His daughter Joan in fellowship in Soo, Ontario and his brother Fred in fellowship here in Michigan. We should remember his wife in prayer, as she is not very well. We have happy memories of the Conferences here years ago and our brother Ephraim in Sept. 1939 at Conference across the river was saved though John 3:16 which God used to bring him to the Saviour. His brother Elliott went to be with the Lord while visiting back home here a few years ago, during a Conference season.

Hampton, Iowa — Our dear sister Mrs. Oliver Shane went home to be with the Lord December 10th, aged 85. She was saved in the late Summer of 1927 and, with her late husband, was a lover of the Word of God and His truth. She was a great encouragement to those who knew her and has spent many years in happy fellowship with the Lord's people at Hampton.

Donaclonay, N. Ireland — Our dear sister Mrs. Mary Watson, wife of Robert Watson was called home suddenly and peacefully December 5th., aged 66 years. Saved in 1933 at meetings held by the late Robert McCracken and his brother John. She, with her husband, devoted their best and all to the work of God for many years. Nothing was considered too costly, a pattern of godliness and service that would be difficult to surpass - greatly missed in the family and by the Lord's people.

Shanaghan, North Ireland — Our beloved sister Mrs. Elizabeth Shelly, wife of Thomas H. Shelly was called home Nov. 23rd after a long illness, patiently borne, aged 76. Saved in 1930 while attending meetings in the Hall here by R. Curran and Jas. Murphy. Both gave a life of devoted service to the Lord and to the Assembly, greatly missed.

Our beloved brother & fellow servant **Hector Alves** went home January 13 following a heart attack. Details later.

Words in Season

THE BIBLE FAMILY MAGAZINE



HE IS COMING

HE is coming, sure the promise,
Our's to serve Him, watch and wait;
Lest we fail and miss the "watches"
He has given us to keep.

Men deny, and scoffers, rudely
Cast us out as He of old;
But His waiting Bride, though lonely,
Keeps this tryst, safer than gold.

See! the Morning Star arising
Tells of darkness soon to go,
As the eastern sky emblazoned,
Speaks of glory, not of woe.

All is bright with rays of heaven,
Shining o'er the darkness here;
Heavenly songs our tongues are given
To employ eternally.

W.H.F.

MARCH, 1978

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CORRESPONDENT'S ADDRESSES

Waverly, Iowa, 50667 — Frank J. Erskine, 1514 Circle Drive, Hickory Hts., for the Assembly in Antioch, Iowa.

REPORTS

Antioch, Iowa — A nice interest in meetings and a few concerned . . . L. DeBuhr.

Coleraine, N. I. — We have been asked to mention the name of Corresp. for this Assembly, as follows: Mr. Bertie Fillis, 57 Hazelbark, Rd.

Welland, Ont. — Saints here are proving God's goodness in their midst. At present they were having meetings by Bre. Grainger and Metcalfe, nice interest. They are encouraged in their S.S. work.

North Ireland — Bro. Stubbs mentions meetings with bro. N. Turkington, Lurgan, in Craigah St. Belfast. He purposed visiting Ballymarric Assembly also and mentions other parts of Scotland before him for meetings. Bro. Harding of Wales had a visit with them in his home assembly he stated.

Volumes — Contact bro. Brescia in Hartford if interested in such for 1977 - he will handle such this year.

Byfield, Mass. — Have not heard yet from the Gospel meetings there, this small assembly looks for blessing, brethren E. Higgins and Murray MacLeod were to have the meetings here we heard.

Cleveland, Ohio — We here, with other parts of the middle West have had a very severe Winter storm or two, with much snow, hazardous driving and walking and difficult for the saints and meetings in other parts also we believe - God reminding us . . . "Who can stand before His cold?" Much suffering throughout our State and surrounding territory.

Jackson, Mich. — We understood bre. Jas. Smith and N. Crawford were in the Gospel here.

Eden Grove, Ont. — Our brother Arnold Adams had two weeks of ministry meetings in January which were of a practical character as to assembly and every day life which we appreciated. They were spared the very severe weather which swept through the southern part of the Province and this helped. The Assembly here goes along well in His ways, thus helping to strengthen testimony generally.

Cape Breton, N. S. — Bro. Walmsley was helping brother D. Swann in meetings here. The Lord gave a little blessing and encouragement. He expects to leave for his field in Venezuela after Easter D.V.

Hatboro, Pa. — Bre. Gustafson and Ballhagen were in the Gospel here at last report. Attendance good considering weather.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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THE ANGEL OF THE LORD ENCAMPETH

around them that fear Him - Ps. 34:7

The following from one of our laboring brethren reminds us of this -

"In spite of troubles continuing, sometimes more, sometimes less, our brethren have continued faithfully in the Gospel. The troubles have not been allowed to hinder the people being warned.

Last night, Dec.30th., on my way to Keady (which we remember) found that bombs had been planted in Rostrevor Hotel. I had to make a detour of 30 miles through the mountains and was just in time for our meeting. There have been some sad happenings but most of the saints have been preserved in a marvellous way."

May we continue to pray for our brethren and sisters in Northern Ireland in these troublous times.

The night is very late,
But darker still -
The unregenerate,
The darkened will

Of men who know not God,
Nor heed His precious Word;
Who hasten on
That dark and dreadful road

Which leads to hell,
Nor heaven, nor peace nor rest;
They follow on
Where rest is never known.

MEMORIAL OF A FAITHFUL SERVANT

Beloved Hector Alves

OUR beloved brother and fellow-servant "went home" suddenly January 13th., following a severe attack of angina during the hour, from his home. He was aged 81 and saved almost 60 years, March 18, 1924 and was almost 50 years in the Lord's work totally. He shall be greatly missed, not alone in his family but amongst the Assemblies for his ministry of the Word. He was co-editor of our contemporary, Truth & Tidings, being responsible for the Question & Answer columns during the years. He did his best to keep these scriptural and simple as it could be, with practical implications, this being the character of his ministry also throughout. He was very faithful as to the truth of the Assembly Testimony, his ministry being helpful, interesting, interspersed with experiences of pioneer days earlier. He was a stand-by at our Conferences and always seemed to have the suitable, strengthening word and God used him in pioneer work and establishing or strengthening assembly testimony and, altogether, he was a well-rounded minister of the Word, an evangelist, pastor and teacher.



As a personal friend and brother we had much in common and our communications were always helpful. He had a nice spirit, kind and courteous and we can only state, as others, "he shall be greatly missed."

The passing of four of our notable brethren of late, beloved William Warke, Lorne McBain, Archie Stewart and now Hector Alves should urge others on to "fill in the days" till the Lord come, with useful, happy service and the strengthening of the "things that remain."

Our brother, in the early days, labored with the late James Rae of Vancouver and started in full time work for the Lord in Lynden, Wash., in 1931 and was with brother S. C. Keller in Utah in 1932 at the beginning of the work in Salt Lake City. His labors all recorded above.

Left to mourn, his widow Eunice, daughter of the late esteemed David Scott, also four children - Mrs. Ross Gorman, Mrs. Jas. Thompson, Rhoda Cumming of Venezuela and Donald, also of Venezuela, in business there but giving valuable help to the testimony as able. There are left 22 grandchildren. We commend all to our gracious God. In speaking to Mrs. Alves on phone, after his homecall, she told me - "The Lord has arranged everything as easily as possible." She has not been too well of late months, so we can pray, especially her comfort from Himself.

The Believer's Hope

The dark of night gives way
To Morning Star of dawn;
And soon the darkest day
We'll see the Glorious One.

He is coming, let us meet HIM
With a purpose firm and true;
He is coming to receive us,
Every saint, and even "you."

And, so, in this vale of tears and separations, we bid goodnight to a helpful, loyal brother until the Day break and the shadows flee away.

The Editor -

A NEEDED WORD ON HUMAN SUFFERING AND DIVINE SYMPATHY

Touched with a Feeling of our Infirmity."

"Your own weakness and suffering I am troubled over, yet I doubt not it is precious discipline, because He rejoices in producing precious faith, and the trial of it is no experiment with Him. He knows what He is doing, and will get the fruit of His desire.

Well, even the nerves are His care, and their trial is surely for His praise, though we often feel as if it only revealed to us our failure. His tender sympathy in bearing with our infirmities is so ready, so full, and so unailing. Would you rather have strong nerves or His grace? 2 Cor. 12:9.

THE LORD'S COMING

Wm. H. Ferguson

WE do well to bring before our hearts the precious truth of the return of the Lord to call His own home. In these days there are some who deny:

THE secret Coming for the CHURCH, coming at any moment, also denying the Distinction of the CHURCH throughout eternity contrasted from Israel.

Some have even suggested the amalgamation of the Church through eternity, with Israel incorporated into an eternal Church. It is well to notice the distinction of the Bride (the Church) and Israel, also the difference between the Lord's Coming to take His Church home - Eph. 5:27 and present it in glory to Himself "holy and without blemish."

It is also necessary to distinguish between His Coming as Son of Man to the earth in Judgment and His Coming for His own, as in I Thess. 4:17 "to meet the Lord in the air; and so shall we ever be with the Lord."

I came across an old error the other day, previously taught, that we "meet Him in the air" and immediately return with Him to earth to join in the work of judgment on the earth. This is entirely contrary to the teaching as to His Coming for His own and would deprive the saints of their "Blessed Hope."

Another theory of some would have the Church pass through the tribulation in the period of Israel's trouble under Antichrist's reign, but again, the teaching of the Word precludes this. Such would not be a happy prospect for His own as we wait "for the Lord from heaven." I would suggest a consideration of Psalms 42 to 50 as the "exercise of the remnant of Israel under the persecuting hand of Antichrist" - the tyrant of the last of Man's Day. These are mostly "Maschil psalms", giving instruction for those who can receive the instruction.

PSALM 42 gives us the "thirsting of the remnant after God," as in the commencing verses 1-4.

PSALM 43 gives us their cry to God on account of the deceitful and unjust man (Antichrist) and the unjust judge (Luke 18:1, 8 which we receive as a picture of the unjust judge in the day of Jacob's trouble. God will deliver His elect - Luke 18:7, 8). Verse 8 suggests the paucity of 'the faith' upon the earth when the Son of Man comes - and remember that Christ is always designated as Son of Man in relation to His coming to the earth and setting up His kingdom.

PSALM 44 — The "remnant" recounts what God has done in the past and they are looking for deliverance - i.e. looking up to heaven.

PSALM 45 — The “remnant” gets a view of the heavenly King and His throne and majesty, as He comes forth from the meeting with His Bride, v. 11. She is all glorious within, v. 13 etc.

PSALM 46 — The “remnant” waits for His deliverance, verse 10 . . .
 “Be still and know that I am God, I will be exalted among the nations.”

PSALM 47 — They clap their hands at the triumph of impending deliverance.

PSALM 48 — views the deliverance of Zion, verse 12 and v. 2 where Zion is looked “on the sides of the north” (freshest and most beautiful view, the “city of the great King.”)

PSALM 49 — The “remnant” views the demise of all earthly glory and pride, verses 11, 14 and v. 20.

PSALM 50 — gives us in v. 5 the “gathering together in that day of glory (earthly) for Israel - and if we follow on to Psalm 51 this would give us their confession as a nation as the walls of Jerusalem are again built, v. 18.

FROM the vantage point of heaven the Church shall look down and see the destruction of the armies of Antichrist and the nations and the deliverance of Israel in their “remnant character.”

Let us always remember this distinction between the Church and Israel as we read the Word and, likewise, rejoice that we have a “living hope” set on HIM - I John 3:3 which is a “purifying hope” as well as a Blessed One.

By making these scriptural distinctions we shall be kept from confusion and shall be kept from the denial of the Coming of the Lord for His Church to take us to be “forever with Himself.” I Thess. 4:17.

The putting down of His enemies, as in Revelation 19 (after the Marriage Supper of the Lamb in the glory, v. 9) is synonymous with the shout of deliverance (Psalm 47) when He comes to “smite the nations with the sharp sword of His mouth.” His Word shall destroy them as His presence shall “startle them” - Isaiah 52 “So shall He startle many nations.” R.V. His very presence shall shut their mouths, v. 15, as they see the rejected and crucified Lord come in glorious power and majesty, surrounded by the armies of heaven to execute judgment.

LET US NEVER RELINQUISH THIS “BLESSED HOPE” always looking for the Lord from heaven. He “patiently waits” for this day - 2 Thess. 3:5 - “The Lord direct your hearts into the patience of Christ.” R.V. May we ever be found “watching.” This will save us from much that is immaterial here, likewise false and misleading theories of men.

MY BROTHER CHARLIE

IT IS over forty years ago, yet the scene is all before me now, and the events of that never-to-be-forgotten night are as fresh in my memory as if they had happened yesterday.

I sat by the fireside with my widowed mother, waiting for the home-coming of my only brother. He was a medical student in Edinburgh, and was expected home that night on his usual vacation. Charlie had to come by the mailcoach which took the greater part of the day to make the journey. I was looking forward to the home-coming with great delight, and had a long programme of "events" drawn up for the following day, in which were included a supper and ball. My mother was very indulgent, and allowed us to do very much as we liked in these matters, and of course Charlie and I took full advantage of her liberality, and went into the thing in grand style. The hours passed on and still there was no coach. It was late in the afternoon. I fretted at this and feared that all my plans for the morrow might be upset.

"What if he should not come?" I said; "that would spoil the whole thing." Just then the "horn" sounded, and amid clouds of dust the big mail-coach rolled into the village, crowded with passengers, and with Charlie among the rest. I clapped my hands in glee as I saw his well-known form on the driver's box, beside the man in red, and in a few minutes more he stood in the old parlour, where he and I had together as children spent so many happy days. He was taller and thinner, but the old happy smile dimpled his cheek, and I never felt so proud of my brother as I did that day. I was so eager to inform him of all my plans that I accompanied him up to his room, and began at once to tell him who were invited, and what was to be the programme for the following day. He listened to my story patiently but without the manifest interest I had expected. When I had finished, he gave a pleasant laugh, threw his arms around my neck, and, kissing me affectionately, said, "Maggie, my dear, you will not be offended if I tell you that these things are no longer any enjoyment to me. I have got something infinitely better." I looked at him in amazement, and thought he was joking, for no one had enjoyed a dance more heartily than Charlie. He saw I was puzzled, so drawing me to his side, he said, "Do not be alarmed, Maggie, I have not turned a monk, but I have got Christ as my own Lord and Master, and He is more to me now than all these follies used to be. But come on, mother will be waiting. I will tell you all about it again."

That night by the parlour fireside, Charlie told our mother and me the story of his conversion, through listening to the preaching of Brownlow North, in Edinburgh, and how he had longed to get back to his native town to tell to his old associates the story of redeeming love.

“What shall we do about tomorrow?” asked my mother. “Our preparations are all made, and there are about twenty invited.” Charlie laughed heartily and said, “Let them come by all means, mother. I shall be delighted to meet them, and it’s just possible that we may have some music after all before the night passes away.”

A goodly company had gathered at Rosemount the following night, and after supper the company called for Charlie, as was their usual way, to entertain them with a song. He was a splendid singer, and never was his voice in better trim than it was that evening. A moment’s pause, and Charlie rose, not without a quiver passing through his manly frame, and in a voice of thrilling sweetness sang:

“I’ve found a Friend, O such a Friend,
 He loved me e’er I knew Him;
 He drew me with the cords of love,
 And thus He bound me to Him.
 And round my heart still closely twine
 Those ties which nought can sever,
 For I am His, and He is mine,
 For ever and for ever.

I’ve found a Friend, O such a Friend,
 He bled, He died to save me;
 And not alone the gift of life,
 But His own self He gave me.
 Nought that I have, mine own I’ll call,
 I’ll hold it for the Giver;
 My heart, my strength, my life, my all,
 Are His, and His forever.

I’ve found a Friend, O such a Friend,
 So kind and true and tender,
 So wise a counsellor and guide,
 So mighty a defender.
 From Him Who loves me now so well
 What power my soul can sever?
 Shall life or death, shall earth or hell?
 No; I am His forever.

A look of amazement settled on the faces of the company as the words fell on their ears. Every eye was fixed on the singer, spellbound. Tears were seen in the eyes of most and as the singer reached the last verse, his voice increasing in power and sweetness, he sang the thrilling words with great effect -

I've found a Friend, O such a Friend,
 All power to Him is given,
 To guard me on my onward course
 And bring me safe to heaven.
 The eternal glories gleam afar,
 To nerve my faint endeavor;
 So now to watch, to work, to war,
 And then to rest for ever."

Some of the company rose and left without uttering one word, but the greater part remained, and to them Charlie in his winning manner told the simple story of his conversion, ending up with "You won't be angry at me for telling you, will you? The truth is, I could not keep it, my heart is full of it, and I thought the least I could do, was to tell you of my new-found Treasure."

That simple testimony to the saving power of Christ, the beaming face of the speaker, so well-known to all the company, the genuineness of the change, the absence of all affectation, and the earnest closing appeal to accept the gift of God, His own beloved Son, to be their Saviour, and know true happiness for time and eternity, was owned of God to the conversion of at least five of the company that night.

Charlie spoke in the school-room on Sunday evening to a crowded congregation, and several others were won for Christ. A great ingathering followed. And among those who were saved and who sang the new song, were my mother, and I.

Part of that happy company after witnessing a good confession have gone to heaven; others of us are still on earth, singing still of Jesus, and were Charlie by my side, as I write, he would join me in saying to all who read my story, what he said that night long ago, "Accept the gift of God, His own beloved Son, to be your Saviour."

H.A.C.

OUR CONTEST

E. Allen of Lurgan, N. I.

A realization of the fact that we are engaged in a spiritual conflict will keep us from expecting to get things easy, especially if enjoying any degree of communion with God or engaged in any work for Him with His approval and blessing. The enemy is sure to contest every inch of the ground. An acquaintance with the wars of Canaan will reveal to us the enemy's strategy and tactics. He carefully watches his chance and makes use of every difficulty to accomplish his purpose.

Our enemies are threefold, the world, the flesh and the Devil. The world has a powerful attraction to us, mainly because the natural man in us can assess the value of worldly things. He can

see, as other men see - the way to earthly gain. He suffers no reproach in pursuit of such things. Nor does the flesh within contend against him when the heart goes after them, thus there is no conflict here. Other worldly men will praise him or even envy him for he seems to them a pattern to follow.

Beware of position without power or principle without practice. There is a great need for communion with God, cp. Ephesus in Revelation 2. The two and a half tribes were influenced by their cattle to ask permission to stay short of Canaan. Moses was troubled with this as he sees something similar to the spies who discouraged their brethren. Lot in Sodom, Jonathan in Saul's court, Obadiah in Ahab's court or palace, while Abram dwelt in a tent, David in a cave and Elijah by the brook Cherith. See also how the Corinthians reigned as kings. The two and a half tribes will not admit their prospect different to the rest of Israel but they will not go with them to live in Canaan. They settled where their brethren had wandered. Their conscience is ill at ease in Gilead, as seen by erecting a pillar called ED.

(the above notes from bro. Allen's ministry submitted by A.R.)

THE DANGER IN YOUTH MOVEMENTS

THE DOCTRINE OF "APATHY."

It claims - "I would rather engage in this or that movement than be accused of Apathy" is the statement of an ambitious or frustrated person, rather than a sober, spiritual man.

The true work of God gives abundant scope for true exercise and energy in every way without defecting into man's idea of things. Paul sets the example for us, who did the work that God gave him to do without any thought of apathy, and God honoured him. Paul did not start any manmade movements to divert believers from the work of God, as is quite common today.

To any who might be wavering, one could well use the words of a writer of the last century, the late C. H. M.

- a. If we admit, for a moment, that in some things we must have recourse to tradition and expediency, then who will undertake to fix the boundary line?
- b. If it be allowable to depart from Scripture at all, then how far are we to go?
- c. If the authority of tradition be admitted at all, then who is to fix its domain?
- d. If we leave the narrow and well-defined pathway of Divine revelation, and enter upon the wide and bewildering field of human tradition, has not one man as much right as another to make a choice?

- e. "The gates of hell shall assuredly prevail against every human system - against all these corporations and associations which men have set up."

C.H.M.

If we are prepared to sacrifice these movements of men, then we can expect to build again the assembly testimony which we have been destroying for years. God's rich blessing will then flow upon us without the asking.

Corinth - an assembly riddled with human names, movements and divisions was warned by Paul in love to them but with stern reality. "If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are." I Cor. 3:17.

But we can repent and turn again to the Lord and be used "to strengthen the things that remain that are ready to die."

A. R. Young, Australia., (Tasmania)

DIVINE WONDERS (Continued)

James Harrow

THE NATURAL WORLD - ITS SEAS

THE Geologist names the Cambrian strata (which they date 500 million years back) as being the first in which any form of life is found, the minute shellfish, amongst which there is one, the 'trilobite', which is found to have a perfectly developed eye. This is a nut for the evolutionist to crack! But this has to do with the sea. It is remarkable that fish, born, bred and living in the salt, briny ocean, have no salt in them. To make them palatable for eating, salt is necessary.

Why is the sea salt? Is this just another matter of chance, as says the evolutionist? Or does it, like the solar system, the earth and these mortal bodies of ours, indicate the forethought of the One great Designer of the universe? The One Whom the atheist would belittle by the term 'nature' but Whom we know as the Lord God Almighty.

It is a well established fact that hot water is lighter than cold. In the heating systems in our homes, the heating water rises to the cylinders, whilst the cold sinks to the furnace.

To make the world more habitable for man, in the creating of the world, God, in His wisdom and forethought, made the sea salt, so that, for the furtherance of His purpose, hot water would become heavier than cold. What is known as the Gulf Stream commences in the Gulf of Mexico. In contrast to the land streams which become rivers, the Gulf Stream becomes a river seventy

miles wide at its source. The tremendous tropical heat of the sun draws from the sea such an enormous amount of vapour that the waters that remain are heavily impregnated with salt. These heated waters sink and form a hot water stream which runs like a river, between banks of cold water, up towards the North Pole, shedding its heat by the way, and thus making the northern lands, including England, habitable. Matthew Maury in His Geography of the Sea tells us that this mighty current never fails and, even in mightiest floods, never overflows, as it runs its course. It is a majestic River. Its current more rapid than the Mississippi or the Amazon and its volume over a thousand times greater. We understand that the kidneys of marine animals and fish are not equipped to extract and excrete as waste the salt from the blood, but the gull has glands that handle this effectively. Scientists experimenting with the herring gull show they have glands above the eyes through special openings in the bill. Gulls, which seem to rise so easily as they fly away remind us that their bones are hollow, to minimize their weight and help their flight.

Explorers tell us also that the Gulf Stream's eighty-five million tons of water a second splits at 45 degrees north and forms the cool Canaries current of the Spanish coast and Africa, the other North Atlantic Drift forms the warm current to help Britain and Scandinavia. Some of the north Atlantic current then goes south past the north east coast of America, known as the Labrador Current. Where these two currents meet in the Arctic the water, as the sailors say, goes crazy with tremendous upheaval of the ocean resulting. (We trust this little addition to this excellent article of Mr. Harrow, by the editor, will not detract from its value or interest).

This reversing of a known law is seen in connection with water turned into ice. When the water freezes it becomes lighter as ice, thus forming a protection for the living creatures beneath, who, but for this reversal, would also be frozen. This reversal is God's way of preserving the life of His creatures, Whom He created for His own glory.

Again, is it only a matter of chance that our shores are washed twice a day by the ebbing and the flowing of the tides? What would the mouth of rivers be if the filth that is deposited there was never removed? Twice a day, through God's forethought, the cleansing process goes on.

THE NATURAL WORLD - ITS ANIMALS:

It is a striking fact that, in this varied creation, all forms of life are characterized by instinct, man being the only exception. He, from a babe, has to be taught everything except that which is evil. Birds build their nests, bees make honey, spiders weave cobwebs, and so on with all the lower forms of life. Who teaches them? The Christian's reply is 'GOD.' But what is the reply of the sceptic?

His only reply is 'Nature'. But what is nature? This, they are unable to tell you which is in itself a confession of a superior power, which, to the Christian, is 'GOD'!

It should be noted in Genesis I how often the words 'after his kind' are found. This indicates that the species are, today, the same as when first created. Man has tried by interceding to produce new species, for instance, mating the canary and the goldfinch, or the mare with a donkey, by which they have produced the mule. But the mule cannot give birth to a mule. Should one by chance prove fertile, the offspring reverts to the original stock. No new species is formed. This should be remembered in connection with Darwin's theory of evolution, which, ere long, might well be known as "The Greatest Delusion of the Twentieth Century."

(to be concluded next issue)

AN AFRICAN DISCIPLE

WHEN Robert Moffat and his companions were travelling in Africa, they came near to a native village on the banks of the river Orange. They had travelled far and were suffering from thirst, hunger and weariness. They were afraid of the lions which were seen in that area, so they wished to remain in the village overnight. But the natives were rough and unkind and would not allow them to come in and even insisted that they camp some distance off.

They asked for water to drink, but that was denied them. So they had no prospect of anything better than to spend the night hungry and thirsty, though in sight of the village and of the river. Besides this, they were suspicious of the villagers themselves as they were most unfriendly.

But when it began to grow dark, a native woman came to them with a bundle of wood on her head and a bottle of milk in her hand. Without speaking she gave them the milk, laid down the wood, and went back to the village. A second time she came with a pot on her head - a leg of mutton in one hand and water in the other. Sitting down without saying a word, she prepared the fire, and put on the meat to cook. Again and again they asked who she was, but she remained silent until the work was done. Then again they entreated her to give a reason for such kindness to strangers.

Tears rolled down her dark cheeks as she replied, "I love Him whose servant you are, and feel it is my duty to give you a cup of cold water in His Name. My heart is full. I cannot speak my joy to see you in this out-of-the-world place."

That poor woman was a solitary light burning in that dark corner of the world. Sometime before she had been in the school of a missionary where she had learned to love the Lord Jesus as her Saviour. She now had a copy of the Dutch Testament given her by her teacher.

When they asked her how she kept the light of God in her soul, all alone without any Christian help or fellowship, she drew the much-prized Book from her breast saying, "There is the oil which makes my lamp burn! This is the fountain from which I drink!"

Messages of Love

ECHOES FROM THE PAST

EARTH CAN GIVE NO REST

LET wit with all her studied plots effect
 The best they can;
 Let smiling fortune prosper and perfect
 What wit began;
 Let earth advise with both, and so project
 A happy man;
 Let wit or fawning fortune vie their best
 He may be blest
 With all that earth can give; but earth
 Cannot give rest.

Whose gold is double with a careful hand,
 His cares are double;
 The pleasure, honour, wealth of sea and land
 Bring but a trouble;
 The world itself, and all the world's command
 Is but a bubble.
 The strong desires of man's insatiate breast
 May stand possessed
 Of all that earth can give;
 But earth can give no rest.

Frances Quarles (1634)

• • • • •

"MY spirit shall return to
 Him Who gave its heav'nly spark,
 Yet think not, sun, it shall be dim,
 When thou, thyself, art dark.

NO! It shall live again and shine
 In bliss unknown to beams of thine,
 By Him recalled to breath
 Who captive led captivity,
 Who robbed the grave of victory,
 Who took the sting from death.

In Westminster, London, by Thomas Campbell -
 (submitted by Roger Greer of Bryn Mawr, Pa.)

A MESSAGE OF COMFORT

THE exercise of gift according to chapter 14 of I Corinthians must be - "to edification (building up), and exhortation, and comfort, as in verse 3. The latter word here is "to comfort." The verb suggests: -

- a. To render content, to satisfy.
- b. Put one's heart or mind at ease or rest.
- c. To speak peace, conciliate, reconcile, win over, propitiate.
- d. To solace, bear up, encourage and cheer.

This sort of ministry, when by the Spirit, works effectually, even in hearts not otherwise easily reached or broken down. It has the element of kindness in it and further:

- e. To impart strength and hope to.
- f. This homely and intimate term implies the imparting of cheer, hope and strength and in some extent the lessening of pain or grief; freedom from pain or trouble.

While in our ministry, oral or written, we seek correction where necessary, we must not neglect the "ministry of comfort." "There are lonely hearts to cherish while the days are passing by."

Hearts affected by intimate family concern and problems and who, among us, do not have such?

The word of comfort is a "salve" to such and lifts them, cheers and strengthens. This ministry is of great value in our day of self-interest and lack of consideration of "others."

It is a very hard heart that is not affected by the kindly word and such is never lost as it is part of the "ministry of comfort."

From an old disciple

* * *

It is not by our much outward work that the value of our services will be judged in the day of the Lord. Many of the Church's best helpers are intercessors confined to their bed.

TRUTHS AND COUNTER TRUTHS

TO every truth God has revealed in His Word, there is a counter truth. If you wish to be kept from being a heretic, then do not lean so much on one side of the truth as to ignore the other. If you have found any single truth to be precious to your soul, then be sure you look for its counter truth, and give it your attention also, otherwise by occupying yourself wholly with one side of truth to the neglect of the other, you will be in danger of pushing it into the place of heresy. For it is well to remember, that heresy is spoken of in Scripture, not as error, but truth pushed out of its place to the disparagement or ignoring of other truths which have been given by God to balance it. Heresy is selected truth; truth taken out of its connection, and forced into undue importance, hence an "heretic" (Titus 3:10) is one who chooses, who makes selection according to his own tastes, and who forms a party around that which he thus chooses.

If a believer wants to go on rightly, holding a straight course in the Word of God, he must always remember that God's truth is two-sided, and that every truth has its counter truth. For in us there is the ever-recurring tendency to set up one side of truth against another, to hold one side so as to disparage or neutralise the other. In order to be safe, the two extremes must be held together. Statements in God's Word may be divers, but never diverse truths will be found to be counter, but never contrary.

The late William Lincoln

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A PATRIARCH'S ADVICE: R. C. Chapman, the Barnstaple patriarch was once asked "Would you not recommend young Christians to do something for the Master?" "No, I would not." "Then what would you do?" "I would recommend them to do ALL things for the Master," he quietly replied - I Cor. 10:31 - Titus 2:9 - I Peter 4:11.

* * * *

A WORD ON ONE OF HIS "LITTLE ONES"

"How is dear L.....? Is he manifesting quite unmistakably that he does know now the precious Saviour? I do hope he will be spared the rough handling so many dear young ones get, and which so often lames them for life - or hardens them into years of sad unfruitfulness.

A plant that should open to the sunshine shrinks into mere resistance to destructive influences.

How terribly appalled some will be in 'that day' at the havoc they have worked while so perfectly satisfied with their own ugly and stereotyped ways with His little ones!"

E. Mark Oliver

SOUND IN THE FAITH

NEVER think you are quite sound in the faith unless your principles allow and naturally lead you to make use of EVERY PART of the Word of God, whether it relate to privilege or duty. If the natural tendency of your ways be to make you shy, either of Scripture doctrines or Scripture exhortations, you may be sure that either your views are erroneous or that you do not thoroughly understand it. If you had got the right clue you would find every part of Divine revelation suited to answer a valuable end; but if there are some texts which you never willingly mention, except to explain away their obvious meaning, there must be something wrong in your sentiments. T.P.

* * * * *

PLEASING GOD

ALTHOUGH all Israel were redeemed by blood, and brought out of Egypt to serve the Lord in the wilderness, and there, richly blessed with spiritual blessings, yet with the most of them God was not well pleased. I Cor. 10:5, R.V. So in this age, those who are "blessed with all spiritual blessing in the heavenly blessings," by drawing back, may, in like manner, cause God to say, "My soul shall have no pleasure in him." Enoch had this testimony, that he pleased God, and this because of his faith, for without faith A CHILD OF GOD cannot please Him. Faith, like love, is not occupied with itself, but with the living God.

* * * * *

THE SPIRIT'S POWER

It is painful as we run our eyes down the religious periodicals of the day to read the continual cry for "money, money, money," as though that were the one pressing need for carrying on the work of God. One cannot help feeling that if an equally urgent and united cry were raised to God for the presence and power of the Holy Ghost there would not only be results in spiritual blessing a hundredfold, but, without even mentioning the need of money, funds would flow in for the service of God, so that for what He would have us do there would surely be no lack. "They were all filled with the Holy Ghost . . . and began to speak." Acts 2:4.

Henry Groves

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KNEE-POWER

Kapaio, the New Hebrides manslayer, who waited to bring his club upon the head of Dr. Geddie, said: "When I got near him I felt a power which withheld me from slaying that man of God." "Why?" "Some one was on his knees for him." After the doctor's death these words were written on his tombstone, "When he came here in 1848 there were no Christians, when he left in 1872 there were few heathen." "Prayer . . . availeth much." James 5:16.

QUESTIONS AND ANSWERS

Question: In Revelation 7 we have two companies brought before us, the 144,000 of the tribes of Israel - verses 4, 8 and 9 - "A great multitude from all nations." How do we reckon these?

Answer: The "sealed remnant of Israel is before us first, then the "great multitude" of verse 9 would represent the great number who will have received the testimony of the witnesses to the coming King and Kingdom, i.e. the testimony of the "remnant" as they go forth under the power of the Spirit of God. We have an angel flying through the midst of heaven in chapter 8:13, also the angel of Rev. 14:6 . . . "having the everlasting Gospel to preach unto them that dwell on the earth." Both of these characteristic of heaven's testimony in connection with the outpouring of the Spirit of God relative to the multitudes, excluding of course those who have, in the Day of God's Grace, refused the Gospel of His grace. We do not see any such in either of the two companies mentioned above.

We see the pouring out of My Spirit upon all flesh," Joel 2:28, 32, thus showing the mighty energy of the Spirit of God bearing witness to the testimony of the remnant of Israel during their testing time of tribulation, when they are scattered abroad. They thus have become the earthly witnesses of the Coming King and His Kingdom on earth and are plainly distinguished in Matthew 25:34, 45, as "these My brethren."

In other words, this multitude have received the message and testimony of the remnant of Israel and are seen in the glory arrayed in white robes and in verse 14 we are told . . . "These are they which have come out of the great tribulation, verse 14, and their future is a happy and glorious one, verse 15, 17. This mighty work of the Spirit of God (worldwide amongst those who have not hitherto rejected or refused the truth of the Gospel - cp 2 Thess. 2:12) shall indeed be after the nature of the work of the Spirit at the commencement of the Church age. The "whiterobed multitude" showed that they had maintained a testimony for God in spite of all the tribulation and enmity worldwide in that cruel day. Neither of the two companies, of course, in this chapter represent the Church, the Bride of the lamb.

Question: In Daniel 10 in the vision Daniel received, verses 5, 12. Is this the Lord Himself portrayed before us?

Answer: We do not believe so. It is an angelic presence. Verse 13 tells us that the prince of the kingdom of Persia withstood me one and twenty days, but "Lo, Michael, one of the chief princes came to help me." The prince of the kingdom of Persia would be one of Satan's emissaries to withstand the heavenly messenger and does not refer to the Lord Himself Whom Satan's emissaries could not withstand or hinder as in verse 13.

Question: Who is the "wilful king of Daniel 11:36?"

Answer: We believe this refers to Antichrist or the Man of Sin. Such shall not be manifested until after the Church is raptured home to be with her Lord - I Thess. 4 etc., This is made clear in 2 Thess. 2:2, 6. The "day of Christ" mentioned in v. 2 should read - "the Day of the Lord." The full-fledged apostacy shall be manifested just after the Coming of the Lord for His Church and Antichrist seeks under the power of Satan that "worship" which Satan has always desired for himself, and in this he is supporting Antichrist in all his machinations, chapter 2 and verses 9 and 10 of 2 Thess. show us this. Verse 8 of (this same chapter tells us how the Lord Himself shall destroy Antichrist and his cohorts with the "spirit of His mouth and with the outshining of His presence." Their doom is the lake of fire.

Question: A young colored woman, saved under the ministry of one of the Lord's servants, was refused baptism and fellowship, just on account of her color. This was made clear to her. The Lord sees our uncomeliness - He also sees uncomely things among all races. The fact governing all is that Christ died for all races. Could you please comment upon this in Words In Season which we all enjoy.

Answer: The above unscriptural action, if as reported correctly, just because of a different race, shows a lamentable ignorance regarding baptism and fellowship on the part of those who refused such.

We are happy that such an unusual condition is very rare among us, neither prevalent nor existent to our knowledge and we are sure that the grace of God leads us to acknowledge all races who are subjects of the grace of our God in salvation. Even the laws of our land protect such and a spiritual person could never agree to such an unscriptural action.

We have enjoyed for years happy fellowship with our brethren here and in other countries, even of various races, and cannot countenance the above action.

Question: In the matter of showing fellowship to another, is it scriptural to fraternize with a person who has come under discipline as in I Cor. 5:11? How long should the excommunication last?

Answer: As to the first part of this question, to show friendship and fraternize would be entirely unscriptural and wrong, according to apostolic example of the Word. The offender must be made to realize that they have sinned and any seeming friendship or fraternization just delays the process of recovery.

As to the length of time of excommunication, this would be governed by the acceptance of the Assembly's judgment in the matter of restoration, or repentance.

A lot depends upon the gravity of the sin and the fact of the Assembly being likewise willing to concur in their professed restoration and the judgment of those in responsibility.

THE PIONEER PAGE

JUDSON, the first missionary to Burmah, when in 1809 he, after much heartsearching and conviction, found the answer in Christ as Saviour. From the day when the light of God shone into his anxious soul, his aims in life were settled. His former question "How can I win advancement and glory?" was now altered to the simple petition - "Lord, what wilt Thou have me to do?" He heard the call of the Master to go and carry the message of peace to the heathen. His enthusiasm on the subject was intense and, what is more important, it was LASTING; and interest that long years of hard work and bitter suffering could not damp, had taken possession of his soul. Nothing could turn his mind from that decision he had formed and made.

His sufferings through a hostile government, at that time, were intense but his faithful wife followed him from prison to prison to give him the necessary food to keep him alive, she suffered indignities (she was a lady) of the worst kind from his enemies and her's but she remained steadfast to her Lord and her suffering husband.

He wrote to a friend in 1815 - "We feel more and more convinced that the Gospel must be introduced into this country (Burmah) through many trials and tribulations, through much self-denial and earnest prayer. Further, if a ship were lying in the river, ready to convey me to any part of the world, even at the suggestion of many Christian friends to leave Burmah, I would prefer dying here. This is an immense field and, it seems, now thrown wholly in our hands. If we desert it, the blood of the Burmese people will be required of us." Seasons of illness, amid entire deprivation of comfort, often added to the discouragement of this faithful pair, but they went on, steadily aiming "to give the Burmans their first idea of a Saviour." "Is Burmah", exclaims Judson, "to remain a solitary instance of the inefficiency of prayer, or the forgetfulness and care of a merciful and faithful God?"

When he returned to Boston, amid seeking crowds to listen to him, his subject was not as to his sufferings and trials but - "MY PRECIOUS SAVIOUR." When a friend remonstrated that the people wanted to hear of trials etc., he answered "What better subject could they have than - "MY PRECIOUS SAVIOUR."

W.H.F.

THE LABORER'S REST

ARISE, for this is not your rest,
 Thus saith our Lord to laborers blest;
 Though weary here in days of stress,
 Work on, work on, though some care less.

Thy Master waits to gird on strength,
 For those who weary some at length;
 To youths that faint and strong ones fall,
 To falt'ring ones, He helps them all.

We gain by giving, learn by all
 That lies behind in days of toil;
 The victor's crown, the conqueror's spoil
 Do always follow though we fall.

By wayside faint, in weary ways,
 We learned in all the tiresome days;
 He ever stood nearby to raise
 The weary one, with songs of praise.

So let's work on, nor take sweet rest,
 In scenes of earth He cannot bless;
 But looking up and leaning hard,
 We see the face of our blest Lord.

W. H. F.

Nineveh, N. S. — Brother Jas. Martin, with bro. Shad Kember helping had a good spell of meetings in the Gospel here before he sailed back to Ireland and the Lord gave some blessing in three souls being saved - he stated this brought his trip to a happy close. He was expecting to visit Ballentoy over there and later hoped to try a portable Hall in Stewartstown, Co. Tyrone. We can pray for such efforts.

We have heard that Robert McIlwaine is making progress, but slow, in connection with his burns and grafting etc., He helped in the Gospel Meeting two Lord's Day evenings lately in home assembly in P. E. I.

Perpignan, France — Our brother Dennis O'Hare continues his labors here, working in villages within a radius of 40 miles. The local council in these villages only permits the use of the village hall on a once-only basis, so each week he has a Gospel meeting in a different village, spending a few days in the visiting homes, leaving tracts and invitations. There are now nineteen, he states, in the Assembly. This has been a virgin field for our brother but he has stuck to it and God has worked - he mentions an "occult healer" professing to be saved and seems genuine. Continue to pray for all such efforts.

McKeesport, Pa. — Annual Conference will be held God-willing this year again. There is question as to a change of Conf. Hall, but full details will be given as to this in the next issue D.V. It will be the fourth or fifth weekend in April, depending on arrangements to be made. Correspondence to Wm. H. Moore, 2705 Hill St., McKeesport, Pa., 15132. Phone (412) 672-7575.

Forest Grove, Oregon — Change of time of meetings in the Forest Grove Gospel Hall as follows: from March 1st. Breaking of Bread at 9:45 a.m. S.S. & Bible Class at 11:30 a.m. Gospel at 7 p.m. Wednesday eve. 7:45 until 9:15.

Byfield, Mass. — Bre. Murray MacLeod and E. Higgins were in fifth week here. Two had professed, giving joy to this small assembly which has carried on faithfully through the many years - nearly a century.

Boston, Mass. — Snow hindered bro. Frith coming but he managed for January 22nd., with the saints here, where he left for Venezuela, his field of labor, the 25th. Storm in the east was severe and caused much trouble, as it did here in Ohio earlier and middle west, but there were no serious results as far as assemblies were concerned, apart from some nights etc., when they could not meet. We all need to keep "looking up" - and onward - our "day" is to come. Tit. 2:13.

CONFERENCES

Toronto, Ont., — Annual Conference of the East End Assemblies will be held D.V. March 24, 25 and 26 in the Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough. Meetings at 10:30 a.m. 1, 3 and 7 p.m. on all three days. Bible Readings on the "Ministry of Angels" and "of the Holy Spirit." Prayer meeting in Pape Ave. Gospel Hall, 871 Pape Ave., March 23 at 7:30 p.m. Corr. Earl Barnett, 4001 Bayview Ave., Apt. 714, Willowdale, Ont. Phone (416) 226-0070 or Lyle McMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont. Phone (416) 497-5997.

Toronto, Ont. — The West Side Assembly will convene D.V. March 24, 25 and 26 commencing with Prayer Mtg., in Rexdale Gospel Hall at 7:30 p.m. March 23. Bible Readings will be held each day from 1:30 to 3 p.m. on the Coming of the Lord as in epistles to Thessalonians. All meetings in the Royal York Collegiate, Royal York at Bloor St. W. & Queensway. Corresp. to Sam McIntosh, 324 Fairlawn Ave., Toronto, Ont. Phone 783-1543 or to Mr. Nelson Brooks, 265 Markland Dr., Etobicoke, Ont. Phone 621-3784.

Culver City, Calif. — Easter Conference will convene this year D.V. March 24 at 7:45 p.m. in the Gospel Hall 11138 Venice Blvd. Phone 1-213-342-7594. Corresp. Harry E. Bingham. Meetings will continue over weekend, Sat. and Lord's Day March 25 and 26.

Manchester, Conn. — The 60th Annual Conference will convene Thursday March 23rd., with a Prayer Mtg., in the Gospel Hall, 415 Centre St. Meetings will continue March 24, 25 and 26 in the Masonic Temple in the centre of town. Usual accommodations for visitors provided. Corresp. Jos. L. Jassie, 159 Thompson Road, Manchester, Conn. 06040.

Winnipeg, Man. — Conference D.V. March 24, 25 and 26 with Prayer Mtg., Thurs. March 23rd at 7:30 p.m. in the Gospel Hall, 492 Victor St., at Ellice. Meetings will continue in the "John M. King School" one block east of the Gospel Hall. Correspondent, Harold Warnock, 410 Moray St., Winnipeg, Man. R3J 3A5.

Mimico, Toronto — The annual Bible Readings of this Assembly will convene D.V. in the Gospel Hall, 414 Royal York Road, S. Toronto March 31 at 7:30 p.m. continuing April 1st and 2nd at 10 a.m. - 2:30 p.m. - and 7 p.m. Subject this year to be considered, Romans chapters 6, 7 and 8. Meals and accommodations for visitors as usual. Corresp. E. Cottrill, 44 Rosburn, Etobicoke, Ont. Tel. 621-1032.

Tampa, Fla. — The Conference here recently was reported good with five preachers present to help in ministry and Gospel. Bro. Surgenor stayed on for some ministry afterwards. Their monthly ministry meetings are reported helpful, through the Winter season.

Vancouver, B. C. — The Easter Conference, jointly convened by the West Richmond, Deep Cove and South Main Assemblies will be held God-willing March 24, 25 and 26 at the John Oliver Secondary High School, 41st and Fraser Sts. Vancouver. Prayer Meeting in the South Main Hall 60th and Main Sts. at 8 p.m. Thursday March 23rd. Communications to W. A. Boyd, 6540 Sophia, Vancouver, B.C. V5X 3N3.

Waterloo, Iowa — Annual Conference dates are May 13 and 14, preceded by Prayer Mtg., May 12th., Friday in the Gospel Hall, 726 Western Ave., other meetings Sat. and Lord's Day in the Masonic Temple, Cor. Mulberry and Park Sts., Arrangements as usual - Corresp. Clifford J. Smith, 3466 Hammond, Waterloo, Iowa., Phone (319) 234-6095.

Nineveh, N. S. — Annual Conference D.V. commences with Prayer Mtg., March 24 at 8 p.m. continuing through March 25 and 26. Visitors freely entertained. Correspondence to George Hubley, R. R. 4, New Germany, Lun. Co., N. S. Canada. BOR IEO - Ph. 644-2246.

FALLEN ASLEEP

Hartford, Conn. Charter Oak Gospel Hall — Our oldest brother John Bullelli went home in his 88th year on January 12, 1978. Saved in East Orange in 1938 through brethren Carboni and Rosania. He went on well, very faithful to all meetings and was a good visitor. Unable to attend the last few years, he will be missed. Pray for his wife.

Akron, Ohio — Our dear sister Mrs. Frank Becker went to be with the Lord January 15, '78 in her 86th year. With her husband, deceased a few years, they were in fellowship in the Assembly here, some time also in the Monticello Assembly in Cleveland, until returning here. She had a good exercise for the Lord, His work and His people. Remember the family in prayer.

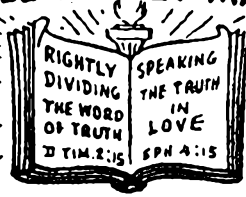
Vancouver, B. C. — A few more details regarding our brother Alves' homecall are to hand, which we record: he was born in Philadelphia Sept. 27, 1896, raised in Scotland until 1908 and then resided in Vancouver until 1916. He went to Seattle, Wash. and was saved there on March 24, 1918 and received into fellowship there. Returning to Vancouver in 1919, where he has continued in the Cedar Cottage Assembly (now Victoria Drive) for the past 59 years. He laboured at his work, meantime preaching in open air and using a Gospel van around Vancouver. Commended to full time service in the Lord's work in 1931 - his labours since are well known. Brethren Sam Rey, J. Thompson and Sydney Maxwell took part in the service, which was largely attended in the Victoria Drive Hall. All his immediate family were present. We should continue to pray for our siser, the family and grandchildren etc.

Follansbee, W. Va. — Our beloved sister Mrs. Harris Mizener (Ruth) "went home" to be with the Lord January 23rd. She had suffered a stroke last September. She leaves her husband, one daughter and five sons. Her husband Harris is Corresp. for the Steubenville Assembly where they continued in fellowship, though living across the river. We knew Ruth and her family well in the East in Westerly, R. I., and with her husband they sought to honor the Lord, hospitable and loved His truth and the place of His Name. We commend the family to the prayers of the saints. Titus 2:13.

Carleton, Vancouver — Our dear sister Mrs. Emily Juniper was called home January 14th., after long illness, aged 87. In fellowship in Carleton about 11 years, previously in Victoria Drive and Cedar Cottage earlier.

Words in Season

THE BIBLE FAMILY MAGAZINE



LABORING IN WORD AND TEACHING

Lab'ring in the Word and Teaching,
Ever at it, never fail;

If we would the Shepherd's service
So fulfil with all entailed.

For the flock of Christ needs pasture,
Tender, green and ever fresh;

Lest they wander, heed the stranger
Promising the pasture lush.

But it lies beyond the bound'ry
Marked by God for His own sheep;

Leads to danger, leads to hemlock,
Good for neither man nor beast.

So! we'll stay close by the Shepherd,
His own voice can reach our heart;

He can feed, secure our safety,
Never let us from HIM part.

W.H.F.

APRIL, 1978

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Closing date for ALL Conference notices, also other items, is the 10th of each month at Lakewood, Ohio.

REPORTS

The Maritimes: Bre. Ramsay and Burden were in the Gospel at Rosebank, P.E.I. - good interest reported. Bre. Walmsley and David Swan were in Cape Breton, brother Walmsley purposed having some Bible Reading there for the saints in those areas, which should be helpful, probably taking up I Corinthians. After Easter he returns to Venezuela with his wife and daughter - their visit here has been very helpful. Bre. McIlwaine and McCracken were in Hubbards, in portable hall. Bro. Floyd Stewart has seen some blessing around Amherst, with brother Albert Hull helping Murray McCandless at Sussex and surrounding areas in four localities seven nights a week with blessing. At St. Martins we had over 60 present, mostly sinners from the area - there has been steady labor here - remember still in prayer. Robert McIlwaine improving, other surgery recently. We understand our young brother Jonathan Procopio has been giving help to brethren laboring in Newfoundland and also helping in the Gospel there lately. This work in these northeastern districts of Canada calls for laborers with a heart for the work of the Lord so we commend such workers to the prayers of the saints.

Abbotsford, B. C. — The brethren here and at Langley report brother Casper Van de Wetering who went three years ago to labor by helping laborers has now the confidence of the two assemblies in his efforts in the Netherlands.

San Diego, Calif. — Brethren here report their Conference as one of the best - six or seven ministering the Word and in the Gospel and several young folks professed, some of them from Phoenix district. Bro. Ben Sutton finished three weeks of Gospel meetings, a young married couple and two children professing.

Dutton, Ont. — Bro. Paul Kember carrying on here with help of brother George Patterson, also in Iona between St. Thomas and Dutton.

Akron, Ohio — Our brother William Snyder has notified his brethren in Akron, from whence he was commended a few years ago, that he has withdrawn from full time service and has returned to secular employment. Our brethren MacLeod and Bingham are in the Gospel there now - (February).

Tampa, Fla. — Our brother E. J. Wickert has continued for twelve years amongst the Spanish speaking people of this area and lately speaks of encouragement in seeing an aged couple who came from Spain years ago, being saved. He is speaking to many he meets of the Saviour - our brother thus sees a little fruit from years of labor - we can rejoice with him in this.

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. 70

APRIL, 1978

NO. 4

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WHY AN ASSEMBLY MAGAZINE?

Why do we have such? Its purpose! Its scope! Its burden!

1. PURPOSE - Such circulating among assemblies of Christians gathered to the Name of the Lord is, of course, encouragement, fellowship with workers in prayer and the strengthening of such in determination to continue in the Word, spread it abroad, with the development of spirituality, individually and collectively -
2. SCOPE - Country-wide and worldwide where the plain teaching of the Word of God as to the testimony of the Church, according to New Testament principles is appreciated.
3. BURDEN - The burden is, of course, the ministry of the Word of God in a plain, sincere and practical way for the benefit of all believers who are concerned about obeying the Word in connection with our testimony in the world.
4. This Magazine is possibly the oldest one circulating among the assemblies, without change of character, for nearly seventy years - seeking to maintain the standard of separation from the world, ecclesiastically and sectarian, without compromise with a view to strengthening of the things that remain, warning against trends of departure or compliance with doubtful associations.

OUR GOSPEL ARTICLES: You will note our first article is always a Gospel article since the early days of Dr. Martin, and the Lord uses this to unsaved ones who pick up the Magazine. We value prayer for its publication and blessing to saint and sinner.

Editor

THE CONVERSION OF BROWNLOW NORTH

"Is not this a brand plucked out of the fire?" Zech.3:2

"BROWNLOW NORTH"

Born Jan. 6, 1810; died Nov. 9, 1875. At the age of 44 years he was turned from an ungodly life to love the Lord; thereafter he preached the Gospel with singular power, and was greatly honoured in winning souls to the Lord Jesus Christ.

BEFORE CONVERSION - "DEAD IN TREPASSES AND SINS"

SUCH is his simple epitaph in a Scottish cemetery. This trophy of Divine grace was born into a notable "religious" family, a grand-nephew of Lord North, Prime Minister of George III of England. He was educated at Eton. But his character grew more wild and wayward as time went on, and his influence on his companions increasingly harmful. The prayers and pious training of his godly mother were as yet seemingly fruitless. On the death of his father in 1825, he went to Corfu with his cousin, Lord Guilford, but had to be returned in disgrace. In the next few years, till his marriage in 1828 to a "clergyman's" daughter, he spent his time in riding, dancing and other frivolities. With his marriage he thought to improve his finances by gambling. Heavy losses forced his flight to France. But in 1835 we see him returned and settled in Scotland. He confessed in later years that although the course of his youth was gay and ungodly, he often had upbraidings of conscience, and knew that the Holy Spirit was striving with him. But all his resolutions to forsake living for self and sin, and to seek the Lord, gave way before fresh temptations. Yet, all along, Divine truths stored in his mind by his mother remained with him, and God surely used them in various ways till they ultimately bore fruit, even after long years. Let Christian parents be encouraged by this example of a patient and godly mother.

A period of "reformation" now followed, and he began studies to become a "clergyman." But this was stopped when someone informed the ecclesiastical authorities of his excesses in earlier years. He later said that at this time "I had a horrible sense of the demerit of my sins, and of the wrath of God justly due to me. I really purposed in my heart to depart from my sins and turn to God. I did so for a time in outward act. But I never apprehended Christ. I never accepted Him as my Sin-bearer and my Righteousness." Although noted as just and honourable in his dealings with

others, and kind to the less fortunate, yet his life spoke to all that he had deliberately rejected God's salvation. As he afterwards confessed before crowds of awestruck listeners, "I had virtually said to God, 'I must have my sins. I know the consequences. But I accept them. I accept damnation as my portion. And the Lord had been just in judging, if He had taken me at my word.'" Such was the course of Brownlow North's race to Hell till 1854, when nearly 45 years of age.

THE CONVERSION - "YE MUST BE BORN AGAIN"

August to November of that year found Mr. North busy shooting on the moors. But his thoughts still wandered away to his relation with his offended God. Prayer was still ascending to God for him. Several of his true friends watched to drop a "word in season." The patience of "the God of all grace" was not exhausted for Brownlow North, though that of many Christians would have been. Suddenly, one night in November of 1854, this man of almost 45 years was remarkably arrested by the power of God to become "a new creation in Christ Jesus," 2 Cor. 5:17; passing "out of death into life," John 5:24, through "repentance toward God, and faith toward our Lord Jesus Christ," Acts 20:21. Here is the record in his own words: "It pleased God in November 1854, one night when I was sitting playing cards, to make me concerned about my soul. The instrument used was a sensation of sudden illness which led me to think I was going to die. I said to my son, 'I am a dead man. Take me upstairs!' I threw myself on the bed. My first thought was, 'Now what will my 44 years of following the devices of my own heart profit me? In a few minutes I shall be in Hell, and what good will all these things do me, for which I have sold my soul? I felt to pray. But it was the prayer of a coward, a cry for mercy only. By God's grace I did pray. I cried for mercy. I looked to the Lamb of God, the Lord Jesus Christ as my Sacrifice and my only Saviour, and the grace of God quickened and raised me up from death into life, a new creation in Christ Jesus! AFTER CONVERSION - "IN CHRIST . . . A NEW CREATION"

The change was instantaneous. Everyone saw it. The man of the world had become a child of God. No small sensation was created. Some thought he had gone out of his mind. Others thought it was a temporary excitement. Some even said that he had done the whole thing for a wager. So little do carnal men understand the working

of the Spirit of God, even when they see the most striking proofs of it. Brownlow North's aged and rejoicing mother encouraged him with these words, "Brownlow, God is not only able to save you, but to make you more conspicuous for good than you were for evil." True it was, for God spared His child for the next 21 years to "go everywhere preaching the Word," and was pleased to use him unto the salvation of many. He never lost his sense of amazement at the grace of God shown him, and often wrote after his signature as a humbled man. "A man whose sins crucified the Son of God."

On his dying bed, he said to a friend, "Jesus came to me and said, 'I will never leave thee nor forsake thee', and up to this time He never has. But (he added) I have been a beast. Yet 'the blood of Jesus Christ God's Son cleanseth us from all sin.' This is the verse on which I am dying. One wants no more. I used to have a great terror of death. But that is quite gone from me now. I am resting on Christ." The next day, the gates of heaven swung open, and Brownlow North was face to face with his Lord and Saviour.

CONCLUSION

Friend, if like Brownlow North was for 44 years, you are yet in your sins, away from God, and facing eternal judgment if you stay as you are, then heed His loving message as given above in the testimony of His servant Brownlow North, long since in Heaven. Come this very moment to the same living and loving Saviour. Cry to Him. He will hear you, and He will save you. Then your testimony too will be, as you stand forgiven and accepted in God's holy presence, "Is not this a brand plucked out of the fire?"

(In the March issue of W. I. S. the Gospel article "My brother Charlie" tells how he was saved through the preaching of Brownlow North in Scotland) -

Submitted by H. T. Kimber, Australia

* * * * *

THE world estimates the worth of our profession by our practice. The obedience of faith unbars the door, and Christ the "Light of Life" comes in; the practice of holiness cleans the window, and Christ the "Light of the World" shines out. 2 Cor. 7:1.

MINISTRY IN THE CHURCH

Wm. H. Ferguson

IT IS well understood among us that "all true ministry" is by the Spirit of God, under the Lordship of Christ, with the energy given from God for its development and prosecution.

This is so different from the worldly idea of ministry as found in the sects of men and the general perusal of church history. But the Scriptures know nothing else than this in connection with the Church and the true ministry in the Word.

Ministry is essential. We cannot grow or be preserved apart from it. It is a characteristic of all true care and shepherding, but it is possible that much of what is reckoned to be ministry, lacks the divine basis or the divine power:

"If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion forever, Amen."
I Peter 4:11.

The great characteristic of God working in the midst of His own, in testimony to His Name, has been the raising up of men who had such a ministry from God, and had grace and wisdom to declare it, without fear of favor. They spoke as the "oracles of God" i.e. a divinely given Word given to them by God through His Word, of a suitable character to meet a present need, even though they were not acquainted with that particular need as far as the congregation, or the assembly was concerned. They came out of the presence of God. They were men of gift and God-given ability to meet the present need. We mourn the lack of this today. Yet many take the place of being God's ministers without the corresponding qualifications or the necessary gift demonstrated. I Cor. 12:7 plainly states . . . "But the manifestation of the Spirit is given to every man to profit withal." This does not mean that every man has the urge or ability to rise to his feet, as he has opportunity, or time permits, to say something - (the proper waiting on God in between messages is almost entirely gone from our midst to our loss). It seems so easy for some to rise and take part and figure that in so doing they are ministering the Word of ministry for the congregation. This result is seen in the continual failure of God's dear people as to true testimony, with a heart-searching effect and an awakened conscience of sin and failure. This latter is always the result of proper ministry - it never sends away self-satisfied and elated but awakened and, at times, stricken. A pleasing, or new voice, perhaps and an empty meal barrel. Sometimes there is neither pith nor point to the message and, given with a measure of self-reliance, gives satisfaction to the messenger. Perhaps he thinks he has done well and some may even applaud the message as long as it does not cut

across their pre-conceived ideas of church order and worldliness, not even touching any prevalent problems among us generally.

There is always a time of profit from ministry Spirit-sent. It meets the present need, it carries weight with it and a measure of conviction - it leads to the upbuilding of the saints in their most holy faith. This only comes from waiting upon God and being in His presence. It also fits in with the character of all true ministry - i.e. it has been given in a humble spirit, clearly expounding the Word of God admonishing and enlightening.

If these characteristics are kept before those who take part, it might cause some consideration as to whether one should take part or no. It is one thing to rise because one has to say something and "take part" in ministry and fill in their little contribution to the affair. It is an entirely different thing to have "something to say with weight and evidence of God's help and presence, as well as enlightening as to the precious Word.

THE NEED FOR MINISTRY

There is a definite need for this sort of ministry to strengthen and instruct the people of God according to the divine principles of church governing and order. We need to remind one another as to the true character of ministry - the difference between clerisy and the divine call, as to ministry of the Word. There is a prerequisite in the case of all who are able thus to meet the present need. They are men who have experience behind them. They have known the work of God and a definite work of God. Joshua 24:31 gives us the reason Israel served the Lord all the days of Joshua and the elders who overlived Joshua. They had "known all the works of the Lord that He had done." They saw God working and God's hand in connection with their testimony all through the wilderness and this had the effect of preserving, to that time, of Israel . . . THEN ISRAEL FAILED.

The precious truths of the Word of God as to baptism are seldom spoken of today. The old southern preacher was going home after his sermon (an episcopalian) and he met one of his parish, evidently a backslider, returning with his basket full of fish he had caught while the sermon was going on etc., The preacher said . . . "Rastus, you have a nice mess of fish there." - "Yas, sir, said the old fisherman, them's Baptist fish." What makes you say that Rastus? "Its like this, sar, they spoil as soon as they are out of the water." There is room for thought here even among us. Baptism seems to have little effect on many who go down under the water, speaking of being dead to the former life and the world etc. It seems baptism is little more, today, than a necessity to get into an assembly, then to enjoy the good times gregariously, with those who go in for this light sort of thing today - worldly dress, worldly "doings" and going in for things of the religious world, or patterned after such, and it could be said of not a few - they "spoil as soon as they

get out of the water." We need some more old fashioned preachers and old fashioned preaching to seek to "sift the wheat from the chaff of a modern and light church." Ministry must be of a practical character. An old writer said years ago - "the end of all preaching or teaching, is practice." This holds good today. There is need for weight behind the word of ministry and saints who long for the good, healthful Word of God, are disappointed and discouraged. I Timothy 5:17 tells us of some who are counted worthy of double honour, especially they who labour in the Word and doctrine.

Some well-worn sermons can take a person countrywise, but such shall not lead the saints "up to God" nor correct the back-slidden condition that is prevalent among us, with its world-bordering and a copy of the world, to the loss of our testimony as believers, gathered to His Name alone. To truly support a scriptural ministry is one thing, to encourage spasmodic and empty ministry is altogether another matter. To travel north to south, east to west is not a mark of God-given ministry. The apostle said "we are not as those who 'hucksterize' the Word of God, i.e. sell it for what it will bring" - he had a work to do, a field in which to toil and a labour that could stand the test. Men who labour constantly in their field are scarce today, but they are the men who will be of value to the testimony of God, as we are left here a little longer. Carey of India, Judson of Burmah, Hudson Taylor of China, Groves of Bagdad, all laboring, "little and unknown as far as greatness is concerned," yet TODAY their names shine on the page of "pioneer labors for the Lord," while many world-travelers are forgotten.

While we have been taking up this aspect of ministry in the Church, let us not forget that others are ministering in the Church of a different sort, and yet very valuable servants of God. You remember that Phoebe was a "servant of the church which was at Cencrea" and the beloved apostle, we believe, entrusted her with the precious Epistle to the Romans as he bade her farewell.

Various spheres of work, after this nature, are before us in the Word and have honorable mention by the One Who takes note, even of a cup of cold water, given in the name of a disciple of Christ.

There are more important things than standing on a platform for half an hour or more. But it seems the glamour of preaching far excels all else in the estimation of a few professed servants today. Yet the Word stands true, as ever . . . "Let these also (servants) first be proved." I Timothy 3:10.

HOW can we expect the Lord to open the windows of His grace, and pour us out a blessing, if we will not open the windows of expectation, and look up for the promised favour?

CHURCH GOVERNMENT

Geo. Adams of Stranraer

I WRITE thus because until we apprehend how limited our knowledge of the "ways which be in Christ" really is, and how unable we are, on account of our little grace, to carry out the little we do know, there is almost no hope of our making any real progress. We need first to learn our own ignorance and helplessness, so as to get the conceit of knowledge taken out of us, and be led back to the study of the Word in the spirit of "a little child."

But now to advance a step. Among the many truths which have been in measure restored to the Church during the past half century, perhaps none are more important than the supremacy and liberty of the Holy Spirit in the assembly. That by His agency the diversities of gifts in the body of Christ are bestowed, and by Him these gifts are wrought. See I Cor. 12:4-12. Some of us remember well what a novelty it was to have even a prayer meeting without someone to preside, and to call on brethren to pray. And how slow many were to learn that, when the saints are gathered to remember the Lord in the breaking of bread, there ought to be no pre-arrangement, but all in subjection to the leading of the Spirit. Now this doctrine is clear to very many, and any infringement of the liberty of the Spirit in the assembly would be at once resented. And not only in meetings for fellowship and prayer is the guidance of the Spirit necessary, but there can be no efficient ministry without His direct operation. That, whatever gift a man may have, if, in the exercise of his gift, he is not under the power of the Spirit, his ministry will be a failure. However far we may be in failing in practice, the doctrine of the leading of the Spirit in ministry is held in theory. That in worship, and prayer, and teaching, and preaching, we can do nothing acceptable to God, or really beneficial to man (that is, spiritually), but in as far as we are under the control of the Holy Spirit.

But now, dear reader, let us ask the question, Has the necessity for Divine leading in the exercise of the gift of "RULE" been as clearly apprehended as in the exercise of the gifts of teaching and evangelizing? At an oversight meeting held lately, a young over-seeing brother is reported to have said that "overseeing brethren would require to be shrewd men." Few would care to put it in such plain words; but how many are there, even among so-called overseers, who seem to have apprehended that among all the gifts in the body of Christ, the "pastor" needs preeminently to know the leading of the Spirit, and that the "oversight meeting" ought to be composed of men who, in conscious weakness and liability to err, are hanging on the "Living God" for wisdom and guidance.

* * *

FOR want of looking up, many a prayer is lost. If you do not believe, why do you pray? And if you believe, why do you not expect?

THE WORK OF THE LORD

IN THESE times, how much is written and spoken concerning "the work of the Lord"! It forms the most frequent subject of conversation whenever two Christians meet. "How is the work of the Lord progressing?" - "Are you having a good time?" Such and suchlike are the questions asked. Now, we do not wish to undervalue the work of the Lord: on the contrary, we wish to show that the real work of the Lord is a subject far too little considered by many of God's people. We will not pause to look at the vast amount of work that is called "work of the Lord;" which one, with even very little spiritual discernment, can easily see has neither the stamp of God nor of His Word. Neither shall we stay to consider the work of the Lord in the gospel, important as that is. We wish to strike deeper, and to speak of what we humbly consider the work of the Lord: not that we think it the only work of the Lord; but because it is of such primary importance that, without it, all so-called "work of the Lord" is an empty show - a mere pretence. The work we refer to is summed up in the pithy question of an esteemed brother in Christ - "AND HOW IS THE WORK OF THE LORD IN YOUR OWN SOUL?"

That's it, beloved saints. How is the work of the Lord going on there? That is where God looks to see how the work is progressing. He does not look at the size of the gospel meeting, or at the so-called "success" of the conference. That is where man looks; but the Lord looketh on the heart. What does He see there? What does God see in the inner court, where no human eye can penetrate? Does He see the work of the Lord going on briskly there? Ah! beloved, if we would see the work of the Lord abounding around, let us see first that it abounds within. And if we would see that, we must find that there is no place like the desert place alone with God - there to be taught of Him - to have the will broken - the impatience of the flesh mortified, and to be filled out of His fullness: there, alone with Himself, to get the true measure of ourselves - there, quietly to behold our blessed Lord, and be conformed to His image - there, to get rid of our own thoughts and men's thoughts, and be able to say, like David, "How precious are Thy thoughts unto me!" Psa. 139:17. But this work of the Lord - this heart work - is a manifested thing. It is written of Christ that He could not be hid; and so it is when He is the ruling One in the heart of the believer: He cannot be hid. The work of the Lord in the soul of such a believer in his whole conduct and demeanour; in his godly, separated walk, in his circumspect behaviour - in his honest dealing, in his mortified temper; in short, in his manifestation of Christ in the kitchen as much as on the platform, and in his gracious words to the "wretch" at the gate, as well as to the fashionable audience up yonder at the hall. Such appears to us to be the work of the Lord for which our cry should go up unto God. What concern there often seems to be about the work

of the Lord in the gospel, when, if there was the same concern for the Lord's work in our own souls, we would see a revival we little think of. God's thoughts have for the most part been set aside in these things, and the result is that we have been acting on our own thoughts and doing what is "customary." And so when a company of believers get "sickly," and things get "out of order," some gifted evangelist is sent for to have a gospel campaign to put things right! Why not "send for" the Lord? Why not go to headquarters at once, and get down on our faces before God, and let Him put things right? And, when He puts things right, how the saints shall stand fast in one spirit with one mind, striving together for the faith of the gospel! Phil. 1:27. Then is the time for the gospel campaign. But to have a gospel campaign as a remedy for all the ills that may afflict the saints is as if you prescribed double work for a poor horse that needed only the corn-crib or some special treatment. God's order is first to be right with Him: then to go where He directs. If Ai is to be taken, Israel must be right with God first, else failure is the result. God's order cannot be reversed with impunity; and, if it is reversed, the result, at best, can only be that "the hurt of the daughter of My people is healed slightly." If there is a shortcut to an awakening among the unsaved, it can only be by getting right before God ourselves. Popular opinion is of course against this; and, even when admitted in theory, it is often utterly denied in practice. But God's truth remains the same; and He is not going to allow us to dwell at ease - even carnally, it may be - and at the same time hear our cry for the work of the Lord around. It is true we may see fruit, as Sarah did; but, like Ishmael, it will be merely the fruit of fleshly impatience. Let us get our eye off the fruit, and let us wait only on the Lord. Let nothing deter us from thus dealing with our own souls. Crowds elsewhere may suggest to our minds that we are losing time; but there is no time lost waiting on God. Let others seek what they may, let it be ours to seek God, and to see that the work of the Lord flourishes in our own souls. "For thus saith the Lord . . . seek ye ME" Amos 5:4.

From "The Believer's Pathway."

DIVINE WONDERS

James Harrow

THE WORLD'S MEN:

MAN himself is one of the chief witnesses of the being of God, seeing he was made in His image and likeness. David could say . . . "I will praise Thee, for I am fearfully and wonderfully made; marvellous are Thy works." Psalm 139. This is admitted by the medical profession. One of the chief working parts of the body is the heart.

Mine has now been beating at seventy beats a minute for over one hundred years without a stop. I pay it no attention, nor give

it care. Who keeps this wonderful and important piece of machinery going? My only reply is - 'GOD.'

Then within my body there is a chemical manufactory which produces blood, as also the gastric juices which are so strong that they dissolve the tough meat or even bones that are partaken of. But the stomach into which these go to be dissolved is one of the most tender parts of our inwards. The question is then . . . "Why do not the gastric juices dissolve the stomach? The reply again is - 'GOD.' The Creator, in His infinite wisdom in creating man, lined the stomach with a material that the acid cannot dissolve. A meal is taken, the food dissolved, then the engineer in charge takes from it the various substances needed for the upkeep of the body, sending it by the blood-stream to where required for growth of hair, skin, nails, tissues, etc., repairing and making good any worn or damaged part. If a bone is broken the inward engineer immediately sends his workmen along, who join it up together again, making it stronger than it was before the break. Should more food be taken than needed, the surplus is stored away as fat, to be drawn on later as required.

GOD, as Creator, in the making of man, thus made full provision for his upkeep.

THEIR EYES

Of the five senses with which the Creator endowed man in His making: Seeing, tasting, smelling, hearing and feeling, seeing is of great importance. For this reason the eyes were duplicated, and set back in a bony cavern for protection. The two were made to move in unison as if they were attached together by cords running on pulley wheels. They move up and down, and from side to side like an engineer's universal joint, and when open, are continually on the move. To prevent any friction that this might cause, the Creator lined the bony cavern with a layer of fat, so that they might freely and easily move in this greasy cavern. The eyebrows, fixed above, divert perspiration from trickling into them and dimming thus the vision. Eyelashes are a protection from dust, eyelids a protection from danger. Should any dust get through to the eye, the tear gland immediately produces fluid to wash it out. Then, seeing that these are the windows that enable you to look out on things around, the eyelids act continually as automatic wipers, thus keeping the windows clean.

The eyes supplied by the Creator are cameras that far excel any man-made ones. To take a picture with one of the latter, it has to be adjusted according to the light. Too much would spoil the picture, as also would too little, so the light may have to be closed down, or opened up, according to the day. But the eyes work automatically, the pupils opening wider in the dark, diminishing in the sunlight. Then, again, as to focusing for distance, the eye is self-adjusting, in contrast to the man-made one.

A picture is taken, put away into one of the brain-cells, may live there for many years, then memory acts, and your picture is again in view.

In view of these facts, to assert that these wonderful pieces of machinery are the result of evolution is simply the arrogant nonsense of the God-hater, infidel, or sceptic. They in themselves give ample evidence of a Divine Designer and Creator, He Whom we know as our God and Father.

THE SPIRITUAL WORLDS

Just as God works in the natural world, so He also works in the spiritual world. "He lifteth the beggar from the dunghill to set him among princes, and to make him inherit the throne of glory." "Come now, saith the Lord, and let us reason together. Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

In which ever direction one turns, whether to the heavens above, or to the earth beneath, to the seas, or to man himself, everything indicates, not only a Divine planner, but also an all-powerful Creator. His Name, Jehovah Jesus, our redeeming Lord and Saviour, "for by Him were all things created." (Bro. Harrow "went home" of recent years.)

(Concluded)

HUMAN ARRANGEMENTS FOR PREACHERS

AS generally known, it is more or less common practice for preachers and assemblies to arrange for meetings, sometimes months or a year or so ahead, but it seems here we are leaning to human thought, rather than upon the Spirit of God to exercise the heart of the Lord's servant, or servants, as well as the assembly concerned.

As we look back over the years, we believe there has developed rather a human arrangement in this, to suit the preacher or the assembly. With the development of church testimony, especially in the old land, this seems to be acceptable practice - a development one would search for in the Word of God, without finding it. This presents a problem. Do we sufficiently depend upon the Spirit of God in such things or are we entering upon an entirely different approach to the welfare of the assembly, wherever found? In an incident, years ago, a speaker was asked if he would be at their Conference a year or more ahead. He answered that if the Con-venor could tell him where His Master would have him to be twelve months ahead, and as he, of course, could not tell this, the matter was dropped. This seems to be a distinct going in with the religious arrangements of the world and should not have any part of the arrangements of exercised saints. Rather should we be exercised to see to it that we are in the mind of the Lord, by the Spirit, and leave the way open for the resulting exercise of exercised servant or

servants. We are sure this is the happier course, and we have noticed this through the years, how God has met the need of the exercise of His own.

The tendency is to rely upon man, rather than the Spirit of God, thinking that if we got so and so among us, we should have the blessing we desire. If there is a true dependence upon the Lord in this, we are sure it would prove to be the happier course, and most blessed. As we look back over our association with our older and respected servants, we believe this was their manner relative to the visitation of assemblies. They had such on their heart and, as God would lead, they had a visit with them, and the Lord so exercising both preacher and assembly, they would continue, or not. Getting back to this scriptural principle of the work should prove a blessing to the assembly or the Lord's servants. Human arrangement, otherwise, leaves much room for the arranging of meetings, as a schedule to follow, in sequence, East or West, North or South, as seems advisable to the human mind. But a faithful God, duly trusted, can show His hand with any exercised souls, individual or assembly-wise. An old disciple -

A TRUE STORY OF A TEENAGE GIRL'S FAITH

A Message To Young Believers

"Them that honor Me I will honor." I Sam.2:30

SOME years ago there lived in Germany a girl, who was brought to know the Lord Jesus young in life, and to learn the right way of salvation. Though she attended the House of Prayer, this happiness was not shared with her parents. Sad to say, both of her parents were very ungodly, and angry with their daughter at the path she took by grace.

Her father forbade her to attend church meetings, but she felt she must obey God rather than man. She went, and was determined she would leave the outcome with the Lord.

One evening on coming home from the service, she found her father had invited a group of young people to their home for a dance, and he told her in a decisive way that she would have to join the party. She begged him to be excused.

"Oh, Father, please do excuse me. I have just come from the meeting, and it is not right for me to go into a dancing room."

"I tell you, you shall go in. If you do not, I will punish you. Surely there is no wrong in a merry dance."

"It would be wrong for me, Father, for I have renounced all such worldly amusements, and I take no pleasure in them. Do, please - do let me alone, and I will do anything you wish me to do that is right."

“No more words, girl, or I will knock you down. In with you. I will wait no longer.”

The poor girl, with tears in her eyes, most reluctantly entered the dancing room. She saw the giddy crowd whirling round and round, but the sight made her turn pale and greatly saddened her. The musicians struck up a new dancing tune, when a young man came forward and politely asked her to become his partner and dance with him. Now came the crisis. What was she to do? All eyes were fixed upon her, curiously awaiting the result.

Would she give up her profession or not?

Which was it to be - CHRIST or the WORLD? The decision was soon made. Before all present, down upon her knees she fell crying, “Lord, help me! Lord, deliver me! Thou knowest I cannot dance and serve Satan. I must serve Thee. Save me, oh save me for Christ’s sake!”

The prayer was heard. For a few moments the assembly was paralyzed. All were awe-stricken. One of the musicians was overpowered by the scene. Smashing his violin, he lifted it up and dashing it to the floor, declared: “I have served the devil long enough and I will serve him no longer.”

He kept his word. From that hour his course of life changed. He gave evidence of being truly saved, and devoted himself to the service of a better Master. The dancing broke up, and thus the trap laid to ensnare this young disciple proved an entire failure. She had taken a noble stand for Jesus Christ, and had won the victory through Him. In her case the word was fulfilled: “Them that honor Me I will honor.”

BUT THIS was not the only occasion on which this faithful follower of Christ was called upon to suffer for His Name. As she persisted on going to the meeting house, her father, who was a shepherd, waylaid her one dark night on her return, and set his large dog on her. The animal flew at her furiously but the attack only lasted a moment, for recognizing the voice of his young mistress, he showed his faithfulness and affection by caressing her and barking with delight. Enraged at this, the unfeeling father fell on her with a big stick and beat her so unmercifully that for fourteen weeks she was seriously ill from the effects of his brutal conduct. She only arose from bed to carry about with her until the day of her death deep scars on her body and a crooked back - witnesses of her father’s cruelty.

But steadfast she remained, the joy in her soul more than compensating for the crooked body and the hard earthly life she had to endure.

Reader, may the Holy Spirit work that mighty work of grace in your soul too, that shall enable you to part with the world, mourn

for sin, flee to Christ, and out of love to Him, bear the cross cheerfully and do His holy will.

From "Living Fragments of Truth" - N. C.

THE YOUTH RALLY

THE course, now so general, of humanly devised organizations, is working a subtle yet perceptible degeneration in young Christians of both sexes. It is little likely to produce that stamina before stressed. I was called to address a Youth Rally at an assembly. Some sixty were present, from seventeen to thirty five years, promising material.

The first three quarters of an hour were spent in singing choruses. That choruses may work some truth into the minds of children is one thing, and even so the benefit is not equal to that of teaching them to learn hymns with a solid doctrinal content, on which some of us were reared to our enrichment; but that believers of the age and type mentioned should want them is pitiful, especially with a presenter striving vigorously to work the singers up to a pitch of merely natural enthusiasm. Nor is it any sound preparation of heart to profit by the exposition to follow.

After that meeting I said to the leader that, in my youth, if the young men and women with whom I mingled had been invited to spend three quarters of an hour singing choruses, we should have felt insulted, as if our time was of no higher value or that we wanted nothing better. We DID want something better; we wanted the opening up of the Scripture unto the knowledge of God and of His Son, and we needed and wanted nothing else. In the wilderness God provided for Israel only manna and water. When they clamoured for other diet "He gave them their request but sent leanness into their souls" Psalm 106:15.

For the Christian God gives only Christ and the Spirit, and the other food is needless and harmful. I knew a quite young boy, who, when told that there would be a lantern lecture at the children's annual meeting, was sorry and said he would rather have had an address.

From "An ordered life" - G. H. L.

There are other strenuous and God-owned efforts among the poor and neglected and sinful of any city - a fine opportunity for the earnest fisher of men, but it seems a pleasant hour or so with the young folk (and older) is to be preferred today to any work for God. It all adds up to self-satisfaction and fleshly lusts, it is neither spiritual nor pleasing to our God Who desires us to grow in grace and in the knowledge of God and His Word.

* * * * *

"WE need not fear a frowning world while we rejoice in a prayer-hearing God."

THE record book of every Christian's life has pages written at the bidding of that severe teacher, Disappointment. Tears blotted and blurred the page at the time. But as we turn to the page and read it in the light of experience, we write beneath it, "Thank God for these losses; they were my everlasting gain." "All things have worked together for good." When we reach our Father's house we shall look back and see that the rough-visaged teacher, Disappointment, was one of the best guides to lead us to it. The lessons were hard to learn. But the rod we so disliked, stripping off much we valued, enabled us to travel freer and faster. Dear old, rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it - 'Blessed be the memory of Disappointment.'

* * * *

ON THE mount of transfiguration a cloud overshadowed the disciples; "and they feared as they entered into the cloud." So we are apt to fear when sorrow casts its shadow over us, or wraps itself around us and conceals the path. But the disciples no longer feared when "there came a voice out of the cloud, saying, This is my beloved Son." Thus the voice of the Father comes out of every cloud, saying, "Fear not, for I am with thee; be not dismayed, for I am Thy God." He speaks to us as unto children. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproveth of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." We are in danger of treating trial too lightly. We are not, as others, to assume a "don't care" attitude; or assigned trial to chance, or mere second causes; or to suppose God is angry, or indifferent to our sorrows. But we are to accept them, reverently, as from a Father, acknowledging that we are erring children, and inquiring what faults of ours may have needed the correcting rod.

* * * *

HONEST TRADES

WE ARE called to glorify God in our earthly calling. Paul glorified God in making tents. Paul made them "as to the Lord, and not to men" Eph. 6:7. It was a calling in which he could abide with God, 1 Cor. 7:24. Paul could go to the Lord about it, and ask Him what he thought of this and that and the other thing. Do we thus take counsel at the mouth of the Lord concerning our earthly business or occupation? If we cannot abide in it with God, let us give it up at once. If we are so doubtful about it that we cannot lay it before God and ask His opinion on this point and that other point, there is something seriously wrong. Let us bring it into the light without delay, and ask the question, "O, Lord, is this an honest trade? - is it one that shall glorify Thee?"

Believer's Pathway

QUESTIONS AND ANSWERS

Question: Why did the twenty four elders in Rev. 4:10 cast their crowns before the throne - why the words - Thou hast redeemed us to God?

Answer: The scene before us suggests the time when our Lord will take to Himself His rightful place over His Kingdom on earth and in chapter 5:9 the four living ones and the four and twenty elders are seen again and they say . . . "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;" The "slain Lamb" is before us here in all His dignity and glory: what a contrast to Him standing before the ribald soldiers and judge when He endured the shame and insults of His creatures - His dignity and silence and suffering shame there a mark of that "meek and lowly One" Who came to save, but was refused.

Question: In Galatians 4:27 does it teach that there will be more people saved than lost in eternity?

Answer: The quotation in this verse is from Isaiah 54:1 and doubtless has reference to Israel in their future glory when God takes them up again and makes them a blessing in the earth, in the Kingdom of our Lord. It has been suggested that the "barren" here speaks of Sarah, when the situation was reversed and Sarah rejoices in Isaac (and the promise) and Hagar is cast out. In other words, grace supersedes the law - cp. Gal. 3:17. So, to apply this verse to the thought suggested as to more being saved than lost in eternity, is taking it out of its place in the Word.

Question: In Luke 19: 11, 27 was the servant who kept his pound laid up in a napkin, saved?

Answer: Doubtless the whole matter seems to suggest making use of whatever gifts God had granted for the good of others. Some reckoned good, this one spoken of as a "wicked slave." v. 21 we have thought signifies that he did not know the Lord, speaking of Him as an 'austere' man etc., I believe this is the only place where this word is used in the N.T. v. 27 seems to bring before us those really classified as enemies, and such were to be slain.

Question: In Acts 15:36-41 quite a few in the Bible Class say Barnabas was right and Paul too harsh, can you help us?

Answer: It seems Paul had the mind of the Spirit in this case - God had a companion here in Antioch at that time from Jerusalem - Silas, an outstanding brother, and later in Derbe and Lystra, God had another companion for him, by name of Timothy, (a faithful and devoted companion and servant of Christ), whereas there is not much said any more as to Barnabas, except that Paul spoke kindly of him at a later date. Paul had a reason for deciding not to take Barnabas' kinsman, on account of leaving them in the lurch earlier on their journeys.

Question: Should a brother who has left the fellowship (not excommunicated) be treated the same as one who is in fellowship but walking disorderly, or should we treat him just the same as one who has sinned and is outside?

Answer: We read of some in 2 Thess 3:11, 15 who, if disobedient to exhortation of the Word, must be noted as disturbing the assembly and so advised, either by face to face contact or by letter. v. 14 margin states, signify that man by an epistle or a letter - also refrain from his company, as if he were in full fellowship with the church, that he may be ashamed. Yet count him not as an enemy, v. 15 but admonish him as a brother. (Caution is given us on all sides, lest we fall into extremes - Bengel; - it is not enough not to keep company with him, he should know why this is so.

Question: When a brother, who is excommunicated, attends all meetings when able, and shows repentance, also tells the brethren he would like to be in fellowship again. Is this when we can eat with him (socially) or should we wait until he has been received back into fellowship?

Answer: A man is not restored properly, until he is restored to the Assembly. There is the divine way of showing repentance, by attendance and acceptance of the judgment of the assembly (or church) and concurring therein, and the receiving back again is a definite act when the brother who tells the assembly that he is being received again on a certain day, and the act of reception takes place, then the former matter is resolved and the Christians of the assembly can feel free to show their love and fellowship in the ordinary way.

Too many, today, in a case of this kind, take the side of the disciplined person, show them fellowship and kindness and company with them, saying they are sorry etc., Thus the discipline is often hindered and a false friendship countenanced to the detriment of the Assembly's action. Our judgment should always be tempered with mercy but falling short of real repentance frequently is caused by relationship and friendship entering into the matter, which should be avoided wherever such arises to mar the issue.

Question: What does Titus 3:10 involve as to silencing a brother in any assembly?

Answer: The word used here is the word - "heretic" - (airesis - Gr.) and is used of someone creating questions and disturbing the peace of the assembly or church, which, eventually, leads to schism. Heresy and schism are not indeed the same, but yet they constitute merely the different manifestations of one and the same disease. Heresy is theoretic schism; schism is practical heresy. Every heresy is in principle schismatic; every schism is in its innermost constitution heretical. (Trench) - The condition found in v. 9 of Titus 3 precedes and leads on to condition of v. 10 or its necessity.

"YOUR HEAVENLY FATHER KNOWETH"**Mathew 6:32**

AS A BOY, listening to the daughter of David Livingstone reading her father's letters, Frederick Stanley Arnot made a solemn decision to take the gospel to Africa. All that he subsequently did, and thought, and learned was subordinated to that end. Foreseeing that he would need to be his own carpenter, shoemaker and tailor etc., he learned the rudiments of all such necessary trades. As a young man in his early twenties, he set out, largely unheralded, and for some three years was lost to sight in the unexplored interior of Central Africa. God wonderfully provided.

On one occasion, he reached camp weary and footsore. Pulling off his boots, he was alarmed at their condition; they were worn through. He well knew how serious this could prove; picking up a jigger (an insect of the tropics) in one of his toes could completely and even permanently incapacitate him. Very simply he put his case before the Lord. "I can't go on tomorrow without boots. I can't buy a pair; there are no shops and we are three months journey from the coast. Lord, it is Thy responsibility to provide for Thy servants engaged in Thy business."

Next morning before they were ready to break camp, a man appeared - sent by the local Chief. A pair of boots dangled from his arm. "Where did the Chief get them?" asked Arnot. "Some of our young men were going to the coast, several months ago, and the Chief asked them to bring some of the things which the white men wore. However, when he put these boots on, they were too hot; he took them off, saying that he would keep them for the first white man that came along."

What struck Arnot so forcibly was that God had not only planned several months ahead but that He knew the exact size of his servants feet. - they were the best fitting boots he had ever worn!

From "Harvest Fields"

P.S. The editor had the joy of hearing Mr. Arnot on the occasion of his last visit to his homeland, Scotland. He died shortly after return, from a ruptured spleen.

Hampton, Iowa — Bre. Elliott and Robert Orr have had a good interest here for past six weeks in the Gospel, interest very good and strangers coming - a few have professed to be saved, giving cheer, others showing signs of soul trouble.

Iowa — Brethren Slabaugh and Lavery were in Garnavillo, last report, in the Gospel - the saints of Lynxville, Wisc. are building their new Hall in Mt. Sterling. Garnavillo further reports recent visits of brethren MacLeod, for ministry, Douglas King of Costa Rica, John Frith of Venezuela, Val Brandt from here has been visiting the Jack Sawards and giving help as able in El Salvador district - helped in their construction of hall, as well as other visitation. All-day meeting at Hitesville, Jan. 2nd. brethren Wahls, Elliott, McCullough, Orr giving help in the Word, as well as several local brethren. Bro. S. Mick at Mason City, helped by bro. Clarkquist. Leonard DeBuhr in Antioch.

Welland, Ont. — We have heard of some blessing of late in meetings of brethren Grainger and Wm. Metcalf - continue to remember such in prayer, they have gone on well in Welland through the years and God has been answering prayer on their behalf - continue in prayer.

Stout, Iowa — Bro. Robert Boyle gave them two weeks on chart, Egypt to Canaan, helpful to all, brethren DeBuhr and Gustafson were in the Gospel with them at last report.

Ottawa, Ont. — In the Fall we had brother Wm. Bingham here for a week or so in ministry which we appreciated - very few of the Lord's servants give us a call. James Ronald, Sr., is with us this past few days on his way west from visiting his daughters, one in Chile and one in El Salvador.

Fintonia, Co. Tyrone — Our brother Wm. J. Nesbitt just finished four weeks of ministry on the Book of Revelation.

Byfield, Mass. — Our brethren Higgins and MacLeod (Murray) finished five weeks here in the Gospel and the Lord visited the assembly here graciously, five souls professed, three were young men, giving much joy to the saints of this small assembly. May they go on to be a blessing to the testimony.

Thunder Bay, Ont. — Bre. Dobson & McCullough saw a few profess. saints encouraged through the meetings.

Soo, Ontario — Bre. Maxwell and Crawford in meetings here, well attended - some professing faith in Christ.

Garnavillo, Iowa — Bre. Lavery and Slabaugh, a few professed, others interested.

Sarnia, Ont. — Bro. Gray had meetings here on The Tabernacle and in ST. THOMAS speaking on the Church and the Churches.

Jackson, Mich. — Bre. Smith and David Oliver were in their seventh week here, some professing - saints encouraged.

Byfield, Mass. — Recent meetings by bre. Higgins and Murray MacLeod, used in the salvation of four souls, giving encouragement.

Toronto, Ont. — Heard, indirectly, brethren Paisley and Higgins were in Lansing Assembly in this city.

E. Boston, Mass. — Our brother Andrew Bergsma had a few meetings in this district, leaving Boston for Holland March 6th., his sphere of labor particularly.

Ferndale, Mich. — Saints here have had occasional visits of late months and assembly seeks to go on for Himself, with encouragement.

CONFERENCES

Frostburg, Md. — Annual Conference D. V. will commence with Prayer Mtg., Fri. May 19th., and continuing through May 20th and 21st. Usual accommodations for visitors. Corresp. William C. Knieriem, 80 Walnut St, Frostburg, Md. Prayer Mtg. 7:30 p.m.

Deseronto, Ont. — The Conference, jointly with Picton will be held in the Legion Hall Main Street, commencing with prayer May 20th., 3:30 p.m. continuing over the 21st and 22nd., D.V. The Lord's servants

walking in the old paths welcomed in ministry - Correspondence may be directed to A. C. Davis, Picton or Wm. Root, Box 241, Deseronto, Ont. KOK IXO.

E. Boston, Mass. — Our Bible Readings are scheduled for June 3 and 4 D.V. - there will be five readings this year, with the Gospel preached at night - Corresp. Fred E. Hill, 26 Sheafe St., Malden, Mass. 02143 Tel. No. (617) 322-3274. Meetings in Masonic Temple, 47 Adams St. Saugus, Mass., at 10 a.m. - 2 p.m. - 6:30 for Gospel Mtg. same on Lord's Day. Subject for the Bible Readings is the First Epistle of John - five chapters.

Ottawa, Ont. — Conference D.V. May 13 and 14 in the Gospel Hall 1057 River Rd., the 13th., at 10:30, 2:30 and 7 p.m. Lord's Day, the 14th. at 9 a.m. 10:30, 2:30 and 7 p.m. Prayer Fri. May 12th at 7:30 p.m. The Lord's servants walking in the old paths and teaching the same welcomed in ministry. Corresp. E. K. Prince, 1246 Kitchener Ave., Ottawa, Ont. KIV 6W5 - Tel. (613) 733-1668.

Waterloo, Iowa — D.V. we will be having our Conference May 13th and 14th., with Prayer Mtg., Fri. the 12th in the Gospel Hall, the other meetings in the Masonic Temple as of late years at Mulberry and Park. Corresp. Clifford Smith, 3466 Hammond, Waterloo, Iowa 50702

McKeesport, Pa. — Annual Conference will be held D.V. April 29th., and 30th., commencing with Prayer Mtg. Friday, April 28th., at 7:30 p.m. All meetings will be held, as formerly, in the Renzie Park Pavilion. The Lord's servants walking in the "old paths" welcomed in ministry. Those requiring accomodations write in advance, please, to Mr. Samuel Mizener, 14488 Valley View Drive, McKeesport, Pa. 15131 - Phone (412) 751-7540, giving arrival time and sleeping arrangements needed - without this advance notice any such may need to find their own accomodations. Correspondent - Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15132 - Phone 412-672-7575.

Byfield, Mass. — Our Annual Conference, D.V. (our 97th) will convene for Prayer May 26th., at 7:30 p.m. continuing over Sat. and Lord's Day May 27 and 28. Usual arrangements will prevail - Corresp. John H. Short, 145 Main St., Byfield, Mass., 01922.

P. E. Island - Conference — Commencing with Prayer Mtg., May 19th., in Crapaud Gospel Hall at 8 p.m. All other meetings in Kensington High School, except Breaking of Bread which is held in the five assemblies - the first meeting Sat. May 20th is at 2:30 p.m. Usual arrangements - Correspondence to Donald L. Ramsay, North River, Cornwall R. R. #4, P. E. I. COA IHO - Canada. Meetings continue May 21 and 22, D.V.

Sarnia, Ont. — Annual Conference will D.V. be held, commencing with Prayer Mtg., May 26th., in the Gospel Hall, Cor. College and Davis Sts., at 7:45 p. m. Meetings on May 27th., and 28th., will be held in the St. Clair Secondary School, 340 Murphy Road. Servants of the Lord walking in the old paths welcome to minister the Word. Corresp. Robt W. Kember, 2493 London Rd., Sarnia, Ont., N7T-7H2 - Phone (519) 542-7978.

FALLEN ASLEEP

Bryn Mawr, Pa. — Our dear sister Mrs. Harriett Reid "went home" Feb. 19th., Brought to the Gospel by McEwen family and in West Philadelphia and for a good many years in this Assembly. Some of her sister's family were close to her and she had a concern for their spiritual welfare.

Also, of this Assembly, our brother Donato (Dan) Silverie. He died Feb. 14th., in his 91st year. Born and raised in Italy, saved reading a tract brother Caesar Patrizio had given him - his wife was saved first - his conversion in 1917. A quiet, steady brother, always willing to help

with work to do in his younger years. "Went home" happily resting in the Lord's promise - John 14:3. Leaves daughter and three sons, a large family connection. Pray for the Gospel in that family still.

San Diego, Calif. — Our young brother Charles Johnson, Jr. was called home, aged 19. He was saved in 1975, baptized about two months ago, son of Hannah (Long) Johnson and Charles Johnson - we commend all in prayer, to our sympathizing Lord.

Calumet, Mich — Our aged sister Mrs. Nichols passed to her heavenly home Dec. 31, 1977, buried Jan. 4th. She was in fellowship in the Assembly in Larium, adjacent to Calumet - we knew her well in earlier days when we visited this Mining Country in our Bible Carriage and later, also. A kindly soul who was satisfied with the place of His Name. In this far north community God has His own scattered here and there who "look for His Coming" and seek to rest in Himself meantime, while serving Him.

Portadown, N. I. — Our dear sister Mrs. Mary Alice Uprichard "went home" Jan. 21st., aged 87. The widow of the late Edward. Saved in her late teens, developed into a woman marked by prayer and faith in God, as well as strict adherence to the Word of God in assembly and home life. She prayed much for the Lord's people and their families (she had no children). Many who labored in the homeland and afar were followed by her prayers - a woman who knew her God. In fellowship in the Birches Assembly throughout and highly esteemed by all who knew and loved her. She was a sister of the mother of Everett Glenney, formerly of Manchester in Connecticut. Her maiden name was Jackson. She was of the family line of "Stonewall Jackson."

Hampton, Iowa — Our dear sister Mrs. Ada Muldoon "went home" Feb. 9th., aged 87. Saved in 1923 while reading a Gospel Magazine of Arno C. Gaebelin which had in it an article by him entitled "The finished work of Christ." In 1924 she moved with husband and family to Mason City and in the assembly from its beginning. - Consistent and bore a good testimony. Pray for the eldest son and other loved ones.

Mason City, Ia. — Of this Assembly we record also the homecall of our brother Jayson Connett, aged 63. He went to be with the Lord Feb. 15. In Nursing Homes for 43 years. Before going there he heard the Gospel by brethren Wm. Warke and Elgie Jamison and through the visitation of brethren to such homes, he was saved about 6 years or more afterwards. About 1964 a "litter" was bought for him and Christians brought him to the Hall where he attended many of the meetings. About ten years later Dr. permitted his baptism in a heated pool. He was an intelligent, happy Christian and took part in the meetings.

(Considering the above, we suggest younger and strong believers look out for such an opportunity to show care and kindness for God's saints in similar circumstances. Our Lord said . . . "I was sick and ye visited Me." Matthew 25:36.

Stuebenville, Ohio — Our beloved brother Jos. Davison "went home" March 1st., about 7:30 p.m., aged 85. A faithful brother, out to the prayer meeting the night before, took a heart attack. Saved in County Antrim at 16 years, came here in 1911. He leaves one son and one daughter, also his widow former Ruth McCandless.

Vancouver, B. C. — Our beloved and respected brother, Henry Adrian, "went home" February 6th., in his 83rd year. Saved in 1920 and in happy fellowship first at Louisville and then, Neeb, Sask. Since 1956 our brother has been with us in Woodland Drive Assembly and proved himself a brother beloved, with a shepherd's heart, most kind and gracious - greatly missed. We commend his wife and family to our prayers.

Words in Season

THE BIBLE FAMILY MAGAZINE



GOD'S OXEN

WALK . . . with thy Lord in patient toil,
The field the world, the heart the soil,
E'en when the furrow's hard to break,
Work steadily on, nor rest to take
TILL HE RETURNS.

Though men see not, nor seem to care,
Nor even know just where you are;
If yoked to Christ, in service true,
The burden light, reward is sure
WHEN HE RETURNS.

E'en life is spent in service sweet,
Made thus by learning at His feet;
The going rough, and Satan strong,
Work on! It can't be very long,
HE IS AT HAND.

W.H.F.

MAY, 1978

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ALL OTHER MATTERS, pertaining to the Magazine, should be sent to the Editor, above address. This includes all Work & Worker items, manuscripts etc., 10th of each month is deadline to reach us.

ENTERED AS SECOND CLASS at Hartford, Conn., also Waterloo, Illinois 62298.

REPORTS

Toronto, Ohio — Bro. Mick commenced in the Gospel here March 19, helped by bro. Clarkquist.

Garnavillo, Iowa — The Lord gave some blessing in recent meetings of bre. Slabaugh and Lavery.

P.E.I. — Bro. Albert Ramsay and Noel Burden were having some blessing in the Rosebank assembly recently, we heard.

Ottawa, Ont. — Christians here had a visit recently from brother James Ronald, Sr. as he continued West. They also had a week of ministry by bro. Wm. Bingham last Fall, appreciated. Like some small assemblies, they have very few of the Lord's servants pay them a call.

Calgary, Alta. — West Hillhurst reports some blessing following four weeks in the Gospel by brethren Peter Simms and Garry Seale.

Hickory, N. C. — Bro. R. Surgenor had a week with the assembly here recently on his way back from the South.

Barrington, N. J. — Assembly here had visits from bro. Thompson, Murray McLeod and were expecting brother John Stubbs early in April.

Mansfield, Ohio — The editor had a visit with the saints here - they are in their new Hall which they have built themselves. He also visited Clyde Assembly - found a ready response to the Word in both., expected to visit Youngstown also. We found the Assembly there carrying on despite the loss of a beloved shepherd, Mr. Robert Jones, of Youngstown, a faithful visitor. In Mansfield we found brother Calderhead convalescing at home after his surgery.

Manchester, Conn. — Have limited reports of the Conference but fairly well attended. Bro. Graham continued a few nights in Hartford and bre. Smith and E. Higgins at Torrington with some help and blessing.

New England — Bro. Walmsley had a visit with them in East Boston and left April 30th., for his field of labor with wife and daughter in Venezuela. Bre. Smith & Higgins at Torrington in the Gospel, three of one family professed. Bre. David Oliver and John McCracken in Methuen, Mass. in the Gospel. Bro. Stubbs gave them a call at E. Boston and was starting April 16th in Cumberland, Md. with Walter Gustafson in the Gospel. The editor had a good visit with the saints of Everett, Pa.

Iowa — Bre. Elliott and Orr had two months good meetings in Hampton, some blessing. Robert Orr and Roy Weber were back again at Burwell, Nebr., in the Gospel. In Lynxville, Wisc. they were meeting in the basement of their new Hall at Mt. Sterling.

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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(Submitted by A. J. Higgins, MD)

DRINK OF THE BROOK

So drink of the Brook, fainting soul,
Its waters can only make whole;
In times when you feel strength is low,
These fresh, living waters do flow.

They flow from the fountain above,
They flow from the heart of our God;
They strengthen and cheer and give help
To finish the course He has mapped.

All else fails, but they never fail
In storms, e'en in frost or in hail;
Let's turn this poor soul to the Brook
That Blessed and Living old Book.

W.H.F.

HEARTS REVEALED

Dr. W. T. P. Woolston

IN THE early spring of last year I saw a very striking proof of the truth of Simcon's words, that by the introduction of Christ "the thoughts of many hearts should be revealed." I was on the way by train to lecture at a suburban town.

Scarcely had I taken my seat when a lady offered me a gospel tract. She also gave one to each of the five or six others who were in the same compartment. The leaflet was very simple, containing only words of Scripture, such as "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

While he was reading it, one man exclaimed: "I hate such bigotry!" And then in unprintable language he began to denounce the one who had given him the tract. Since it was now a question of Christ and His truth, I felt justified in replying. Remembering the Lord's words: "He that is not with me is against me," I interrupted his abuse and said, "It is not bigotry to distribute the Word of God."

This remark called forth another torrent of blasphemy that revealed only too plainly that the speaker was a rank atheist. Knowing how useless it is to reason with one in such a state of mind, I merely warned him of his danger and of the awful position he was taking in refusing the Word of God. I added, "When God speaks, it is for man to hear."

The train now drew up at our first stopping place, and the atheist leaped out of the coach. As soon as he was gone, another gentleman remarked: "I'm glad you defended the Bible! I have no sympathy with such remarks as he made. Still," he added, "I have my difficulties."

"Indeed! And what are they?"

"Well, I cannot understand the justice of dooming any to everlasting destruction."

"Who has done this?"

"Why," he said, "it does say somewhere that God has chosen some to salvation and doomed others to destruction."

"Where have you read this?"

"Somewhere in Romans."

"No," I replied, "you have not read it there, nor indeed anywhere in Scripture. This is just a sample of the way in which the Bible is often dissected."

I then pointed out what God had said, and explained that while the salvation of any is of pure and sovereign grace, God in His mercy has offered grace to all. I mentioned that the last message to sinners in the Word of God is: "Whosoever will, let him take the water of life freely." Rev. 22:17.

All therefore are without excuse, for the precious blood of Christ avails for every one that believes in Him. Earnestly, I sought

to press upon him a present and eternal salvation through faith in Christ.

Almost before I had ended still another man commented: "I am a Christian, but I cannot go along with all you have said."

"To what do you object?"

"Well," he replied, "I believe in Christ; but I think it is presumption to say that you know that you are saved. I hope I shall be saved, but I cannot know this now."

"But," I answered, "is not the Word of God the ground of our faith and the warranty of our assurance? This is what we read: 'These things have I written unto you . . . that ye may know that ye have eternal life.' I John 5:13. Doesn't that make it plain that God wants us to know that we are saved? It cannot be presumption to rest with implicit confidence in His own Word."

Once again, I pointed out the value of the precious blood of Christ in cleansing us from all sin, I John 1:7, and that this work is forever.

As soon as these words had escaped my lips, the lady who had given us the tracts interposed and said, to our great surprise: "I cannot agree with you in that I need the cleansing of the blood every day of my life."

In answer to this, I expounded the truth of Hebrews 10, the threefold testimony to the eternal putting away of the sins of believers by the sacrifice of Christ. "By one offering He hath perfected forever them that are sanctified."

What a gracious provision God has made through the washing of water by the Word in connection with the advocacy of Christ, for the cleansing of the sins of believers, I John 2:1! When the Lord Jesus died upon the cross He bore all our sins - past, present, and future. Therefore all His people can rejoice in the knowledge that they are gone forever. In proof of this, the place which the Lord Jesus now occupies is at the right hand of God. For if He had our sins upon Him on the cross, it is clear that they must now be forever gone since He is in the glory of God.

As I made this final statement the train was arriving at my destination. The last occupant of the coach made a parting remark: "I am so thankful you have spoken in this way. Now I can see it clearly."

So far as I know no other effect followed our conversation; but the remarkable thing was, as noted at the outset, that the thoughts of every heart in that carriage were brought into the light by the simple action of the Word of God. Surely this was no mean foreshadowing of that time when all must be manifested before the judgment seat. Then, my readers, I ask with all solemnity, and yet with all tenderness: Are you prepared for this? Meet Him you must, sooner or later. And remember that "Now is the accepted time, and now is the day of salvation."

PATIENT LABOR

A Message for God's oxen

Wm. H. Ferguson

WE frequently, referring to Scripture symbols, speak of the "ox" or "oxen" as symbolic of patient labor and usefulness in the service of the field.

It is an animal peculiarly adapted to the simplicity of a former day, especially Bible times and lands.

We can take a few lessons from this in our labors for the Lord in the large field of service.

1. **ITS STRENGTH:** It is strong and able for the work intended. It is so with our God in service. He knows the character of the work needful and prepares the servant for it, sometimes very laborious and discouraging but needful.
2. **IN SCRIPTURE:** It is spoken of as a CLEAN animal, Deut. 14:4, 6 etc. It parts the hoof and chews the cud. This gives us the thought of separation from the world, in the divided hoof, as an essential in true and faithful labor for the Lord. It "chews the cud" - it can properly "digest what it eats," suggesting that those who labor for the Lord must be able to accept and digest the good Word of God. The link with the world, or the inability to digest the Word of God or to accept it, would hinder any person in any professed work for the Lord.
3. **THE YOKE** is an essential to true labor in the field. This is a most important part of discipleship and service. Does not our Lord say in Matt. 11:29 "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light?"
The yoke, customarily would seem a heavy one, and usually is, but with our Blessed Lord bearing it with us, it becomes light and easy. In bearing the yoke we suggest that there must be a steady walk and a pulling together. To chafe under it would merely add to the discomfort of it, to finally gall and hurt the animal.
So it is with the service of God today, or at any time. There must be the acceptance of the yoke, the giving in to the burden and patiently walking, and pulling together. Thus progress is made and the quiet, patient oxen thus learn the simple lesson of acceptance of the yoke.
4. **QUIET WORK** is the character of thus laboring with Christ. It is not spectacular but the fruits of the labor is seen afterwards. There is the plowing, the harrowing, the sowing of the ground, further the cultivating of the planting as growth develops. We must learn to walk humbly, with care and ten-

derly at times according to the conditions. You have the ox-like character of a Timothy whom Paul could send to Corinth, or a Titus whom he could ask to remain in Crete to set in order the things that were left undone. Paul could feel that an Apollos could be helpful to the saints and no spirit of jealousy prevailed with Paul as to those he speaks of relative to the work of the Lord. We remember, many years ago how the work of God was hindered by a spirit entering into some who desired the field entirely for themselves, thereby keeping the saints from that helpful ministry which would have been given to them, with a view of encouraging and leading on in the path of the Word in fellowship with others.

We remember the nice and godly spirit of the late Oliver Smith who, although the one much responsible for the work in his field of labor, sought to encourage any of his brethren whom he thought could be of help in the field to the upbuilding and strengthening of the testimonies to His Name. Not a few of us can remember his desires thus with a view to helping on the work of God. This is a godly way to approach this question. The "selfish desire" to hold a field for oneself has the opposite effect.

5. **PRESENT RESULTS** are not always the effect to be looked for. One must be content working for God in the field of His choice for him, even though the labor lacks that which would appeal to those looking for some spectacular evidence of their work for the Lord. The plowing and breaking up of the field is a necessary part of the work and God gives the strength and faith for some to do it and to accomplish the task for God. Plowing, harrowing, sowing, cultivating and reaping follow in due course and our Lord stated when here that "sower and reaper shall rejoice together." How true!
6. **OXEN NOT TO BE MUZZLED** - Deut. 25:4 - Some would begrudge the oxen their bite as they trod out the corn. Solomon refers to this as the work of a wicked man in Prov. 12:10, speaking of the tender mercies of the wicked as being cruel. The apostle Paul in I Cor. 9 refers to this O.T. observation, I Cor. 6:9 and writes in v. 11 as follows - "If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? - cp. vs. 12, 14. Paul sets the example of self-denial for himself, even though he had spent much labor there in their early days, but he also shows to them the necessity of a godly care of laboring oxen, as in v. 9 also v. 14. The emphasis seems to be on the "laboring." The laborer is worthy and the Lord knows all such and "Doth God take care of oxen?" Many of us can add a hearty "Amen" to this question. Thank God, He can never fail. We see also in this the "muzzling" of silence must not be applied to God's oxen, that is, those who would faithfully

declare the whole counsel of God. Satan would like to see all such muzzled and we should be careful that we never succumb to that sort of thing. The Word of God must have free course if it is to be glorified among saints and sinners. The laborer's resource is in God Himself' under all such circumstances.

7. The oxen may get tired and the Israelite was enjoined to help his neighbour to lift him up again. Thus God enjoins His people to have sympathy and consideration for those who fall out by the way, either from weakness or age.

This is a treasured privilege we have in this our day to help, where possible, fellowsaints. The true Israelite always thought of his neighbour and we have this privilege.

Younger believers should always think of older ones and, instead of looking out for a "good time for themselves" their desire should be to visit or have a godly care for those who, no longer, can put the shoulder to the wheel as formerly. How encouraging for an older believer, or servant in the field, to hear from a young believer, with a word of encouragement showing that such are in their prayers. This is something we would urge on the present generation against their reward in a day to come.

And so, for the present we leave this little meditation on God's oxen to the consideration of fellow believers, realizing that the fact that God doth take care of oxen should encourage us to do the same, and perhaps give oneself over to God for a laboring field where there shall be the quiet work of "laboring under the yoke with Christ" with a view to the field being broken up, perhaps some entirely new field of your consideration, with a view to an eternal reward.

LEADERSHIP

DEBORAH'S SONG — Judges 5

(Submitted by Wm. J. Oliver).

THIS IS the only song in Judges, and therefore it is of great importance. All utterances in Scripture have something distinctive. In this song God raises up leaders for His people. It is the celebration of divine leadership. "For that leaders led in Israel, For that the people willingly offered themselves, Bless Jehovah," verse 2. The state of Israel is sorrowful as described in verse 7: "The leaders ceased in Israel, ceased until that I Deborah arose, that I arose a mother in Israel." There was no one in Israel to give a spiritual lead, and it has been like that among the people of God many times.

Verse 12 refers to the mother and leader. The mother is represented in Deborah who brings leadership into evidence, those

who can cherish the Israel of God with maternal affection - that is the element that produces leadership. When God raises up leadership He does it in connection with the yearnings of the mother. **YOU MUST HAVE THE MOTHER BEFORE THE SOLDIER.** Before the Lord raised up such distinct leadership as in the beginning of this century, there was the spirit of yearning and maternal affection for the people of God, and God answered it by raising up a spiritual leadership to deliver from all that hinders their enjoyment of the inheritance.

THE PRINCIPLE OF LEADERSHIP WAS FIRST ESTABLISHED IN THE LORD HIMSELF. The Lord is the great Leader, and it is only as persons follow Him that they are competent to lead His people. The Lord never departed from, or shunned the highway; He never went by crooked paths, and He alone is entitled to say "Follow me." The apostles never tell us to follow them. Paul said "Imitate me," but the Lord was the only one to say, "Follow me."

There is a way through this world, and the Lord went in that way, and He was the great Leader. He went to His own and He said, "I have overcome the world." His last presentation of Himself to the assembly is as the Overcomer; "even as I also have overcome," Rev. 3:21. He is the One to follow. All leadership is found in those that follow Him. All others are patterns, never objects; the Lord alone is the Object.

There is another thing of importance, that is, that if the Lord provides a leader, or leaders, in His goodness for His people, **HE ALWAYS PROVIDES FOLLOWERS, THOSE THAT FOLLOW THE LORD, THOSE THAT OFFER THEMSELVES WILLINGLY.** That is the great subject of the song - leaders, and those who offered themselves willingly to be identified in the conflict with the leaders. Meroz did not identify itself, and was cursed. There is a special application. If we are not prepared for conflict it is not much use to read Joshua or Judges; they are books for soldiers, for warriors. **IF WE DO NOT TAKE PART IN THE CONFLICT, WE SHALL NOT GET THE SPOIL.** Nothing has been gained in the church of God since the days of the apostles, save through conflict, and God has continually aroused exercises in His people by raising up leaders. It is of no use to say we have no leaders, that challenges the faithfulness of God. How could God tell me to obey my leaders if there are not any! This has been the history of things in the church. There has been a great departure and God has raised up a spiritual leadership in one or more, and all the over-comers have identified themselves with the leaders. **THE TEST OF AN OVERCOMER IS TO BE ABLE TO PERCEIVE WHEN GOD IS GIVING A LEAD, AND TO IDENTIFY HIMSELF AS A SOLDIER WITH THE SPIRITUAL MOVEMENT OF THE MOMENT.** Over-comers were the product of Deborah's ministry. God raised up a prophetic ministry - a prophetess. She carried on the ministry for

twenty years. She was an overcomer, for she dwelt under a palm-tree. The result of prophetic ministry is a generation of overcomers. All those who offered themselves willingly are begotten of the prophetic ministry of the moment. An overcomer is begotten by the mind of God made known at a particular moment.

Reuben had great searchings of heart. He was tossed up and down, and ended in doing nothing. He represents a man who goes through a tremendous amount of exercises as to conflict, and great deliberations and debates, but it ends in his stopping where he was. If he did not come to share in the battle, what is the use of his exercise which end in their standing in neutrality, and there is no such thing in the wars of God. NEUTRALITY IS THE BASE EXPEDIENT OF MODERN TIMES.

C.A.C.

This excellent article on "Leadership" and "Care" should have earnest consideration and exercise on the part of us all - it reveals God's ability to "work" in His own way, even amidst the failure of the many to grasp the "times" and conditions in which our lot is cast today - 1978. Let us never limit our God in our thoughts or in His working Editor

MEDITATIONS ON THE PROPHET ELIJAH

Albert Hull

I WOULD use as a title for the following meditations the words of ELISHA found in 2nd Kings 2:14. "Where is the Lord God of Elijah?" While one would feel that Elisha became a 'greater' man than Elijah, yet it took an Elijah to precede an Elisha. There are characteristics in this man Elijah that are singular to him alone. In his short and brief ministry the biography of this man is very strengthening and helpful. May we have grace to learn God as did this prophet whose record in the O.T. is peculiar, and whose record in the N.T. serves as an example relative to prayer, James 5:17, 18. Elijah has features that would resemble our Blessed Lord and this a 'worthy meditation,' but we shall look at this man in ways he learned God - indeed his name would suggest this for it means, My God is Jehovah."

THE UNFAILING GOD

1. Elijah learned God at the brook Cherith (cutting off) 1st Kings 17 - as the Unfailing God. One of the secrets of this was the simple yet important truth that Elijah was 'obedient' - he just did what the Lord commanded. Notice that when Elijah obeyed, that God commanded the ravens to obey. The Lord honours obedience, this an abiding principle. May we thus ever seek to obey in all things the Word of the Lord, we shall prove likewise the unfailing God.

THE LIVING GOD

2. At the widow's dwelling Elijah proves God as the Living God. Elijah is sent from Cherith to Zarephath (refining) and here the Lord has commanded a widow woman to sustain His servant. God's ways are many, and often it is the unlikely, the obscure, the humble and the unknown that the Lord uses to further His purposes and teach His own. "Blessed is the man that maketh the Lord his trust." Today there are the innovations of modern methods to further the work, the outward display of man but how often we prove that it is the "simple dependence" upon the Living God that produces the best results. The memory of the men who have gone on before would teach us the same lesson. They carried the gospel without the frills and the ideas of the religious world. The Lord stamped His approval upon their efforts and they have left behind them work that has stood until this present hour. As we leave this we do well to use the words, "like the Thesalonians we serve the living and true God." Also we see in this remarkable chapter that Elijah proved God as the Living God when he prayed for the child and the Lord restored to life.

THE VINDICATING GOD

3. We have this prophet proving God as the Vindicating God, I Kings 18. At Mt. Carmel (fruitful field) so it proved to be for the prophet. He now brings to a crisis, the 'faithless nation' under the leadership of 'false prophets' and under the dictatorship of the wicked King are brought face to face with God - their Gods versus the true God. How precious to notice that the prophet who proved God in the secret is now going to prove God in the open. The Lord will do likewise with us! Here the man who was faithful becomes fearless. One would pass on a word to the younger. Learn God in the secret and God will honour in the public. Sad dear saints when we spend our time upon 'social entertainment'. This is getting popular. I have wondered what some of the old prophets would say if they entered into some homes when such is going on, but what would our Lord say if He entered? The results of this test are summed up in the words, verse 39, "The Lord, He is the God."

THE PRAYER-ANSWERING GOD

4. Following this answer by fire from Heaven vindicating the prophet we have the further revelation of God to His servant. Now Elijah proves God to be the Prayer-Answering God. How many we have who have 'no hope' who are still on the mountains of sin. May we continue in prayer and look up for answers for God is still on the Throne. I leave this as

it is one that abler men and men of experience can handle only to exhort, let us keep on praying. Dear Mr. Frank Knox said before passing on to glory, "If I had my life over again, I would do more praying and less preaching." Those of us who knew and loved him knew him to be a "man of prayer."

LEARNING HIMSELF

5. We come to a sad account of Elijah - yet recorded to remind us that he was only a man at best. Here Elijah learns (not God) but Himself. The prophet who was faithful and fearless now becomes faint. He who feared not the wicked King fears the message from a wicked woman, and flees. At the Juniper tree he just learns that he is a failure 'without God,' discouraged by what he heard. The Lord knows his weakness and in grace touches His servant. God refreshes him with 'a cake' baked on coals of fire and 'water' in a cruse, a reminder of what took place at the widow's dwelling! God is reminding Elijah, "I am still the same God."

THE INTIMATE GOD

6. At Mt. Horeb (desolate) Elijah learns God as the Intimate God. Here at the mount God speaks in various ways to Elijah, but last of all in a still small voice, and on hearing the voice the Lord reveals the many who had not bowed the knee to Baal, and also reveals that Elisha will take up the torch of testimony. So Elijah had the honour of anointing the King and of leaving his mantle to another. It is good when 'those who have gone on before have left us their mantle' and that we are taking up the torch of testimony from others. We learn when God takes home the prophet He has another to take over! From this we take courage. May we hear the still small voice, and in communion with the Lord, follow the path in devoted service to the Lord. We sing those beautiful words:

"Alone with Thee, O Master,
Where the light of earthly glory dies,
Misunderstood by all, I dare to do
What Thine own heart would prize."

THE OMNIPOTENT GOD

7. Elijah learns God finally as the Omnipotent God. From the waters of Jordan he is taken to Heaven by the 'mighty power of God.' The God Who so wrought with Elijah is still our God and the day will dawn and soon we shall be raptured to glory by His mighty power, this the same power that raised Christ from the dead, will raise those who have gone to the grave, rapture those who are living, and we shall be in the presence of the God we learned and proved down here.

Thus we have Elijah learning God as the UNFAILING GOD, the LIVING GOD, the VINDICATING GOD, the PRAYER-ANSWERING GOD, the INTIMATE GOD and the OMNIPOTENT GOD.

Psalm 48:14. For this God is our God for ever and ever.

IN THE DESERT WITH GOD

IN THESE days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this - no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress;" and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is: no time to be alone with God; and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there by any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father? This "desert life," as we may call it, is of an importance that cannot be over-valued. And, as if with a trumpet, we would sound it in the ears of our brethren.

Let us turn to the pages of God's own Book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages, we find that the men of God - God's mighty men - were those who had been in "the school of God," as it has been well called; and His school was simply this: "in the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men - distant alike from human eye and ear - there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed - yea, they had faces as lions: they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with Him. Now-a-days how many of God's dear children have picked up the "spirit of the age;" and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship" - no desert training; they have taken a terrible "short-cut" into the front of the battle; for that "shortcut" has cut off entirely "the school of God!"

How different from what meets our eye in the pages of our Father's Book. If it be an ABRAHAM we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day, Gen. 18:1; while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a JOSEPH, we find him at least two full years in God's school - although it were Egypt's dungeon - before

he stepped out to teach her senators wisdom, Psa. 105:22, and "save much people alive." Gen. 1:20. If it is a MOSES, we find him at God's school in the back-side of the desert. Ex. 3:1; and then, but not till then he appears publicly as the deliver of the people of God. If it is a DAVID, the wilderness for him is the school of God. There he slays the lion and the bear, I Sam. 17:34-36, when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, "trembling," there is one there who trembles not; and he is the one who has been at God's school in the wilderness alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an ELIJAH, a bold witness for God, who was longer alone with His God, than standing in the place of public testimony; and who found the solitude of Cherith, I Kings 17:3, and the quiet seclusion of Sarephath, I Kings 17:9, a needed training ere he delivered the messages of God. We might tell of a JOHN THE BAPTIST who was in the deserts till the day of his showing unto Israel, Luke 1:80 - of the great APOSTLE PAUL, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert.

The Believer's Pathway.

NOTHING BUT THE BIBLE

"I READ nothing but the Bible." If a brother sees fit to come to such a conclusion, we have no objections, especially when we remember how little desire is manifested for the sincere milk of the Word. Yet there is an extreme in this, which we must guard against. To read nothing but the Bible is not a thing which could be taught to the saints. God has set in the Church Teachers; and if it is right for me to hear a teacher speaking God's mind, how would it be wrong to read that teacher's words if committed to writing? It may be argued that his words would lose their power; but you might as well say that Paul's epistles lost their power by being in writing. We must remember that God has not only given us His Word but He has given us Evangelists, Pastors and Teachers, for the edifying of the body of Christ, Eph. 4; and, in rejecting any of these, we reject our own mercies. If one of such teachers delivers a message in the power of the Spirit to ten persons, on what principle would you prevent me writing down his message and sending it to ten thousand of the saints? Are these ten thousand to be denied the privilege of having such a message, simply because they could not be on the spot to hear it spoken? By all means let us take heed what we read, as well as what we hear; but don't let us get into bondage by making vows which the Lord does not ask us to make, and vows, withal, which we might find it very hard to keep.

W.S.

THE GUIDANCE OF THE CLOUD

Thomas Newberry

READ carefully Exodus 40:36, 38.

THE people of God are a journeying people, yet He will never leave them, nor forsake them. The great thing is to walk with God, so as ever to enjoy the light and guidance of His presence. Moses said, "If THY presence go not WITH us, carry us not up hence." Ex. 33:15 Who that values that presence but will often be presenting the same petition? The PRESENCE of God with us - how seasonable - how suitable! Shade in sunshine, light in darkness. Abiding with us while we tarry. God before us when we move.

This is one thing of all-importance taught here. God's guidance of His people, and the manifestation of His presence with them, is connected with the tabernacle, His dwelling-place among them. It was "when the cloud was taken up from OVER THE TABERNACLE, the children of Israel went onward." Their individual movements were controlled by God's acting in connection with the tabernacle. So with us, if our individual actions are not influenced by the manifestation of God's presence and actings with the assembly, no wonder if we miss the guidance, and walk in darkness.

Not only were the children of Israel round about the tabernacle, having it as their centre - the very place of their tents being regulated by the position of the tabernacle, because it was God's dwelling place - but their every movement was to harmonize with God's movements in connection with it.

Oh, for grace ever to remember and to act on this! We are so prone to make self our centre, and our individual interest and comforts, temporal or spiritual, the guides of our actions, that we need every now and then to be broken off from them and to be brought back to God and the things of God.

May we value the presence of God with us, and the unclouded sunshine of His smile, in our individual pathway. But may we also seek the manifestations of His presence in the assembly of His saints, so as ever to see His power and His glory as we have seen it in the sanctuary.

May the chill and the darkness occasioned by the loss of His smile, be to us a warning of our wandering, if we turn aside to the right hand or the left, whether it be in our individual course, or in our associations. May we walk, O God, in the light of Thy countenance, the confident language of our heart being this: "Thou shalt guide us with Thy counsel, and afterward receive us to glory."

* * * * *

TO a graceless neck the yoke of Christ is intolerable; but to the saved sinner it is easy and light. We may judge ourselves by this: do we love that yoke, or do we wish to cast it from us?

SPARE NOT

SAINTS in a carnal condition will tolerate your teachings, and perhaps enjoy it, so long as you keep to general truth, and to that easy far-off kind of preaching which seems never to alarm anybody.

But, whenever you stand up and boldly testify against a sin or sins - whenever you "come to the help of the Lord" in showing the house of Jacob their sins, carnal believers will not stand it. What they want is to be let alone in their sins. The devil never desires to be troubled; and least of all does he care to be troubled when he has got some of God's people in his power. "Let us alone" said the man possessed with the demon, Luke 4:34. The comparison may be thought an extreme one; but this is exactly what carnal believers say when you preach against particular sins. "Let us alone - don't mind us - come down unsparingly on the unsaved - show them their terrible danger - but don't mind us, unless it be to prophesy smooth things." It is clear that faithful ministry is not in demand in these days. Whether God's people hear, or whether they forbear, let the Lord's ambassadors declare His counsel.

In all quarters of the vineyard there is no lack of that kind of preaching in which the doctrines of grace are poured like oil on the heads of believers, while the sins of worldliness, inconsistencies in private life, and the lusts of the flesh, are left untouched. Let the axe of God's truth be placed at the root of these evils, and let it be shown that God's people have been called with a holy calling, and that this is the will of God even their sanctification.

It is no kindness to leave a Christian at peace in sin.

Those who can testify for God, are called upon by God to do it. There is the utmost warrant from the Word so to do. But let it be done in the Spirit. "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

The Believer's Pathway

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PREPARE thyself, not to peace, but unto patience; and seek for quietness, not on earth, but in the heavenly places; not among men nor in the world but in God alone.

PROPHETIC - COURSE OF TIME

THE vision given to John in the Isle of Patmos was a direct picture of the course of the Church down through the page of history.

The whole course is characterized by deterioration and failure and is marked by the Lord walking in the midst of the churches, with all-seeing eye and feet of burnished copper. (Copper, in Scripture, speaks to us of God testing man in his approach in righteousness). His eyes pierce through the outside appearance of things. He takes note of all that is of value to Him, with His divine and lofty intelligence, and also points out the sin and departure.

From the loss of first love to open allegiance with the world and the introduction of false teaching, the whole course is laid before the Lord and is also given to us as a historical fact, as we look over the whole course as outlined for us in Revelation one to three.

The aim of the Spirit of God in outlining for us this deterioration of the church in her testimony is that there may be preserved, in the little while that remains, a remnant who will fear the Lord, think upon His Name, and seek to honour Him in our witness in the earth.

The distinctive fact is that the Spirit of God sends a message to the Church in each case, with the possibility also of some becoming an overcomer against the day of manifestation and reward.

So we urge the careful reading of the first three chapters of Revelation for the guidance and instruction of the saints in their testimony to the Name of the Lord.

The closing message to the Church in Laodicea is very solemn as we see Christ standing outside the door of the Church seeking admission into the hearts willing to open the door and "sup with Him." This blessed portion is true throughout the earth, even until He come, in the case of those who decry the evil, seek to avoid association with it and realize that there is an eternal principle of reward outlined for us in so doing.

Editor

* * * *

HE that thirsteth after heavenly things is always filled; and the more he receives the more he desires.

THE HIGHWAY MAN

JOHN WESLEY, returning from preaching the gospel late one night, rode across Hounslow Heath, at that time a place of bad repute for highway robbers. It was a dark night, yet Wesley feared no evil, but, in the joy of his heart, he sang a favorite hymn as he rode along.

“Halt!” shouted a fierce voice, while a firm hand seized the horse’s bridle. “Your money or your life.”

Wesley humorously emptied his pockets, which contained only a few coins, and then invited the robber to examine his saddle bags, which were filled with books. Disappointed at the result, the robber had turned away when Mr. Wesley cried, “Stop! I have something more to give you.”

The robber wondering at this strange call, turned back, when Mr. Wesley bending towards him, said in solemn tones, “My friend, you may live to regret this sort of life in which you are engaged. If ever you do, I beseech you to remember this, ‘The blood of Jesus Christ, God’s Son, cleanseth us from all sin.’”

At the close of a Sunday evening’s service a stream of people poured out from a large building, many lingering around the doors to see the aged preacher, with his long white locks hanging down to his shoulders. This was none other than John Wesley, now grown old in his Master’s service, but still telling out in earnest words the story of redeeming love. A stranger stepped forward and earnestly begged to have a short interview with the aged preacher, which was readily granted.

It was the highwayman of Hounslow Heath, now a well-to-do tradesman in the city, and better still, a child of God.

What had transformed the highway robber into the humble disciple of Christ? The precious blood of Christ, believed in, relied on, trusted. There is no other remedy, no other way of salvation for you, reader.

Selected.

* * * * *

“THE blood” cleanses or purges the conscience and “the Word” cleanses the walk.

QUESTIONS AND ANSWERS

Question: What is the meaning of "SELAH" in the Word?

Answer: We suggest the following study -

THERE have been many attempts to elucidate the meaning of this word which occurs seventy times in the Book of Psalms and three times in Habakkuk and we would not suggest that we reached the ultimate in connection with the use of the word. Some say - "Pause and consider" and others give "silence" as it occurs in the Song Book of Israel. Still another suggests the thought of "raising" as on a higher note and the latter thought would seem to fit in with the following observations as to its meaning.

We find the "ROCK" spoken of in Exodus 17:6 etc. Moses was told by God to "smite the rock." Here the word for "rock" in the Hebrew language is "tzoor" and refers to a low, flinty rock and speaks to us, in type, of the humiliation of our Blessed Lord when He allowed Himself to be thus smitten, as He suffered on the tree. Here also the sword of judgment was sheathed in the bosom of God's Beloved by a Righteous God Who must punish sin even though the Sin-bearer was His Beloved Son, and this God only allowed once.

"Ne'er again shall cruel sinners
Set at naught our glorious Lord,
Ne'er again shall God Jehovah
Smite the Shepherd with the sword."

Again, in Numbers 20:8 we find Moses smiting the "Rock." The word used for "rock" here is an entirely different word. It is ('sah-lag) and refers to a high rock - an elevated rock - note its elevation and is practically the same word in Hebrew that is used for SELAH . . . (seh-lah).

In considering this for some years we have come to the conclusion that where "Selah" is used in the Psalms, it always has one meaning which we suggest for our consideration, and that is, the eye of the Psalmist, either in a state of distress or in exaltation owing to deliverance, known or expected, is lifted up to heaven to the "ROCK that is higher than I." In other words the thought would be to direct the heart to the Mighty One at God's right hand in heaven, our Great High Priest, either in distress or exaltation, turning to Him instinctively as the raised and exalted One.

Thus Moses, in disobeying God's command to "speak to the rock" destroyed the type and for this reason he was not permitted to lead the

nation into the land, which was a sore disappointment to him, though he never complained to his God. The other side of this matter is that Moses was the Law-giver and, as such, could not lead the people in, it took a Joshua to do that, as type of Jehovah as Saviour.

PRACTICAL CONSIDERATION

So, in reading the word "Selah" in the Scripture of the Psalms, in every case you will find it gives us a clue to its meaning. In times of distress we must **look up** and in times of joy and glad expectation we **should look up** to our Blessed and exalted Lord. We believe you will find this thought distinctive and, in every case, with the same meaning. This may help you to remember the Raised and Glorified One at God's Right Hand in times of trouble and distress (that He is there for us) and, further, in times of joy and exultation.

We note, as to the above, this is a musical expression but it also has a spiritual message for us all as we journey through the wilderness of this world. We give it to you for your earnest consideration. We note the same thought in Habakkuk's prayer in Chapter 3 where the word occurs three times. W.H.F.

Question: When teenagers have professed and have been in a S.S. Class, should they continue in such Sunday School or be transferred to the Bible Class or ministry of the Word?

Answer: The Bible Class is the place for young believers to learn the ways of God under suitable leadership, i.e. men who have assembly principles at heart, such not being of the liberal type so prevalent today - if the latter should gain such leadership in the Class, the young could be seriously hindered in spiritual growth in the Word of God but, under proper leadership the young in Christ learn the Word of God as it applies to themselves and relationship to assembly fellowship. Most men and women of God among us point to the Bible Class as that which God has used in preparing them for the Christian life and especially their conduct in the assembly of God.

Always in the open discussions of the Bible Class we must remember the need for the young in Christ, as well as others, to be instructed in the right ways as the Word teaches and thereby maintained in the separated life of the child of God. Where any such Bible Class would develop "liberal ideas" as to the sectarianism around us, this could prove to be retrogressive and leave these younger ones as "babes" instead of being developed into strong young men and women for God. I John 2:14 etc. W.H.F.

PIONEER PAGE

HOUSE to house, open-air and village work is good, especially as the Summer draws on and in this way we can, at times, gain an opening for the Gospel. Sometimes a home is opened up for this, or a suitable building located where, without any interference, the Word can be preached.

The Winter brother Warke joined me in Michigan, a district visited earlier for a number of years from time to time, mostly in the farm country, we located in the center of the County a "church hall" belonging to the Episcopal Church there and were able to rent it (which was exceptional), adjacent to the Church and we put up at once the "Two Roads Chart" and had some really good Gospel meetings there in that Hall. It was an exceptionally cold Winter most of the time but I had found a lodging in a home in the town earlier, a small Coffee Shop in town serving our need for meals etc.

One night a Christian Doctor from a neighbouring town dropped in to our meeting and he kindly offered to have us stay with them if we remained in the district. This we did, later and bro. Warke and I preached there later, in open air and house to house work and we rented an upstairs "Dance Hall" for Gospel Meetings and the Lord gave us a little blessing there also.

We usually found in such visitation work, year by year, over the same territory that doors were opened and people began to have confidence in our visiting (for sometimes such are suspicious, and questionably so) and thus the good Word of God gets into the homes of those who need the Gospel - and heaven shall declare the result. It is a good thing to look at things in the light of eternity, when there shall doubtless be many surprises. In this way, Bibles, Testaments, Gospels and good Gospel literature can find entrance into many homes, otherwise unreached and we heartily recommend this type of work to any exercised souls today. We gave such freely, never sold such. It is not the easiest path but it brings much joy to the soul and is good training for further work for God.

Charlie Studd (one of the Cambridge Seven) who yielded fame, riches and position in life for Christ, laboring in China amidst its darkened, later in Africa where he was living in primitive conditions, amidst their darkness, wrote home

"Some wish to live within the sound of Church or Chapel bell, I want to run a 'rescue shop' within a yard of hell."

These young men "shook England and the evangelical world" by their consecrated lives for Christ - 'they are yet spoken of.'

SETTING THE SAILS

WHEN the famous missionary, Hudson Taylor, first went to China, it was in a sailing vessel. Near the Cannibal Islands the ship was becalmed and was slowly drifting shoreward. Savages were eagerly anticipating a feast. The captain sought out Mr. Taylor and begged him to pray for the help of God.

"I will," said Mr. Taylor, "provided you will set the sails to catch the breeze."

The captain hesitated, for he did not want to make himself a laughing-stock by unfurling in a dead calm. However, Mr. Taylor would not pray until the sails were up. It was done, and the missionary knelt and prayed earnestly for divine intervention.

A little later, while Mr. Taylor was still engaged in prayer, there was a knock at his stateroom door. It was the captain. Greatly excited, he told him to stop praying. "There's more wind than we can manage," he said.

It turned out that they had drifted to within a hundred yards from shore when a strong wind suddenly struck the sails. It was God's answer to His child's faith. Mr. Taylor could not have taken such a course had he not been abiding in Christ and ready to obey the leading of the Spirit. "Faith sees the heavenly legions, where doubt sees naught but foes."

"The Lord is nigh unto all that call upon Him, to all that call upon Him in truth." Psalm 145:18.

"Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary."

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Nineveh, N. S. — Our first Conference here was well attended, with excellent ministry. It was cheering to hear Mr. McIlwaine tell of the beginning of the work here in year 1932, he was almost two hundred miles from an assembly - it is grand to see the results of labour and toil through the years - his son Robert took part in ministry and Gospel but has a long way to go as the result of his accident and body burns - continue to pray for him and other faithful laborers in the Maritimes. A baptism April 8th is planned D.V. for about eighteen, the results of labors by bro. Murray McCandless and others who have labored faithfully. Bro. Hull expects to join bro. McCandless in St. Martin for the Summer tent work. Continue to pray for this field.

Joliet, Ill. — Saints here carry on their Gospel work in the Jail, also in the Nursing Home, with a few strangers in to the regular meetings, so they press on, seeking to maintain the path of testimony to His Name.

Nova Scotia — Bro. Albert Hull was giving help with brother McCandless this late Winter, with some blessing on the efforts.

CONFERENCES

Waterloo, Iowa — Annual conference God-willing will be held commencing with Prayer Mtg., Fri. May 12th., continuing over May 13 and 14. Meeting in the Gospel Hall Fri. night, all other meetings in the Masonic Temple, corner of Mulberry & Park. Corresp. Clifford Smith, 3466 Hammond, Waterloo, Iowa, 50702 - Gospel Hall located at 726 Western Ave.

Frostburg, Md. — Our annual Conference will commence with Prayer Mtg., Fri. May 19 at 7:30 p.m., continuing over May 20 and 21 - usual accommodations provided for visitors. Correspondent - Wm. C. Knieriem, 80 Walnut St., Frostburg, Md. 21532.

Longport, N. J. — Annual Dinner of the Gospel Hall Home here will be held, D.V. on May 20th. (Saturday) at 12:30 noon. Reports and Ministry to follow. You are invited to be with us again this year. Home located at 29th and Atlantic Aves., Thos. H. Williams.

Deseronto, Ont. — The Deseronto & Picton Annual Conference will be held D.V. as follows: Prayer Meeting, May 20th., afternoon at 3:30, continuing over May 21 and 22 in the Legion Hall, Main St. Deseronto. The Lord's servants walking in the old paths welcome in ministry. Corresp. for Picton, A. C. Davis and for Deseronto, Wm. Root, Box 241, Deseronto KOK IXO

Byfield, Mass. — Our 97th Annual Conference will be held God-willing, commencing in the Town Hall May 26th at 7:30 p.m., continuing over May 27 and 28 - usual arrangements will prevail. Corresp. John H. Short, 145 Main St. Byfield, Mass. 01922.

East Boston, Mass. — Our Bible Readings scheduled for June 3 and 4. All meetings will be held D.V. in the Masonic Temple, 47 Adams St., Saugus, Mass., 10 a.m. 2 p.m. and 6:30 p.m. for the Gospel. Subject for the Readings the First Epistle of John - five chapters., Corresp. Fred E. Hill, 26 Sheafe St., Malden, Mass., 02148. . . Tel. (617) 322-3274.

Garnavillo, Iowa 52049 — Annual Conference dates D.V. June 3 and 4, Prayer Meeting June 2nd. Usual order of meetings will prevail. Corresp. Robert Brandt - Phone 319 - 964-2389.

Portage La Prairie, Man. — We purpose having our Annual Conference D.V. June 16, 17 and 18 preceded by Prayer Meeting Thursday, June 15th at 7:30 p.m. Corresp. Mr. Sam Rey, Box 725, RIN 3C2.

Forest Grove, Ore. — Annual Conference D. V. will commence with Prayer Mtg., at 7:30 p.m. Fri. May 26th., continuing over May 27, 28 and 29. Corresp. Frank H. Goff, 2242 B St., Forest Grove, Ore. 97116.

Omaha, Nebr. — Conference D.V. will be held May 27th at 7:30 p.m. for Prayer, continuing over May 28 and 29th for Bible Reading with subject Nehemiah, ch. 3. Usual accommodations. Corresp. to Sam Eadie, 4608 N. 90th., St., Omaha, Nebr. 68134 - Phone (402) 572-7523.

Sarnia, Ont. — Annual Conference will be held D.V. May 26th at 7:45 p.m. in the Gospel Hall, Cor. College & Davis Sts. Meetings Sat. and Lord's Day May 27 and 28 will be held D.V. in the St. Clair Secondary School, 340 Murphy Road. Corresp. Robert W. Kember, 2493 London Road, Sarnia, Ont. N7T 7H2 - phone 579-542-7978.

Calgary, Alta. — Conference dates West Hillhurst Gospel Hall D.V. May 20, 21 and 22 - Corresp. Garry W. Seale - Gospel Hall, 2326 7th., Ave., N. W. Calgary, Alta. T2N IAI.

Ottawa, Ont. — Annual Conference D.V. in the Gospel Hall, 1087 River Road, commencing with Prayer Mtg., Fri. May 12 at 7:30 p.m. continuing over May 13 and 14. The Lord's servants walking in the old paths welcome to minister the Word. Correspondent - K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont. KIV 6W5 . . . Tel. 613-733-1668.

Prince Edward Island — Annual Conference will commence D.V. with Prayer Mtg., in the Crapaud Gospel Hall May 19th at 8 p.m. All other meetings, May 20, 21 and 22 in the Kensington High School, except Breaking of Bread which will be held in the five assemblies. First Meeting Sat. May 20 will be at 2:30 p.m. Correspondence to Donald Ramsay, North River, Cornwall, R.R. 4 P.E.I. COA IHO - Canada.

Midland, Ont. — Annual Conference of Midland and Waubaushene will commence D.V. at 2:30 p.m. May 20th., for prayer and ministry. continuing over May 21 and 22. Breaking of Bread will be at 10 a.m. Bible Readings at 8:45 a.m. on Psalm 22 and Psalm 40. All meetings in the Penetanguishene Secondary School. Ministry welcomed from those walking in the old paths of the Word. Corresp. W. E. Daniells, Box 6, Midland, Ont., L4R 4K6 - Phone (705) 526-2022.

Eden Grove, Ont. — Annual Conference will be held D.V. June 3 and 4, commencing with Prayer in the Gospel Hall June 3, at 7:30 p.m. Meetings Lord's Day in the Elwood Community Center, six miles north of Hanover and one half mile West from flasher light in Elmwood. Breaking of Bread at 10 a.m. Servants of the Lord teaching and practising the right ways of the Lord welcomed in ministry. Corresp. S. R. Purdy, R. R. 4, Walkerton, Ont. NOG 2VO.

Dawson Creek, B. C. — Our Conference will be held July 1st and 2nd., in the Gospel Hall, 10221 18th St. - Prayer Mtg., June 30 at 8 p.m. - For accommodations phone George Loney, 782-4132.

Augusta, Maine — Annual Conference D.V. June 24 and 25. with Prayer Mtg., June 23 at 7:30 p.m. Correspondence to Fred Thompson. Rt. 4. Hall located on Old Belgrade Rd.

FALLEN ASLEEP

Vancouver, B. C. — Our dear brother Mr. George Walls "went home" Feb. 13th, 1978 while visiting here, aged 86 years. Our brother was saved sixty years ago in Northern Ireland where he remained to take care of his aged parents for many years until their passing. Subsequently he married Madeleine Logue of Portage La Prairie, Man., where they resided.

Calgary, Alta., — Our brother Fred Dunn went peacefully into the Lord's presence March 12, in his 94th year. Saved in his teens and in assembly fellowship for more than 67 years. His knowledge of the Scriptures and youthful vigour which he so long displayed will be missed.

Manchester, Iowa — On March 22nd, following a severe stroke, our beloved brother Amo Lubben was called home, aged 77. Born in Essen, Germany, April 2nd, 1900, married in 1930 and came to U.S.A. to live. They farmed in this area since then in happy fellowship with the Assembly here. Brother Lubben was saved in 1933 during Gospel effort by the late Oliver Smith, a faithful brother who will be greatly missed. Survived by his wife, one son, four daughters, most of whom are not yet saved. We can pray for the family.

North Vancouver, B. C. — Our dear sister Mrs. Agnes Mackenzie was "called home" on March 17th. Born in Glasgow, Scotland and associated with assemblies in Summerfield Hall, Abington and Ardrossan. She came to Canada in 1919 and has been with the Assembly here in North Vancouver since then. Predeceased by her husband in 1926. She proved to be a lover of hospitality and comforted many.

Cambridge, Mass. — Our dear brother Mark Ince went to be with the Lord March 21, in his 66th year. Saved as a boy in 1925, when 13 - baptized and received into the old Cliff St. Assembly in Boston, later came into this Cambridge assembly - for many years Correspondent and S. S. Supt. He shall be missed. Pray for this small Assembly, which like many, feel their need, left with few men, most of them being young in the faith.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DAILY SEARCH

AS miner, with his fever'd brain,
Keeps up with the search for gold;
We marvel, for we know how vain
Has been the golden train.

But we would search, but not in vain
For treasures to be found;
In God's blest Book, though travel-stained
The whole wide world around.

Its treasures revel in the best
Of hidden depths untold;
Yet, when discovered, yield their store,
More precious far than gold.

So, on we search, the mine is deep,
Its treasures can be found;
By those who, with the Spirit's guide
Can say . . . Good is the land.

W.H.F.

JUNE, 1978

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CLOSING DATE FOR Work & Workers items the 10th of month at Lakewood -

ALL MANUSCRIPTS should have double space and one inch margin - please keep a carbon copy -

REPORTS

New Brunswick, N. S. — Our brother Murray McCandless with brother Albert Hull have seen a good work here in ST. MARTINS - fourteen were baptized lately in the Moncton Gospel Hall and a new Assembly formed here - brethren Hull and McCandless continued after the baptism in the Gospel, with further blessing. Another baptism is planned shortly. Brother Walmsley (Venezuela) gave help ere leaving for his field of labor which proved a blessing to the young believers. We thank God for such evidences of God working and leading on in the "old paths" of the Word and commend this effort to the prayers of the saints. The field here is large and further tent work is planned for the Summer with these brethren exercised therewith. Any visitors be sure to look up the saints in this resort town this Summer D.V.

Phoenix, Arizona — Inasmuch as our brother Wm. Ismay is laid aside in hospital here, correspondence may be directed meantime to James H. Brown, 2412 No. 37th., Way - zip is 85008 We can remember our brother Ismay in our prayers.

Cumberland, Md. — Bre. W. Gustafson and J. J. Stubbs were in the Gospel here of late, with some interest.

Ireland — Our brother Sam Curran (Brazil) was due to return there from Ireland but a day or two ere leaving another son of their's was accidentally killed in an auto accident - remember them much in prayer He was about 22.

Methuen, Mass. — Our brethren Jn. McCracken and David Oliver had a little blessing here in recent meetings in the Gospel.

Thunder Bay, Ont. — Our brethren Dobson and Eric McCullough had a good spell in the Gospel this Winter here - meetings well attended and four professed, weather very cold most of the time. Bre. Warke and Dobson had meetings here 34 years ago, with fruit remaining. They also visited Manchester, Iowa, with some blessing.

Torrington, Conn. — Bre. Smith and E. Higgins had a good spell here in the Gospel and God visited the saints in the conversions of several, proving a cheer much needed by this Assembly.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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KNOWLEDGE and FULL KNOWLEDGE

Col. 1:10 - I Cor. 13 - I Cor. 13:1-12 - Deut. 32:2

To the end that knowledge may manifest itself in PRACTICE.

"That ye will also grow as the tree grows, being watered and refreshed by this knowledge, as by the dew of heaven." - Lightfoot.

To take possession of the portion which His goodness has allotted to us among the saints in the Kingdom of Light - Lightfoot's Commentary".

"That little portion of knowledge which we had here shall be much improved - Our eye shall be raised to see the same things more clearly and more strongly. . . . Trench.

A deeper and more intimate knowledge (both words in I Cor. 13:12) - Trench

It is bringing me better acquainted with a thing I knew before;
A more exact viewing of an object I saw afar off.

ABOUNDING IN GRACE

God's strong men abounded in GRACE -
Joseph strong morally, able to FORGIVE -
Moses strong in knowledge and leadership - able to PRAY for restoration of Miriam.

God has no use for HARD men in His service and testimony.
We need growth in this communion with God's purposes - must reach beyond nature or natural man.

Eph. 3:18 The "incomprehensible" cannot be comprehended.

I SHALL RETURN

Wm. J. Oliver.

DURING the early months of 1942 the invading Japanese Armies were moving swiftly through the South Pacific and by March the overwhelming forces were easily conquering the Philippines. General Douglas MacArthur had moved his defending forces to the strategic peninsula of Bataan that controlled the Manila Bay.

About this same time President Franklin D. Roosevelt ordered MacArthur to go to Australia. Strategists felt that MacArthur was too valuable to be lost in the hopeless defense of the Philippines. The command was passed on to Lt. General Jonathan C. Wainwright who held the defence of Bataan until April 9, 1942 and then Corregidor for one more month before capitulating. About 76,000 United States and Filipino soldiers were captured on Bataan. Thousands of them died during a 70 mile "death march" to a concentration camp at San Fernando.

Prior to the fall, General MacArthur left Corregidor by submarine for Australia. It was during this trip he made his famous statement of determination that received wide publicity, "I came through, and I shall return." Thousands were encouraged by this promise but never lived to see its fulfillment. On January 9, 1945 MacArthur's troops landed north of Manila and by the end of February recaptured Corregidor, Bataan and Manila. Unfortunately for many it was too late for liberation.

Over 1900 years ago the Greatest of Conquerors made a promise that is yet to be fulfilled for the benefit of all who believe in Him. The Lord Jesus Christ said "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:3.

From the heights of Heaven, the Lord Jesus Christ came to earth because of man's great need. The Bible says "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Romans 5:12. In addition to this the Bible declares "But after this the judgment." Heb. 9:27. Man is defenseless to the result of sin which is eternal punishment.

"But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. The Eternal One subjected Himself to death, the death of the cross. Jesus Christ, God's Son, bore on Calvary's cross the penalty for sin. He shed His precious blood to cleanse the stain of sin. He finished the work that satisfied God's Holy requirement. As Peter wrote "Christ also hath once suffered for sins, the just for the unjust, that He might

bring us to God." I Peter 3:18. He endured the death of Calvary to provide eternal life, the forgiveness of sins, acceptance with God to all that would believe in Him. "He that believeth on the Son HATH everlasting life." John 3:36.

To those early disciples the Lord gave the message directly "I will come again and receive you unto myself." John 14:3. To the early church at Thessalonica Paul wrote these words of encouragement, "The Lord Himself shall descend from Heaven . . . , and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." I Thessalonians 4:16-17. Reader what does that promise mean to you? Everyone who has acknowledged their sinful condition and believes that the Lord Jesus Christ died to put away the punishment for their sin can now personally claim the promise of His return. Whether dead in Christ or alive when He comes it will mean to be caught up to be with Him forever. To countless multitudes who have believed it will be the beginning of eternal joy. To others it means all hope for salvation past. This very advent will end the day of opportunity to accept God's invitation of salvation.

Some may say, "It hasn't happened these many centuries, I don't believe it will." Peter wrote, "There shall come in the last days scoffers, saying, where is the promise of His coming?" 2nd Peter 3:3-4. Do you doubt that He will come? This is but a sign that His coming is near. Peter wrote further "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2nd Peter 3:9.

Have you repented, acknowledged you are a sinner in need? Have you received the Lord Jesus Christ, as your Saviour, your Substitute? Do you have eternal life? If so, then to you the promise of the Saviour is directed "I will come again, and receive you unto myself." John 14:3. Only those that lived until General MacArthur returned enjoyed the liberation of Bataan. Only those that have eternal life, through faith in the Lord Jesus Christ, will enjoy the benefit of His promise. For those that believe not we read "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

The Bible closes with the promise "Surely I come quickly." Revelation 22:20. Are you ready for His coming?

* * * * *

WE are not only to read the Word, but we are to go by the Word. By Thy statutes is Thy servant warned. But what purpose will it serve to be warned, if we take not heed to the warning?

MINIMIZING SIN

Thoughts from the Minor Prophets

Wm. H. Ferguson

MICAH received a message from the Lord in the days of Jotham, Ahaz and Hezekiah. In the reign of Hezekiah (a good reign for the most part) we have a record of his prophecy in the prophecy of Jeremiah 26:19, as he spake against the sin of Judah and Jerusalem and prophesied the destruction of Zion, which he said would be "as a ploughed field," Micah 3:10, 12.

The condition was bad in Zion and the condition corresponds somewhat to our day of departure. Position, reward and teaching for hire and their great claim "God being among us" v. 11 and little regard for the departure and backsliding of the nation. The question is raised in Jer. 26:19 - Did Hezekiah, king of Judah and all Judah put him at all to death? Did he not fear the Lord and besought the Lord, and the Lord repented him of the evil. The contrast to this is seen in the following verses 21 and 22 when Jehoiakim persecuted and slew Urijah the son of Shemaiah. The last verse states how Jeremiah was delivered by the hand of Ahikam the son of Shaphan, delivered according to Jer. 39:14. The faithful messenger today is faced with the same dangers and deliverances.

Conditions were bad and there were some who knew of them but sought to excuse the wickedness or cover it up, even as we find today, at the expense of losing a number or members of the church or assembly, they would shut the eye. This is a vital mistake and will cause the eventual destruction of proper testimony to the Name of the Lord. All *increasing desire to minimize sin*, fornication etc., is evidence of compliance with the world and worldly ways, rather than taking a stand for God, is all too evident of refusal of godly discipline and the fact that relationship, or companionship has a prior claim than the Word of the Lord, and His presence in the assembly of God. The "assembly" can be set up against the Word of the Lord if such dictates of the assembly are carried out without and apart from the precious Word. This has ever been a real danger, from the beginning of the church's history, and has led to various forms of "dictatorship" where the truth of God is set aside because "we say so."

Micah prophesied and could say - chapter 7:2 - "The godly or merciful man is perished out of the earth. They hunt every man his brother with a net." v. 2 and in verses 4 to 6 give us the condition prevailing and the resource of the godly in verse 7 . . . "Therefore will I look unto the Lord; I will wait for the God of my salvation: my God will hear me." This is our resource in such times of decay and evident yieldingness on the part of prophet or priests, princes or judge. Micah 7:3. "The best of them is as a brier, even

as a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity." v.4. No hope could be seen in man. Our help cometh from the Lord.

Even in such a day this prophet Micah sought to remain faithful to his Lord and God honored him by including his message and warning in the Holy Book to be read by countless multitudes and, in fact, to be remembered eternally, which shall never pass away.

As we look farther down this chapter in verse 5 we find that true friendship becomes scarce and even the sacred ties of family are to be put to the test. This characteristic of the godless world is thus carried into the congregation of the Lord, as in verses 4 to 6.

MUST WE BE SILENT?

When evil arises and is not condemned and permitted in churches of the saints, fraternizing with sin and backsliding is evidence of betrayal of the trust. The "covering of the eyes" seems to appeal to the many but such can never have the approval of the Lord.

We are living in a day of loose morals and laxity as to marriage relationship and now we are being faced with this in assembly testimony. The world thinks nothing of divorce and breaking of the marriage vow but God has said . . . "From the beginning it was not so." May God give repentance to the individual or assembly that countenances such, if we would have the divine presence.

Some will look at some evident profession of salvation as proof that all else is right, but God cannot dispense with His truth even though it hurts.

The last words of Micah in ch. 7:18, 20 remind us that we have a pardoning God to do with and that there is forgiveness with God if we turn to Him in true repentance. Then we shall have the blessing of the Lord and a return of the simplicity of holding to the Word of the Living God, in spite of all else, even friendships and associations which are condemned by the Word. This shall be the characteristic of the "remnant testimony" of the last days. May it be so with us.

A MARK OF DEPARTURE

The minimizing of sin is a very definite characteristic of the declension of today as to the "testimony." Men of God will mourn over it, but will never seek to hinder the proper dealing with it nor will they seek to avoid proper carrying out of Assembly discipline thereto. This is one of the sad evidences today of spirituality in assembly leadership - there is a progress in sin and a progress in improper assembly discipline, as in James 1:15 . . . "Then when lust has conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Spiritual death as to the "testimony" results in the decay and death of any assembly that refuses to deal properly with sin in its midst.

Israel forgot that they were a "peculiar people" - i.e. a "purchased people" or a "people for God." This is why God eventually discarded them to the enemy and, only when there was a return to the Lord, could they again have His condescending grace shown to them.

Let us heed these lessons of the Word of God, they are "our life" as to the maintaining of a proper testimony to His worthy Name. The world around soon knows all about this laxity and, instead of being a light in the darkness, the testimony becomes a stumbling - block on account of sin going without rebuke. It is the "small beginnings of departure" that eventually shape the character of the church of God in any community.

EIGHT DAILY THINGS

(notes of an address)

IN Malachi 1:2 we find these words, "I have loved you, saith the Lord." Yet He adds in verse 10, "I have no pleasure in you, saith the Lord." They were loved as His own; but they were children in whom He had no delight. Can this be the case with any of us? He has bought us, we are His children, but are we such children, as those in whom the Father has no pleasure? Now it will not do, dear brethren, if we come here together on the Lord's Day to show forth His death, and yet go away and during the remaining six days of the week, practically deny that we are dead with Him. The presence of the Lord cannot be with us if this be so. I cannot have His presence unless I am pleasing to Him. Now don't think that in order to please Him, some great things must be done. No! It is simply to be abiding in Him, to have my delight in Him. I want Him to be able to say, "I delight in that child." Now look at the following eight daily things.

1. DAILY PRAYER - Psalm 86:3 - not simply kneeling down by my bed-side morning and evening, but "praying always" - the praying spirit. Believers sometimes say on Lord's Day evening, "We have had such a happy day." But how is that? Because for once they have been in their right element as believers. But we must be in our right element or atmosphere more than once a week. We need plain speaking to God - He speaks very plainly to us. He told us before conversion, that we were "children of wrath" - not merely "poor sinners" as the phrase goes. He tells the unsaved they are lost; and He tells us, who are His people, that we are saved - passed from death unto life. As to assurance the Lord puts it beyond question. He gives us an epistle that we may know (as in 1st John) that we may KNOW that we have eternal life. But God does not end with giving us assurance of salvation, although that would seem too far for many to venture - some even call it presumption. The Lord wants COMMUNION. He desires that His fellowship may be ours.

that our joy may be full - I John 1:4. We want to talk to Him. God is not satisfied without this. We would like to have our best friend by our side that we may talk with him and he with us. David said that three times he prayed and seven times he praised in the day. Is it only five minutes we have to spare? then we can hold converse with Him for five minutes. If you have not much time with God in the morning, that need not hinder you coming often during the day. If you cannot have the early time, you can have "little times" in all the day.

2. **PRAISING DAILY:** Psalm 72:15. An old Christian said to me the other day: "I can never be five minutes in prayer, but it ends in praise." An unconverted person cannot praise God. Praise is the soul flowing out to God for benefits received and mercies renewed. Were there more praise there would be less grumbling. A grumbling Christian is not a praising Christian. The more we ponder God's love to us, the more will we praise.

3. **FIGHTING DAILY:** Psalm 56:1. This warfare is spiritual. "We wrestle not against flesh and blood." We find two things always in battle array against each other - the flesh and the Spirit. I find that the flesh in me never gets perfect - never even improves; for "that which is born of the flesh is flesh." But I find that I do know the Lord more perfectly than I did a week ago; and I find that I am more perfectly acquainted with my own evil nature than I was a week ago. In Genesis 4 we read that Cain, the natural man, slew Abel, the spiritual man. What a lesson! For example I pass a store window, done up with many vanities to catch the eye. The natural man is attracted, and seeks to gratify his desires; but the spiritual passes on, saying with David, "Turn away mine eyes from beholding vanity." Psalm 119:37. This shows itself in regard to our dress, and in many of our ways. It is a conflict. A soul living in communion with God will always be fighting, and is thus kept from bringing dishonour on the name of Christ.

4. **DAILY WATCHING:** Prov. 8:34. Many go and ask, and yet never expect to look for an answer; and so they are never disappointed. I don't do that. I ask and I get. I am waiting now for answers. Moses asked God, "Show me Thy glory" Ex. 33:18. Well, God did not grant him all his petition then, but He did so afterwards, compare Matthew 17:3 and Mark 9:2. When I ask God for anything, I watch, just as I do for the postman. A person often says, "I would wish that you would pray for me." Very likely you answer yes, and never think any more about it. That is wrong. The person who puts in at the prayer meeting a petition, which is never afterwards given out, or mentioned, would feel hurt and disappointed. We should not deal so with our brethren and sisters in Christ. We need to have sympathy with one another as members one of another. We need to watch against sin, as well as watch unto prayer. In the manner in which we speak to our servants we must be watchful, else we will be often harsh, and so cause the Name of the Lord to be

blasphemed. If we are servants, we must watch, else our service will be only eye-service. So with children and their parents. We all look very well in the meeting; but what are we in the house-at home? Are we ready for the Master's use? Some little trial will soon come. Are we ready for it? I saw a well-to-do brother standing on a railway platform the other day, when a door opened opposite him, and a widow woman tried to get out with a very large bundle and some little children. There was no porter at hand - I knew the brother to be a preacher. Now, what will he do? I said to myself, seeing the poor woman could not carry the bundle. He picked it up and carried it right across the station - he carried it for the Lord Jesus. Your great services will be all nothing if you don't watch. What is a pure conscience? It is one that avoids sin. We often hear the saying, is "there any harm in this or that?" Such questions generally disclose a leaning to the side of sin. A spiritually-minded man avoids everything whereby his conscience might be defiled.

5. **DAILY SEARCHING THE SCRIPTURES:** Acts 17:11 - How do you read the Scriptures? Is it a search for something? For food? No Christian will starve if he searches God's Word for food. "Thy words were found and I did eat them." "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."

6. **DAILY EXHORTATION** - Heb. 3:13. When two Christians meet, they should not be fault-finding and babbling, and talking the gossip of the world, nor yet the gossip of the saints. We should be exhorting one another. This follows on my having food. It brings me into a spiritual atmosphere. Thus you will help many believers with a kind word. Speak to one another and edify one another. Do you see anything of Christ in So-and-so? If there is a new creation, it is good. God says so, Gen. 1:31 etc. Help such. Barnabas did so. Acts 9:27.

7. **DENYING SELF DAILY** - Luke 9:23: and taking up the cross. This puts me in the low place, where I rejoice that I am counted worthy to suffer. It teaches me that I am nobody. Take up the cross. You cannot follow Jesus if you do not take up the cross.

8. **DYING DAILY** - I Cor. 15:31. Dying to self, unselfish; living to please God; and not only so but to serve another. We are carrying a dead body through the world, Romans 7:24. It is easy to talk about this. But I hope we are practically doing so. O that God may teach us; and may these eight things from His Word prove a blessing to His people at this time.

(The above is characteristic of the ministry of our early days in the old land - but is timely and precious to any exercised soul here today. . . . Editor)

* * * *

THE man of faith is not exempt from the assaults of the enemy; and it frequently happens that immediately after a victory, one has to encounter a fresh temptation.

THE ENTHRONED SIN-PURGER

William Lincoln

THE Epistle to the Hebrews opens with a view of Christ as the enthroned Sin-Purger at the right hand of the Divine Majesty, in the uncreated light of the throne of God.

First, we get a glance as to who He is, of His personal and official glories. Next, as to what He has done. His person gives value to His work. He is the brightness, or outshining of God's glory, verse 2. If God is light, Christ is the effulgence of it. He it was Who came forth from God to declare Him, to tell Him out. As the sun and the sunbeam are of the same nature and indivisible, so is God and Christ. If the Father is God, so is the Son. He is also "the express image of His person." He was the full manifestation down here of what God is. What God is up there in heaven, Christ was down here upon earth. There is not a trait in God's character but what was fully manifested in Christ.

After thus fixing our gaze upon this great and glorious person, and telling us that it was through His Word that creation was brought into existence and is sustained, comes the words, "*When He had by Himself purged our sins, sat down on the right hand of the majesty on high.*" v. 3. Thus a new and abiding glory has become His, the glory of having undertaken the question of sin, and having so completely done it that He has sat down on the right hand of the Majesty on high in yon dazzling brightness. His work is completed, while its effects abide forever.

And so we read in chapter 10:14, that unlike the Jewish priest who offered sacrifices, and whose work was never completed, "*this Man after He had offered one sacrifice for sins forever sat down.*" The words forever here, mean "in perpetuity". Unlike the sacrifices of old, which soon had to be repeated because of their inability to "put away sin," this sacrifice ever abides of permanent value before God. His sitting there at God's right hand is the witness to God's acceptance of His work up there, and so is the testimony of the Holy Ghost down here - Heb. 10:15, 18 - to the believer. Thus the question of sin has been entirely disposed of and we are told to "attentively consider" - chapter 3:1 - Him, in order that our consciences may be at rest and perfectly established before God, so that we may now worship and serve Him acceptably - Heb. 9:15; 10:2.

His blood once shed is so precious that its full value can only be seen in the light of God's own Throne, where for us He has entered, and whither we too are told to draw near with boldness by the blood of Jesus - Heb. 10:19. That is to say our title to enter the presence of God is identical with the title by which He Himself has entered. For if in chapter 9 He is seen entering heaven by His own blood, in chapter 10 His people enter on the same title. Thus Christ and His own stand together. *If in virtue of His own blood He has been*

welcomed and caused to sit down before God, so at length shall all who have taken shelter under it. Even now the presence of God is their home, and the more consciously they abide in the dazzling light in which that blood is ever estimated at its proper value, the more secure they will know their title to be.

Thus having put away from before God that which was contrary to His nature, and having brought His people there in all the infinite perfection of His sacrifice, they are seen as fitted for the Divine presence in which He now appears - that is, is manifested before God's face in all His loveliness and preciousness for them.

Four times in the Epistle to the Hebrews do we read of Christ being enthroned.

First, in chapter 1:3 as the Sin-purger who, having dealt with sin to God's entire satisfaction, has gone up there bearing a new glory and a new name, to put everything on a redemption footing.

Second, in chapter 8:1, as the Great High Priest. Never was there an enthroned High Priest before, for the people of God. Now "We have such an High Priest on the throne of God", able to save His own from being overwhelmed, to succour them when tempted, and to bring them safely on until they reach Him up there.

Third, in chapter 10:12, as the Offerer of a perfect Sacrifice, the effects of which abide continually. And according to the value of the offering, so is the believer's acceptance before God.

Last of all, in chapter 12:2 He is there as the perfect example - the Beginner and Completer of the path of faith. Seated there, His word to all His own is, "Follow Me." How unspeakably grand. This glorious sight is the key to the Epistle.

THE LORD'S COMING

(First Thessalonians)

J. Denham Smith

I OFTEN feel, beloved, that even Christians think far too lightly of the Lord's coming. There is a levity of mind in the way some speak of it; yet the thought of His coming is a terrible one to everything that is of ourselves. The natural heart cannot endure it; it must be only a terror to all that is of self and sin within us. Ah, yes - it is only where love is very true, and faith is very simple, that it becomes a blessed, precious hope, altogether and at once, at any moment to be desired. It is, moreover, only when our souls are in communion, abiding in Him, that we are in personal readiness to greet Him as our Lord and Christ.

There are five ways in which the Lord's coming is spoken of in 1st Thessalonians, all so blessedly and practically related to us. I say related to us, for in this Epistle it is all - "us," "our," "your,"

that is, it relates to saints. Whereas in the 2nd Epistle, it is all "them," and relates to the world, as in chapter 2: "That they all might be damned who believe not the truth." In the first Epistle it is all ours, and is precious. Oh! how precious to one who knows, and loves, and longs for a personal Jesus. Each chapter of the Epistle ends with the Lord's coming, associated with some one special aspect it has towards us.

The first chapter, verse 10, connects it with salvation. We are saved; He who comes as "Son," is "Jesus," who hath saved us from the coming wrath. No hell, no death, no wrath; not one droplet of that fire by which, when He comes, He will try His enemies, will befall us. Ah, no, when as "Son," beloved Son, He comes from Heaven for us, it will be all rest, all peace, and joy, deep, unspeakable joy. Oh, to know Him more and more, and to love Him! which is a first qualification for not having fear; for perfect love casteth out fear.

The second chapter associates the coming with our present fellowship and the loved fruits of our labour. How like a sweet strain of love from the scene of the glory, that question - "What is our crown of rejoicing (glorying), are not ye?" That day, beloved, will show there will be no result, no crown of rejoicing, but in what He Himself gave. No mere name as a preacher, no popularity, no eloquent gift, will be seen to be of any account in that day; only those who are the true "ye," given as saved ones to the lifting up of the gospel of God (gospel of the glory) will be of value then. Think of Paul and his crown; think of the "ye," how they heard, and doubtless loved to remember, this word in their letter. It was not mere form, this; but a word for the heart, a word of fellowship and love. Beloved, "What is our hope, and joy, and crown of rejoicing; are not even ye in the presence of our Lord Jesus Christ at His coming?"

In this third chapter, see verses 12, 13, it is not simply salvation from wrath, or mutual recognition, or fellowship of joy in the glory; but present establishment in love one towards another, and "unblameable in holiness;" love to Him who hath begotten, and to all those who are begotten of Him; then the heart is to be established, fixed, settled in its affections on God - on the Lord, who says, "I will come for you," or, as the word is, "I am coming," as if actually on the way, - oh, how will it clasp Him as the one blest object of Christian love; meanwhile, sin will be in obedience, the flesh will be mortified, and so the heart will be established unblameable in holiness before God, even our Father, that He may enjoy us at the coming of our Lord Jesus Christ with all His saints.

The fourth chapter is our proper hope. He comes, verse 16, descending for us; that is enough; He descends for His own, to meet them; which is all His love needs. Oh, to have our souls in the simple meanness of this, nothing else is specified here, no home mentioned, no crown, no taking of His kingdom; love says it is enough to meet with its own, to take up its own. There will be glory, doubtless; but glory is not love. His love was the first thing from all eternity;

glory is its fruit, its gift. What is the gift to the love of the Giver? what the crown to Christ? Do not our own poor hearts know a little of the simple preciousness of this? And such preciousness will all His saints have. Oh! what an uprising, when we shall all meet Him in the air; how different to now! For down here saints die - sorrow - have to separate.

“Sorrows have crushed the heart,
 And bowed each head;
 Ties have been rent apart,
 Tears have been shed;
 But when Thy loved face we see,
 And for ever dwell with Thee,
 Then we shall ever be
 With our loved Head.

Sweet will that meeting be,
 With those we mourn,
 Now sleeping calm in Thee,
 Till Thou return.
 Severed ties shall be no more,
 Tears and sighs for aye be o'er,
 Upward, upward, we shall soar,
 To share Thy throne.”

The fifth chapter, beloved, links in this blessed hope with the safe readiness of our whole nature, see verse 23. The spirit is the Lord's the soul is the Lord's, and the body is the Lord's - all "to be preserved blameless unto the coming of our Lord Jesus Christ;" a present, personal sanctification, that abiding in Him, during which there is no sin. We are to be holy - the body holy, and what motives to keep it so! It is loved of God, redeemed by the precious blood of Christ; it is to stand before the "Beama," and to be conformed in resurrection to the very body of Christ. The soul is holy, and the spirit holy. Paul puts the spirit first: "I pray God your whole spirit, etc." If our spirit be occupied with Christ, kept in His presence, free and happy, we need not fear as to the soul and body. May the Lord teach us and bless us in these meditations on His Word.

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DR. CHALMERS complained, "I am hustled out of my spirituality." Take care young Christian, that amidst the activities of life and service, you have not to make the same complaint. Rein in a bit and pause. Ask yourself the question and insist upon an honest answer, "Is my heart true as steel to Christ?" It is the easiest thing to get out of communion with Christ. Now, then, keep your heart with all diligence.

A GREAT EVIL

A. B. Miller

WE REFER to the great evil of talebearing, which while seemingly a trivial thing in itself, has done great harm among the people of God. After all it is not the great glaring sins among the Lord's people that do the most mischief; for speaking generally, taking things all over, it still is "the little foxes that spoil the vines." Talebearing or gossiping, etc. is seemingly so innocent that many engage in it without thinking they are doing any wrong. That very much havoc, misery and confusion has been caused by all the abuse of the tongue all will admit. "How can this evil be most effectually dealt with?" ought to be raised, answered and then carried out. The first step would be to see what God's Word says about talebearing, idle talk etc. Talebearing is condemned in Lev. 19:16: "Thou shalt not go up and down among my people as a talebearer," etc. It is remarkable that the word (*rakil*) talebearer is the word used in the sense of merchant in I Kings 10:15, and Ezek. 27:15, 17, 22 and 23. So the thought here is: Don't go among my people carrying tales as a travelling merchant carries his wares. Then again the fact that a talebearer is equivalent to a merchant might arise from the disposition of such to make false statements about their goods. The setting of Lev. 19:16 deserves a passing notice at least: First of all there is the prohibition. Do not act as a talebearer. Why? Well the reasons are then given. If you are a talebearer you stand against the blood of your neighbor, verse 16; you "hate" your brother, verse 17; and you bear a "grudge." The remedy for talebearing in Lev. 19 is "love thy neighbor as thyself." verse 18.

If we all loved our neighbors as ourselves, would we take delight in proclaiming what we think are their faults? We think not. If we had that "love that thinketh no evil" we would not be so keen to see the failings of our brethren. We would perhaps see them, but not wickedly and needlessly expose them. "And above all have fervent charity among yourselves: for charity (or love) shall cover the multitude of sins." I Peter 4:8, see also James 5:20 and Rom. 12:10. An old Puritan says: "Let your conscience answer this question: How would you like to be dealt with by others? Would you have all your infirmities sharply censured? Do you desire the whole course of your life ripped open and exposed to all? They that are forward to censure the real or supposed faults of others, would have their own more tenderly dealt with."

The effects of talebearing are disastrous. "The words of a talebearer are as wounds, and they go down into the innermost part of the belly." Prov. 18:8. "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that enticeth (margin) with his lips." Prov. 20:19. "Where no wood is, there the fire goeth out; so where there is no talebearer the strife ceaseth." Prov. 26:20.

The Devli in Rev. 12:9 and in other passages, is called di-

abolos, which means a slanderer, a calumniator. He who spreads evil, false reports, is doing the devil's work, and so such are actually called by the devil's name "Not slanderers" I Tim. 3:11 not diabolus, literally not devils, see also 2 Tim. 3:3, and Titus 2:3, where it is rendered "accusers" - slanderers.

"God is love." He who would do God's work will promote love; but he who indulges in evil speaking, or slander, promotes the devil's designs.

Boastful, proud, evil speaking is one of the marks of the Anti-Christ, Doeg, the Edomite, in Ps. 52 is a type of Anti-Christ. He is characterized as one who devises mischief with his tongue, working guile and being deceitful. In Rev. 13 the first beast (Anti-Christ) has "a mouth speaking great things, and blasphemies," verse 5. Over in Daniel we see the same things predicted of Anti-Christ: "A mouth speaking great things," Daniel 7:8.

When tempted to use our tongues deceitfully let us remember that such conduct is characteristic of the two vilest characters in the Bible - the Devil, and the Anti-Christ.

What then is the remedy for this great evil? We would give some remedies from the Word of God:

1. Slowness of Speech - Let every man be swift to hear, slow to speak, slow to wrath, James 1:19. If a talebearer afflicts you with his tale of woe, it is best not to say a word.

2. Think and speak on profitable subjects, such as are outlined in Phil. 4:8. The talebearer invariably talks of others because of not having a better subject to discuss. If the heart and mind are stored with the Word of God, talebearing soon dies out.

3. Get "the tongue of the learned," and then when you speak it will be a word in season to him that is weary, see Isaiah 1:4.

4. Beware of "the green eyed monster jealousy" which is as cruel as Sheol. Song of Solomon 8:6. Prov. 8:34. Jealousy is often the root-cause of evil speaking.

5. Beware of party-spirit and party-zeal. This is seen in the Church at Corinth: "I am of Paul, I of Apollos, I of Cephas." Each party took sides, and no doubt said bitter things of each other. Because one does not see eye with us in everything is no reason why we should speak against them. "Speak evil of no man."

In conclusion we would point out that the effect of evil speaking follows one all through life, and even extends beyond the grave. Speak evil of one who has borne a good name, and you rob him of all, and perhaps take away his influence for good. That evil report (even if untrue) too often hangs on to one all through life, crippling his usefulness, and bringing sorrow to the heart. Then death comes, but even then the evil report is still repeated, and while the victim

lies in the grave, his name is branded unjustly with a certain measure of disgrace.

Of course the judgment seat of Christ will set all right and the innocent will vindicated. Nevertheless it is our duty to fight against this great evil, and let each begin with himself, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." I Peter 3:10.

(You will always find a town-gossip - beware of him)

WATCH THAT TONGUE!

"SET A WATCH, O LORD, before my mouth; keep the door of my lips. Psa. 141:3. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

"The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God . . . therewith curse we men . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 5:10.

WATCH THAT TONGUE! It is your own tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care, but that is their business; - this is yours! See that it is properly attended to.

WATCH THAT TONGUE! It needs watching. It is "an unruly evil." Watch it! It is "a fire." It burns! It scalds! It scorches! Watch it. It is a helm, which guides the vessel, - let the helmsman keep wide awake, and watch carefully. It can bless, it can curse, it can poison, it can heal, it can pierce hearts, it can light hopes, it can sow discord, and separate chief friends. It is a very sharp cutting sword!

WATCH THAT TONGUE! No one but your own self can take care of that tongue. You alone are its only ruler. Your neighbors may hate it, or fear it, or wish that they could bridle it, but they cannot control it; you alone have that power; keep it under at all costs! That tongue has already got you into trouble, it will do so again. If not watched, Satan will see to it that it is "set on fire of hell." It burns up peace, blessing, reputation, and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. Therefore if a man "will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." I Peter 3:10.

WATCH THAT TONGUE! It is the "glory" of man. It dis-

tinguishes him from every kind of brute beast, and all the animal creation. And remember, Christian, It has been bought with the precious blood of the Son of God. It is not your own. Psa. 12:4. He claims it as His! It should speak His praise. Misemployed, it will degrade and destroy you, and those around you, making you and others very miserable. You are personally charged to attend to it. The Lord watches that tongue! "There is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." For every idle word we speak, we must give an account in the day of judgment. What will the record of that tongue be then?

WATCH THAT TONGUE! That tongue, if redeemed, will sing God's praises forever in eternal glory. He who keeps control over his tongue, and offends not with it, is a perfect man, able to control the evil passions within. James 3:2. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Psa. 14:12, 13. "There is, that speaketh like the piercing of a sword; but, the tongue of the wise is health." Prov. 12:18. "A wholesome tongue is a tree of life; but, perverseness therein, is a breach in the spirit." Prov. 15:4. "He that hath a perverse tongue, falleth into mischief." Prov. 17:20. "Death and life are in the power of the tongue and they that love it shall eat the fruit thereof." Prov. 18:21. "Who so keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23. Therefore, **WATCH THAT TONGUE!**

Adapted.

TESTIMONY AT HOME

"GO HOME to thy friends." Mark 5:19. **HOME AND FRIENDS** - these are a true test of real conversion unto God. If the people at home don't SEE our conversion and hear of it too, in vain do we sound abroad what the Lord has done for our souls. The man who was cured was evidently not in a hurry to go home; but the Lord said to him, "Go home to thy **FRIENDS** and tell **THEM** how great things the Lord hath done for thee. There is a saying that "charity begins at home." Be that as it may, it is certain, that testimony for God begins there. The question was once asked, "Is So-and-so a Christian?" "I don't know." was the answer, "I NEVER LIVED WITH HIM." That's the test - the fireside and the family circle. We may make a great noise in the world, and be great workers or even preachers; but what do the folks at home think about us? That's the question; and when we find out **THAT**, we come very near the mark. By manifestation of the truth, do we commend ourselves to their consciences? Is it clear to them that we are heavenly people? If we are servants, is the master's or mistress's testimony "Yes, that's a Christian?" Are we masters? - then are our servants constrained to say that we have been with Jesus? In the family circle are we a sweet savour of Christ? A testimony believed there, means power for testimony anywhere.

QUESTIONS AND ANSWERS

Question: What are we to understand in connection with the Day of Christ? Phil. 1:6 - 1:10 - 2:16 I Cor. 1:8. Is this the same Day mentioned in I Cor. 3:13, Romans 13:12, 2 Tim. 1:12. In what way is this connected with the Day of the Lord in 2 Peter 3:10?

Is the Day of the Lord mentioned in 2 Peter 3:10 the same Day mentioned so often in the Old Testament - Isaiah 2:2, Isa. 12:1, Isaiah 26:1 and many more?

Answer: You seem to have the proper thought in connection with the Day of Christ in Phil. 1:6 etc., 1:10. 2:16 and I Cor. 1:8. It has to do with the Church at home in the glory and the rewards for faithfulness, as He apportioned such at the Bema of Christ.

As to the Day of the Lord - that Day is an entirely earthly day in contrast to the Day of Christ (which is always a heavenly day).

In the Old Testament, it is usually used of the Day of Judgment, so used in the Minor Prophets etc. In the portions you quote, Isaiah 2:2 etc., above, this refers to the Kingdom, restored and blest of God during the Day of the Lord which, as we see from Scripture commences in judgment upon the enemies of the Lord, rising to noonday brightness, as unrighteousness has been judged and the Divine blessing of the Lord restored to earth during the Thousand Years. Then Israel, restored and blest, shall long enjoy the protecting Hand of their God but, as we further learn from the Word, the Day of the Lord ends in direct judgment from God when fire from heaven shall devour the hosts who follow Satan, when he is liberated from the pit and gathers together his dupes who, during the Millennial reign of Christ, shall only yield a forced obedience but with unrenewed hearts (the old spirit of Gog and Magog), the godless and hateful spirit of enmity against God, so manifest today but energized by Satan at the end of the Day of the Lord, in his rage and hatred against everything of God, shall burst forth to be destroyed eternally in the Lake of Fire.

We should mention that the term - Day of Christ in 2 Thess. 2:2 should read "The Day of the Lord" otherwise the saints would be faced with the final days of apostacy and tribulation of earth under the Man of Sin.

How thankful we should be that the Church shall be taken home to be with Himself ere He comes in judgment accompanied by the mighty angels of His power to forever put down all opposition to His rule and authority. How glad we should be, even now, to yield ourselves to His Blessed Will - our truly happy course of life. Regarding your question as to 2 Peter 3:10, the Day of the Lord here is seen closing with the heavens passing away with a great noise - (this is the aerial heavens

above us). when the elements shall melt with fervent heat and the earth burned up etc.

In verse 12, following we are introduced to the new heavens and the new earth, wherein dwelleth righteousness - signifying the commencement of the Day of God, that eternal day. The destroying of the one, and the institution of the other is accomplished by Our God. Peter adds. . . . "Looking for and hasting the Coming of the Day of God." The end of the Day of the Lord ushers in the Day of God.

Question: 1. Would Galatians 6:14 refer only to the religious world or would it include the behaviour of God's people?

Some assemblies have what they call social evenings where they pay to get in and have solo singing and plays etc. Is this scriptural? (From Scotland)

Answer: Galatians 6:14 was written by the apostle Paul, by the Spirit, to professed believers and applies directly to all who have been "crucified with Christ and have had the world crucified unto them." They have professed, in baptism - "baptized into His death:" We fear with many, they have not "risen again." The baptized life demands a resurrected life and, with the surge of youthful activity and desires, we are seeing the demise of true assembly life, in separation from the world and its false and misleading ways of religion - which is a dead carcass.

2. The so-called social evenings, usually Saturday night, are merely an imitation, cheap at that, of what the world expects at the end of the week. We, in this land, are seeing a sort of imitation of the worldly Sat. night in such arrangements where younger, and other, can do what they think they can carry out, outside of the supervision of the Assembly or godly elders. Elders fail here in not letting such know that they are in the Assembly every day and have the privileges, also responsibility to the Lord and godly rule, but where elders go in for this sort of thing, they are merely advertising the fact that they "are the wrong men in the place of godly elders" and therefore culpable. It is a mighty poor preparation for the "Remembrance of the Lord" on the First Day of the week and will never be patronized by any men and women of God. It is another mark of decline and the building up of a sectarian company that can operate, apart from the Word of God and godly order - thus giving way for "anything to go so long as we agree to it."

3. Those who do not go along with this worldly approach to assembly testimony may expect to suffer reproach, but we remember this is the path of the godly through the ages. Religious ways and customs in any assembly are the death-knell of such - it is a "dying" and "dead" thing. This same thought applies to the worldly custom at Christmas time of "carolling around a neighbourhood or the like, appealing to the ungodly world which celebrates with sin and licentiousness the supposed birth of a Saviour Whom they deny and Whose blood they trample under foot. TIME TO WAKE UP.

Editor

PIONEER PAGE

PIONEERS WANTED . . . The field is large . . . WHY NOT YOU?

Pioneers have characterized the true Church from the beginning. Carrying the Gospel into entirely new territories, they went. We read of such in the ACTS of THE HOLY SPIRIT, visiting one place and another. We read little of their hardships in between. Through hostile country, beset at times by dangers and evil men, they went on, saying little but bearing the glad tidings to Jew or Gentile, amid much opposition. Some such names are indelibly written in the Bible, the Word of God, but all are known to God and shall be manifested in a coming Day.

They preached by LIFE and LIP - not one without the other. They had long, tedious journeys as they went with the precious deposit of the truth of God, and about their Master's business. We are indebted to many such in past days, years and centuries. They were cast upon God and He never failed them, though they endured much opposition and even bonds and imprisonment - they did it gladly for their Lord.

One of the sad commentaries on the present page of history is that there are few pioneers, afraid to start out in some unknown path, away from the supporting hand of many friends to bring the Word of cheer and comfort to discouraged souls and even smaller companies of God's dear people who would just love to have such visits.

We remember, years ago now, that there were many men preaching in the various country churches, they had revivals etc., and many professions, the reality of which we know not now but, often, such men always "received a call" as they said. Usually it was to a larger congregation or a more comfortable living.

We remember some such a community where we visited with our Bible Carriage years ago, a Dutch settlement, farmers all around - they needed a new preacher, sent for one and had a gala opening Supper for him in the basement of their Community church building. He was a man of some sense and after the Supper and speechmaking, welcoming him, he was asked to have a word. He rose to his feet and remarked . . . THIS IS VERY WELL, IF IT LASTS. What about such calls?

West Virginia — Bro. R. Surgenor hopes to continue in this area this Summer in tent work, moving to a different location.

Deland, Fla. — The Assembly here had a visit from James Smith recently.

Hartford, Conn. — Saints of Charter Oak Assembly had a baptism recently with some who had professed recently, we trust all go on well for God in a world that is content to go on without thought of God. They enjoyed a visit from brother Dennis O'Hare of Andorra, France.

Cleveland, Ohio — Dennis O'Hare of France (Andorra) visited the saints of Akron, here also and hoped to visit Detroit and Sarnia, ere returning to his field of labor in above area. We have known him for years. He told me at McKeesport that the first time he read the W.I.S. was in the jungles of Borneo while in the British Navy. We commend him and his field of labor to the prayers of the saints -he also visited Bryn Mawr and Hartford, Conn., this visit.

Marion, Iowa — Bre. Slabaugh and Lavery were in their fifth week here, some professing who had been concerned for some time before the meetings started. The Lord lead them on.

Detroit, Mich. — In Stark Road Assembly brethren Doherty and Jas. Beattie were in their fifth week of Gospel Meetings, with good interest, some had professed faith in Christ.

Toronto, Ont. — Prayer requested for a combined effort in the Gospel in the city of Toronto by brother Harold Paisley, helped by Norman Crawford. Brethren Gooding and Hewitt had meetings in the city after the recent Conference in various Assembly Halls.

Long Beach, Calif. — Bro. Ben Sutton had some helpful meetings here recently speaking on the Church.

McKeesport, Pa. — The recent Conference was large and very good, with helpful ministry and feeding for the young in Christ and older as well. Meetings orderly and helpful and visiting Christians refreshed as they left for home responsibilities - about twelve ministering brethren present - brother Dennis O'Hare was present, from France, also bro. Stubbs from Scotland.

New England — Our brother Samuel Maze of Antigua visited East Boston, Byfield, Hartford and Manchester. The meetings of bre. Oliver and Jn. McCracken closed in Methuen, with some tokens of blessing - they expected call from bro. Dennis O'Hare ere he leaves May 17 for southern France, his field of labor. Bro. Maze expects to leave around May 24 or 25 D.V. Bro. O'Hare also visited Pennsauken, Midland Park, N. J. while in the district. Bre. Smith and Higgins expected to visit Byfield later in May D. V.

CONFERENCES

West Union, Iowa, — The Christians of West Union, Iowa plan D.V. to have the 4th of July Conference again this year. Please bring your hymn book - Lester Crain.

Glen Ewen, Sask. — Annual Conference will be held D.V. June 23, 24 and 25 in the Gospel Hall, 8 miles south of Glen Ewen. Prayer Meeting June 22nd., at 7:30 p.m. Accommodations provided. Corresp. Roy Macfarlane, Glen Ewen Sask.

Charlton, Ont. — The Northern Conference consisting of Englehart, Kirkland Lake, Earlton and Charlton Assemblies will be held D.V. in the Englehart High School July 1st, 2nd, and 3rd, commencing with Prayer Meeting June 30 at 8 p.m. in the Englehart Hall. Servants of the Lord walking in the old paths welcome in ministry. Bible Readings will be in Ephesians 4, 5 and 6 - the theme, the Walk, Testimony and Warfare of the believer. Supper will be served in the Hall for those arriving Friday. Correspondence to Norman Ferguson, Earlton or Harvey Pratt, Charlton Station, Ont.

Dawson Creek, B. C. — Conference will be held again this year in the Gospel Hall, 10221 18th St., commencing with Prayer Mtg., June 30 at 8 p.m., continuing July 1 and 2. For accommodations 'phone George Loney - 782-4132 . . . Ken Broadhead.

Augusta, Maine — Conference will be held D. V. June 24 and 25 with Prayer Meeting June 23 at 7:30 p.m. . . . Fred Thompson, Rt. 4.

Hardwick, Vt. — Our Conference will be held D. V. June 10 and 11 at the Town House, Church St., Hardwick, commencing with Prayer Mtg., Fri., June 9th at 7:30 p.m. in the Gospel Hall. The Lord's servants walking in the old paths welcomed in ministry. Correspondence to Charles R. Ford, Box 44, Woodbury, Vt. 05631 . . . Phone 802-472-6563.

Pugwash Jct., N. S. — Our annual Conference will be held D. V. in the Gospel Hall, beginning with Prayer Mtg., June 30 at 7:45 p.m. continuing over July 1, 2 and 3. The Lord's servants walking in the old paths welcomed in ministry. Correspondence to M. C. MacLeod, Pugwash Jct., Nova Scotia - BOK IMO - Phone 1-902-243-2334.

Victoria Road, Ontario — Annual Conference will be held D. V. commencing with Prayer Meeting June 16 at 8 p.m., continuing over the June 17 and 18. The Lord's servants walking in the old paths welcome to minister the Word. Corresp. Arthur J. Stone, R. R. 3, Kirkfield, Ont. KOM 2B0.

FALLEN ASLEEP

Arlington, Wash. — Our dear sister Ann Kazen, after being laid aside for some months passed into the Lord's presence April 5th, aged 81. Saved at meetings of the late Robert Barr and Grierson soon after the beginning of the testimony in this place - associated with the assembly for over 60 years. Prayer valued for her husband and family, some of the grandchildren still unsaved.

Welland, Ont. — Our beloved sister Mrs. Francis E. Gladwin went to be with the Lord April 6th., in her 98th year. Born in England, born again in Collingwood, Ont. in 1911. Gathered to His Name in Welland approx. 60 years ago during meetings of the late William Pinches. Her last ten years she resided with her daughter in Collingwood, then in Bethany Lodge, Unionville. With her departed husband, a worthy couple, they turned the basement of their little bungalow into a little Gospel Hall where the saints met and he nurtured the young saints - we see the results of this in their development and going on in His ways even today. "The memory of the just is blessed."

Waterloo, Iowa — Our beloved sister Grace Nesbit went to be with her Lord on April 9th., Saved at age of 11, she lived a very God-honoring life, and fruitful. For the 36 years she was a real blessing in the Western Ave., Gospel Hall at Waterloo. Many speak of her as a teacher of good things, in her own sphere - in failing health of late years, and in fellowship in Cedar Falls Assembly. In our early days, when starting out in the Lord's work almost sixty years now, she was one of the first in the state of Iowa who sent along some practical fellowship to encourage the young laborer in the harvest field. God takes note of all this - the Bema of Christ shall declare all that is hidden today. She was aged 76.

Hardwick, Vt. — Our esteemed brother Edwin Corliss "went home" April 7th., aged 80. Born in Vermont, born again in Hartford, Conn. on Jan. 30, 1926 under the preaching of the late Joseph Pearson, Sr. In fellowship in Hartford until he returned to Vermont in the 1940's where he was used of God in planting the assembly testimony in Vermont, first in Woodbury, in Hardwick since 1960. He lived for Christ, saw all his brothers and sisters saved and in assembly fellowship. A valuable brother, much missed among us.

Palm Springs, Calif. — Our beloved brother Clarence Stovall was called home April 11th., aged 71. Unable to attend, due to ill health the past 5 years, yet saw three souls saved in the past two years by opening up his home for Bible Study. Our brother survived by his dear wife, who is not too well.

Sault Ste. Marie, Mich. — Our beloved sister Mrs. Eliza Sterling "went home" April 15th., She was saved at tent meetings of the late William Foster in Pickford, near here during the 1930's. She moved here in 1955 after her husband died and became associated with the assembly here in 1956. She was a genuine person, always with a cheerful spirit, well reported of and loved by all in the assembly. For the past few years unable to attend owing to ill health. She is survived by one son and four daughters.

Culver City, Calif. — Mrs. Margaret Mallin of this Assembly went to be with the Lord March 29th, aged 82, from the convalescent hospital where she has been cared for the past several years. Her husband, Charles, went home in 1955. A quiet, consistent Christian and sister.

Hickory, N. C. — On April 20, our beloved sister Irene Dancy "went home" unexpectedly to be with Christ. Saved in Virginia while attending meetings of bre. Sam and Hugh McEwen near Petersburg in 1931. They were among the first to gather in assembly testimony in Hickory - her husband Fred being correspondent for a good number of years. Quiet and retiring, she was given to hospitality, loyal and very faithful to the Assembly and the truth of God - having been associated with the work here from the beginning she will be greatly missed. Besides her husband, she is survived by a daughter and a son, all in fellowship. In visiting them, brother MacLeod, in 1932 chose this as his field of labor.

Words in Season

THE BIBLE FAMILY MAGAZINE



TRUE GUIDANCE

TO journey on, through alien land,
Where sin and enemies surround;
We need a GUIDE, always on hand,
To save all souls for heaven bound.

To do good work, that GUIDE must lead;
To pastures green and dewy mead;
To LEARN of HIM our constant need,
To do HIS Will, to SERVE, to FEED.

And being fed our souls respond
To Spirit's urge to truth profound;
Too deep for man's vain, puny mind,
But treasures lie where seekers find.

All truth is deep but may be found
Hid in the Word, it lies around;
By practise, let its truth abound
To show what really can be found.

W.H.F.

JULY, 1978

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EDITOR and OWNER OF TITLE - William H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO 44107 -

CHANGE OF CORRESPONDENT

Phoenix, Ariz., 85008 - for the Phoenix Assembly, as follows: Mr. James Brown, 2412 No. 37th Way, Phoenix, Ariz. 85008

REPORTS

Longport, N. J. — The Lord gave our brethren a good day for their Anniversary dinner and reports etc., with a word of ministry. The Lord has been good through the years and all give thanksgiving to our good God, faithful and kind.

Frostburg, Md. — The recent Conference was good and practical and we all felt the ministry was with warmth and comfort as well as being with timely exhortation.

Waterloo, Iowa., also Stout, Iowa — Recent Conferences here were well attended and profitable with several of His servants present to minister and preach the Gospel. Bre. Maxwell and Gray had four Bible Readings between Cedar Falls and Waterloo which were well attended.

Vancouver, B. C. — At last report bro. Maxwell was in Woodland Drive for Bible Readings, some have been recently saved and baptized there.

Joliet, Ill. — The Assembly here has secured a suitable lot for the proposed Hall to be erected soon - a suburb nearby, New Lenox, on Route #6. We should pray for them in this.

West Union, Iowa — Bro. Louis Brandt with bro. Wahls had a series here recently, with some strangers being reached with the Gospel. He and brother Wm. Warke labored here when the assembly was planted. He also visited Blue River and Mt. Sterling, Wisc.

North Ireland — We heard bre. McKelvey and Hutchinson were in Dromore in the Gospel, also Wm. J. Nesbitt at Newton near the border. James Martin at Kingsmills.

Northern Michigan — We commend brethren in smaller assemblies there to the prayers of the saints. We visited this area for about forty years, Summer and Winter, but not able for such, as formerly. The Lord be with them as He has promised.

New Brunswick — Bre. Hull and McCandless have seen some tokens of His blessing of late here.

Oxbow, Sask., SOC 2BO, Canada — We have been asked by Jas. Thomson to make note of his change of address, as above, c/o Box 768.

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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JULY, 1978

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SANCTUARY MEN

Psalm 73

THERE has been much instruction and comfort from the verses of this timely Psalm which is the epitome of the lives of some of us as to experience. The key to the understanding and enlightenment of this Psalm lies, we believe, in verses 16, 17 - "When I thought to know this, it was too painful for me, until I went into the Sanctuary of God."

The thought of "Sanctuary men" has come before us very strongly and we suggest the thought to encourage any such "sanctuary men" (whether our younger brethren or older) - men who know what it is to go into the Sanctuary and hold converse with their God, thus learning the guidance of God. It is only here we can bring our doubts, difficulties and temptations before our faithful God.

This is where the "envy" mentioned in verse 3 can be brought before the Lord. It has been a corrupter of many and a cause of great grief to not a few of the godly servants and children of God among us who have been the object of the envy (leading to hatred) in their lives, bringing sorrow and trial that only a few know about.

We have seen this evil thing, envy, destroy individuals, families and assemblies but the Sanctuary is where we find the true answer to this in the previous verses of the Psalmist, with the counsel of God before him as revealed in the precious Word, depending upon his God to open up his way, and there is always an "afterward" under all such circumstances when God has His way in the matter. God delivers His own often in some remarkable way and "brings to light" the machinations of men and the true character of His servant - cp. the story of Joseph etc.,

Let us get into the "Sanctuary of God" and bring all before Him to find rest to our souls in the midst of a generation who, often, seem not to have known the right ways of the Lord.

Then guide us our Saviour in Thy path, may nothing hinder,
cloud or mar that peace which Thou alone can give to cheer the
heart and, leading on, can comfort, cheer and bless. W. H. F.

JOHN MITCHELL

SOME of the older Christians will recall the closing meeting of one of our Hamilton Conferences, because of its unique character. The three-days Conference had come to an end, the last hymn had been sung, and those present were waiting the final prayer, when suddenly all were startled by hearing from the back of the hall a man with a strong voice and a rich Irish accent beginning an address. The thought that passed through everyone's mind was somewhat to this effect: "Now, who is this that has started in at this hour to spoil the orderly ending of an otherwise ordinary conference?" All turned their heads to see the man who was so bold as to attract their attention in this unusual manner, but as the speaker went on not only were heads turned but chairs, and very soon this remarkable thing happened, that whereas everybody had faced the platform a few minutes before, now all were facing the back of the hall and listening to hear what the stranger standing on a chair had to say. And this is the gist of what he had to say:

"Friends, I want to take you on a journey across the ocean to the far-off land of India, a land of mountains and valleys and rivers and plains, but it is not of the mountains and valleys and rivers that I wish to speak. I want to take you to the hospital quarters of a British regiment up in the hills, and into one of the tents where a young soldier is lying desperately sick with a raging fever. He is burning up, and he suffers with pain, but worse than the pains and the fever he is suffering agonies at the thought of meeting God in his sins, and his constant moaning cry is, 'My sins, my sins, who will tell me how to get rid of my sins?' So persistent is his cry that one of the orderlies looks at the chart of the patient, and, learning that he is listed as a Roman Catholic, he sends a message to the priest attached to the regiment as a chaplain, telling him of the young man who is so desperately ill and in need of his ministrations. The priest comes in due course and hearing the soldier's plaintive cry, and realizing that the young man is about to die, he takes the necessary steps to administer the sacrament of extreme unction. When he had finished the rites of the church he said to the sufferer, "Now, my son, you may rest in the assurance that all that is necessary for your soul's welfare has been done for you. The church can do no more, and nothing more needs to be done." But as soon as the priest left, the same doleful question came to the unsatisfied soldier's mind and he kept on repeating, "My sins, my sins, who will tell me how I can get rid of my sins?"

Well, the young man did not die. The fever abated but it left him a wreck, and, seeing that he was no longer of any use to the army as a soldier, they gave him an honourable discharge and a bit of a pension, and shipped him home an invalid to die in his native land. But as he sailed over the sea, and landed again in Britain, there was still the same burden of sin weighing him down and there was still in his mind the same unanswered question, "My sins, my sins, who will tell me how I can get rid of my sins?"

"One day, while walking along one of the streets in a large city, this same young fellow's attention was arrested by the sound of singing. He drew near to the little crowd and was soon listening to a hymn, sung at what proved to be an open-air gospel meeting, and this is what he heard as he listened:

"O, the blood of Jesus,
The precious blood of Jesus!
O, the blood of Jesus,
It cleanseth from all sin!"

"This was to him an entirely new thought and an intensely interesting theme, and he followed the singing company into the hall where the crowd were invited to come; and there as he listened for the first time to the gospel of the grace of God, he learned from the Word of God the answer to his question, and found to his soul's most happy relief that "the blood of Jesus Christ, God's Son, cleanseth from all sin." That was years ago, and the same young man now stands before you, a monument of the saving and keeping power of the gospel of our Lord and Saviour Jesus Christ.

After the meeting was over we learned that the speaker was John Mitchell, then laboring with the hands of honest toil, while he made known to others the glad tidings of great joy. Subsequently our brother went to Venezuela to preach the gospel to those South Americans who were dwelling under the dark pall of Romanism, and later he travelled to Spain where he labors to this day in the honorable and glorious work of telling out the story of the blood that cleanseth from all sin.

Selections from T.D.W.M.

(This was years ago, John Mitchell is now "at home" with his Lord.)

* * * *

THOSE who preach the cross of our Lord Jesus are the terror of modern thinkers. In their heart of hearts they dread the preaching of the old-fashioned Gospel and they hate what they dread.

THOUGHTS ON THE MINOR PROPHETS

Messages for the "remnant people."

Wm. H. Ferguson

HOSEA prophesied in the days of Uzziah, Ahaz, Jotham, Hezekiah, kings of Judah and Jeroboam, king of Israel. The "slide" was on and another century would find the king of Babylon invading the land and the whole land be subjected to the enemy. You might ask - What parallel is there in this to ourselves today? Are we in danger of being overcome with another nation? This is not the point here but we are in definite danger of being overcome by the mystical Babylon, of Christendom, which is everywhere making attempts to seduce and enslave professors of Christ into their fold or system.

It is in this connection that we can see in the messages of the Minor Prophets, which are major in their importance, though not as lengthy as the major Prophets - they are not at all minor as to their importance. Their message was to a nation that would not give heed, as they should, to warnings but would pursue their course to the loss of that which had been gained through the years. The warning of 2 John, verse 8 would be such a distinct warning to us today "Look to yourselves, that we lose not those things which we have gained, but that we should receive a full reward."

The message, then, in the Minor Prophets, seems to be that remnant which shall give heed to the Word of the Lord and act accordingly. We find the culmination of this in Malachi 3:16 where this distinct remnant is found, acting as a remnant should, even until the promised Redeemer should come. (fulfilled in Luke, chapters 1 and 2) etc.

AN ADULTEROUS WOMAN

At the opening of Hosea's message God declares that the actions of Israel are those of an adulterous woman in going after other lovers and rebukes them for their whoredoms, idolatry and following after the customs of the world, in their ways. However, in the closing chapters God speaks afresh to them as a nation in chapter 14:1 . . . "O Israel, return unto the Lord thy God." The message will be heard by the remnant but God speaks to the nation and so, even today, God is speaking to the remnant who will hear but, in this, He addresses the Churches as a whole. This we find, in the messages to the churches in Revelation 2 and 3 but, in reality, only some will hear and benefit from the messages of the angels to each church designated individually. This seems to be God's ways still. Not many, or only a remnant will hear or give heed but God, in grace, addresses the message of repentance to all.

Our hope is in the Lord and we know He can use the suitable message to speak to the hearts of exercised ones amongst us. Such are not too many in these days of departure. Some might say, like Israel of old, "Wherein have we departed from Thee?" They said the same in Malachi 1:6, 7 when God remonstrated with them on account of their despising His Name. They said - "Wherein?" in their pride and self-sufficiency. God's answer is "The table." It was a question of fellowship together "inside the veil in the Sanctuary." If we are not enjoying the presence of the Lord daily in seeking to get into His presence in confession, it is unlikely we shall be able to get into His presence when we meet together around Himself at the Lord's Table, or in the Lord's Supper. This is an important matter to consider. It seems with some that attending the "meeting" is the important thing. This seems to be a characteristic of Christendom - like "going to Church" and the mere presence seems important to some - the fact of having carried out a religious duty. But this is not what our God desires from us. He wants "ourselves" He desires our fellowship and communion constantly. This is where the word in Hebrews 10:19, 25 appeals to us. "Inside the veil" - this gives us the thought of communion with God and is not confined to the Lord's Day morning or any other time. It is a perpetual thing if we would know anything of the Lord's presence. It involves the whole life of the believer. It involves separation from the world and its false ways. It is true of those who know something of "chewing the cud" and "dividing the hoof." If we neglect this we shall fall into the snare of the fowler and shall be contaminated with the world's conception of things. This is where the danger lies today.

When a soul is not satisfied with the Lord's presence there is the yearning for something to fill the void and a turning to the "flesh-pots of Egypt" is all too evident today. The "flesh" is deceptive and hypocritical and can put on a good show of religion when necessary.

REPENTANCE

We thank God, in this 14th., chapter of Hosea we find a repentance and a turning again to the Lord and a gracious visitation of the Lord seen in His restoring grace evidenced. We mention a few of the visible results of returning communion and fellowship, in order

1. The call to the nation to return to the Lord for thou hast fallen, verse 1.
2. What to say! "Take with you words and turn to the Lord. Say unto Him."
3. They had nothing to bring but words of confession and pleading for acceptance etc., verse 2 and 3.

4. Forsaking former friendships and idols. This could cause us also to turn from past evidences of departure, from lightness and light company, worldly ways even with a religious aspect.
5. God's gracious answer seen in verse 4 . . . "I will heal their backsliding, I will love them freely." He is always ready to receive the confessed backslider, would turn away His anger.
6. "I will be as the dew" - falling silently, refreshing, enervating producing growth.
7. "He shall grow as the lily." The beauty of the Lord will be by others and we shall be beautiful to Him. The Nazarites shall again be known among the people of God and "in the streets." Lam. 4:7, 8.
8. Strong as Lebanon. We see the strength of the cedars of Lebanon here, the smell of freshness and fragrance. Others will see, and know, the difference when we are restored. Aged ones will show strength of spirit once more.
9. We shall have additions of those who will enjoy the "shadow of the Almighty." Revival, Growth, Joy - verse 7.
10. Responsibility to God causes idols to be discarded - amusements of the world. The television etc. will be gone and no longer desired and the heart won again to the Lord and the precious Word.
Christians were renowned once for their beauty and the presence of God with them individually, and in the assemblies - sad when such renown is lost and they are not known in the streets, but a "turning again to the Lord" shall be manifested in the renewed life, separated to the Lord and devoted to Him - such shall always characterize the "remnant people."
11. Who shall understand all this? "Who is wise and he shall understand these things? Prudent, and he shall know them." ch. 14:9.

MEDITATION ON DIVINE LOVE

A. J. Higgins

I Cor. 13 details for us the virtue of the Divine love which is so essential for the the gifts of ch. 12 to result in edifying, as in ch. 14.

The chapter is introduced by an allusion to the principle which governs the value of all things. In v. 1 the value of a man's speech is measured by the love that motivates it. The value of a man's service is also measured by this standard in v. 2. The final thought in v. 3 relates to sacrifice and love. Thus the principle God impresses upon us is soberingly clear. In speech, service, sacrifice, the value that He finds in it is directly proportional to the love that motivates it.

The application of this principle is humbling and levels much of what we value. There is one alone Who is able to bring His speech, service, and sacrifice next to this Divine Standard, resulting not in loss but in added glory. Before such we are made to bow and worship our Blessed Lord. God finds more joy and pleasure in motives than in results. While we worship and praise our Saviour for the fruits of His life and sacrifice, God finds infinite pleasure in the force which motivated Him.

His speech was out of love for His father and for men. His words to sinners (Lk. 10:21) were bathed in love, as well as His words to saints. The Psalmist could praise Him: "Grace is poured into Thy lips" (Psa. 45:2). The Bride delights in His mouth which is most sweet (Song of Songs 5:16). The Father's love for the Son and the Son's faithful declaration of the Words His Father gave Him are linked together in John 3: 33-36.

His service was born out of love for men. How often amidst the varied circumstances of life we read of Him being moved into service by compassion for others. View Him amidst busy service (Matt. 9:36); personal sorrow (Matt. 14:14); the misery of sin (Matt. 20:34), the loathsomeness of disease (Mark 1:41); even the hatred of men (Luke 19:41). There was never a deed done for self; no miracle to meet His own need or comfort His own suffering; no act for personal gain or glory. "Others" was the terse yet accurate resume of all His service.

As we contemplate the Sacrifice, the inwards of the burnt offering are viewed with holy awe. "Christ also loved the Church and gave Himself for it" (Eph. 5:25). "The Son of God loved me and gave Himself for me" (Gal. 2:20). Hear the words that mark off Calvary as the most God-pleasing, God-glorifying act in the history of the universe: "That the world might know that I love the Father; and as the Father gave Me commandment even so I do" (Jh. 14:31).

"Love was the spring of all,
love triumphed o'er our fall,
The love of God!
My soul, this love adore,
And praise for evermore;
Yea, sound from shore to shore
The love of God!"

**“AND WHO SHALL DECLARE HIS GENERATION?
FOR HE WAS CUT OFF OUT OF THE LAND OF THE LIVING”**

Isaiah 53:8

Rubel Johnson, Crossett, Ark.

ONE of the desires of the Hebrew man was to have his name perpetuated so as to have a continued remembrance of himself throughout the following generations. Sometimes a man would have some kind of monument set up in memory of himself (Absalom reared up such a pillar as remembrance of himself) or a man would build a city or conquer a city and often call it after his own name, as was the case of Nobah in Numbers 32:42. Even as early as Cain's day, a city was named for Enoch, a son of Cain. And it is possible that Terah named one location for his son Haran. Haran was one of the places where Terah and his family stopped, and where Terah died, before Abram departed to go into the land of Canaan.

It thus seems that the naming of places or cities after the names of men was the result of the pride of fallen man. God speaks unfavorably of the practice in Psalm 49:11 where He states “They call their lands after their own name.”

But God did graciously provide for the man of Israel to have his name continued as a memorial for himself. A man who died without children was to have his name continued by means of children of his wife, fathered by his brother.

WHAT ABOUT OUR LORD JESUS CHRIST?

He was without such natural remembrance, and now, according to Isaiah 53, He was about to be cut off out of the land of the living, without the possibility of such descendants. Now, “who shall declare His generation” v. 8? But praise to our God Who has given Him multitudes to perpetuate His Name, i.e. to declare His generation. Listen to this from the sublime Holy Word “For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, “I will declare Thy Name unto My brethren, in the midst of the church will I sing praise unto Thee, and again, I will put My trust in Him, and further, Behold I and the children which God has given Me.” Heb. 2:11, 13.

We who have been saved by our Lord Jesus Christ are called by His Name, not just for the purpose of perpetuating His Name on earth, but we are His eternally. We are not of the fleshly seed of Christ, an earthly people, we are His by spiritual birth, heavenly citizens, HALLELUJAH! Oh, how blessed it is to be called by His Name. God promised Abraham that his seed would be as the dust of the earth (a fleshly posterity) and also promised that his seed

would be as the stars of heaven, (a spiritual seed). Genesis 13 and 15. It is said in Galatians 3:7 that "they that are of faith the same are the children of Abraham." By faith in the Lord Jesus Christ we are the children of Christ and thus the children of Abraham, since our Lord descended through Abraham, Matthew 1 and Luke 3.

What a high and holy name we bear, and the walk of every saint should be befitting that Name . . . "And let everyone that beareth the Name of Christ depart from iniquity." 2 Timothy 2:19.

THE GODHEAD OF THE SON

The Substance of an Address at Half-Yearly Meetings in Glasgow.

John Ritchie

THE dignity and excellency of the Lord's person gives infinite value to HIS SACRIFICE. His blood is said to be "precious" I Peter 1:19 - the word is elsewhere rendered "costly," John 12:3, and "dear" Acts 20:24. The way of the Spirit, when setting forth the virtues of the Lord's death, and the blessings procured by it for His people is, to bring the dignity of the Person of the Son of God into prominence. In Hebrews 1:3, after naming a threefold Divine glory as His, He goes on to say - "When He had by Himself purged our sins, sat down." He by "Himself" did it. The supreme value of the work is derived from the Worker. The estimated value of the sacrifice is reckoned according to the dignity of the One who gave Himself up to God, Eph. 5:2. Has the Church been purchased? It is with "His own blood." Acts 20:29. Is the believing sinner loosed from his sins? "He loveth us and loosed us from our sins in His own blood." Rev. 1:6. Does that blood avail for all and always? It is "the blood of Jesus Christ, God's Son," therefore it "cleanseth from all sin." I John 1:7. And thus it is that we sing in the confidence of faith -

"The blood that purchased our release,
And cleansed our crimson stains,
We challenge earth and hell to show
A sin it cannot cleanse."

The Socinian has no such sacrifice. The Unitarian has no such Saviour. He has a "Jesus" whose example he holds up, but whose blood he despises. The Christian has a Divine Redeemer, whose death has an eternal value, which could not attach to that of any creature. The Sacrifice of Calvary was "the Lamb of God."

His RESURRECTION proclaims His Deity. He has overcome him who had the power of death, Heb. 2:14. He has "abolished death" itself, 2 Tim. 1:10, for all His own. He told His disciples that no man could take His life from Him. Has any one ever been able to say that in truth? He laid it down, and He took it up again. Who else has done that? His resurrection declared Him to be "the Son of God with power." Rom. 1:3.

His EXALTATION to the throne of God, bears witness to His Godhead. Could any created being sit on that throne in equality with God, and have his name linked with the Divine as is His, in the designation, "the throne of God and of the Lamb?" Rev. 22:13. He said before His death that after He had left the world to go to the Father, He would send the Spirit to abide with His people here. John 15:26; 16:13. He told them to wait for the fulfillment of that promise. Luke 24:49. Did the Spirit come? Yes, exactly as He had said. Peter accounts for the presence of the Divine Spirit in and with them on the Pentecostal day by saying "This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted and having received of the Father the promise of the Spirit, He had shed forth this" Acts 2:32, 33. Can one who claims to receive and to send forth a Divine Person - as the Spirit is here and elsewhere said to be - be less than Divine, be other than God? In His works, as surely as in His person, we have the Scripture's witness and the Lord's claim to full, essential Deity. In other words, Jesus ever was, now is, and ever will be - God.

His LORDSHIP, as acknowledged now by His own, and soon to be acclaimed by all the universe, Phil. 2:10, 11, involves His Deity. To Him alone belongs the incommunicate name JEHOVAH and He claims it. See Rev. 1:8.

His PRIESTHOOD is of Melchisedec's order, never to pass to another. Aaron represented the redeemed people of Israel up to near the end of their pilgrimage, but he was stripped of His holy garments and laid himself down to die on Mount Hor, his priesthood passing to his son. But "the Son of God abideth a priest continually" Heb. 7:3. No day will ever dawn on the saints of God, in which they will find their High Priest no more able to serve and succour them. The Name He bears within the heavens, whither He has gone to appear for us, as great High priest, is "Jesus, the Son of God." Heb. 4:15. "Jesus", the Name of His Manhood, telling of all the tender sympathies of One who knows our frame, who can be touched with "the feeling of our infirmities," and who has passed through all that fits Him to perfectly sympathize with His people in their trials. What comfort and strength is in this! I knew a Christian widow, whose husband was taken from her side by a sudden and violent death. Many sent her letters of condolence. Friends called to sympathize. She told me that what gave her the greatest comfort of all, was the visit of an aged widow, who sat down by her side, took her hand in hers, and without uttering a word, wept. Ah! there

was something in that grasp, in those tears, that all the rest lacked. She knew the depths of her sorrow, for she had passed by that way herself. The "Jesus" who is on the throne is able to sympathize, because He has been here, in our world, amid our sorrows, through them all of every kind (except those that come on us through sin), and is "touched" - O how keenly - with all that His people suffer. And coupled with His perfect sympathy as "Jesus" - perfect in His Manhood, He is "the Son of God," great in power, able to exercise all the fulness of Deity on their behalf. You need never fear that any promise of His will fail, from lack of ability or fulness of Divine power to fulfill it. "In Him," the glorified Lord, at this moment, "dwelleth all the fulness of the Godhead bodily" Col. 2:9. Will any dare to doubt His Deity in the face of that? Can we, who own it, ever question His ability in any hour of faith's sharp trial? A dear man of God, who had long lived in the enjoyment of this great truth, was suddenly called from life's busy scenes, to undergo a serious operation. He lay down on the operating table calm and confident, and just before the anaesthetic was administered, he was heard to sweetly say -

"Worlds on worlds are hanging - On His hand;
Life and death are waiting - His command."

Blessed confidence! Let it be ours, and the comfort of it, all the days.

IMPORTUNITY IN PRAYER

Notes of a Bible-reading.

IN THE Gospel of Luke, more than in any other, the Lord Jesus is seen in private prayer. See Chap. 3:21; 6:12; 9:18, 28, 11:1; 22:39-46. This is in strict keeping with the character of this Gospel, which brings before us the Lord as the Perfect Man. It is in this Gospel alone that we have the record of those words of the Lord about the judge and the widow, Luke 18:1-8, by which He encourages His disciples to perseverance in prayer.

1. "Men ought always to pray." So Paul exhorts in I Thess. 5:17, "Pray without ceasing."

2. "And not to faint." - Not to give up because our prayers are not speedily answered. Sometimes God gives us immediate answers, while at other times He keeps us waiting. This may be to try our faith, or for reasons unknown to us. "Daniel was mourning three full weeks," Dan. 10:2, and only when the "Man" appeared and spoke to him did he learn why his prayer had not been answered before. "The prince of the kingdom of Persia withstood me one and twenty days" - exactly the time that Daniel had been pray-

ing. But how precious is the word, "From the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." God did not answer Daniel's prayer at once; but He heard it the first time it was offered, and for a reason altogether unknown to him the answer was delayed. So God may have reasons unknown to us for not giving immediate answers to our requests. Delay is not denial, therefore do "not faint." See. Heb. 12:3, 5.

3. God's readiness to answer prayer. The judge of whom our Lord speaks "feared not God, neither regarded men;" therefore he cared nothing for the poor widow or her adversary. His only reason for answering her was a selfish one - to save himself annoyance. How ready must our God be to answer us, seeing He delights to do so, though in wisdom He may keep us waiting? Luke 11:1-13, contains precious teaching on the subject of prayer, both as to importunity on our part and God's willingness to answer.

4. Unselfishness in prayer - Sometimes we find we cannot pray for ourselves. The cure for this is to pray for others. "The Lord turned the captivity of Job, when he prayed for his friends." Job 42:10. He gave what He needed himself when he prayed for others. Let us not be selfish in prayer.

5. God's longsuffering with His adversaries. God is slow to smite His foes, and seems slow to save His friends; the saving of His friends often involves the smiting of His foes. Rev. 6:9-11.

6. The Lord's question. "When the Son of Man cometh, shall He find faith on the earth?" The R. V. margin has "the faith." It may refer to this special faith to lay hold on God in prayer, believing that sooner or later He will answer. How solemn is the complaint of the prophet: "There is none that calleth upon Thy Name, that stirreth up himself to take hold of Thee!" Isa. 64:7. Striking too are the words: "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:6, 7.

7. Repetition in prayer. We are not to use "vain repetitions." The emphasis seems to be on the word "vain." Do not let us put our prayer into a wheel (so to speak) and think, like some of the heathen, that so many turns go for so much. God will surely have us to repeat our prayers; but not vainly. Let it be real heart work, and not mere form. Christ prayed the same prayer thrice.

Sir H. Havelock was accustomed to rise at 4 A.M. and spend two hours in prayer and reading God's Word. If he had to be on duty at 4 o'clock he would rise at 2 o'clock rather than lose the precious moments with his God. Oh, to follow him in this matter as he followed Christ.

THE SALT CURE**2 Kings 2:19-22**

THE STORY of the healing of the waters by Elisha is pleasant reading. In their need the men of the city came to the prophet and told out their trouble. It availed little that the situation of the city was pleasant, so long as the waters were "naught." Without the living water the land was barren, and their toil was all in vain. The want was everywhere apparent - the want of good water. In such case what madness to waste precious time in mutual congratulations as to the situation of their city. Nay, the very pleasantness thereof did but the more plainly declare the dire need of water - the living water.

So it came to pass that their need drove them to the prophet, who at once declared the remedy. "Bring salt," says he, and going to the spring of the barren waters he casts it in there. And lo! at once the waters are healed, and no more from thence is there death or barren land.

Men of the city are not the only ones who have to confess to death abounding instead of life; barrenness instead of fruit. A similar cry goes up from many an assembly, and from many a heart which knows its own bitterness. Let such learn from the men of the city how to effect the cure. First, seek out the cause of the trouble. The situation may be all right, but the water may be naught. Be satisfied with nothing less than living water flowing out. John 7:37-39. How pitiable when the workmen are so occupied with the machinery that they forget about the steam. When externals and not internals occupy the heart, not much will be done for God. May the realized need drive us in confession to our Elisha. Let us neither waste precious time in congratulations over the situation when the land is barren, nor in fretful complaints over lack of power, but let us haste to the presence of our great Deliver. The men of the city came to Elisha. Their common need united them as one man, in one cry. Good is it when the assembly with one accord thus seek help at the throne of grace. Acts 4:24.

Elisha cast the salt in at the spring of the dead waters. Yes, that is it. WE NEED THE SALT, the grace of God, to be behind our efforts; the source, the motive, the strength of all our doings. When the grace of God is manifested, what a change is wrought! The meetings become living, saints are united instead of suspicious, backsliders are brought home again, sinners are converted. Concern - the whole land round about, it is declared by all to be no more barren. What is true of the assembly is true of the individual. Our situation is indeed pleasant, our standing good, even in Christ. But what of this if the power and joy of our new life seem ebbing away? Let us at once come to our Elisha that he may cast in the salt. Our God is able to make all grace abound toward us, so that we may

abound to every good work. 2 Cor. 9:8. Shall we not, then, come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need? Heb. 4:15, 16. Oh! shall we not? The men of the city could only enjoy its pleasant situation after the salt was cast in. As individual saints or assemblies, we can only enjoy and use the rich blessing of our God, as His grace controls all. May that grace help us to use the pleasant situations for His glory.

W. H. S.

VISITING WISELY

"With the lowly is wisdom" - Prov. 11:2

IN "visiting the flock" it is well to give them whatever message we may have got from the Lord, and then to leave. To sit long in saints' houses is not a habit that can be commended. This should be noted by all who seek in any way to be "helps" in the church. If you drop in to see the household of So-and-so, for instance, you do well to remember that your theme there is "Christ" - His Word - His Kingdom. You may find yourself dragged in to give an opinion about this brother, or to hear a story about that sister. But the devil must be resisted. "Take heed what you hear." Do not join affinity with the tale-bearer. If you are to act for God, you will find that you must sail against the tide of religious gossip. But this is to be done by lifting up Christ. The wrong thing is to be expelled by bringing forward the right thing. When you deliver your "message," do not sit down to have a general conversation about everything. Many a saint has brought leanness upon his own soul by this habit, and has lost power for testimony besides.

An old brother says that, in making a visit, there is a point beyond which you have not God with you; and the ear tuned to catch the Master's voice will not fail to hear Him say, "Ye have compassed this mountain long enough." Deut. 2:3. Beyond that point the conversation is only the talk of the lips, which tendeth to penury. Prov. 14:23. But long visits bring other evils in their train; for, by giving an undue proportion of our time to one household, other households get but little attention, or perhaps none at all. Thus our service becomes like the legs of the lame, which are unequal, Prov. 26:7; and we have to ask ourselves if our visiting is done to please self or to please the Lord - is it the "pillar of fire" that not only regulates the duration of each visit, but leads us to the very place whither the Lord would have us go?

W.S.

LESSONS FROM BETHANY

Read John 12:1-3

THE PLACE where the supper was celebrated, viz., Bethany, which signifies, "House of song, of affliction, of obedience, of the grace of God." The grace of God is seen in each member of the family of Bethany. Obedience, the manifest fruit of the grace of God. Affliction or sickness had been their portion for a season, but Jesus said, "It is not unto death, but for the glory of God, that the Son of Man might be glorified thereby." John 11:4. The house of song. Song, the sweet overflowing of love in praise to God from the hearts of those who were the recipients of His wondrous grace.

In these three characters combined we get:

THREE PHASES OF THE CHURCH

1st. In Lazarus we have the risen man at the table with Jesus.

2nd. Martha is seen in service. We may term it Christian activity, which was Martha's characteristic.

3rd. Mary is seen as a worshipper. She took ointment and spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment.

The lessons taught are:

1st. It is only in a risen life that we can have any participation in Christ. John 6:51-54.

2nd. Service for God must be in the power of the risen life. "Turned from idols to serve the living and true God." 1 Thess. 1:9.

3rd. Worship, which is seen in Mary pouring out her love to Jesus in the costly ointment of spikenard, filling the house with the fragrance thereof. "They that worship Him must worship Him in spirit and in truth." John 4:24.

We all need to be more watchful in these matters, viz., of worship and service. It is just possible to be brought into such a state of soul as to be solely occupied with the one to the neglect of the other, especially in the case of those who are not matured in Christian life. The secret of power for service is communion with God. If this were borne in mind how often we should be deterred from rushing into service to which God had never called us. The tendency in many believers of the present day is to do work for God by proxy. May our life be a reflex of the threefold characteristics of Lazarus, Martha and Mary.

"WOMEN WHO MINISTERED OF THEIR SUBSTANCE"

DURING the weeks at Galt with our brother Mr. Donald Ross, we were entertained by Miss Janet Lockie, who opened her home and heart and received us as servants of the Lord Jesus Christ. This dear sister was somewhat handicapped, because part of one arm had been amputated by the surgeons to save her life in the days of her youth: but she was nevertheless very active, and seemed to be well able to do with one hand the work of two. She had a little patrimony in a house and lot left to her by her father, and it was her delight to be a fellow-helper to the truth by being the hostess to evangelists and teachers who had gone forth for His Name's sake.

It was winter-time when we were there, and a Canadian winter can be extremely clod, as we found it on that occasion. Mr. Ross and I shared the same room, and early the first morning after we arrived I was awake and was conscious that some one had entered the room in the darkness. I heard a sound as if caused by the movement of a hand feeling over the floor where the little stove was, and suspected that some one was making preparations for a fire in the stove, and my suspicions proved correct, for, after the kindling and coals had been steadily placed in order, a match was struck, and a fire was soon blazing away in the stove, warming up the room, and thus making the process of dressing more comfortable than it could otherwise have been.

Mr. Ross slept through it all, and until after I was up and ready. Then he also arose, and, while he was dressing, I heard him say, "Now that is very strange. I left my shoes right here, and I cannot find a trace of them anywhere." "Oh", I said, "Mr. Ross, I think I can solve the mystery," for I suspected the kindler of the fire had made off with the shoes. I proceeded to the kitchen, and, sure enough, there was our dear sister with the stump of her arm in one of the shoes while she polished away with her only hand. "Miss Lockie." I exclaimed, "Whatever does this mean?" It means just this," she replied, "that young men like yourself can shine your own shoes, for I certainly won't do it: but I claim the privilege of shining the shoes of the older men like Mr. Ross and Mr. Munro." I laughed at her ultimatum and told her I would gladly shine Mr. Ross's shoes, but I had to submit as gracefully as I could to her determined will, and at last retrieved the shoes and returned them to their owner, explaining their mysterious disappearance to him.

It was thus that Miss Lockie "honored the Lord with her substance," and served Him according to her ability, by showing hospitality to His servants. Many years passed and her little patrimony was exhausted so that the time came that she was in need. One day the Roman Catholic husband of a sister in the Assembly asked his wife, "Is it true that Janet Lockie has now no home?" She had to tell him the truth, and his reply was, "Then bring her to our house,

and as long as I have a roof over my head and a bit to eat she shall have a home here. Well, do I remember how when I was a youngster she used to gather us boys into her yard, and give us all bread and jelly, and then sit down and teach us lessons out of the Bible."

But the Christians in the little Assembly felt their own responsibility, and they saw to it that Janet Lockie was well taken care of in her time of need, proving that God is faithful to His word of promise. "Them that honor Me I will honor."

Selections of T. D. W. M.

QUESTIONS AND ANSWERS

Question: Is it true that the Church is in ruins?

Answer: If this were so, it would be a very definite denial of the Words of our Lord in Matthew 16 . . . "Upon this rock (Peter's confession, not on Peter), I will build My Church and the gates of hell shall not prevail against it."

We thank God for this and would seek, in simplicity and godly sincerity to continue on in the path God has chosen for us in this, our day of weakness, looking above and to the Lord Himself for all guidance and help necessary to finish the course.

The effort by some about 140 years ago, evidently a distinct work of the Spirit of God, is not too promising today as it has been honey-combed by dissension and strong personalities and has little power in the world of testimony today, but the Church is not in ruins.

We turn back to the sacred Scriptures such as Acts 2 etc., and view the Spirit of God and His presence in the early Church when a mighty work was done for God and the Church commenced its pilgrimage through the world. There have been instances throughout the centuries which have shown God's power in energizing His people to stand for Him amidst the testings of Satanic origin and have, in measure, overcome the Wicked One who would seek to destroy all testimony at all times.

There are still many throughout the world who seek to stand for God despite all opposition. The message to "PHILADELPHIA" in Revelation 3 is encouraging . . . "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which shall try the earth-dwellers." Rev. 3:10.

The "Plymouth" testimony of around 140 years ago can be truthfully said to have been fragmentized, still the Word of God as to testimony is being carried out throughout the world in a scriptural manner, amidst much weakness and God is sustaining and blessing every effort for His glory and the blessing of saint and sinner.

By seeking to maintain the divine pattern, coupled with grace and kindness to all the people of God, truly His people, is a good sign and has the favor of our God.

It is essential that we should thus carry on in humility, and absence of pride. To say that "we are the only people, or only assembly," is a mark of carnality and pride and, often, those who say such things have nothing to boast of as to their own testimony.

It is our responsibility to go on humbly with God, in the divine path, showing consideration for such as have not had the Light of the

Word on their path, seeking to show to them by godly life and advice, God's pattern for the present day, even "till He come." We believe the truth of "gathering to the Name of the Lord alone", is a divine revelation from the Lord through the Word to the exercised soul.

In the early days, before dissension entered, multitudes turned from State churches and the Establishment and were drawn to the simplicity of the Christian path of testimony but when certain leaders took opportunity to develop personalities and extreme and unscriptural discipline, the reverse became the rule.

Question: How would you distinguish between "gathering to the Name of the Lord" and "Exclusiveism?"

Answer: In "gathering to the Name of the Lord" we have a simplicity and joy in carrying out the Word of God, based on the example of the Word as in the early chapters of The Acts of the Holy Spirit, in communion with our one Lord.

In gathering according to "Exclusiveism" one would be gathered on the ground of principles, or judging the "question" of happenings so long ago, and so questionable, that a godly soul would recoil from the responsibility of "judging" what is neither clear nor necessary to enjoy fellowship with the Lord around Himself, in company with others, baptized believers, owning the authority of the Word and Lordship of Christ. We thank God that we still have the privilege, in this late date of the Church's history of so gathering in warmth and spiritual discernment of the requirements of the Word, apart from human dictatorship or attempts to re-mould "church fellowship" after a pattern which acknowledges human leadership and displays a futile attempt to exalt any individual rather than the Person of our Lord Jesus Christ.

Question: Please explain Lev. 18:16 - Deuteronomy 25:5 - Matthew 22:23, 26 - Mark 16:17, 18. Was Herod's brother living? From Ireland

Answer: As to Lev. 18:16 God's command was to maintain purity in all family relationships, against promiscuity and sinful practices.

Deut. 25:5 tells us God's grace to provide and maintain the deceased's name in Israel.

In Lev. 18:16, in the case of the brother being deceased, the marriage with another would not come under this prohibition. The Sadducees asked the question in Matthew 22:23, 26 to trap the Lord but He knew their thoughts and used the question to bring before them the character of the heavenly body in the resurrection, while at the same time, he did not abrogate the command given in Deut. 25:5, if done as outlined in this portion.

As to the incestuous marriage of Herod in Mark 6:17, 18. The Philip here was the son of Herod the Great according to antiquity. Herod Antipas' own wife was the daughter of Aretas, king of Arabia, but he prevailed on Herodias, his brother Philip's wife, to forsake her husband and live with him on condition that he would put away his own wife. (No wonder he had a guilty conscience). John, with true nobility, rebuked Herod for this. It seems Herod's wife and Herodias' husband were both living, prohibited by Lev. 20:21. The daughter was by her proper husband Herod Philip, and according to Josephus the young girl's name was Salome. She was easily flattered and corrupted in this unholy deed -

(The Levitical law as to morals has been, for many years the basis of the moral laws of civilized kingdoms - evidently now any laxity as to this is evidence of the decay of any nation).

EXTRACTS FROM LETTERS

"I noted with interest in the April issue of Words In Season the quotation - "Why an Assembly Magazine?"

From one who is from a smaller assembly and does not receive the teaching that would characterize a larger assembly - the Magazine is both a definite source of sound teaching and encouragement. I must confess that when I first read the Magazine about 15 years ago, I did not agree with some of the things written, but over the years I trust to have learned a little more of the simple and yet truthful ways of God.

May God continue to bless you and use the Magazine to help us all to walk in that narrow path with Him and separate from the world."

From northern Michigan -

"We certainly appreciate Words In Season and its unchanging character down through the years. I have been thinking quite a little lately about "consistency" and also the lack of it at times in many of us today, also the influence for good or ill in saint and sinner. Much of our walk is not very consistent with our talk at times, perhaps we would sadly confess more times than we would really perhaps be aware of . . . "the voice is Jacob's voice but the hands are the hands of Esau." With the passing of several of our most faithful and able servants of the Lord from our midst, we are reminded of the words of David in Psalm 12 "Help Lord, for the godly man ceaseth and the faithful fail from among the children of men. It was certainly encouraging to see some young brethren launching out into the work this past year; and with a definite area or work as an exercise and field."

From an assembly Correspondent in Ontario

"It is always encouraging to get a word from the Lord's dear servants, whether in encouragement or rebuke. It is always good like a medicine."

From Iowa -

Just drop you a line to say how glad I am with the MARCH issue of WORDS IN SEASON. I enjoyed the articles. One thing that cheers my heart very much is the articles on the Lord's Coming. Every time someone talks about His Coming my heart gladdens. Today many are not interested in His Coming. I like to read the Pioneer Page. Read with interest the account of Judson's missionary work in Burma. I am trying to get souls for the Lord and I find it so difficult. Thank you for your prayers for me. Warmest greetings in His Name.

From Republic of SINGAPORE.

"You are doing a good work with the Magazine. The Christians need this in these last days."

An Assembly Corresp. in Ohio.

IF THE HEART BE RIGHT

IT IS dreary work getting believers put right outwardly, so long as there is something wrong inwardly. It is like shifting the hands of a clock which has got something materially wrong with it - you need to be always shifting the hands. So is it with believers. When the heart is right with God, everything is right; and it is easy to learn the ways of the Lord. If, however, the heart is not right with God, you may teach and preach, and lay down God's Word as plain as the ten commandments; but it will be of little avail. The Lord deliver us from being thus joined to our idols, and walking in the light of our own fire. Let us seek, above all things, the broken will that shall seek only to know the Lord's will in order to do it. How easy it is to admonish one another, when we are walking in the fear of God and the comfort of the Holy Ghost!

Tent Work — At last report bre. MacLeod and David Oliver were in the vicinity of Hickory, N. C. under canvas, bro. Oliver hoped late in Summer to labor in the Frostburg, Md., area. Bro. Surgenor interested in an area across the line in Pennsylvania probably. We commend our laboring brethren in the Maritimes to the prayers of the saints in tent work where God has been working lately during the Winter.

Hartford, Conn. — Charter Oak Assembly had a visit recently from brother Maze of Antigua, also Dennis O'Hare from southern France - we enjoyed a visit from the latter as he was passing through Cleveland, and commend the work he has undertaken to the prayers of the saints, as also other laboring brethren from across the seas.

St. Thomas, Ont. — The saints of this Assembly have changed their Hall location as follows: Gospel Hall is located at No. 1 Sunset Drive, (No. 4 highway) St. Thomas, Ont. The Lord's people seem happy at the move and they are looking to the Lord for His presence and blessing to follow. Bre. Geo. Graham and S. Maxwell giving help in the district here and at Dutton district. We commend them all to the Lord in this new undertaking and district.

Conferences: — The Lord seems to have given good attendance and good help in the ministry of the Word, also in Bible Readings, of recent months for which we thank God.

SPECIAL NOTE — PLEASE NOTE THE EDITOR'S CHANGE OF ADDRESS, after August 1st., as follows: c/o U. S. Post Office Box 426 LONGPORT, N. J. 08403. Subscriptions should go, as usual to Matthew J. Brescia in Hartford, Conn., but all other matters - Work & Workers items, Questions and Answers Column, Manuscripts or personal matters please send to his office in Longport, as noted. Correspondents please make note.

New Philadelphia, Ohio — We are notified that the saints who gathered here in Assembly fellowship have been unable to continue further and have sought fellowship in neighboring assemblies.

Akron, Ohio — The editor had a happy visit with the Assembly here - the Lord has given them a little increase from time to time to encourage them to stand for God and His Word in this changing world.

New England — The East Boston Bible Readings were considered good - about 6 of His servants present to give help. Bro. Maxwell stayed for a night in ministry afterwards in E. Boston and left for the Prairie conferences. Bro. John Stubbs had two nights with them in E. Boston ere leaving May 24 for Scotland. Our bro. Philip Harding came overseas and was at Byfield Conf., and Hardwick, Vt., conf., also visited E. Boston and Cambridge. Bro. John Gray went on to P. E. I. after Conference at E. Boston for meetings on the "Tabernacle" in Charlotetown. Eric McCullough visited E. Boston, Byfield and Methuen while in the district. Bro. Robert McIlwaine was also at Conference and took part in the Gospel and S. S. Byfield Conference reported good, several present to help in ministry. Bro. E. Higgins went to Augusta, Maine.

Byfield, Mass. — Bre. Taylor and Murray MacLeod had three nights after the Conference here. Bre. Philip Harding and Walter Gustafson were also at E. Boston Bible Readings.

(We regret lack of space for further notices of laborers etc.)

CONFERENCES

St. Thomas, Ont. — Annual Conference will be held God-willing in the Central Elgin Collegiate, Chestnut and First Ave., October 7, 8 and 9, commencing with Prayer Meeting in the new Gospel Hall, 1 Sunset Drive, (#4 Highway) October 6th., at 8 p.m. Hospitality extended - the Lord's Servants walking in the old paths welcomed in ministry. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont. NOL 2AO. There will be no meeting on the Saturday morning.

Akron, Ohio — The Annual Conference will be held God-willing in the Gospel Hall, 1225 Wooster Ave., commencing with Prayer Mtg., Friday, Sept. 1st., continuing over Sept. 2 and Lord's Day the 3rd. Usual arrangements - Correspondent Thos. Wright, 1571 - 17th St., Cuyahoga Falls, Ohio 44223 - Phone 928-2093.

Lindsay, Ont. — Prayer Mtg., Aug. 4 at 8 p.m. continuing August 5 and 6 in the Gospel Hall. Those walking in the old paths welcomed in ministry - Bible Readings, Local Church and the Holy Spirit - Correspondent Tom Nicholson, 20 Sussex St. S. Apt., #310, Lindsay, Ont.. K9V 5A8.

FALLEN ASLEEP

Garnavillo, Iowa — The Lord took to Himself our dear aged sister Miss Mamie Maxwell on April 22nd. Saved at meetings of bre. Brandt and Wahls in Monona in a schoolhouse Sept. 1955. With her sister, Mrs. Wolfe, also blind, they memorized a number of the Psalms - we always visited them when in the district and knew that the Lord comforted and helped them in their affliction. She was buried from the Gospel Hall here. She was aged 97. In happy fellowship here as long as able.

Chico, Calif. — Vernon W. "Mike" Hellmund went to be with the Lord May 2nd., 1978 aged 75. Born again in Stout, Iowa., Feb. 11, 1934 through labors of Oliver Smith. The family moved to Richmond, Calif., in 1941, then to Chico in 1953. A faithful preacher of the Gospel in the open air and in the Hall. Will be greatly missed. Pray for his widow Avis and family.

Newmarket, Ont. — Our dear brother Roy Rodgers, formerly of Charlton, Ont. "went home" April 10th., aged 82. Saved in 1923 during meetings held by brethren Widdifield and Bruce in Charlton. Latterly he was in fellowship here. Their house was across the road from the Gospel Hall, Charlton, in the north country and they frequently entertained Christians visiting there. We commend his widow to the prayers of the saints. also unsaved relatives attending the funeral.

Pine Hill, Wisc. — Our sister Mrs. Robert (Sherril) Miers "went home" May 8th., 1978 aged 42. Saved in Maine when 14, during meetings of Samuel Rae and Jas. McCullough and in happy fellowship in the assembly here, unable to attend of late. She leaves her husband and one son, both in the assembly.

Longport, N. J. — Our dear sister Mrs. Mavis McHardy went to be with the Lord May 26th., aged 77. From the Island of Jamaica, saved when ten years of age and in fellowship with the New York assembly before moving to the Home here. She loved the Scriptures and memorized large portions - she had the joy of seeing her three children profess early in their lives.

Vancouver, B. C. — On January 25th., our sister Mrs. Margaret Barr "went home." Saved in Bellshill, Scotland in April 1924. She and her husband, who predeceased her in 1973 were in Bonacord and West End Assemblies in Winnipeg, for many years in Westminster and in later years Victoria Drive Assembly here. She was quiet and godly and will be missed in the Assembly. Prayer requested for three sons and two daughters. Jean is in Victoria Drive and Tom is the Correspondent of that Assembly.

Also our beloved sister Mrs. Margaret Burr was taken home to be with the Lord February 27th., in her 67th year. Saved in Fairview Hall, Vancouver, May 3rd., 1931 and associated with Cedar Cottage and now Victoria Drive assembly for nearly 47 years. She was a lover of the Gospel and an influence in the lives of a number of young people, will be missed in the home and in the Assembly. Remember in prayer her husband Ross, two daughters and a brother and sister.

Vancouver, B. C. — On April 30th., our beloved brother Chester Albert Booker was called home to be with the Lord, aged 81. Saved in his cabin in Sullivan B. C. Sept. 1920 and associated with saints in Fairview Assembly for nearly 57 years. Came to the coast from Nova Scotia - a lover of the Gospel. He will be missed by children and saint alike. We commend his dear wife, not too well, and three daughters and a sister in prayer by the saints.

Also on May 3rd, our beloved sister Mrs. Minnie Casson went home in her 83rd., year. Born in Manchester, England, saved there on January 17, 1910. She came shortly after that and was associated with saints of the old Seymour St. Assembly and Hastings East and in the last few years with Deep Cove assembly. A Sunday School teacher and a helper over the years. We can remember her daughter and her son in prayer. Bodily weakness hindered her attendance of late.

Cedar Falls, Iowa — Our beloved sister Annie Eihlenborg, aged 75, went to be with the Lord May 8, 1978. A cripple all her life, saved in October, 1922 - at meetings first held in Stout, Iowa by Oliver Smith. In fellowship there, latterly here. The brethren faithfully brought her to the meetings as she was able. What a change to be with her Lord.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE WELL OF VISION

La-Hai-Roi - Gen. 25:11

DEEP lessons learned at Bible wells,
Have taught His people much that tells
The mind of God they need to learn;
To learn HIS way.

The visions of Himself they see,
By faith alone are sure to be
Such as the heart can readily
Detect His way.

And as His purposes unfold
As we have learned from men of old;
The lessons learned exceed earth's gold
To buy the way.

Which can't be bought by human mind;
Nor learned of men tho' well refined
By human reason thus to find;
GOD'S blessed way.

W.H.F.

AUGUST, 1978

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CLOSING DATE for Work & Workers, Conf., notices etc., is the 10th of the month.

ALL MANUSCRIPTS SHOULD BE SENT TO THE EDITOR AND have one inch margin, double space and please keep a carbon copy.

CHANGE OF ADDRESS

Longport, N. J. 08403 — Wm. H. Ferguson, Editor - c/o Post Office Box 426.

Windsor, Conn. — James N. Smith, 200 Dudley Road, Windsor, Conn., 06095.

REPORTS

West Berlin, N. J. — Bro. Eugene Higgins, with his brother Dr. Higgins have had tent meetings here recently, about 14 miles from Pennsauken. They had a time limit by the officials for the tent. Later, with bro. Harold Paisley, bro. Higgins hoped to help about two miles from the Pennsauken Gospel Hall, in an untried area.

Hickory, N. C. — Our brethren Oswald MacLeod and David Oliver had four weeks here recently in tent, with some help and blessing. Bro. Oliver was expected in the Frostburg, Md. area for July and later, in the Valley Forge, Pa., area where bro. Paisley hoped to join him.

Waterloo, Iowa — We heard bre. Dobson and E. McCullough hoped to be under canvas here this Summer. We understood bro. N. Crawford was to be in the Clyde, Ohio., area in tent work. All such efforts can have an interest in our prayers, and should have.

Falkirk, Scotland. — Our brother John Stubbs had meetings recently on Nehemiah with the Thornhill assembly - nice exercise manifested. He hoped to commence June 18th., in the village of Leswalt, a few miles from Stanraer - in the foothills. It is difficult to get interest of unsaved outsiders under the sound of the Gospel. Bro. Stubbs had a short visit to U. S. A. recently.

La Crosse, Wisc. — Our brother Paul Elliott had some meetings recently here, during which the Lord seemed to work and four souls professed - later he mentions being in tent meetings 25 miles east of Willmar, helped by some of the Willmar brethren - encouraging to date.

Fergus Falls, Minn. — Bre. Leonard DeBuhr and L. Ballhagen were in tent work here in July - they had tent meetings here - about nine miles away - last year also. Pray for His blessing.

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. 70

AUGUST, 1978

NO. 8

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ATTRACTIVENESS OF CHRIST'S PERSON

WHAT attractiveness there must have been in Him, for the eye and the heart that had been opened by the Spirit! This is witnessed to us in the Apostles. Doctrinally they knew little about Him, and as to their worldly interests they gained nothing by remaining with Him. And yet they clung to Him. It cannot be said that they availed themselves of His power to work miracles. Indeed, they rather questioned it than used it. And we have reason to judge that, ordinarily, He would not have exercised that power for them. And yet, there they were with Him, and for His sake had left their place and kindred on the earth.

What influence His Person must have had with souls drawn of the Father! And this influence, this attractiveness, were alike felt by men of very opposite temperaments.

The slow-hearted reasoning Thomas, and the ardent uncalculating Peter, were together kept near and around HIM J.G. Bellett.

"IS HE attractive to us?
Have we seen Him, known Him?
Does His Voice reach sleeping hearts
To bring restoring love and grace
And keep us thus for HIM apart?
Or listening to a siren tongue,
We miss His Voice for long."

W.H.F.

**"THE LORD HATH LAID ON HIM THE INIQUITY
OF US ALL." ISA. 53:5**

As a young man, lately arrived from England, I was wandering one evening in the bush in Australia, having lost my way, when suddenly I saw a light, and making for it I found myself at a large farm and asked permission of the farmer to pass the night under cover, who somewhat surlily said: "You can go into the barn if you like, but there is some one there already." I was then totally ignorant of God and His grace, unconverted, a man of the world. Being in want of shelter and rest for the night I thanked him and went into the barn, and by the light of a lantern I saw another man lying in a corner coughing violently. Putting down my gun and shooting bag, my only luggage, I went over to him, and sitting down by his side, asked him if I could do anything for him.

Speaking with difficulty he told me he was an Englishman, had been at the same university as I, but in early life, having disgraced his family, he had been sent out to the colonies, and had led a dissolute life for five and twenty years and now felt he was about to die. Did I know anything about the hereafter, as he was anxious to find out what was going to become of him. Utterly careless myself, I said I thought the Bible was the book he needed. "Oh", said he "The Bible, why, my mother put one in my box when I left home, I have never opened it yet, will you go and get it out and bring it here?" I got the Bible and brought it to him. "Now," he said "Where are we to turn?" We both confessed we did not know. "Well, clap it together," he said "And see where it opens." I did so, and the Book opened at Isaiah 53.

I began to read "He is despised and rejected of men; a man of sorrows, and acquainted with grief," and the dying man asked me "Who is HE?" I hazarded the reply, "JESUS CHRIST." "Ah, he said, "go on," and I read slowly on until I came to the words, "All we like sheep have gone astray; we have turned every one to his own way." "Stop," he said, "that's me, that's me, that's just what I have done all my life," and after a little while he said, "go on." "And the Lord hath laid on Him the iniquity of us all." He lay back on the straw and I quietly read on, and turning over the pages found passages about Jesus Christ in the gospels. After some time, he asked me to leave him, which I did, and I was soon fast asleep.

In the morning, the beams of the sun were making their way

through the boards of the barn when I awoke, and going over to the place where my poor friend lay, I was struck by the change in him. His face seemed to have caught some of the sunbeams, he looked so happy and peaceful, no cough, quite at rest. I did not understand what had happened, but he said to me, "The Lord hath laid on Him the iniquity of us all . . . Jesus Christ is my Saviour." He told me that in the night the Lord had come to him and shewed him His hands and side, and now all was joy and peace. I listened, but thought he must be light-headed, but it was because I saw no beauty in the One he was so occupied with. The day or two that he lingered he could not hear enough or talk enough of "HIM." Shortly before he died, for he passed away while I tarried at the farm, he said to me, "I have a request to make of you. I want you to write in the flyleaf of the Bible an account of your meeting with me here and reading to me Isaiah 53:6, and of the "Him" it speaks about, Jesus Christ. And how the Lord came to me in the night, and how I die believing on Him as my Saviour. I want, if I can, to put my name to it, and I want you to put yours and then pack it up and send it to my father in London, and he gave me his address.

I did as he requested, and soon in the rush of a godless life forgot the incident. Many years after, I was returning to London on furlough, through God's grace a converted man, and musing over my life in Australia, I thought on this occasion and wondered whether the Bible ever reached the old father, and determined to call on him. Shortly after my arrival I made my way one evening to Square, and was shewn in to a very old man sitting in his library alone, and making myself known to him, inquired if he ever received the Bible. "Indeed I did," he said, and tottering to his feet, went over to his desk, and unlocked a drawer and produced the Book and sat down again. "Well I remember receiving it," he said. "I was then a careless man of the world, without God and without hope but in infinite mercy, in reading what you and my poor son pointed me to in Isaiah 53:6, my eyes were opened to my sinful condition, and soon after to HIM, Jesus Christ, my Saviour, and from that time to this I have not ceased to praise Him."

Thus the Spirit of God active in grace encircles the globe, overcomes all obstacles, brings to bear the particular verse of scripture at the particular time, and illuminates the soul as to Christ. Do the readers of these lines know the Lord Jesus Christ as their own personal Saviour?

DWELLING BY THE WELL

Wm. H. Ferguson

“AND it came to pass, after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well La-hai-roi.” Genesis 25:11.

It has well been said that the Book of Genesis is the “seed plot” of the Bible and we recommend its careful reading and study to all who would seek to know the mind of the Lord. It is recorded in Revelation 1 that the apostle John was “in the spirit on the Lord’s Day” and it has been said that at that particular time “John was granted a look into the seeds of time.” It is well to be in the Spirit in our reading and meditation of the precious Book of God.

In the Scripture under consideration Isaac was dwelling by the “well of vision” or the well where God saw and answered, according to Genesis 16:13, 14. Looking at the Patriarchs, we see that Abraham speaks to us of *the life of faith*, Isaac speaks of SONSHIP - Jacob gives us the life of SERVICE under difficulties and trials, bringing forth fruit and Joseph speaks of RULE after suffering.

Here then, in above scripture we find Isaac, as a true son, *living by the well of vision*. It is wonderful to have visions of God and these are obtained as we live by, and draw water from, the wells of salvation or blessing - cp. Isa. 12:3.

In SONSHIP we see an obedient son. When God tells Isaac not to go down into Egypt, he obeys. True “sonship” is seen in our obedience to God’s voice in His Word. There are many today who profess to be children of God but do not show this sign of sonship. Instead they show disobedience to the Word that is so plainly spoken to them. This can apply many ways to brethren and sisters who refuse to obey the Word. In other words, they prefer their own thoughts and ideas to the revealed Word of God. This is seen often in their associations, in their manner of life, dress and habits and their going in with Egyptian ways and pleasures, professing Christians even wearing men’s attire which God speaks of as an “abomination.” How grieving to see sisters dressing after the immodest fashions of the world, and even coming into the Lord’s presence, in the assembly meetings, without the proper covering on the head, as in I Cor. 11 etc., Likewise, younger men or older in sporting attire at the assembly meetings, telling forth plainly that they do not desire to be looked upon as “sons” but preferring to look like, and act like, the religious world.

Then we see the “unequal yoke” in evidence frequently, bringing sorrow to the hearts of those who know God and desire to be

obedient to His Word. It is plain to see that such do not dwell by the "well of vision" or the well where God seeth them.

DIGGING WELLS

When we turn to Genesis 26 we find Isaac again greatly occupied with the necessary water from the wells of God's providing. So, today, only those who know something of finding wells, and drawing from them, have the spiritual vision and strength necessary to escape the folly of Egyptian ways and customs. We read in chapter 26:12, 13 that the Lord blessed him "and the man waxed great and went forward, and grew until he became very great." Thus he drew forth the envy of the Philistines, (which still would hinder today). The Philistines were adept in stopping the water from the wells and, instead, filling them with earth. There are many earthly things brought into the life of the Christian assembly that stop the wells of life-giving water, like

- a. Ways and fashions of the world in dress and deportment.
- b. Our deportment should be simple, modest and honest.
- c. Egyptian things are brought into the home life to displace the wells of blessing, such as television, with its accompanying immorality, which is a real snare to any caught thereby.
- d. Other things develop when the world is sought after, soon brought into the assembly, to its eventual corruption. Instead of believers being dead to the world, the customs of the world are manifest, earrings, rings and jewelry appeal to the flesh and fleshly-minded believers who have forgotten their promise in baptism that they had died to the world and were new creatures in Christ, as risen ones. We fear not a few did not "rise" out of the waters of baptism at all. As the old southerner said to the preacher who caught him returning from the service, with a mess of fish he had caught during the morning service. . . "These are Baptist fish, sir. "What do you mean, Rastus." "Because sir, they spoil as soon as they leave the water." How sad to see this develop and hardly a voice raised against the departure on the part of leaders or shepherds. We have so few today who watch and warn against such designs of the enemy to harm and destroy the testimony of believers.

Soon the Assembly of supposedly "separated ones" becomes, more or less, merely a worldly concept of the early church and leads to idolatry. Almost the last word of the beloved John, the apostle, to the family of God, was . . . "Little children keep yourselves from idols."

THE CONFLICT

This matter of "wells" will not be solved except in conflict with the Philistine world but God gives help to all who thus seek to find the "living wells."

Isaac did not unnecessarily enter into conflict with the Philistines - he just "kept on digging." And, herein, lies a good lesson for us all, preachers and teachers, "Just keep on digging" and we shall find water - chapter 26:19, and, further, you will find room and another well, to cheer your efforts in the Word. Isaac continued to go up from thence and in verse 24 of chapter 26, we read . . . "And the Lord appeared unto him the same night - arise, fear not, for I am with thee. How wonderful to realize God's presence with us in finding wells and having visions of God. Few, today, seem to know anything of this. The "bottle of water" carried is broken and is no more. We thank God for men of a former day who found such wells to make them a blessing, reaching out to those who follow on.

In v. 18 of Genesis 26 Isaac dug again "the wells of water which they had digged in the days of Abraham, his father, and he called their names after the names which his father had called them.

The old truths and old names of things which we were accustomed to hear are being displaced for something of a religious nature and many desire to adopt such to make the assembly of God more appealing to carnal believers or unbelievers.

And so, to the end, we see that "the well" had an important part in Isaac's life, Genesis 25:11. Abraham's servant brings back Rebekah as his wife - he had found her by "a well" in Gen. 24:13 and as Isaac goes out to meditate by the "well of vision" ch. 24:62, 64, he had the wife God provided and "Isaac was comforted after his mother's death." v. 67.

The "well of vision" still supplies comfort as well as spiritual strength and comfort, and nourishment.

INWARD FELLOWSHIP WITH GOD

The late Henry Groves.

IT IS indeed a blessed thing to know that we are saved, and that we stand in Christ before God, but it is well to see that we understand what fellowship with God really means. It is an easy thing to come out of Babylon, and yet to bring Babylon out in our hearts. Israel came out of Egypt, but brought Egypt out with them.

Now in connection with this we have the record, in the 15th

chapter of Genesis, of God's making the covenant with Abraham. It was not Abraham but God Who made the covenant. But fourteen years after that, in the 17th chapter there is, as it were, a second step - the bringing of Abraham into the covenant. God has made a covenant with us, and on that covenant we stand, and by it we are saved. But is that all? Has He done with us? By no means, that is just the beginning of His dealing with us. He has begun, thank God, we are saved, and can shout "Hallelujah" to Him through Jesus Christ our Lord. But there is a sealing on and in ourselves of that covenant which God secured on and in Christ on the cross, which we would need to know, in these days, if we would not bring Babylon out with us.

Notice in the first verse of the 17th chapter, "Walk thou before Me." If we would drive Babylon out of our hearts, we must have a deep sense of the Living God; a God that sees and hears and knows; a God in whose conscious presence we are continually. We talk about God seeing, but few of us realize it aright. If we realized the presence of God, as really as we do that of a husband, wife, or parent, how dreadful (I don't like the word, rather how deserving of godly fear) would the place be.

"THE FEAR OF THE LORD;"

that is what we want to learn. We are in danger of letting it go.

Those who know their standing in Christ, and who live and walk as in Christ, are those who know the fear of the Lord, and are ready to be in the very dust before God.

We notice in Scripture that when a soul gets into a high place of communion, that soul is described as being in the dust. Abraham, in his intercessory prayer, acknowledged himself to be "but dust and ashes." Job, too, was brought to make the same confession, though it took forty long chapters to bring him to it. What brought him to this position? Not the afflictions, but the presence of God. When God had spoken, then it is that Job said, "Wherefore I abhor myself and repent in dust and ashes," Why so? Because the presence of God had made the fear of God a reality to his soul. If the fear of God were a reality to our souls, would it be possible for us to carry our Babylonish ways in our hearts? No. But remember that if we profess great things before God, God will measure us by the line of our own profession. The greater the profession we make as believers in Christ, the narrower will be the inspection that God will make of us and our ways.

Notice, then, that Abraham was commanded to walk before God "and be perfect." The word perfect seems to me to be connected with

WHOLE-HEARTEDNESS

and reality. From the top of the head to the sole of the foot "be thou entire." What was Caleb's characteristic? That he followed the Lord fully. That is how God wants each of us to walk, that we may be to Him a name, an honour and a glory.

"And Abram fell on his face." I don't know how you have felt, but I often feel how little we do know of this falling down before God.

Remember, only as we get deep down shall we be caught up high. It is in proportion to the ballast that a vessel carries that she can carry much sail, if there be little ballast then there is a danger that with widespread sails the vessel will be blown over and capsize.

Now, let us come face to face with the 17th chapter of Genesis. The history of Abraham is

NO ORDINARY HISTORY.

for the Apostle Paul links his history with the life of faith in every child of God. Abraham is set before us in this chapter as one who had a covenant given him to keep. It is a covenant, let us remember, that has a knife in it. And so it was when Israel came to the land; they made sharp knives and circumcised themselves again. This knife is emblematic of the life and death of Christ, but we are to seek to make the cross of Christ something, not only on which we were crucified, but are. "I am crucified," says Paul, not I was, and so the world is crucified to me, and I to the world. If it be so with us, then Babylon has no place in us, it is under our feet, and what is more, out of our hearts.

In the Philippians Paul treats of this subject. In the second chapter he says, "Let this mind be in you which was also in Christ Jesus." Mark the steps of this mind, and surely we shall painfully own that we know very little of it. May God help us and lead us down into it to the glory of His name.

THE VIRTUOUS (courageous) WOMAN OF Proverbs 31.

James Brand, New Zealand

"WHO CAN FIND A VIRTUOUS WOMAN?"

Firstly, her price is far above rubies, in other words she cannot be valued by money. Note the word, for she is rare. How we long for such among God's people - her work is for the Lord and His household.

We find an illustration in Ruth. She was fully weaned from all Moab had to give, with her heart stedfastly set for a better land. Can our Lord safely trust in us? Note how in every age there have been those who have laid down their lives for their Lord. The apostle Paul said that he did not count his life dear, that he could finish his course with joy. Simon gave no water to wash our Lord's feet - she watches and does this good thing for Himself Who had pity upon her, as a sinner. Jonathan spoke good of David to both friend and foe. The virtuous woman is a willing worker and all her food comes from afar, it is not worked up in the Bible Schools. There is food for all, she is busy most of the night in preparing food for her household and her maidens. It was said of the late Mr. John Ritchie that he often burned the midnight oil to feed God's people.

She is not hasty, she considers a field before she buys it, she is in business for the Lord - there is no loose walk, "she speaketh with her feet." She perceiveth (tasteth) to make sure her merchandise is good. She does not live for self, her hand reacheth out to the needy. The apostle was of the same mind - that they be not neglected. You could safely sit down in the Assembly where she worked, her household was well clothed. You would not need to shut your eyes to keep from viewing young men with their sleeves rolled up, or women in worldly attire in assembly meetings. How few assemblies are safely guarded by godly overseers. Our whole behaviour should commend our Lord . . . "For me to live is Christ." The one faithful at home will be a blessing all around - her children are well behaved and do not throw up right ways when they are grown up. How sad today to see young men and women in direct opposition to all their parents or elders in the assembly taught them. What sweet words - "Her husband praiseth her" how true she shall rejoice in time to come. This is what Peter mentions that we might be "found unto praise and glory at the appearing of Jesus Christ" - "A woman that feareth the Lord, she shall be praised." vs. 12, 18, 21, 27.

A WORD TO CHRISTIAN STUDENTS

Dr. E. A. Martin

EVERY sphere of life has its own temptations, the home life has its drudgery and cares; the business life its sharp, and often dishonest, competition; the mill life its constant whirl that grinds the nerve force out; and withal in every sphere there is the constant contact with the world, the defiling ungodly world, and then Satan has his agents everywhere, and who is sufficient for these things but God, the living God.

The student's life has its "grind" also pouring over books until the brain reels, and memory refuses to recall the last sentence that

has been read; and yet the thought of the on-coming examination and the nightmare thought of the disgrace of being "plucked" and of having to spend another year going over the same ground; and the funds low - how strong the temptation to neglect the health and let it suffer; and then, what is of even more importance, to neglect the soul's interests and give God and His Word practically no place in the daily programme. How it must grieve the heart of God to see one who has been bought with a price, even the precious blood of Christ, turn aside from daily communion in prayer and reading of the Word, to gain a little more time for school books. And if Satan succeeds in getting the student to rob God of His place - the first place - during the six days is it to be wondered at if he succeeds in getting the Lord's day also? How terrible the fall when the Christian student turns the Lord's day into a school day!

The following advice to a student, by Mr. John McFadyen, (now with the Lord), whose remembrance is savory, is well worthy of every Christian student's careful attention: "You will find that your work will go much easier, and yourself be much happier at it, if you make it a point to have a little time alone with the Lord and His Word. It may be very little, but try and secure it and hold it."

There is a noble illustration of holding for God what He has given us as part of our inheritance in 2 Sam. 23:11, 12. Shammah stood in the midst of a piece of ground full of lentils and defended it for God. It did not seem to be a very great thing to defend, but it was their inheritance given them by God, and while the people of Israel might flee and tamely yield, Shammah would die rather than give up what God had given them. To go right into God's presence is part of the inheritance God has given us; to cast every care upon Him and to hear His voice in His Word is more of it. Now these are the very things Satan rob us of, and the case of Shammah shows one of the ways he tries to do this, but there is a more subtle way. Look at I Kings 21, you will find the devil through Ahab tempting Naboth to part with his inheritance. Ahab would give him a better vineyard, or give him the worth of it in money, but what a noble reply was Naboth's, "The Lord forbid it me," and he sealed his faithfulness "with his blood."

THE INFANT IN HEAVEN

John Ferguson

THE question has often arisen - "What about the infants who die and the young children who, as yet, have no intelligence to accept Christ as Saviour?" There has gathered around this very important subject, an immense amount of sentiment and superstition. We have to turn away from all such mere conjectures to find in the Scrip-

tures of Truth the answer to the question, "Do infants go to Heaven?"

Without going into the subject of the value of the Atonement to insure the safety of infants from the penalty of sin, there are evidences enough besides that great fact, to assure fully the heart of the certainty of salvation for all who die in an irresponsible condition. We have the statement of the Lord Jesus - "Suffer little children to come unto Me for of such is the Kingdom of Heaven." While the scripture applies in its scope to the true character of all who are saved; describing the child-like faith of every man and every woman of mature years who are led to accept Christ as a personal Saviour, it is quite believable that the Lord meant that a very large number of the inhabitants of Heaven are children - children who have died before the capability was theirs of actually sinning against God.

When the Lord was dealing with the question of marriage and of children, the fruit of marriage, he said "The Son of man is come to save that which was lost." but when referring to a full-grown man and a sinner of responsible years, he said, "the Son of man is come to seek and to save that which was lost." In Matthew chapter 3 where we read of the murder of the innocents by Herod, we have a quotation from Jeremiah 31:15, and these words are used, "Rachel weeping for her children would not be comforted because they were not." We turn to the passage from which this is quoted, and we read further, "thus saith the Lord, refrain thy voice from weeping and thine eyes from tears for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy and there is hope in thine end saith the Lord, that thy children shall come again to their border." Jer. 31:15-17. Here, underlying the reference to the return of Israel's peoples to their own land, we surely have the truth of the assured resurrection of all who at least die under two years of age, the age at which Herod in his cruelty had the infants slain. Infants and young children of irresponsible years are born lost sinners, they are not innocent in the real meaning of the word. We do not infer that it is because of their yet harmless state they are taken to Glory at death. *It is solely on account of the redeeming blood of Christ.*

When we read "Shall not the judge of all the earth do right?" Gen. 18:25. we have surely an assurance of the real safety of all who die in infancy. It is an unworthy thought that God would damn infants of tender years. His love and pity for the human family, led Him to give His blessed and darling Son to redeem fallen man, and that same love and pity has provided that in the case of all truly irresponsible children or born idiots, there is salvation assured from the doom and penalty of sin.

The scripture has been quoted from Rev. 20, to prove that even infants will be present at the "Great White Throne Judgment."

It is inconceivable that any intelligent person could interpret the words "small and great" to mean young and old. Those words refer to the insignificant and to the great ones of this earth, who have rejected Christ and who have refused to accept God's testimony and have died in their sins. We may dismiss any thought of the possibility of the damnation of infants and direct our energies to the bringing before the children as soon as these are able to understand it, the glorious gospel of God's grace. If, before any real ability to know the true nature of sin or to accept as a personal Saviour, the Lord Jesus Christ, children should die, in Heaven most assuredly, and not in Hell, will eternity be spent by all such.

From Believer's Magazine

ISMS

Herbert G. Dobson

THERE are "ISMS" that have plagued the Church since its infancy and during growth and testimony through the centuries and such plague the Church today as it nears completion. The Church (as a called-out company - ecclesia) is not of this world and is therefore in enemy territory. It is called to witness for God in such a scene. The enemy is cunning, cruel and strong, but not invincible. The early Church faced Satan's power under Paganism and Judaism. Both joined hands with one purpose, to stamp it out by force, but the more they were persecuted the more they multiplied and grew, cp. Ex. 1:12 - Acts 19:20. The enemy was then on the outside and his plan failed, now in the closing days, his plan of attack differs. Today it is in the inside and by infiltration and corruption, the enemy would destroy if possible. Daniel, the historian of the O. T. gives us the history of Gentile rule until "He Whose right it is shall come." The apostle John, in the N. T. gives us the history of the Church in the seven epistles to the Churches. Paul gives us seven epistles to the Churches and of these the First Epistle to the Corinthians stands out. The Spirit of God saw the evil, in embryo, in Corinth. He scanned the age, saw the growth and development of the evil and through His chosen instrument, Paul, has put in our hands a book for instruction and guidance in the local Assembly, finishing with this solemn statement . . . "These things are the commandments of the Lord." I Cor. 14:37. In chapter one he states the first evil, to be warned of,

PARTYISM

In chapter 1:10 he beseeches them that there be no divisions (or schisms) among them, and in chapter 4 he says that "he had transferred in figure these names for your sakes that ye might learn not to think of men above that which was written." They were in

danger of being more occupied with the "vessel" than what it contained. In the opening verses he reminded them of all the grace God had granted to them and this same grace had bestowed these gifts and yet they failed to manifest such grace and were occupied with men rather than accepting the ministry through them. The possession of such gifts would remind them of a humble, righteous and godly walk - but instead they were walking in an evil way, to their failure. Other names were being exalted and the Name of the Lord dishonored, the one Lord and the one fellowship were being set aside. Cliques and parties have thus blighted the testimony through the centuries and, to our sorrow and grief, the Lord has been dishonored in not being given His rightful place in the hearts of His own and in the church of God. The heart that is true to Him will never permit anything to come between the soul's vision and Christ - HE is the antidote to Partyism.

INTELLECTUALISM

In chapter 2 the apostle contrasts the wisdom of the world with the wisdom of God. The highest attainment of man's thinking power, in relation to the work of Christ, he sums up in one word FOOLISHNESS. Corinth politically was Roman but, culturally, Greek. The "Greeks seek after wisdom" - their philosophy was "know yourself" - the Roman's was "Be strong, acquit yourself" - modern philosophy says "Be strong, fulfil yourself, be self-confident. In contrast to all this true Christianity may be summed up in this phrase - "Be Christlike - give yourself." Love that gave all demands the display of it. The people of Corinth gloried in their knowledge and the display of it - this same spirit was manifested in the Assembly.

There is no virtue in ignorance but he reminds them in chapter 8:1 - "Knowledge puffeth up." - "Love builds up." We need to make sure that our love grows in proportion to our knowledge. The Gospel needs no embellishment, it carries its own credentials. Much preaching today is aimed at the intellect rather than the heart and conscience. The devil uses clever men, God uses broken men. Heart occupation with HIM Who is wisdom personified, is the antidote for intellectualism.

SECTARIANISM

The assembly at Corinth had been brought into existence through the faithful labors of the apostle Paul. The enemy had seen the tremendous power of the Gospel displayed in their salvation. He immediately plans his attack by dividing them and getting them occupied with men. This is what we see today in full bloom in "sectarianism of Christendom." They became acquainted with human leaders, grouping themselves around such instead of sitting at His feet.

As the Risen Head of the Church He has given us His infallible, unerring Word in our hand and the Holy Spirit within, to guide us into all truth. To the church at Philadelphia He said . . . "I have set before thee an open door and no man can shut it; for thou hast a little strength and hast kept My Word and hast not denied My Name." His Name is the only gathering center and His assured presence is enough in these closing days for hearts that are true to Him. Seeing Jesus only is the antidote for Sectarianism.

* * * *

"ALWAYS READY;"

or

PAUL'S MOTTO FOR ALL THE YEAR AND EVERY YEAR

"I am ready to preach the Gospel" - Rom. 1:15.

YES, and so he was, always ready, ever on the watch to get in a word for Jesus. Some preachers nowadays can only preach when they have their "Notes" with them, and others must study a day or two before and get "prepared." Paul was ready to preach the Gospel in the market at Athens, Acts 17:17; on the top of Mars Hill, Acts 17:22; in the jail at Philippi, Acts 16; on board the ship in the Mediterranean Sea Acts 27; and in his own hired house in Rome Acts 28. It was all the same to him; he was instant in season, out of season. Just so. Well, God wants His people now to be the same. In the railway train; on the steamboat; walking on the road; coming home from work, as well as in the meeting, to be "Ready to preach the Gospel." Of course unsaved people and worldly believers will say, "There's a time and a place for everything," and so there is, for God has said, "Now is the accepted time" for sinners to be saved, and this world is the place where salvation is to be preached to every creature. Therefore, my brother, my sister, go on. "As ye go, preach," and don't let the devil close your mouths. Be always

READY TO PREACH THE GOSPEL;

For the Lord Jesus is

"READY TO JUDGE THE QUICK AND THE DEAD."

- I Peter 4:5

And poor sinners are

"READY TO PERISH." -

Deut. 26:5

THE DAY OF THE LORD
and
THE DAY OF CHRIST

THE Day of the Lord in the Old Testament is often associated with judgment, as the Day of Jehovah, inasmuch as judgment is necessary to bring in the Millennial Day of One Thousand Years. You find both aspects of the Day of the Lord in the O. T., but when we come to the New Testament we always associate the Day of the Lord with the introduction of the Millennial Reign of our Lord in His Kingdom of Righteousness. This shall, of course, be ushered in by judgment when the Lord returns to earth to put down all His enemies, accompanied by His mighty angels of power who shall remove out of His kingdom all that offends, at the origin of the Reign of Righteousness and Blessing. It is then that Romans 8:21 shall be fulfilled.

So we see that the Day of the Lord will run its course for the Thousand years and is distinguished from the Day of Christ which is a heavenly day, commencing with the Rapture of The Church and the Resurrection of the righteous dead at the translation of the Church.

The DAY OF CHRIST is always a heavenly day -
The DAY OF THE LORD is always earthly.

To keep this distinction in mind is very necessary to a proper understanding of the prophetic Word. To save misunderstanding of the true translation of 2 Thess. 2:2 is "the day of the Lord is at hand." This clearly shows that the Day of the Lord will be ushered in by the Rise of the Man of Sin, who shall deceive the nations (and the multitude of professors) as he rises, energized by Satan to rule the Revived Roman Empire (this is now being crystallized before our eyes). How near must His Coming for His own be? The Day of the Lord and the Day of God are seen to merge, as it were, in 2 Peter 3:10, 13. The Day of the Lord ends in the dissolution of all we see and the introduction of the Day of God, which is the eternal Day as to Heaven and earth, verse 13 . . . "A new heavens and a new earth wherein dwelleth righteousness."

LOOKING FOR and HASTING THE COMING
Of that Day:

How shall we be careless
On our way?

A LONG JOURNEY FOR A BIBLE

TWO men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

“Have you a Bible?” asked Mr. Ellis.

“We have seen it, and heard it read,” one man said; “but we have only some words of David, and they do not belong to us; they belong to the whole family.”

“Have you the words of David with you now?” asked Mr. Ellis. They looked at each other, and would not answer. Perhaps they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom, and took out what seemed to be a roll of cloth. He unrolled it; and after taking off some wrappers, behold, there were a few old torn, dingy leaves of the Psalms, which had been read, passed around, lent, and re-read until they were almost worn out. Tears came to Mr. Ellis’ eyes when he saw them.

“Have you ever seen the words of Jesus, through John, or Paul, or Peter?” asked the missionary.

“Yes,” they said, “we have seen and heard them, but we never owned them.”

Mr. Ellis then went and brought out a Testament, with the book of Psalms bound up with it, and showed it to them.

“Now,” he said, “if you give me your few words of David, I will give you all his words; all the words of Jesus, through John and Paul, and Peter.”

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis’s; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good-bye, and started off upon their long journey home, rejoicing like one who had found great spoil. Did not these poor men prize the Bible? And had they not found a treasure?

(Do we prize our precious Bibles as much or more? - Editor)

From “Words in Season” 1920.

QUESTIONS AND ANSWERS

Question: I recently heard a statement, that if an unmarried elder commits the sin of fornication, he can after restoration, be taken back into the oversight again. They say there is a difference between a married man committing sin and an unmarried man committing the same sin. Quoting Ex. 22:16 and Lev. 20:10.

Answer: Maintaining the purity of the Assembly, there is no license for either the married or unmarried overseer, even after restoration, to seek overseership - we have sought to point out in these pages often, that the proper course for one "caught in this web" of sin is one of backwardness, refraining from even a token of leadership in the assembly.

In a day of loose morals, as we have today, such a man would be unfitted to carry weight in discussing the matter and, in the eyes of the world, his testimony has been considerably destroyed. Silence and submission would be the better course and more scriptural. The above-mentioned scriptures would not abrogate I Tim. 3:2 etc., nor Titus 1:6 etc., It was the purity of the nation under the law and the proper example and leadership enjoined in the New Testament church, we would judge, referring to both O. T. and the New.

Question: Recently a young brother in one of the assemblies in this district was put out of fellowship because involved in fornication. He seems to be showing repentance and we are praying for him that in due time he will be restored to the fellowship of the assembly where he was.

Now, in I Cor. 5:11 it says "not to eat" with such a person and this would include any fellowship in a social way.

The question is Should this young man eat with his immediate family circle that he lives with, his parents and sister (all in fellowship) or should he eat apart from them? We seek guidance in the course.

Answer: When the apostle Paul wrote to the Corinthians regarding this matter, as stated, there was evidently, in the early church, very much socializing as to eating together, even as some of their love-feasts suggested. The apostle distinctly warns against this, hence we follow the inspired Word as to socializing with any under discipline for such sins by the local church.

To carry this into the immediate household of loved ones, would seem to be beyond the particular point of "eating" with such a one.

It certainly involved having no fellowship (outwardly or otherwise) among Christians in a social way but would hardly be a definite refusal of a family, all living together, to necessarily abstain from eating at the family table. Seeing other members of the family are in fellowship, they would understand the necessity of refraining from making this a social occasion.

The "harshness" of a certain exclusive sect of recent years, particularly in Britain which even separated husband and wife or children, in such cases, detracted from any testimony they might otherwise have had in their community or district, this we would certainly seek to avoid, while never minimizing the offence, but seeking by prayer and proper attitude, the restoration.

Our God knew perfectly what problems we must face in our testimony, and His commandments are not grievous.

Question: What relationship is there between the Church which is His body and the assembly of God, gathered locally?

Answer: You cannot have the functioning of any corporate assembly, on scriptural grounds, apart from a recognition of the fact that Christ is the Builder of His Church, nor can we dispose of the fact of His provision for the edifying of the body of Christ, in the raising up of such "gifts" as are used in the "building up of the testimony" as outlined for us in Ephesians 4:11, 13 etc.

In the New Testament we see those who have been saved and baptized being "gathered unto Christ by the Holy Spirit, and in this recognizing the authority and Lordship of Christ as Lord in the Assembly, or church of God locally.

In the unique character of the Lord's Supper (the Breaking of Bread) we have the one loaf and the one cup. While the one loaf speaks of His body, bruised and broken for us on the Cross, it also speaks of our recognition of the "oneness of the body of Christ" even though many of His own do not understand or share in the communion thus expressed in the act - in remembrance of Himself. Christendom has succeeded in making this a sort of "sacrament" depriving any thus ensnared of the preciousness of the "remembrance of the Lord."

We often state that we do not gather "on the ground of the One body" but we gather according to the scriptural pattern as found and practiced by the apostles in the early days of the formation of the Church in her onward march through the wilderness of this world. Cp. Acts 2:41, 42 etc.

Ephesians 4:11, 13 gives us the provision God has given us for the building up of the body of Christ. The proper use and distribution of the "gifts" in a scriptural manner can only be carried out when the company of the believers, thus gathered, give Him His true place as Lord, depending on the Holy Spirit, thus providing a divine order which is in view of the profiting of all as a result of the "manifestation of the Spirit." I Cor. 12:4, 7. Thus we have such gift exercised

- a. Under the Lordship of Christ -
- b. By direction of the Spirit of God -
- c. The energy for this coming from God, verse 6, "Who energises all in all."

We believe the truth of the above is a divine revelation, though the Word of God, to the soul of such exercised believers, and constitutes the backbone of all true assembly testimony today,

Editor

A COUNTRY VISIT

I WENT to the platform of the station where some people were awaiting the arrival of the train and stagecoach, and, as I walked to and fro, a young man accosted me with the question as to whether I was the preacher of the night before. I told him that I was and he said "If you don't mind I would like to ask you a few questions," and we conversed for quite a while together until the arrival of the train separated us, but I found that this young man was deeply interested in the matter of his salvation.

Soon I was away on the coach to my destination and found on my arrival that the only place where I could have gospel meetings was a schoolhouse that had no lamps for the necessary illumination in night services. As I distributed tracts in and around the little town I saw a man working in the field of turnips. I accosted him and after inviting him to the meetings I enquired if he would sell me half a dozen of his turnips. He said, "You can have them for nothing, but whatever do you want with half a dozen turnips?" My answer was "If you will come to the meeting tonight you will see your turnips." By cutting the turnips in two, and scooping out a hole for a candle in the center of each half I was able to fit the turnips into the brackets where the lamps used to be placed, and found the illumination was quite sufficient for the meetings. And the farmer was there that first night and saw his turnips, and the use to which they had been put.

The meetings in the schoolhouse were well attended, souls were saved, and Christians were revived and cheered. This stirred up into activity the spiritual life of the old Christian at whose home I boarded, so that he arranged for the reopening of the old Baptist Church of which he was an elder and which had been closed for years on account of no preacher being available. and after a good cleaning of the walls and floor the meetings were transferred from the school to this building. Not only did the meetings indoors attract great attention but open-air meetings, especially on market days, held the interest of many who came in from the surrounding country to do their trading. A chair did duty as a pulpit and a kerosene lamp, hung on a post, supplied the needed light for reading the scriptures, except when some wag would come along and extinguish the light by blowing down through the chimney. This last annoyance occurred several times one evening necessitating relighting, until a

somewhat intoxicated Irishman came to my rescue by posting himself at the lamp and announcing to all and sundry that whoever sought to touch that lamp would have to reckon with him. There was no further interference that night.

But in the open-air audiences as I learned afterwards, God was doing His work by His word. Years later at a Conference, a brother came to me and said "You don't know me: but I was saved at those meetings. My wife and I came in from the farm to do our trading one Saturday night, and we sat in our buggy and listened to the preaching of the gospel, and while the message was being told out I was saved and went home rejoicing."

Selections from T. D. W. M.

* * * *

ROOM FOR GOD

"COME away," said a certain company of believers to a servant of the Lord; "come away - there is room here for you to speak." "Ah," he replied, "I do not want room for myself; I want to see ROOM FOR GOD." This was powerful testimony to that religious body. The Lord's servant laid the axe to the root of the tree, and applied a test far more searching and comprehensive than the mere question. "Is there room for ME?" What although there may chance to be room for ME, if there is not room for God? "Room for me," may be very flattering to human vanity; but there must be room for God, if His Name is to be glorified. There is a danger in being satisfied when we find room for self; instead of setting self aside, and asking if there is room for Him whom we call Lord and Christ. There may be room for MAN in the midst, while there is not room for JESUS in the midst.

* * * *

Full vessels will bear many a knock, many a stroke and yet make no noise. So Christians that are full of Christ, that are full of the Spirit, will bear many a knock, many a stroke yet make no noise.

Tampa, Fla. — Saints here had a baptism here at a lake where two young men were baptized, an encouragement for the assembly here. They had a nice visit with a visiting brother from Ireland, John Kells, helpful. Also our brother John Gray had a visit with them some weeks ago.

Arnstein, Ont. — Our brother Harold Paisley had seven nights on the Revelation, using his chart, well attended and saints helped. Recently three teenaged girls were added to the fellowship, others are exercised. Pray for such. They also mention our young brother David Booth and his wife Nancy having an exercise as to service in Costa Rica. May the Lord guide.

CONFERENCES

Akron, Ohio — Annual Conference will be held in the Akron Gospel Hall, 1225 Wooster Avenue, God-willing, commencing with Prayer Mtg., Fri. Sept. 1st., continuing over Sat. and Lord's Day Sept. 2 and 3. Arrangements as usual. Correspondence to Thos. Wright - 1571 17th., St., Cuyahoga Falls, Ohio 44223 - Phone 928-2093.

St. Thomas, Ont. — Annual Conference will be held again this year D.V. in the Central Elgin Collegiate, Chestnut and First Ave, October 7, 8 and 9. There will be a Prayer Meeting in their new Gospel Hall, 1 Sunset Drive (#4 Highway) October 6th., at 8 p.m. There will not be a meeting Saturday a.m. - Hospitality extended as usual and the Lord's servants walking in the "old paths" welcomed in ministry - Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont. NOL 2A0.

Cleveland, Ohio — Annual Convention of Christians will be held D.V. at the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio., commencing with Prayer Meeting Fri. eve., Oct. 20th., at 7:45 p.m. Meetings Saturday 10 a.m. Bible Reading at 1 p.m. - subject Judgment Seat of Christ - ministry at 3 p.m. and ministry and Gospel at 7 p.m., continuing over Lord's Day the 22nd., Breaking of Bread at 10 a.m. Correspondence should be sent to Arthur E. Pile, 5358 Briar Hill Drive, Solon, Ohio 44139 Telephone (216) 248-8781.

Lindsay, Ont. — Conference dates Aug. 5 and 6 in the Gospel Hall, Prayer Mtg., Aug. 4 at 8 p.m. Servants of God walking in the old paths welcomed. Corresp. Tom Nicholson, 20 Sussex St., S. Apt. 310 - K9V 5A8.

Midland Park, N. J. — Annual Conference God-willing this year again, commencing with Prayer Mtg., in the Gospel Hall, 61 Prospect St., at 7:45 p.m. Sept. 22 and continuing over September 23 and 24. Arrangements as usual - Corresp. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Sault Ste. Marie, Ont. — Conference of Ontario and Michigan Assemblies, D. V. on Labor Day weekend Sept. 2 and 3 in the Lakeway Collegiate, Wellington St. E. Soo., Ont., Prayer Mtg., Fri., Sept. 1st., in Soo, Ont. Gospel Hall at 7:30 p.m. Breaking of Bread at 10:30 a.m. Lord's Day. Corresp. S. H. West, 479 Albert St. E. Sault Ste. Marie, Ont. P6A 2K1

Brookfield, Conn. — The Annual Conference will be convened again this year Sept. 1st., (for Prayer) and over 2, 3 & 4th., Sept. Usual arrangements will prevail. Correspondence to Jack McGrath, 343 Litchfield Rd., New Milford, Conn. 06776 - Tel. 202 - 354-3240. Prayer Mtg., Sept. 1st., at 7:30 p.m. in the Gospel Hall, Pocono Road - all other meetings Sat. Lord's Day and Monday Sept. 2 to 4 will be held in the Masonic Hall, 337 Main St., Danbury, Conn. Hospitality extended as usual.

Arnstein, Ont. — Annual Conference will be held D. V. Sept. 16 and 17, commencing with Prayer Mtg., Sept. 15th., at 7:30 p.m. Meetings Sat. and Lord's Day 10 a.m. Bible Readings John 13 and Lord's Day John 20. Supper served for visitors Fri. at 5 p.m. Correspondent - Don Brunne.

Hitesville, Iowa — Annual Conference this year, God-willing Sept. 16 and 17, preceded by Prayer Mtg., Fri., Sept. 15th., at 7 p.m. - Correspondence to George L. Frey, Aplington, Iowa - Phone 319-347-2349.

FALLEN ASLEEP

Lansing, Mich. — On June 20th, the Lord took to Himself our beloved sister Mrs. Eleanor Warke, widow of our esteemed brother and fellow servant of Christ, William Warke. She had been hospitalized for several months. She had just passed her 80th birthday and was saved when 24. We knew the family well from the old days when the Chicago Assembly on the So. Side gathered in the Gospel Hall at 66th and Normal Blvd. Her son William survives and daughter Elizabeth Imeson of this city - six grandchildren survive. Our sympathies go forth to other members of the family. She was a patient and true helper in the Lord's work, now enjoying the "Eternal sabbath" of Hebrews 4:9.

Stout, Iowa — A young sister Janet Pearl Cirksena died Sept. 18th. Her parents are in the fellowship of the Stout Assembly. She professed faith in Christ some time ago. Her sudden homecall was a shock to her parents - we can remember them in prayer. She was aged 34. Prayer requested for parents, one unsaved sister and her husband. She was saved Feb. 24, 1962.

La Crosse, Wisc. — Our beloved sister Mrs. Bessie Dodge of this Assembly went to be with Christ June 26th., aged 88 - leaving a large family for whom prayer is requested. Saved in 1919 at meetings held by brother Samuel Hamilton here and in happy fellowship with His people.

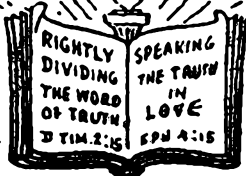
Terryville, Conn. — Our dear sister Mrs. John Rachel Stango was called to be with the Lord June 23, aged 70. She was saved in 1931 under the ministry of our departed brother Louis Rosanio. Greatly missed by her husband and two sons, also by those in the Assembly. A large number attended the services conducted by our brethren from Charter Oak Assembly.

East Orange, N. J. — The assembly here mourns the loss of a godly, consistent brother and a true shepherd at the homecall of brother Joseph Rannelli on June 30th., in his 87th year. He was saved March 14, 1922 in a doctor's office in E. Orange, N. J. while meditating on the Saviour's invitation in Matthew 11:28 which he had read previously from a Bible given to him by brother Rocco Cappiello.

His whole life was wrapped up in the assembly, to which he gave himself and his time, caring for the flock. He leaves his wife and eight children, all saved. His seat is empty and he shall be missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DANGER SIGNAL

In Assembly

WHEN wilful man exceeds the Word
To cause dishonor to our Lord;
'Tis wise for godly ones to pray
That human will doth not assay.

To set aside our only guide,
For losing that we can't abide;
Nor can we prosper in His way,
When men presume to have their say.

So! godly ones who see decay
And suffer even when they pray;
Take heed lest wilful man's decree
Should supersede and hinder thee.

From serving God with lowly mind
To be not swayed by erring wind
Of man's own thought, 'tis only vain
And God will surely heal your pain.

W.H.F.

SEPTEMBER, 1978

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CLOSING DATE FOR ALL NEWS ITEMS, CONFERENCE, ETC. is the 10th. of month.

SPECIAL NOTE: ANONYMOUS QUESTIONS AND LETTERS WE DO NOT ACCEPT AS VALID, and we shall not publish. . .The Editor.

CHANGE OF ADDRESS . .

PLEASE NOTE THE EDITOR'S CHANGE OF ADDRESS to Post Office Box 426, LONGPORT, N.J. 08403

REPORTS

Cherry Hill, N.J. — Brethren Paisley and Eugene Higgins had a good spell of meetings here, in this untried district, and saw souls saved.

King of Prussia, Penna. — David Oliver and Bro. Paisley in tent work here during August - God - willing. Reports at commencement are good as to attendance.

Cumberland, M.D. — Bre. MacLeod and David Oliver saw a number profess in Bel Air district near here, giving joy to saints who have had an interest in some of them for years.

Clyde, Ohio — Brother Crawford and Paul Kember had tent meetings near here, with good attendance at last report.

Bethlehem, Conn. — Brethren Smith and MacLeod (Murray) we heard were under canvas here, in the Waterbury district. "The seed sown we have the privilege of watering", in above efforts, as well as others.

Essex, Ont., — Brethren Sam Patten and Wm. Metcalf are under canvas here, about 15 miles from Windsor - some interest and Gospel preached faithfully.

Ireland — Our brother Paisley, when in Ireland recently, had good visits in Lurgan, Banbridge and Ballymena.

Barrington, N.J. — Recent open air meeting in the Civic Dell Amphitheatre was good and several brethren from the district took part in testimony and the Gospel.

London, Ont. — Saints here encouraged recently in seeing some souls saved as a result of regular Gospel meetings, some of the local brethren preaching. Bro. Gray recently visited P.E.I. in Charlottetown, with his model, also visited Nineveh, brother McIlwaine, Sr., helping in the Gospel when there.

Willmar, Minn. — Had five weeks of tent meetings in the Hawick, Minn. area, 23 miles from here, a number of the Willmar brethren helping on different nights and Jas. Webb of Brandon, Man., the past 1½ weeks, good attendance, but no professions. Paul Elliott of Iowa.

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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PURITY OF LIFE

These are days when chastity and purity of life and behaviour are at a low ebb. Young Christians must give heed to the apostle's exhortation to Timothy - "Flee also youthful lusts". It is not 'fight' youthful lusts. Safety is in flight. This saved Joseph from the wife of Potiphar. To have tarried even for a moment with that sinful woman was courting disaster. It was true honour to be in prison in purity rather than to be steward in Potiphar's house, secretly defiled and in dishonour before God.

How necessary it is to have control over one's mind and to have the mind profitably occupied with "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise" - "these things are to be thought on"- Phil. 4:8. If we think after such a fashion it is certain that our habits and manner of life will become conformable thereto. The mind will be thinking; we cannot live without thinking; it is an integral part of our being:

"The pure in heart are kept
From sin's enticing snare;
Of such good thoughts bereft,
We're caught ere we're aware.

F.

CHRIST IS ALL

Mr. T. D. W. Muir

ON ONE occasion, in the company of Mr. Donald Munro, it was my privilege to listen to an echo of the '59 revival, during a conversation with a Scottish brother of the name of Strachan. He was narrating to us the manner in which God reached him and his wife in their early days at home in Scotland. At that time, he said, Mr. Reginald Radcliffe, the Liverpool lawyer, was conducting gospel services in Aberdeen and its vicinity, and many were being saved through his faithful preaching of Christ, so that the whole country-side was stirred. When meetings were announced in their neighborhood, Mr. & Mrs. Strachan decided that they would attend the preaching - one going one night, while the other stayed home to take care of the children, and the other going the next night. This arrangement was carried out when the meetings began, and both his wife and he became deeply concerned about the salvation of their soul, and convicted of their sin in the sight of a holy God, until one night Mr. Strachan came home with the glad tidings that he was saved. Mr. Radcliffe had spoken to him after the service and made the way of salvation so plain that he could not err therein, and now he was so happy in the knowledge of sins forgiven and peace with God. When she heard of her husband's good fortune Mrs. Strachan determined that next night the same happy experience would be hers, and thus when her turn came to go she was present at the meeting bright and early. At the end of the service she arose from her seat and purposely put herself in the way of the preacher, but it seemed that just at the same moment he had occasion to go to the other side of the room to speak with an anxious enquirer. Following him there, she was sure he would see and speak with her, but soon he was gone and back where he was before, and she had to retrace her steps, with the result however that when he had finished speaking with one there he saw another troubled soul in the opposite direction, and he was off to speak with him. This provoking experience began to nettle the poor woman, and the more so as it seemed that Mr. Radcliff continued to evade her at every turn to converse with everybody but her, until with one determined effort she planted herself right before him, and exclaimed, "Mr. Radcliffe, won't you speak with me?" He stopped at once, and said "And what do you want, my dear woman?" to which she quickly replied, "I want peace." "Humph," he said, "I thought maybe you wanted Christ," and he turned on his heel, and left off to speak with someone else. This abrupt treatment after so many seeming rebuffs was too much for her to stand in her disturbed state of mind, and she at once made for home, angry at what she considered a deliberate slight. The long walk on a dark country road somewhat cooled her wrath, and she began to recount to herself what had happened.

"What did I say to him? I said 'Mr. Radcliffe, won't you speak

to me?' And what did he say to that? He said, 'Well, my dear woman, what do you want? and I told him, 'I want peace,' and he said, 'Humph, I thought maybe you wanted Christ,' and with that off he went, and left me standing there." And again the seeming unkindness stirred up her resentment. But once more as she walked along, she went over the whole situation, recalling what she had said and what Mr. Radcliffe had replied, until she suddenly stopped with the exclamation, "What a fool I am! Why, of course, it's Christ I want. Mr. Radcliffe was right. If I get Christ, I get peace, and pardon, and everything else;" and, with that revelation of the Son of God to her soul, she got down on her knees in the country road and "took Christ," to arise with peace, peace with God and the peace of God in her soul, and thus without the presence of the preacher she got what she wanted by getting Christ.

When Mr. Strachan ended the simple narration, I looked over at Mr. Munro, and saw the tears streaming down his cheeks, as he said, "I would gladly give a ten-dollar bill to see that story in black and white, just in the words he told it."

I ALWAYS BELIEVED

BUT I was always a believer.

Always a believer, James! Do you mean that you have been a believer all your days?

Yes, that's what I mean.

Then, James, it's quite clear there's something wrong.

How can something be wrong with that?

O, it's just this: if you have been a believer all your days, then you must have been born again all your days - you must have been converted all your days. Now, are you converted? Have you been born again?

Ah, but I can't say that. But, mind, I believe; I always believed.

You need not profess to believe if you are not born again; for God says, "Whosoever believeth that Jesus is the Christ is born of God." 1st John 5:1. But look here, James. Seeing you are determined to be a believer, what is it you believe?

I believe in the Lord Jesus Christ.

Exactly. In the same way you believed there was such a person as Alexander the Great, and a lot more. You believe there was such a person as Jesus Christ, and that He died on Calvary's cross for sinners?

Yes.

But tell me this, James: Do you believe that He hung on that cross for you? Do you believe He was wounded for your transgressions, and bruised for your iniquities? Do you believe He suffered there for your sins?

But that's just what I'm not so sure of.

But, James, that's the very thing God wants you to be sure of. Nearly everybody believes all about Christ; but it is not everybody can say Christ suffered on the cross for me. Now, your believing is all a mere pretence - a sheer piece of self-righteousness - unless it is a taking as well as a believing.

A taking! Taking what!

Taking God at His Word, James. And God is pointing you back to Calvary, where Jesus died, and saying, Do you see what I have done there for you? God points you to a finished work, James - to a great work He has already done for you; and he merely asks you to believe what Christ has done for you - that He was there wounded for your transgressions and bruised for your iniquities. That is taking God at His Word. If you don't believe God you are making Him a liar; and that's what you have been doing, James for there must be a time in your life when you believe to the saving of the soul - when you pass from death unto life. If you do believe God, then this is what Christ says to you - "Verily, verily, I say unto you, He that heareth My Word; and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

The Evangelist

"CAST OUT EVERY IDOL!"

When Mahmoud the Conqueror came to Amritsa, the Brahmins implored him to spare their one great idol. He might take all else: they would give him wealth untold, but spare their idol.

Looking at their tremendous bribe, he was inclined to waver, hesitated, but only for a second. Seizing his battleaxe, he began to smash the idol, when wonder of wonders! at every blow a shower of priceless jewels; diamonds, rubies and emeralds, poured from it.

The image had been the colossal repository of priests' wealth, exacted from the poor, blind, superstitious worshippers.

How often the cunning adversary says to the young Christian, "Spare this one idol. Don't be extreme! Don't slaughter everything belonging to the old life." Happy is he if resisting this he hews down all rivals to his Lord, for every idol broken God makes to bring us riches of joy and peace and conscious well-pleasing of Him.

TWIN PARALLEL DANGERS

Wm. H. Ferguson

RUNNING concurrently as we approach the end of this dispensation of grace and "testimony to the Name of the Lord" we see distinctly the following developments: RELIGIOUS BABYLON: The rise and formation of this spectre of the closing days of Man's Day is all too evident. It has many facets, all leading to an alliance propagated by the great enemy of Christ - Satan himself, who will place on the throne of the Ten Kingdom Confederacy - his man, the Man of Sin, or Antichrist - 2 Thess. 2:3. This Satanic imitation of the true Christ, holds his sway by military forces, all engineered by Satan, and makes great progress in subduing the nations and will have, more or less, the world at his feet for the short time of his reign which ends, ignominiously when Christ, as Son of Man, in glory, descends to the earth to destroy His enemies and set up His Kingdom - ushering in the Day of the Lord.

This evil system, developing in successive stages through the centuries, using nefarious methods, all calculated to achieve Satan's purpose, this masterpiece of his has been and shall be accepted by the Christ rejectors, under the "guise of union" in spite of religious differences of mind etc.,

ANOTHER DANGER

The other danger we see, affecting professed assemblies of God is the rise of the spirit of "DIOTREPHES" which cannot brook the plain Word of God against self-appointed rule, which after all is merely the spirit of antichrist - i.e. the "displacing of Christ as supreme Head of the Church and taking to themselves, or himself, in arrogancy the right of rule and excision. This latter danger can be seductive (cp. I John 2:26) leading on to the ultimate in 3rd., John, verses 9, 10.

It seems this spirit arises to change entirely the divine order and spiritual freedom of the Spirit of God to lead and guide in the development of the local Church and substituting an order which is human.

A certain spirit of rule develops, whether from inability to give spiritual ministry from the Word, or a spirit of jealousy against such as have this ability. The result, at times, is the attempt to hinder the Word of God, and in a "Diotrephes spirit" "cast out of the church." We are reminded of John 9:34 in the case of the blind man - "they (leaders) excommunicated him." In v. 35 Jesus heard that they had cast him out and "He . . . found him." v. 35.

There is nothing more contemptible, or wicked, than to seek the destruction of another (in the name of the Church), thereby causing grief to other saints and their families.

We can only sustain the "judgement of any Assembly" when

it can be done scripturally and for definite sin. Scripture is the criterion.

Any other spirit must be avoided lest compliance with it would involve fellowship in an evil deed, thereby losing the confidence of the godly, or harm to one's testimony.

We mention safeguards against this spirit of "Diotrephes" arising:

1. A humble attitude as guides, not self interested.
2. Compassion and an understanding heart.
3. Union in prayer and scriptural injunctions.
4. FAIRNESS in personal relationships and problems arising.
5. Room for godly ministry by the Spirit of God through His channels.
6. Willingness of godly men to say "NO" to unscriptural or cruel judgments.
7. Remembrance by the Assembly that they are held responsible for actions of oversight. The Assembly acts, not man.

ADVICE WELCOME - NOT DICTATION

Neighboring Assemblies who know of such unscriptural and purely selfish motives manifesting themselves, can lend their experience and godly counsel to save from further development of this evil. Experienced laborers can likewise help by godly counsel and care. Any preacher who lends his support to an unscriptural action should be warned, godly men never abet unscriptural actions or judgments.

We very much fear some have permitted personal animosity to affect them . . . this is serious but our God can and does take note of this and can put an end to it swiftly in His way.

The safe course to avoid the "Diotrephes" disease from developing is for all who bear rule to "learn the plague of their own heart" and move softly and only move with God in any such matter as arises.

Again we emphasize that only God can raise up true elders, or overseers, and such are men of spiritual character which has developed in them and only in men with a godly care and heart for God's people, apart altogether from any thought of maintaining self.

Then, with unselfish care, and divine wisdom, the saints can be built up and strengthened and comforted of God.

THE UNEQUAL YOKE.

JEHOSHAPHAT, to his own loss and shame, went along with Ahab to war against the heathen. God's message to him was in 2nd Chron. 19:2. "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore there is wrath upon thee from the Lord." It was a good thing to deliver Ramoth Gilead from the enemies of the Lord: but a bad thing to do it unequally yoked with an ungodly man.

This same, soft, kind, courteous Jehoshaphat went into an ungodly ship partnership with Ahaziah, king of Israel. The ships were built, but Jehovah broke them up. The message to him was, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." 2 Chron. 20:37.

D. Ross "The Barley Cake"

ISMS (Continued)

Herbert G. Dobson

MATERIALISM

IN I Cor. 4:8 the apostle reminds the Corinthians - "ye are reigning as kings." But he could say . . . "I have suffered the loss of all things." The Lord, in speaking to His disciples in Matthew 10:39 reminded them that "he that findeth his life shall lose it and he that loseth his life for My sake, shall find it." We must lose to gain. We must die to live - we must become fools to be wise, weak to be strong and poor to be rich. We live in a materialistic environment where the life of the natural man is bound up in materialism and pleasure. It was so in Corinth and it is so today. In verse 7 of chapter 4 he asks the question . . . "What hast thou that thou didst not receive?" All we are and have in time and eternity, we owe to Him and His finished work. David could say . . . "Of Thine own have we given Thee. In ch. 4:1 he tells them that we are stewards and sets the example for us. The Judgment Seat of Christ is ahead where all shall be manifested. Paul could say of himself . . . "We both hunger and thirst and are naked and buffeted and have no certain dwelling place." How we need to be warned against the spirit of materialism and listen to the words of our Divine Lord . . . "Lay up for yourselves treasures in heaven." This is the antidote for materialism.

LEGALISM

In chapter 6 we see the fruit of their carnality, they had lost sight of the dignity of their high calling and were acting on the

plane of the world in going to earthly courts to have their disputes settled, thus airing their shame before the ungodly. Matt. 18:15,18 gives us the manner in which Christians should handle their grievances. 2 Samuel 19:30 shows the unselfishness of Mephibosheth - the "coming of his king was all he desired."

Legalism is bondage but the law of the Spirit of life in Christ is freedom. Five times in the chapter under consideration Paul plies the question . . . "Know ye not?" Legalism and Ritualism characterize Christendom today. How much we need to be on the watch lest these evils invade us individually and as an assembly of His people. When we grasp more fully the "love of Christ" we shall be fortified against legalism.

The carnal spirit had been manifested among the Corinthian assembly, bearing fruit in the disgraceful acts of chapter 5. Carnality used to be thought of as merely something connected with the body but it has developed into a manifestation of the baser qualities of the flesh. The evil must be put away from among them. The sin had affected the whole assembly - "a little leaven leaveneth the whole lump." The "purging out" of evil is a necessity when it has developed in the assembly of God, even coupled with vain glory and worldliness- there is no other recourse and there can be no "covering up" of evil to escape compliance with such evil.

Today His people who are walking in fellowship with God present a sweet savour of Christ as they are surrounded with corruption and violence on every hand. A close walk with God is the antidote for Carnality.

CONCLUSION

In chapter 6, verse 15 God says . . . "know ye not that your bodies are the members of Christ." The recognition of this solves the problem of PARTYISM. To realize that He made us, bought us, indwells us, what else can we do but glorify Him with a heart filled with love and appreciation. This dispels LEGALISM of chapter 6 and is the answer to the other ISMS in the early church. He is the answer to all our problems today. He is the One destined to put all earth's wrongs right, for He shall rise to reign over the Gentiles. Rom. 15:12 and sorrow and sighing shall flee away, Isaiah 35:10 -

"Oh! fix our earnest gaze,
So wholly Lord on Thee;
That with Thy beauty occupied,
We elsewhere none may see."

* * * *

The wise men of the world can find shifts to avoid the cross; and the unstable in faith can set themselves to rest with the world; but the simple servant of Christ looks for no other but oppression in the world. - Latimer.

THOUGHTS ON ABRAHAM

Notes of Ministry given at Frostburg, Maryland
Conference, May 1978

John J. Stubbs, Scotland

PLEASE read Genesis 14:13, 18:12, 27; 22:11-13 and 23:6.

In these passages of Holy Scripture we have some suggestive thoughts and practical considerations about Abraham the man of faith, and we desire to bring before you some aspects of his life for our help in the journey homeward to heaven.

In Gen. 14:13, we have **WHAT THE SPIRIT THOUGHT ABOUT HIM**. Note the Spirit of God describes Abraham here as "The Hebrew." For the first time in the Bible we have this name. Its meaning is simply, "Passer through" or "One from the other side." What is the setting? Well, Lot has been taken captive by the kings and tidings of this is brought to Abraham. Abraham did not remain indifferent to his nephew's need nor say, "It serves him right," but he displays real concern. Abraham here is moving as a pilgrim in the pathway of faith and we suggest only such a man is suitably fitted to restore his brother. Are we not in danger of forgetting our pilgrim character as the people of God? We are just passing through. We do not belong to this world. The man who is truly maintaining in his life pilgrim features is the man that can best help his brethren. This reminds us of Galatians 6:1. "Ye which are spiritual restore such an one"

In Gen. 18:12 we have **WHAT SARAH THOUGHT ABOUT HIM**. She called her husband "lord". Peter refers to this as a lovely example of the way the holy women of old time willingly were in subjection to their husbands. 1st Peter 3:6. Sarah therefore acknowledges the headship of Abraham. When Abraham asked Sarah to make ready three measures of meal, vs. 6, she did not protest or question him, and Abraham too knew where she was, vs. 9. She was in the tent or the home. It would appear that Sarah did nothing here without her husband's mind. There must have been a lovely understanding between them both when it came to the home and hospitable service to others. Sarah then thought rightly of her husband Abraham. The Christian married women will love their husbands, be keepers at home and be obedient to their own husbands. Titus 2:4, 5. Sarah fulfilled all three. What a testimony this will be to the world around in its broken marriages and ungodly home life.

A godly woman sure should be
A Sarah to her lord,
A Martha to her company,
A Mary to the Word.

Coming to Genesis 18:27 we see **WHAT ABRAHAM THOUGHT ABOUT HIMSELF** in his humble acknowledgment of what he was, "Which am but dust and ashes." What a confession this is. In the presence of God in the mighty intercession of prayer he held no high or lofty thoughts of self. The man who prays intelligently and effectually cannot afford to assert self. What a contrast to the attitude of Lot in chap. 19:18, 19. Lot was full of himself and prays only for self. How differently then Abraham prays. Abraham soberly recognizes his nothingness in God's sight. No real progress will be seen in the life and no real blessing will come down to us from our God if we have not learned the lesson of humility. "God resisteth the proud, and giveth grace to the humble." I Peter 5:5. A man wrapped up in himself makes a very small parcel indeed. We heard of dear Frank Knox of Belfast who, on being asked for some advice by a young couple about to be married, replied, "Go slow, Don't blow, and keep low." May the Lord help us to have low thoughts of self like Abraham here. What we think of ourselves perhaps reveals how spiritual we are.

A great crisis is reached in the life of Abraham on the top of mount Moriah, and it is here that we have **WHAT GOD THOUGHT ABOUT HIM**. "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22:12. God has now brought Abraham to the place where He wants him. The Angel intervenes as he is about to plunge the sacrificial knife into Isaac. Abraham then sees a ram caught by its horns in a thicket. Note it does not say "A lamb," but "A ram." We should not be surprised at this; for when we refer to Leviticus 8 and Numbers 8 we find a ram used in connection with the consecration of the priests and Levites. The ram therefore speaks of the thought of consecration and this had been fully arrived at in the soul of Abraham. In Genesis 5:6 we read, "Abraham believed God." From then until the time in Gen. 22 God had been dealing with him for about twenty years. We have an interesting comment on this in James 2:21-23 ". . . . by works was faith made perfect," and the Scripture was fulfilled which saith, "Abraham believed God. . ." Notice this. He had not up until this crisis fulfilled the purpose of God in his belief. In applying this to ourselves today we have to ask, "Have we fulfilled the purpose of God in saving us, that meanwhile we might be fully consecrated to God? When we were born again power was granted to us to bring the whole body into absolute slavery to our Lord Jesus Christ. It takes a long time for many of us to learn this lesson, but God is wonderfully patient in His dealings with us. In connection with this great testing for Abraham we have to remember it was not Isaac that God wanted, but Abraham himself, i.e. his full consecration. What does God think about us? Are we really consecrated to Him?

**Bind your Isaac to the altar
Bind him there with many a cord;
Oh, my brother, do not falter,**

Can't you fully trust your Lord?
 He it is who watches o'er you,
 Though your path may oft be dim.
 He will bring new life to Isaac,
 Leave the miracle with Him.

Finally in Gen. 23:6 we see **WHAT THE WORLD THOUGHT ABOUT HIM** - "Thou art a mighty prince among us." Abraham had behaved with dignity, and they had observed him. In this chapter we find some lovely features in Abraham, vs. 7, His courtesy, "Bowed himself to the people of the land." This is not just Eastern custom, but shows the lovely trait of respect. Do we manifest this in our behaviour to the world? Then in vs. 8 we see that Abraham did not force the issue or use pressure in his desires, but was considerate, and said, "If it be thy mind." A worthy attitude indeed to emulate. A third feature is seen in vs. 16 for Abraham weighed out "current money". He was righteous and honest in his dealings and would pay the price for the burial place in full. A believer in debt will have no testimony in the world. The word of God says, "Owe no man anything." Rom. 13:8. This does not mean pay your debts, but never have any to pay. As another has wisely said, "Always live a little below your means. Never get into debt. Remember he who goes a borrowing goes a sorrowing." What does the world think of us? They may have no time for our message or principles, but they cannot but admire graces of courtesy, consideration and honesty. By such a life we condemn the spirit of the age, and may cause some to say, "There may be something in Christianity after all"! It is true we must beware when the world speaks well of us, but the world is still watching us when we little realise it, and our character and conduct is having an influence upon them. This should cause us soul exercise, and lead us to daily pray with the Psalmist, "Lead me in a plain path because of mine observers." (Psalm 27:11 Newberry margin).

SOWING SEED AMONG THE YOUNG

SOME PRINCIPLES

David Oliver

THE setting and subsequent teaching of the "Parable of the Sower" is different in each of the three gospels in which it appears. For instance, in Luke 8 it is clear that the woman in the end of the chapter 7 with the women in the beginning of chapter 8 is intended to exemplify the effect in the life of responding to His Word, as the good ground did. These women and the disciples could well be used by the Lord as He was "preaching and shewing the glad tidings of the kingdom of God." verse 1. The parable is followed by the Lord's statement showing that relationship to Him is dependent on this one thing: the good ground, hearing and doing the Word of God.

The principles which the parable teaches have an application to saved and unsaved (gospel and ministry), as well as to the old and young.

OVERCOMING HINDRANCE

The first three types of ground show conditions which hinder the Word of God from producing the desired result in the life. Applying these principles to Sunday School and other forms of children's work should prove helpful.

Matthew shows that the hindrance to be overcome with the wayside hearer is that he does not understand. The object, then, in dealing with children is to *cause them to understand*. That may mean that every aspect of gospel truth need not be presented in the one lesson. One seed of truth presented simply, illustrated clearly, and emphasized until understood can produce fruit. In secular education teachers are often required to write what they hope to achieve in their lesson before beginning to teach. In teaching gospel truth to the young, it is possible for the teacher to fail because, in the many things that he has in mind, his objective is not clear even to himself. If an object or illustration serves to make the point clear, it is valuable. Being able to concisely review the truths of the lesson (not merely the points used or the objects displayed, etc.) the child has likely received a seed of gospel truth.

STONEY GROUND HEARERS

The difficulty for the stoney ground hearer is a shallow response. This hearer acts immediately, has an emotional response and believes for a while. With these three characteristics in mind, we may well caution ourselves. It is especially true with children that our work is long range. Pressing for results in professions with the young will not produce reality, but neither is the object to simply occupy the time and entertain. There is a central purpose in working with the children, and from the second characteristic it can be seen that this is directed to a level deeper than the emotions; it is the conscience. Instilling the fear of God and awakening the conscience can be done without "scaring" the child. Often times an emotional response hinders progress being made. On the other hand, aiming at the conscience should produce a deep response that may be expressed with tears. The third characteristic of "believing for a while" points to the danger of over-emphasizing "believing." If we are aiming at the conscience, our greatest work with children becomes that of bringing their sins before them. Majoring on "believing" may contribute to causing "believing" to become a stumbling block.

THORNY GROUND HEARERS

For the thorny ground hearer, the difficulty is distractions. Distractions may come from surroundings: sitting with the wrong person, being too scattered in seating, or not being able to see the lesson, not being under sufficient discipline, or being too often re-

mind of discipline. Distractions may arise from the lesson itself. An object lesson whose point is not clear, a "gimmick" that arouses unanswered questions of curiosity, or even an illustration that causes the mind to wander off to dreamland divert the attention. Another source of distractions may be from the child himself. Especially with some children, it is necessary to spend time with them in their home and listening to their problems in order that these things that obsess their minds may not choke out the seed. Every effort must be made to have the undivided attention directed to the lesson.

SUMMARIZING

It may help to keep these principles in mind by summarizing them in this way: In planning the lesson, the teacher should strive for *clarity* of the point, *conviction* of the conscience, and *concentration* of the attention. The parents' training will have an effect on the child's eternal destiny, Prov. 23:14, although it will not assure salvation. Salvation is by grace; but how can the parent increase the opportunity of the Word to produce fruit? Three things are said about the good ground hearer: Matthew tells us he understands, Luke explains that he hears with both a good and honest heart. These three characteristics are a contrast to the former three hearers and are a guide for the parent's exercise. The first responsibility is to contribute *to the child's understanding* of gospel truths. Over the years hours spent in teaching gospel facts and Bible stories that illustrate different truths and foster the fear of God are time well spent. The second characteristic, good, suggests moral value. *By the parent's "life and lip" the child learns that there is no compromising what the Bible calls right.* In a world where moral issues are anything but clear, this care rests all the more definitely on the parent. Care to remind the child that the issue is sin in the sight of God should serve to awaken the conscience to a sensitive state. Finally, an honest heart is one that is virtuous, able to face the issue. Four times the word is used in Timothy's letters in connection with warfare. By taking these references, and the contrast in the parable to the thorny ground hearer, the thought seems to be a heart that allows nothing to hinder settling the issue. Thus, the saved parent seeks to keep clearly before the child that salvation is the supreme question to be settled in life. No other interest or activity takes precedence. In fact, concern must be given that other activities introduced into the life of the child do not at the same time introduce distractions in the heart that will cause difficulties in settling this greatest of all matters, the salvation of the soul.

As those who have responsibility for sowing seed in young hearts, afresh consider these principles that lie on the surface of our Lord's words, may He grant guidance and wisdom in this most important work.

The above, of course, applies directly to saved parents and their offspring.

WORSHIP - WHAT IS IT?

MUCH that men would call worship is really not - in the Bible sense of the Word, worship at all. The burden of most of the hymns and prayers offered and sung are not worship at all, but a confession of sin and shortcoming - coupled with pleas for mercy and blessing. Worship is not asking a favour or pleading for grace.

WORSHIP is adoration, homage & praise and thanksgiving. Adoration at His greatness in power and wisdom and grace. The spirit lost in wonder, love and praise "THOU art worthy." Rev. 4:11.

WORSHIP is counting God worthy of praise and adoration, honour, glory, dominion, ascribing such to HIM, and presenting it as homage to HIM.

PRAISE is being occupied with our blessings.

PRAYER is being occupied with our needs.

WORSHIP is being occupied with the Lord Himself.

WORSHIP is never used in connection with ASKING. WORSHIP is always connected with GIVING to GOD. John 12:1, 3 is one of the simplest and best Bible incidents of pure WORSHIP.

Have we been found by the Son as sinners? Have we been found by the Father as worshippers? On Lord's Day morning do we go to keep an appointment with the Lord Jesus Christ? Matthew 18:20 - to take the Bread and Wine, to shew forth His death until He comes again. I Cor. 11:26, and to remember Him, especially in His atoning death. This will surely call forth from our hearts, true worship, or do we go to listen to some man, however gifted or godly? - preaching about HIM?

GOD, the Father is the object of our worship.

CHRIST is the substance and fragrance of our worship.

THE HOLY SPIRIT is the power for worship.

THE HOLY SCRIPTURES ARE the guide for worship.

THE HEAVENS the place of our worship.

THE FIRST DAY of the week our time of worship (though not confined to this.)

CHRISTIANS are the companions in WORSHIP.

WHY should we worship?

Matt.4:10-"It is written, thou shalt worship the Lord thy God."

John 4:23 - To satisfy the heart of the Father.

Luke 19:10 - The Lord Jesus seeks sinners.

John 4:23 - The Father seeks worshippers. We are not left to choose whether we should worship God or not . . . "THOU SHALT."

WHOM SHOULD WE WORSHIP ?

GOD the Father is presented to the heart of the believer as the object of our worship. Satan tried to wrest this worship from God and have it bestowed upon himself. "Little children, keep yourselves from idols." What is first in your mind each morning and last in your mind before you sleep? Can you say . . . "I think of my blessed Redeemer, I think of Him all the day long."

WHO CAN WORSHIP?

Not anybody and everybody -
 Only "found ones" - Luke 19:10 -
 Only those who are in the SPIRIT -
 They that are in the flesh cannot please God.

THE GROUND OF WORSHIP!

No one can worship God who is not standing on Redemption ground.

WHERE CAN WE WORSHIP?

In the sanctuary of our own being when the sanctuary of our being is washed in the Blood - cleansed and indwelt by the Lord. Through the Holy Spirit it becomes a place of real worship.

In the privacy of our own devotions - how do we worship? I am afraid no sooner do we kneel down, or get before God, but we commence to ASK. But should we not WORSHIP HIM before PRAYING. Try WORSHIPPING first.

TRY WORSHIPPING FIRST - Memorise some of the great scriptural utterances of Scripture such as Psalm 84, also 91 and 92 - Isaiah 6:1, 3 - Rev. 4:11, Rev. 5:9, 12, Rev. 7:9, 12. A true worship hymn read quietly before the Lord on your knees is a wonderful help. Our own Believers Hymn Book is rich in its worship hymns.

HOW CAN WE WORSHIP?

The FIRST act of our worship should be the offering of ourselves up to God as a "thank offering" for His wonderful salvation. Romans 12:1 - then the living of the daily sacrificial life of consecration. We are bidden to worship the Lord in holy array, in "the beauty of holiness - Ps. 29:2 - here we have holiness of heart and life, beautiful habits, clean thoughts and imaginations, pure affections. The garments of the soul are the habits of our lives. They should be holy. Those living the life of consecration, not "talking of it," and filled with the Holy Spirit. Live the life of worship - if we are filled with the love of God, love will urge us to worship.

SOME RESULTS OF WORSHIP!

We shall exalt the Lord - Psalm 99:5, 9.
 Bring gladness to the heart of God and to our own hearts.

In remembering the worthiness of our God we worship Him for what He is in Himself and, repeating His wonderful attributes, our faith will be mightily helped until the worshipper becomes like the object worshipped - Psalm 115:8 - 2 Cor. 3:18.

COLLECTIVE WORSHIP OF THE SAINTS

While individual worship is the birthright of the believer, Hebrews 13:15, God's great design has been, and still is, to have His people worship Him collectively, Ps. 50:5. For this purpose and incentive to worship, the Lord's Supper was instituted.

Let us recognize that the Spirit of God, as the vice-regent of the Lord is the sole president of the Lord's Day morning meeting. For this reason no pre-arrangements are possible for this meeting, nor human regulations. PREPARATION on the part of worshippers is necessary, but NOT "pre-arrangement." Here the saints appear as priests unto God and the Spirit of God may lead any brother to voice the Assembly's worship for in this gathering it is not gift and experience, but SPIRITUAL CONDITION that matters. In order to give practical effect to the Spirit's ruling, we must assemble PREPARED - Exodus 23:15 . . . "None shall appear before Me empty." There must be time for self-examination, meditation and preparation.

Assembling in the right condition of soul in the hearts of the believers is like a well-tuned harp, will be ready to vibrate at the prompting of the Holy Spirit in harmony. The Spirit always leads to Christ. The Spirit always leads harmoniously for God is "not the author of confusion." The Spirit generally leads consecutively whatever aspect of the Person and Work of the Lord Jesus is presented to our minds, under the Spirit's guidance, usually adhered to throughout the meeting. There is sequence of thought in the hymns, thanksgivings and ministry, when saint after saint is led to rise, riveting the hearts of the believers on Christ. Even the least spiritual must feel that a controlling hand has been at work - I Cor. 14:25 - "God is among you of a truth."

The Spirit's power may be so present that silence is the highest form of worship - Rev. 8:1 - "Silent to the Lord" - Ps. 37:7 (margin).

Let us remember that each believer present is definitely either helping or hindering the Assembly's worship.

A living, worshipping Church is an exceedingly sensitive organism. One believer out of touch with God, or indulging in unconfessed sin will act as dead-weight on the whole company.

LACK OF EXERCISE on the part of many -

QUENCHING OF THE SPIRIT on the part of some -

CARNAL IMPULSE on the part of others

are all functions which take away from the dignity and glory of the Believers.

DWELLING IN THE HOUSE OF THE LORD**Read Psalm 4:27**

Jas. Campbell

DWELLING in the house of the Lord in the Old Testament is equivalent to abiding in Christ in the New, as we have it in John 15. The Psalmist desired to dwell in the house of the Lord in order that he might "behold the beauty of the Lord." There is nothing so beautiful in the universe as the Lord who made all things. And if we would become beautiful we must behold the beauty of the Lord.

Another reason the Psalmist had for desiring to dwell in the house of the Lord was in order that he might "enquire in His temple." When David went into the temple to enquire, he understood the true worth of everything around him; and when Christians abide in the presence of God they also get wisdom. In the fifth verse of this Psalm we see that trouble does not stumble those who dwell in the sanctuary, but only tends to draw them nearer to the Lord, "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me. He shall set me upon a rock."

He who abides in the tabernacle of God will have joy. "I will offer in His tabernacle sacrifices of joy; I will sing, yea I will sing praises unto the Lord." When a child of God is in fellowship with God he will be still praising God. He will have so much to praise God for that he will have no time for murmuring. When the song of the Lord ceases in our hearts we need to get down on our faces before the Lord and ask Him the cause. To abide in Christ is to be satisfied; and if I am satisfied with Jesus I will have no hankering after the world or after the husks that it has to give. It is when we get out of God's house that we go after the world. When we abide there we have everything that we need. Am I satisfied with the Lord Jesus Christ? If I am not I am away from Him in heart. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Psa. 92:12-14. The palm tree flourishes at the top. The cedar is famed for its strength. It is our responsibility to see to it that we are dwelling in the house of the Lord, and if we are the fruit will come in due season.

What a privilege to live for Him in these days of depravity! It is an easy thing to go on when others are going on, but very hard when others are cold. Let us remember that the judgment seat of Christ is near. It is very possible for a child of God to think that he is in fellowship with God when he is not. But if there is failure we ought to make short work of all our short comings by bringing them into His presence. May the language of our hearts be, "Close to Thee, Close to Thee. All along my pilgrim journey. Saviour let me walk with Thee".

QUESTIONS AND ANSWERS

Question: We have always been taught that as believers we worship the Father through the Son in the energy and power of the Holy Spirit. Also that we are in order when we worship the Son and give praise and adoration to Him. In Isaiah He is worshipped in heaven before the incarnation - In Matt. 2:11, after His incarnation He is worshipped by the wise men, and in Rev. 5 He is worshipped in Heaven when this age is past.

Many of our best hymns of praise are directed to Him, such as "Lamb of God our souls adore Thee." We believe we are in the mind of the Spirit when we thus address Him. There are those rising up among us who deny all worship to the Son, including those hymns of praise, which direct praise to Him.

Would this injure the saints and assemblies, if not checked. Would you please help in this?

Answer: The word "hymn" comes from the original word "humnos - Gr." where it was directed to a great personage - even a great leader in ancient days, or a general or the like.

Our hymns of praise are directed to our God and to His Blessed Son, our Lord Jesus Christ. To limit praise to the Person of the Lord Jesus would be to deny the leading of the Holy Spirit in our worship.

God the Father is presented to the heart of the believer as the object of our worship and, of course, in thus worshipping God we include worship directed to the Lord Jesus.

Sometimes, the heart is so taken up with the wondrous work of the Son of God that the outflow of praise is directed to Him on account of our deliverance by Himself from our bondage of sin.

In earlier days, when at first the blessed truth of praise to God, without human ordination, or hindrance, it was common for the early brethren to be so occupied with Himself, that the praise just seemed to flow out to Himself. An instance of this occurred in one of the very early meetings at the Lord's Supper and our late and esteemed brother J. G. Bellett was so enraptured with Himself, that one of these early brethren sitting alongside, touched his coat tail and said "brother Bellett, we are not there yet." We have little of this spontaneous praise today and if we become "cut and dried" as to phraseology, so as to omit all praise to the Son, our Lord Jesus Christ, we shall lose the Spirit's prompting and not only quench the Spirit but also grieve Him. Is this the reason why, not infrequently, there is

such an absence of the warmth and devotion of love to Himself as we gather around Himself at His table?

More devotion and heart occupation with Himself would result in fewer long orations in the "morning meeting" - professedly praise, but more or less a doctrinal dissertation - the Lord give us to hear from brethren, even younger men, a simple note of praise and thanksgiving which softens the heart and directs our thoughts to the Blessed One we have come to remember.

Question: Are "Chapel veils" a substitute for a proper "covering" in the assembly according to 1 Corinthians 11:6, 10, 15 ? especially at the Lord's table ?

Answer: Decidedly not - this is evidently an attempt to get away from the idea of wearing the token of "subjection" enjoined upon the believing woman, according to this chapter. The woman should be "veiled" i.e. should be hidden etc. instead of vaunting herself in a brazen manner with this small token of obedience, which is not obedience in reality at all.

In the early days the veil was customary but here a proper token of subjection would seem to be in order to fulfill the divine order of the assembly in their gatherings. A proper hat, not embellished or attracting attention to herself is the thought, she should be hidden, before the Lord. There is no problem here with godly sisters as they come before their Lord in a proper manner and dress, but brazenness and departure from the scriptural order is to be deplored and should not be permitted where there is proper oversight in any assembly.

When once the door is opened for such seemingly little things (which are not little as God sees them) it is but a little while until there is wholesale departure from scriptural order and human rule and opinion is seen, even in defiance of the divine order.

The so-called "chapel veil" is a very poor attempt to show subjection. It is open, not a veil at all, and leaves room for the sisters to go bareheaded to the assembly meetings, which is decidedly unscriptural, and out of their purses take this small chapel veil and set it on top of the head as if they were complying with the rules of the church and we fear this is about as far as any who go in for this sort of thing understand of the truth of gathering to the Name of the Lord, in subjection to His rule and authority as found in the Word. Godly overseers would show this to any who seek fellowship in a godly assembly, if uninstructed, they require teaching and example.

PIONEER GUIDES**“Remember them” - Heb. 13:7**

THEY laid the foundation in many a field
 And toiled for the future, tho' lonely and tired;
 But saw on horizon a possible yield
 Of precious full grain as they labored and prayed.

We reap where they sowed, but wonder at times
 How careless we are with the fruit of their toil;
 The truths that they fought for and sought to maintain
 Are carelessly handled and used just as spoil.

To cater to fleshly desires and for gain,
 To win place and name, e'en such cost us the crown
 The 'laurel wreath' waiting an elder's reward
 Is lightly considered today by the crowd

Most bent on obtaining much joy in the flesh
 No matter the cost of the truths we possess;
 The 'remnant' who ponder and think of the cost
 Do long for revival of truths we have lost.

They cling to the Word they have learned in the past,
 And wonder if longer the conflict shall last;
 But trust Him we must as we cling to the Word,
 That precious deposit received from the Lord.

W.H.F.

* * * *

“And when the chief Shepherd shall appear, ye shall receive a crown of glory (a laurel wreath) that fadeth not away.” . . . I Peter 5:4.

Birch River, W. Va. — Bro. Surgenor here under canvas month of August - about 20 miles from Fairmont.

New England — Norris Stewart of Africa visited several of the Assemblies of this district, going on to Brookfield, Terryville, Pennsauken, Bryn Mawr and Barrington, N.J. also had a call at Manchester, Conn. Bre. Gilbert Stewart and G. P. Taylor had a recent visit to E. Boston etc. Also at E. Boston they had a call from bro. Tom Baker, now of El Salvador - formerly of Phoenix.

Vancouver, B.C. — We heard, without details, of the homegoing of our dear brother and fellow laborer George McKinley. We should have other details shortly and will make further reference to this in next issue D.V. We appreciate all such detailed account by those responsible.

Longport, N.J. — We have had some visits from bre. Gilbert Stewart of Ireland, also William McBride of Chile with interesting ministry and accounts, also bro. Wickert of Tampa. The Editor is now moved here and getting adjusted as to his Magazine work, etc. The weekly morning Bible Readings, Tues. and Thursday, have been interesting—recently on the High Priest and Breastplate, also the Ephod, with some uses made of the latter contrary to Scripture - also the Epistle to the Romans, chapters 6 and 7 - quite a few interested and spiritual believers who appreciate the opening up of the Word.

CONFERENCES

Manchester, Iowa — Conference dates D.V. begin with Prayer Sept. 29th., and continue over Sept. 30th., and October 1 - Usual order of meetings and hospitality provided for visitors - Corresp. to C.F. Foster, 149 Delhi Road, Rt. #2, Manchester, Iowa, 52057.

Midland Park, N.J. — Conference here commences Friday Sept. 22 at 7:45 p.m. continuing over Sept. 23 and 24 - usual arrangements will prevail. Corresp. T.E. Chambers, 550 Franklin Terrace, Wyckoff, N.J. 07481. All meetings in the Gospel Hall, 61 Prospect St., Midland Park, N.J. 07432.

Cleveland, Ohio, — The Conference of Monticello Gospel Hall will convene D.V. Fri. October 20, at 7:45 p.m., continuing Sat. and Lord's Day. A Bible Reading will be at one p.m. on the Judgment Seat of Christ - ministry at 10 a.m. and 3 p.m. and Gospel at 7 p.m. The Breaking of Bread Lord's Day at 10 a.m. Corresp.: Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio, 44139. - Tel. (216) 248 - 8781.

St. Thomas, Ont. — Annual Conference D.V. will commence with Prayer Meeting in the New Sunset Drive Gospel Hall, 1 Sunset Drive, Highway #4, October 6 at 8 p.m. Other meetings being in the Elgin Collegiate, Chestnut and First Ave., Oct. 7, 8 and 9. (no mtg. Sat. a.m.) Hospitality extended and brethren walking in the old paths of the Word welcomed in the ministry. Corresp.: Allen McCandless, R.R.1, Port Stanley, Ont., N0L 2A0

Hitesville, Iowa — Annual Conference Sept. 16 and 17 D.V. commencing with Prayer Mtg., Sept. 15, in the Gospel Hall. Correspondence to Geo. L. Frey, Aplington, Iowa. Phone (319) 347-2349.

Clementsvalle, N. S. — Annual Conference will be held D. V. commencing with Prayer Mtg., Sept. 2nd at 7:45 p.m., continuing over Sept. 3rd and 4th. Lord's servants walking in the old paths welcomed in ministry. Correspondence to Ronald Berry, Clementsvalle R. R. 1, Annapolis Co., N. S. BOSIGO

Bel Air, Md. — Bre. MacLeod and D. Oliver in tent work here since July 2nd.

Arnstein, Ont. — Annual Conference D. V. Sept. 16 and 17 with Prayer Mtg. Sept. 15 at 7:30 p.m. Bible Readings Sat. and Lord's Day John 13 and John 20 - usual order of meetings. Corresp. Don Brunne.

Clinton, Ont — Saints of Joseph St. Gospel Hall purpose D. V. their annual conference Sept. 30 and Oct. 1 in Central Huron Secondary School, Princes St. E. Prayer Mtg., Fri. eve. Sept. 29 at 7:30 p.m. in the Gospel Hall. Breaking of Bread at 10 a.m. Hospitality extended and brethren walking in the old paths welcomed in ministry. Correspondence to Douglas McDonald, 137 Mary St., Clinton, Ont. NOM ILO.

Kansas City, Mo. — Annual Conference, recently held Labor Day weekend changed D.V. to Nov. 17, 18 and 19. Leon Scott, 2814 Troost Ave., K.C., Mo., 64109.

Arlington, Wash. — Annual Conference D. V. Sept. 2, 3 and 4 with Prayer Mtg. Sept. 1 at 7:45 p.m. in the Gospel Hall. Corresp. John H. Portman, Rt. #5, 98223.

Blueriver, Wisc. — Annual Conference D.V. in the Blue River School, Oct. 14 and 15, with Prayer Mtg., Oct. 13 at 8 p.m. All Correspondence to Otto Studnicka, P.O. Box 537, Muscoda, Wisc., 53573. Tel. (608) 739 - 3674.

Detroit, Mich. — Annual Conference of the Stark Road Gospel Hall, 9280 Stark Road, Livonia, will be held D.V. Nov. 4 and 5, with Prayer Mtg. Fri. Nov. 3, at 7:30 p.m. Ministering brethren walking in the old paths welcomed. Corresp. : James K. Vallance, 47100 Maplebrook, Northville, Mich., 48167 - (Gospel Hall phone: 425:4910)

Vancouver, B.C. — Fall Conference of Victoria Road Assembly D.V. October 7, 8 and 9., commencing with Prayer Mtg., in the Gospel Hall Oct. 6, at 8 p.m. and in the Gospel Hall Breaking of Bread at 10 a.m. Oct. 8.--all other meetings to be held in the Killarney Secondary School 6454 Killarney St., cor. 49th. Ave., Vancouver- Usual order of meetings- Corresp. Thos. Barr, 935 Gatsensbury St., Coquitlam, B.C. V3J 5H9.

La Crosse, Wisc. — Annual Conference D.V. October 21 and Oct. 22 in the La Crescent High School, preceded by Prayer Mtg., in the La Crosse Gospel Hall Fri. Oct. 20. Usual arrangements of meetings. Corresp. : L. Uglum, 314 South 6th., La Crosse, Wisc. 54601.

FALLEN ASLEEP

Windsor, Ont. — Saints of Partington Ave. Gospel Hall, record the homecall of brother Jas. Stevens June 12, 1978. Saved in 1926 in the old hall downtown, in fellowship since 1927. Helped in building of this present Hall, faithful in attendance when possible. Prayer requested for his wife and two sons.

Also our sister Elizabeth Hamilton was called home July 15, 1978 from the Essex Nursing Home. Saved in Scotland when 16 years of age and in fellowship there in 1925 - in fellowship with us since 1927. Faithful in attendance until weakness prevented. Prayer requested for her daughter Jeanne.

Manchester, Iowa — Our beloved sister Mrs. Elizabeth McClain went to be with the Lord July 22. Saved May 11, 1932 at meetings of Oliver Smith in the Copperhead country School - received into fellowship later and has continued in happy fellowship until unable of late. She leaves one daughter and four sons, three of them in assembly fellowship.

Words in Season

THE BIBLE FAMILY MAGAZINE



EMULATING EGYPT

WHEN nature's bent of many
Who copy Egypt's ways;
Does show itself to copy
Its vain and trifling show.

It tells the same old story,
So plain in God's own Book;
And warns us of the dangers
Which Israel overtook.

Some hear of some such failure
And still they heed not God;
Would rather sin than suffer
Reproach for His dear Name.

So! let us all be careful,
Lest testing time o'ertake;
And find us all not ready
For that blest nuptial date.

Let's set a good example
To younger sheep today;
Lest possible our failure
Cause them to miss their way.

W.H.F.

OCTOBER, 1978

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EDITOR'S TEL. NO. 609-823-8189. Office & Personal.

ADDRESSES

For the Gospel Hall, ONTARIO, WISC., — the brethren have notified us of Change of Corresp., as follows . . . Kent Hendrickson, P.O. Box 127, Hillsboro, Wisc., 54634.

Windsor, Conn., 06095 — Correction for Jas. N. Smith, 200 Dudley Town Road.

REPORTS

Mt. Sterling, Wisc. — William Lavery, helped by Jack Portman of Garnaville had some meetings here recently with the assembly in their new Hall. good attendance and a few have professed.

King of Prussia, Penn. — A very good tent season here with brethren Paisley and David Oliver - with blessing in conversions. Many strangers heard the good Word of God and saints encouraged.

Springfield, Mass. — Bre. David Oliver and E. Higgins purposed the month of September under canvas here where the Assembly is not large, and recently brethren John McCracken and bro. Higgins had a spell in Augusta, Maine, in the tent. James Smith and bro. Murray McLeod were in Bethlehem, Conn., for a month.

Venezuela, S. A. — Brother Fairfield continues to preach the Word here with his fellow workers. In a recent communication to a brother he mentioned the possibility of it becoming more of a reality for believers to confess Christ openly - he reported a certain country where the present minister had proposed death penalty for confessing Christ, also the expulsion of any missionary who would seek to turn any from their professed Moslem worship.

Brookfield, Conn. — This recent Conference held recently in nearby Pantury, Conn., was a very happy season around the Word. The Lord gave a soul on the Sat. evening. Altogether it had a "savour of Christ" throughout. Bro. Paisley returned to Toronto, brother Ferguson to Longport, brethren D. Oliver and E. Higgins to Springfield, Mass., for the month of September - Meetings larger than usual this year.

Cedar Falls, Iowa — Recent meetings by bre. Dobson & McCullough - one professed near the close of the meetings.

Ireland — Bro. McShane in tent at Riverside, Kilkeel, brethren Usher & N. Turkington D.V. hoped to have Gospel effort in Killykerran, Co. Derry. S. Ferguson and J. Thompson were in tent meetings at Mossley, Co. Antrim at last report, John Fulton, Jim Kells and R. Wilson in towns and villages in Eire, and door to door with Gospel tracts. Conference gatherings over the July holidays were large and ministry was fresh and good.

Akron, Ohio — Reports reaching us reported a helpful Conference here with a number of the Lord's servants giving help.

Clyde, Ohio — Recent meetings of bre. Crawford and Kember (Paul) saw strangers, some long prayed for, and we trust God has spoken to them, a little blessing reported.

Petersburg, W. Va. — At last report our brother Robert Surgenor

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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I centre my centre in Jesus,
And He is the centre of God;
He circles my life with His presence,
I live through the wealth of His blood.

Tom Baird

You will note in Rev. 1:12, 20 that our Blessed Lord, as Son of man in the midst of the "lampstands" forms the true communion of the "assemblies" - here we have no fast and humanly formed circle but the communion with each other is maintained only through Himself Who walks in the midst of the churches.

The true "communion" or fellowship, can only be maintained in this blest way - when human hands or tongues seek to form such associations failure is the result. The fellowship, when we come to Laodicea, seems to be maintained in the remnant character of those "who will open the door, when He will sup with all such . . . and He with me" is the happy result. True "remnant testimony" shall continue to the last, even small as to this world, but dear to Himself - God has always had a "remnant people" who cling to His Word. May we be found among such even - "till He come."

The Editor

DEATH OF AN IRISH GIRL

"MOTHER", said a dying girl in Ireland, "It's a dreadful thing to die."

"It is that darling," the mother said, as she fondly gazed with tearful eye upon the fading cheek of her child. "It is that. Oh, that I could die instead! But you have confessed, and why are ye still afraid?"

"Yes, I have confessed every sin I could remember, and I have absolution, and I shall have the holy oil when I am just at the last, mother; but then I must be in the fires of purgatory soon: and you are very poor, mother."

"Leave all that to the priest, darling, and say the prayers to the Virgin he bade you. That'll bring peace to your heart."

"No, it is all dark. I want to know where I am going, and more, a great deal more, than the priest would tell me, Mother," she added quickly. "I am thinking of the death-bed of Cousin Cathleen; she had no absolution, no unction, no masses, but she died so happy."

"She was a heretic, Mary, and knew nothing at all: so she died in her sins."

"Some words she said come over me now, mother: 'Though I walk through the valley of the shadow of death, I will fear no evil; Thy rod and Thy staff comfort me.' Psa. 23:4. What did she mean? I have no comfort, no staff. I am trembling in the dark, and see only great fires beyond, and am full of fear. Cathleen did not believe in purgatory."

"Hush now, Mary dear: go to sleep and forget her, and trust in the blessed Virgin."

"Well, mother, I'll try; but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could remember all Cathleen said about it."

"It's not for the likes of us to go straight to heaven at once, Mary: we go the way the church directs."

"But sure it's a hard way, mother dear; I often fear that some who get into the fires of purgatory may never get out again."

"Now don't get distrustful of the masses, darling. Just leave thinking about it, at all. And here's Pat: he will sit by you awhile."

Pat had come in and overheard part of the conversation, and now sat down by his sister's side with heavy heart: for the doctor said she could not recover, and he had travelled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them together. "What was that about cousin Cathleen?"

"Ah, Pat, I was wishing I could die as happy as she did; and I can't believe her soul is in hell, just because -"

"Because she believed in the blood and mercies of the Lord Jesus Christ!" exclaimed Pat. "No, Mary, for that's just the reason she had no need to go there at all; and as for the unction, she had that too. She got it straight from the hands of the Lord Himself. He spoke to her soul, Mary, and comforted her with the assurance of His pardon and love. Do you think she needed anybody else to tell her that?"

Mary stared upon her brother exclaiming:

"Sure, brother, you've turned heretic, too!"

"Well, never mind that: I don't care for nicknames at all but I've been reading the Bible, Mary - God's own blessed Book, full of such melting words to poor sinners as would melt your heart."

"But how did you get it; does the priest know?"

"Sure, I didn't stop to ask him. So I read and read; and some things were so pretty, and went so quick to the heart, that I couldn't stop any more, if I'm burned for it."

"But now, Pat, what is it about purgatory you've read in the Bible?"

"Why, just as much as you see in that empty platter, and that's nothing at all; and I've searched from one end to the other. So make your heart easy, Mary, for you can't go to a place that isn't in God's creation. You shall go - and I promise you on the faith of the Holy Scriptures - straight to heaven at once, if you only do one thing."

"What is it, Pat?" Oh what is there I wouldn't do if I could! Is it to make a station?"

"No, no, no such things as that; but if you will listen I'll read you the beautiful words that they are." And drawing from his pocket the precious little volume that had enlightened himself, the young Irishman read: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" John 3:16. "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." Isa. 53:5.

"Mary, do you think the Lord suffered only by halves and only heals by halves? 'Let the wicked forsake his way, and the righteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon.' Isa. 1:7. Is it to abundantly pardon to go and suffer torments in prison before we get in at all, Mary? 'For by one offering He hath perfected forever them that are sanctified'. Heb. 10:5-7: 10:12, 14."

"Them that are sanctified, Pat. What's that? Isn't it to be sanctified that we go to purgatory?"

"No, for where remission is, there is no more offering for sin. Heb. 10:16-18. No offering of your own suffering, my Mary; no masses for our mother to pay. When the blessed Lord was going to be betrayed, before He was taken prisoner, He prayed for all His people, and in His prayer He said not a word of going through purgatory. So, Mary, it is "CHRIST'S BLOOD" for us, and that's "salvation out and out".

"But now, what's the thing I'm to do, Pat? You said if I do one thing."

"Why, then, it's just this: 'Believe on the Lord Jesus Christ and thou shalt be saved' Acts 16:31, now, and at once; and 'being justified by faith we have PEACE WITH GOD, through our Lord Jesus Christ,' for 'being now justified by His blood, we shall be SAVED FROM WRATH through Him' Rom. 5:1; 2:9. Oh, Mary, it's all of a piece; it's like the Word of God, worth loving and preserving for ever. Now, can you find it in your heart to trust what God says? It's faith you must get, and not masses, Mary. The offering is made, the blood is shed that must wash away all your sin, so that what you should do is to BELIEVE IN CHRIST ALONE."

"Faith, faith! What is it?"

"It's just believing heartily the Lord that He says true, and will do as He promised, before you get the thing promised, for "with the heart man believeth unto righteousness." And then, Mary, dear, if indeed you must leave us - if you must not stay longer here - you will pass through the shadowy valley, having the staff of truth to lean upon; and your happy spirit, absent from the body, shall be, for He says it, 'present with the Lord' 2 Cor. 5:8.

"Oh, Pat, it's taking the thorns from the dying pillow, one by one; and I do think I'll be able to believe it all. But what will the priest say? Perhaps he will say I am a heretic, Pat", and she shuddered at the thought.

"Oh, it'll do the most harm to himself, then. Never fear. Be true, and hold fast to the Lord Jesus and His own words, and you need not fear what men can do."

"Sure, it's a blessed religion to comfort us all, whether living or dying; and I only wish the sweet story was told from Ballycastle to Cape Clear, till every man, woman and child should know that Jesus died for them, and for His sake God can have mercy on them that believe. It's the Gospel we want, and then it's God's Word, not mine, that says: 'Happy is that people whose God is the Lord.' Psa. 144:15.

Submitted from Ireland.

USING GOLD

to emulate Egypt

Wm. H. Ferguson

IN OUR regular reading this morning we were noticing the defection of Aaron and the readiness of the people to "break off" their earrings etc., and give them to Aaron to make gods to take them back to Egypt.

We were remarking how quickly they were ready to do as backsliding Aaron requested and yield up the worldly things for Egyptian gods.

Comparing this to our day we notice how readily professed people of God are willing to adopt the fashions and ways of Egypt in plain disobedience to God and His precious Word. It seems today we have an element among the assemblies who are ready to adopt Egypt at every turn. When it is fashionable to have the hair cut in women and long in men, in direct disobedience to the Word, women to wear shorts in public and pant suits despite the plain prohibition as to this in Deut. 22:5, because it is the custom of the world, it is acceptable and not a few are brazen enough to vaunt their defiance and contempt for the scriptural statement that it is an "abomination to God." It seems very little to some amongst us, apart from the immodesty of it and we know it calls forth the praise of the world in this "permissible age" in which we live. It was the forerunner of advancing apostasy and, eventually, brought down the wrath of God against such and the decimation of their strong men in the wilderness.

This could all be applied in many ways by a spiritual mind to our conduct daily. They were a miserable lot when they came out of Egypt and God saw to it that the Egyptians gave them gold and silver and materials of cloth etc., in abundance, very valuable - they had robbed them of their wages for years, and now He gave them to His people as they left Egypt but He did not give them for personal abuse or copying the fashions of Egypt, which they evidently did as they had noticed among Egyptian women etc. Christian women today are all too familiar with the prevailing fashions of a godless world and too ready to adopt them. God intended and would make use of such things in the building of the Sanctuary in the midst of His people but never intended such to be used as an Egyptian custom. We notice this in Exodus 35:4, 29 where a repentant people brought in abundance for the building of the Sanctuary.

Christian men and women only act for God when the fear of God and a desire for His glory is before them, otherwise they become Egyptian in heart. An erring "shepherd" - Aaron - was responsible for this largely and we believe the present trend to adopting the world and Egyptian ways is the result of shepherds

who are unwilling to warn against such departure and, in fact, cater to it largely by actions or lack of any ministry against the trend. When the erring shepherd suggested it in response to the dissatisfaction of the people, as in Ex. chapter 33, note how ready they were to fall in line with his suggestion, in the making of a human god. We note today that when ministry from the Word of God is given, showing the evil of the present trend, there is not the alacrity to be obedient to the Word of God. *Quick to learn, slow to adopt the truth.* How often the questioning arises in the carnal mind as to the propriety of acting according to the Word of God, instead of there being an immediate response, in humiliation, to acknowledge our departure. Our conferences, in the days of strength in the testimony, were characterized by this very attitude - saints were humbled by the plain ministry of the Word and sought, in quietness, to get alone with God and confess sin and departure - today, the opposite is more or less true and "get togethers" for a "good time" of song and gossip is the badge of profession.

The above was the beginning of Israel's apostacy and we can see that this same determination to be like the world is the beginning of apostacy among us today. Men are priding themselves and sacrifices of a kind are given freely for professed work of the Lord. But the heart is not true to Christ and the Word of God is set aside in a shameless way by not a few. It is no wonder that we are losing any effectiveness in the world when there is so little difference between the Egyptians and the professed disciples of the Lord. A sad awakening awaits many. May God grant such ere it is too late.

The children of such grow up and quickly adopt the ways of the world, instead of God's people telling them that we are a "wilderness people" as God enjoined Israel of old to "teach them (the children) diligently," Deut. 6:6 etc.," - If such are not taught by precept and example from the Word, there is little likelihood that they will be preserved from the customs of the world as they grow up, and readily copy what they see, children are great imitators and if parents are Egyptian in ways, the children shall early learn to be the same.

* * * *

EXALT CHRIST

"HE must increase, but I must decrease." Such was John the Baptist's testimony. He was content to become less and less, so being Christ was exalted. He hid behind Christ. That is where all God's people should hide. John preached people off himself. He pointed them to Christ. It was as if he had said, "Don't look at me: behold Him - the Lamb of God." This is the preaching we want - preaching that will exalt Christ - preaching in which the preacher shall be lost sight of, and the Lord alone exalted.

THE ARK IN THE NEW TESTAMENT

A Meditation by Harold S. Paisley

| | | | | |
|-----------|-------|----------------------------------------------------------|-------|------------------------------------------------------|
| Matthew | ..... | The Crown of Gold (Ex. 25:11) | ..... | The Royalty of Christ |
| Mark | ..... | The Two Tables of Testimony Within (Ex. 25:16) | | The Perfect Servant |
| Luke | ..... | An Ark of Acacia Wood (Ex. 25:10) | ..... | The True Humanity |
| John | ..... | Overlaid With Pure Gold (Ex. 25:11) | | His Deity |
| The Acts | | Borne With Staves | | Preaching Christ to all the World (Acts 1) |
| Romans | ..... | A Mercy Seat (Ex. 25:17) | ..... | Set Forth to be The Mercy Seat |
| I Cor. | ..... | In the Midst of the Camp (Num. 3:17) | ..... | God is in you of a truth |
| II Cor. | ..... | The Levites (Num. 4) | | Service in God's Assembly |
| Galations | | The Badgers Skins (Ex. 26:14) | ..... | Sharing reproach without mixing the truth |
| Ephesians | | A Cloth of Blue (Num. 4:6) | ..... | Christ in glory |
| Phil. | | Manna in a Golden Pot (Ex. 16) | | The Downward Path and Upward Steps of Christ |
| Col. | | Preeminence of the Ark (Num. 10:35) | | Christ has the Preeminence |
| I Thess. | | Cherubim Looking Outward (II Chron. 3:13) | | Christ Coming Again |
| II Thess. | | Dagon Falling Before the Ark (I Sam. 5:4) | | Man of Sin Falling Before Christ |

| | | |
|----------|----------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|
| I Tim. | Order of the Camp (Num. 2) | Order of the Assembly |
| II Tim. | Ark in the Battle "It may save us" (I Sam. 4:4) | Having a form of godliness |
| Titus | Aaron appointing overseers (Num. 4:19) | Titus appoint- ing overseers |
| Philemon | The Ark in House of Obededom (II Sam. 6:11) | God Honored in House |
| Hebrews | The Rod Before the Ark (Num. 17:10) | Priesthood of Christ |
| James | The Glory Cloud Over the Ark (II Chron. 5:14) | Lord of Glory |
| I Peter | The Movements of the Ark (Num. 4:5) | Following His Steps |
| II Peter | The Voice from the Ark (Lev. 1:1) | Voice from the Glory |
| I John | The Veil (Num. 4:5) | His True Humanity Come in the Flesh |
| II John | The Ark in the House of Abinadab (I Sam. 7:1) | Elect sister & Household |
| III John | The Ark on New Cart and then on Shoulders of Levites (II Sam. 6:17) | Taking nothing of the Gentiles |
| Jude | Men acting in irreve- rence (I Sam. 6:19) Uzza. Men of Bethshemesh | Apostacy Speaking irrever- ently of dignities |
| Rev. | <i>First</i> vessel of the Taber- nacle mentioned and <i>last</i> vessel of the Temple positioned (Ex. 25:10 - II Chron. 5:7) | Alpha & Omega |

GETHSEMANE

A. J. Higgins, M. D.

The mystery and holy wonder of Gethsemane causes us to approach with reverence and dependence upon the Word of God. Imagination has no place in considering the depths of the moments in the garden. Along with accounts in the Gospels and the words of the writer in Hebrews 5:7, we have the prophetic utterances of the Psalmist in Psalm 102. Taking all of these together, we learn that Gethsemane was:

THE PLACE OF HIS SORROW

Matthew tells us that He began to be sorrowful and very heavy. Mark adds that He was sore amazed and exceedingly sorrowful unto death, and Luke tells us that He was in an agony. The sorrows of Gethsemane could well have bowed a natural man to death. As we consider them, we must be impressed by the tremendous reality that many martyrs have gone courageously with no fear and with no shrinking to face the fires and to face the sword. The Son of God in all of His dignity and in all of His essential deity did not shrink from something which was equal to what they had to face. It was the reality of sin and its dread consequence which caused His sorrow in the garden.

THE PLACE OF HIS SOLITUDE

Psalm 102 are the words of the afflicted one pouring out his complaint before the Lord. He is like a pelican of the wilderness, an owl of the deserted places. He compares himself to a sparrow who watches alone upon the housetop. One cannot help but remember the words of the Lord Jesus to His disciples, "Watch and pray" and again, "Could you not watch with me one hour?" (Matthew 26:40). The sparrow is known as the gregarious bird; the bird which is rarely alone. The only time the sparrow is alone is when it has lost its mate. Then with mournful sound it perches alone upon the housetop. It was not at the loss of His Bride, but to win His Bride that the Lord Jesus was alone in Gethsemane and alone upon Golgotha.

THE PLACE OF HIS SUPPLICATION

The writer of the Hebrews tells us that He had offered up both prayers and supplications with strong cryings and tears. The great result was that He was heard for His godly fear and He was delivered out of death. The resurrection is the granting of His request. "He asked life of Thee and Thou gavest it Him, even length of days forever and ever." (Psa. 21:4)

THE PLACE OF HIS STRENGTHENING

Psalm 102 is proven to be a Messianic Psalm by its use in Hebrews 1. It is very likely that the words of verses 23 and 24 were part of a supplication of the Lord Jesus and that the strength-

ning which the angel gave was a quotation of scripture. "Thy years are throughout all generations, of old hast Thou laid the foundation of the earth, they shall perish but Thou shalt endure . . . They shall be changed but Thou art the Same and Thy years shall have no end." In the words of the angel to the Lord Jesus He is seen as the CONTINUING ONE, the ONE whose years have no end. He is seen as the CREATOR, the One who has laid the foundation of the earth and upholds all things. He is seen as the CHANGELESS ONE. The expression "Thou art the same" is really a divine title. Thou art He, the CHANGELESS ONE. Every accusation that men could make against the Lord Jesus upon the cross: that He was being cut off, that He was weak, unable to help Himself, were all refuted by the ministry of the Word of God through the angel. The strength which the angel gave the Lord Jesus was not physical, but rather the ministry of the Word of God to strengthen Him in the hours in Gethsemane.

THE PLACE OF THE SIGNS OF HIS GLORY

The blindness and hardness of the hearts of men can only be appreciated as we consider the boldness and persistence in their sin, in view of the majesty and the mercy of the Lord Jesus. As they came to meet Him, He went forth to them. His majestic words, "I AM", caused them to go backward and fall upon their faces. Yet from that scene they rose still to seek to take Him. At the next moment Peter, who slept when he should have been watching and strives now when he should be yielding, cuts off the right ear of Malchus. The Lord Jesus in mercy heals the ear by a creatorial act in the sight of men. But despite the signs of His glory and the greatness of His person we read, "They took Jesus and bound Him."

THE PLACE OF HIS SUBMISSION

A comparison of the Gospels shows that which is linked with the submission of the Lord Jesus. In Matthew 26:56, it is His desire that the scriptures of the *prophets* might be fulfilled. In the Gospel of Mark, 14:49, as the Servant He is constrained that the scriptures *MUST* be fulfilled. In Luke, as the perfect Son of Man (Luke 22:53) He recognizes that this is *man's hour* and the power of darkness. But in John 18:11, it is because it is the Father's will, "The cup which My Father hath given me, shall I not drink it".

* * * *

That station of life is most desirable which has least in it to cumber the spirit, and to entice away the heart from Christ. Shall we not then rather desire to stoop with our Lord, than to rise with the men of the world? Every state in life has temptations; but these thicken upon us, and grow in seducing power, according to rise in earthly power.

THE NAZARITE'S VOW

MY brethren, if you are set for the Lord, you will very soon find out that you cannot go to a cricket or football match, to a dramatic or musical entertainment, or to a worldly party, and that you cannot read light or fictitious literature, without defiling the head of your consecration. If you indulge in such things you will find that they destroy your appetite for the Word of God, they take away your liberty in prayer, they bring a shade upon your spiritual joy, and very soon - unless you repent - they will deprive you of all power to be a living witness for Christ.

I speak plainly because I do not believe that any of you want to be merely theoretical Christians. The things which I have already mentioned carry so evidently the stamp of the world upon them that you have probably shunned them ever since you were converted. Perhaps the girdle of truth needs to be drawn a little tighter than this around the loins of our minds. There are many things, which could not be pronounced sinful, from which a thoroughly devoted heart would hold itself aloof. Each of us has got tastes and tendencies of thought which, if we had remained unconverted, would have dominated and coloured our lives. With one it is a love for the society of friends, with another a taste for music, a third is held spellbound under the magician's wand of the poet, the mind of a fourth is absorbed by mechanical or scientific ideas, and so on. Remember I am not now speaking of what a man is engaged in as his business or profession, but of the source to which he turns for the pleasure of his heart when the claims of duty are discharged. Each of us, perhaps, could tell what he was naturally fond of, and each could perhaps also say that he had found by experience that the gratification of these natural tastes was not helpful to his spiritual life. All such things are products of the earthly vine - not always evil in themselves, but when the heart's affections are entwined round them, and the heart looks for its solace and joy in them, they have diverted us from the true source of our joy; they have displaced the Lord from His true place as our heart's absorbing Object, and the Nazarite is defiled.

Suppose that a widow was passing through a place where her husband had been murdered a few years before, you would hardly expect her to find much to gratify her heart there, however interesting the occupations, and however innocent and entertaining the amusements of the place might be! Now do we look upon this world as the place where the One we love best was Murdered? The earth did not yield him wine, but vinegar and gall, and He - the true Nazarite - has turned His back upon all earthly joys, saying, "I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:18. His joys are with the Father and in heaven, and He would have us to know and to share them that we might count it a gain to turn aside from the vine of the earth.

C.A.C.

STRIPPING OFF THE GOLD

HEZEKIAH began well. "In the first year of his reign, in the first month," he "opened the doors of the house of the Lord, and repaired them." 2 Chron. 29:3. He showed himself a zealous reformer. He did not devote his energies to the task of making himself comfortable. He made the glory of God his concern. The Lord's house was in a deplorable condition. Hezekiah saw this; and resolved to seek help of God in cleansing the temple from its filthiness. Therefore the doors of the Lord's house were opened and repaired.

In all this we admire Hezekiah's zeal and devotion. Yet, in a later day, he was the very man to strip the gold off the doors of the temple of the Lord! 2 Kings 18:16. He who had repaired these doors, and beautified them, was the man who afterwards bereft them of their beauty. Scripture tells us that he "cut off the gold from the doors and pillars." But for what purpose is the gold so ruthlessly torn from the doors of the Lord's house? It is that Hezekiah may save himself. He is in great straits. The invader is at hand. What the king of Judah is seeking is personal deliverance. That must be obtained; and it seems to matter little how it is obtained. He resolves to buy up the enemy. There is gold; but it is on the doors and pillars of the Lord's house. This is awkward; and it is even more awkward that his own hand had fastened the gold upon these doors and pillars in an earlier and happier day.

LOSS TO THE ENEMY

But, then, the case is urgent. His own safety demands, or seems to demand that something desperate be done. Thus, evidently, Hezekiah reasoned. But there was really no urgency in the matter - at least none to a man of faith in the living God. Hezekiah might well have trusted Jehovah to take care both of His Temple and His servant. Yet the king's confidence was not in the arm of omnipotence. Once upon a time he was strong for the Lord's house. But his strong point, strange to say, was the very point in which he failed. A brother lately made the remark that "your strongest point is your weakest point, if it is a point that is of God." Satan knows the stand we have taken for the truth, - he knows what is supposed to be our strong point and, if he can touch us there, he knows well that his victory will be overwhelming. It will not only damage us personally, but it will bring discredit on the very truth we profess to adorn. Never does Satan succeed so well as when he gets you to pull down what you had once built up for God.

Hezekiah **BUILT** for the glory of God, and **PULLED DOWN** for his own personal safety. Circumstances of a personal nature were thus the occasion of his stripping off the gold. In this we have a striking illustration of those, in the church's history, who

once came out clear on the Lord's side, - perhaps helped to build the Lord's house, and beautify its doors and pillars. Yet now they are stripping off the gold! - pulling down the things which once on a time they had so zealously built up - denying the truth for which they once contended with all their might! We may wonder at such a remarkable "change of mind". Yet, is there not a cause? We know the cause that seemed to compel Hezekiah to surrender the gold once set apart for Jehovah. We may not know the cause for yonder brother denying the truth he once held dear. But we may rest assured that there is a cause, - yet a cause not found in the call of God; for he never contradicts Himself. We must look for the cause in another direction, viz, in this - that circumstances are pressing. Perhaps the Assyrian is at the gate. It has become somewhat inconvenient to hold these clearly-defined separation truths. If some of them could just be surrendered, one should get on so much more smoothly with the religious world from Assyria, and even with the fashionable world from Egypt! What is to be done? "Something must be done," says the believer to himself. He accordingly proceeds to tear down the gold - to surrender truths once reckoned more to be desired than gold, yea than much fine gold. Psa. 19:10. This separation truth and that separation truth are thus yielded up; and an unrighteous peace is patched up between the child of God and the Assyrian! In a word, truth that was once held that God might be honoured, is now surrendered that man may be pleased!

We need not read the history of Hezekiah's failure in vain. It is recorded for our learning. Its lesson is plain: "Hold that fast which thou hast ." Rev. 3:11. "Be not entangled again with the yoke of bondage." Gal. 5:1. Let us remember that the glamour of circumstances is a very different thing from the call of God. The case may appear to be urgent. There may seem to be no way of escape except a surrender of truth. Yet we must not do evil that good may come. In no circumstances are we warranted in running contrary to the revealed will of God. Faith in Him never fails of its reward.

The Believer's Treasury

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NOT OURSELVES

"WE preach not ourselves," said the Apostles, "but Christ Jesus the Lord." The world, as well as the saints, very soon see when one is preaching himself. "Why," they say, "that man talks mostly about himself and what he has come through, and what he has done." In a word he is preaching himself. A little experience by the way is very helpful, as we will readily admit; but it is Christ lifted up that draws the people to Himself. What God's people have to do is to exalt Christ. Let sinners be told what He has passed through; let Him be exalted and extolled and be very high. Isa. 52:13; and we need not fear that He will draw sinners to Himself.

"NEVER MAN SPAKE LIKE THIS MAN"

(John 7:46)

George Graham

These were the words of the officers sent by the Pharisees and chief priests to arrest the Lord Jesus. Instead of arresting Him, His words arrested them; so much so, they returned without Him. Their words were verily true. His words were words of grace, truth and power.

In Luke 4:18-22, when the Lord Jesus was in the synagogue in Nazareth and reading from the prophecy of Isa. 61 concerning the coming and mission of the Messiah, He said, "This day is this scripture fulfilled in your ears." He had presented Himself as the Messiah. Then we read, "All bear Him witness and wondered at the gracious words (or words of grace) which proceeded out of His mouth." (R.V.) He was the very embodiment of grace and truth. (John 1:14) In Titus 2:11 R.V., we read, "The grace of God appeared, bringing salvation to all men." We read of Him in Psalms 45:2, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever." His were words of grace and salvation. To the woman in Luke 7:36-50, who was branded by Simon the Pharisee as a sinner, He said, "... Thy sins are forgiven... Thy faith hath saved thee, go in peace." Speaking to the little man called Zacchaeus in Luke 19:9-10, who so eagerly desired to see Him, Jesus said, "This day is salvation come to this house... For the Son of Man is come to seek and to save that which was lost." What words of grace, forgiveness and salvation to fall upon the ear of the poor sinner! The world is reeking in sin and rebellion against God, and yet His words of grace and salvation still fall upon the ear of the sinner. He is the God of all grace. (1 Peter 5:10) "... Where sin abounded, grace did abound more exceedingly." (Romans 5:20 R.V.)

In Matthew 7:29 we read, "For He taught them as one having authority, and not as their scribes." (R.V.) He, the Eternal Son, the sent One of the Father, said, "The words that I have spoken unto you are spirit and life." (John 6:63 R.V.) They were spiritual words, Spirit-given and life-giving. In John 12:49-50, the Lord said, "For I spake not from myself; but the Father which sent me, He hath given me a commandment, what I should say and what I should speak, and I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak." (R.V.) His words were the very words of the Eternal, the Triune God. No wonder we read, "... when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." (Matt. 7:28-29) His words were not only words of grace, but of power and authority:

- (1) He had authority over the elements. In Mark 4:36-41, He spoke the word, "... Peace, be still." Then we read, "And the wind ceased, and there was a great calm." Is it any wonder that the disciples were heard to say, "... Who then is this, that even the wind and sea obey Him?" (R.V.)
- (2) He had the authority over unclean spirits or demons. In Mark 1:27, the people said, "... What is this? For with authority commandeth He even the unclean spirits, and they obey Him."
- (3) Disease fled at His spoken word. In John 4:46-54, He said to the nobleman, "Go thy way; thy son liveth." The servants answered their master's inquiry, "... Yesterday at the seventh hour the fever left him."
- (4) He had authority in the realm of death. In Mark 5:36-43, He said, "... Damsel, I say unto thee, arise." Then we read, "And straightway the damsel arose and walked..." In Luke 7:12-15, while on the way to the cemetery to bury the only son of a widow, much people met the Saviour. Stopping the procession, He touched the bier or coffin and said, "Young man, I say unto thee. Arise." The scripture reads, "And he that was dead sat up, and began to speak." In John 11:25-26, He said to the sorrowing Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Following, we read, "Jesus said, Take ye away the stone. Martha... saith unto Him, Lord, by this time he stinketh: for he hath been dead four days... Then they took away the stone from the place where the dead was laid... And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes." Death could not abide His presence. He is the Author of life. (Acts 3:15)

No, "never man spake like this Man" -- how true! The men of His generation were dumbfounded at His sayings. No man had ever been heard to say, or could say, (John 8:58) "Before Abraham was (or was born), I AM" - *The eternity of His being*. In John 8:12, He said, "...I am the light of the World" - *His Omniscience*. In John 11:25, He said, "I am the resurrection and the life" - *His Omnipotence*. In John 1:48, He said to Nathanael, "... Before that Phillip called thee, when thou wast under the fig tree, I saw thee" - *His Omnipresence*. This remarkable and unique Man was God incarnate, God manifest in flesh. (1 Tim. 3:16)

THE FRIEND OF THE WORLD IS THE ENEMY OF GOD

THE FOLLOWING story shows the danger of world bordering in those who profess to be the Lord's people.

"At the close of a meeting, a tramp who had entered arose and said, 'This is the Chapel I used to attend when I was a little boy. My father was an office bearer: he used to sit in that seat. There were seven of us boys in our Sunday school class, and we very much loved and respected our teacher. She used to take us home on Saturday afternoons, and we had music and refreshments then we had a look over the lesson for the following day. After a bit, to keep hold of us, she introduced cards; showed us how to play them, and showed us a number of tricks. Shortly after this we ceased to go to her house, and took to cards and cigarettes in other places. Then we took to gambling, and, as a matter of course, left the Sunday school altogether.

I want to tell you what has become of these boys. Two of the seven have been hanged. Three are in state prisons for life. The sixth would be there also if the police knew where he is. And if they knew that I was here, I would be behind the bars in double quick time. All that I have to say is that I do wish that our teacher had not taught us to play cards.

He had no sooner finished than a woman, dressed in black, staggered forward and, falling at his feet, cried, My God I am that Sunday school teacher. She left the chapel, never to return."

Children of God, this may be looked on as an extreme case, but does it not speak loudly to us? When Christians meet together, is there not at times, frivolous conversation, and it may be senseless games. For any who sit at the Lord's table on Lord's Day, to behave in any such way is a shame. It steals from the people of God the sanctity which is their glory. How humbling to see Christians at Sunday school treats, playing baseball and other games! There ought to be a conscience about such things.

When Christians gather, socially, there is great danger, and unless we seek to keep before us the Lord and His Word there will be such a manifestation of the flesh as will leave a very bad taste after the little time of social enjoyment is over. The loud laugh and the empty conversation are most unseemly; and a few hymns rattled off in a light way only makes matters worse.

There is need, in some places at least, of plain speaking about these things. Fathers and mothers, and the older ones in the Assemblies, ought to set their faces against such conduct, if the young are to be saved from getting back into the ways of the world. Separation does not consist merely in sitting down at the table of the Lord; it reaches out to the social life as well. Even before they are saved, the children of Believers ought to

be kept apart as much as possible from the evil of the world; and while the children cannot be saved by the most careful attention yet there can be those principles inculcated that will stand them in good stead after they are saved. Let parents beware of sowing seed that will bring its sorrowful harvest in coming days. May God speak to us about these things.

(The above article was written by the editor's father years ago - it is very applicable today where the conduct of some is unbecoming as Christians - one can give the children their "outing" - S. S. etc., without the accompaniment of foolish games where, even Christians can make a "fool of themselves" by indulging in nonsense - The Editor).

TIME TO SIT

TRUE spirituality has ever this outstanding mark - attachment to the person of Christ. You may be enthusiastic about the kingdom, and yet have little heart for the King. You may be busy in the outer court of the temple, and yet a stranger to the inner court of the Master's presence. When we look at the sisters of Bethany, we find Martha the busier of the two. Yet Mary, sitting passively at the Master's feet, was declared to have chosen the "good part" Luke 10:42. We may be very busy in service for God, and yet fail to catch the hidden glories of the altogether lonely One. There is a time to serve; yea, blessed are they that serve the King. But there is also a time to sit - where Mary sat. It is only as we sit at His feet that we can run at His call. It is only as we behold His glory that we can tell others of His matchless worth. If we are too busy to sit, we are too cumbered to serve. Those nearest to His footstool are ever the first to be sent with the messages of heaven. We do not say that there is too much service; but there may be too little communion. If we choose the good part - the place at His feet - we need not doubt that there shall be service - powerful, effective service. When service is the fruit of communion, a very little of it goes a long way. It then passes through the Master's hand; and perhaps thousands are fed with what seemed to be the most meagre provision. But if we cannot take time to hear the Master's voice and sit in His presence, our service shall be laboured and heavy. Martha-like, we shall be found finding fault with our fellow-servants, until awakened by the voice of the Lord to see that we should have been laying the sword of judgment to our own ways. Therefore we must sit. We must sit and learn, if we would teach others. We must sit and drink, if we would water others. We must sit and behold, if we would go out and say unto others: "Turn aside, and see this great sight" Ex. 3:3 - a greater than Moses beheld in the desert that day - even the glory of God in the face of Jesus Christ.

W.S.

QUESTIONS AND ANSWERS

Question: How would you consider verse 15... "her hair is given her for a covering or veil." ?

Answer: The word used here is in the original "her long hair" and is in contradistinction to "short hair". The long hair of the believing woman is given her as a token of modesty and preservation. The shorn head was a symbol of a shameless woman in that day, and has since been characterized of those publicly exposed as those who had illicit relationship with the enemy of a country, or as harlots. These considerations should appeal to any exercised or spiritual mind and we trust, as the days go by, we shall see more exercised to display Christ rather than self in assembly fellowship.

Question: What is the difference between the "last days" of 2 Tim. 3 etc., and "Little children, it is the last hour (R.V.) of I John 2:18"?

Answer: The difference lies in the imminence of the end time, just prior to the Coming of our Lord Jesus for His Church. In the change of expressions we have the progress of evil, i.e. instead of the last days, it really is the "last hour" we are in now. Are we ready for His coming? It is close at hand and we need to be on the alert. There are many dangers surrounding us, individually, and as assemblies and it seems too few are aware of such progress of evil and the dangers to testimony.

Question: What is the antidote for gossip and idle tale-bearing? Ex. 23:1.

Answer: A godly and spiritual life is the answer. The life filled with goodness and thoughts from God and His Word is never the origin of a gossiping tongue but the conversation is suggestive of Christ and His Word. When we leave such company, we feel strengthened and encouraged to go on in godly ways of consecration and usefulness.

There is nothing better when a number of Christians get together than to turn to the Word of God and glean some spiritual benefit. Especially is this so if, in the company, there are godly ones, brethren who can open up the Word of God, sending all away with something

of it rather than untimely gossip which does no one any good. The study of the Word thus becomes valuable to brethren and sisters, young and older, and pleasing to our God.

Question: Why does John dwell so much on the "love" of the brethren in his closing epistles?

Answer: It really meant something to the beloved apostle, as he looked at the end of things, as mentioned in 1 John 2:18..... "Little Children, it is the last hour." He had received revelation from God as to the future and he could see how real the true "brotherhood" of believers would be in the closing days of this day of grace. Hence he urges this real love between those truly born of God. This shall become more and more evident as the day of apostacy closes in upon us.

Question: Would it be in order for a Christian in fellowship to send some money (fellowship) to be placed in the assembly offering when such an one was unable to attend for a time the regular meeting to "remember the Lord" ?

Answer: We know nothing against such and, being given to Himself, would be very acceptable to any "Correspondent or treasurer" of the Assembly. We have known believers, far removed from the assembly, when able to do so, sending on the Lord's portion - it shows deep exercise as to the work of the Lord.

Question: As to the choice of subject for Bible Readings at Conference seasons, would it be wise to leave the choice to the brethren, local or visiting, who are capable of opening up the Word, rather than just some matter which presents a little difficulty to one or two of the convenors?

Answer: It would seem it would be in order for those brethren who are exercised, and know something of conditions generally, and who are exercised to be present, to bring before us the subject or subjects (preferably the chapter or chapters of the Word suitable) which God has laid upon their hearts - those who have exercised to be present at the Readings and sense the leading of the Spirit of God in relation to the subject matter.

PIONEER PAGE

I remember in the very early days of coming across a farmer and his wife in a rather lonely district of Michigan. He had been saved in Canada but, in coming to Michigan, he had gotten away from the Lord in heart and his family unsaved.

The Lord spoke to him and he said to his wife - "Now that our joy is restored we must do something for the Lord." So he had built on to his humble dwelling in formerly very swampy land, a small room such as we find in 2 Kings 4:8,37 for the first preacher with God's message He would send along.

I happened to call on them in our Bible Carriage work and later, in the Fall and Winter I made use of this little room - very primitive, very damp and asthma made it a luxury to get an hour or two of sleep any night for months at a time. However, we carried on and God reached further into his family in blessing, they are now long gone home to be with Himself.

So we encourage any with this desire to nurture it and seek to lay themselves out for God and it shall prove to be a blessing to younger believers and others.

Much new country could be opened up in this way and preachers with a heart for this work would take advantage of the opportunity to visit such and carry on cottage meetings or the like.

“Little is much if God is in it,
Man's busiest hour not worth God's minute -
Don't let it pass, time has its limit,
Eternal joy can be yours in it.

CONFERENCES

Blue River, Wisc. — Our Bible Conference will be held God-willing, Oct. 13, 14 and 15., commencing with Prayer Mtg., at 8 p.m. October 13 - D.S.T. continuing with Prayer and Ministry Oct. 14 and 15, with the Gospel in the evenings. All meetings will be held in the Blue River School. All correspondence to Otto S:udnicka, P. O. Box 537, Muscodia, Wisc. 53573 Tel. No. (608) 739-3674.

Livonia, Mich. — Annual Conference will be held D.V. on November 4th., and 5th., with Meetings at 10 a.m. 2:30 and 7:30 p.m. preceded by Prayer Mtg., Fri. Nov. 3rd., at 7:30 p.m. All meetings will be held in the S.ark Road Gospel Hall, 9280 Stark Road, Livonia (suburb of Detroit). Ministering brethren walking in the old paths welcome in ministry. Hospitality extended as usual. Corresp. James K. Vallance. 47100 Maplebrook, Northville, Mich. 48167. Gospel Hall 'phone 425-4910.

St. Thomas, Ont. — Annual Conference dates Oct. 6 for Prayer and Oct. 7, 8 and 9. No meeting Sat. morning. See last month's issue for further details. Allen McCandless, R. R. 1. Port Stanley, Ont. NOL 2A0

Cleveland, Ohio — Annual Conference D.V. in the Gospel Hall, 4970 Monticello Blvd. commencing with Prayer Mtg., Fri. evening October 20 at 7:45 p.m. continuing over Sat. and Lord's Day. Breaking of Bread Oct. 22 D.V. at 10 a.m., ministry in afternoon and Gospel at night as usual. Corresp. to Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139. Hall Tel. (216) 248-8781.

Terryville, Conn. — The Waterbury Conference D.V. commences with Prayer, Oct. 27 at 7:30 p.m. in the Gospel Hall, Terryville and continuing in the Terryville High School across the street Oct. 28 and 29. Hospitality extended to visitors as usual. Believers Hymn Book used. Corresp. Abram Van Den Bush, 13 Gosinski Park, Terryville, Conn. 06786 Tel. 589-5731.

Kansas City, Mo. — Annual Conference dates D.V. November 11, 12 and 13 commencing with Prayer Mtg., Nov. 10th., at 7 p.m. in the Gospel Hall, 2314 Troost Ave. Kansas City, Mo., Usual arrangements. correspondence to Mr. Leon Scott, 3843 Agnes, Kansas City, Mo. 64128. Tel. (816) 923-4037. Servants walking in the "old paths" welcomed.

Detroit, Mich. — On the anniversary (50th) of the Assembly here meetings will be held D.V. December 9th., and 10th., in the Stark Gospel Hall - Sat. Dec. 9 at 2:30 p.m. on Hebrews 1 and 7 p.m. on Hebrews 2 - Bible Readings. Lord's Day Dec. 10 at 2:30 p.m. for Ministry of the Word. All welcome. Corresp. James K. Vallance. Hall located in 9280 Stark Road, Livonia, Mich. 48150.

Orillia, Ont. — Annual Conference D.V. will be held in the Collegiate Institute, West St. N., commencing with Prayer Mtg. Oct. 7th., at 8:00 a.m. and 7 p.m. for ministry continuing Lord's Day Oct. 7th., at Breaking of Bread at 10 a.m., Bible Reading 1 to 2 p.m. on I Cor. 11. ministry at 2:30 p.m. and Gospel at 7 p.m. - On Oct. 9th., morning and afternoon sessions only. Servants of the Lord walking in the old paths welcomed. Correspondence to Reuben Pears, 446 West St. #203 Orillia, Ont., L3V 5E8 - Phone 326-4492.

Hartford, Conn. — Annual Conference D.V. in the Charter Oak Gospel Hall will be held again this year, D.V. November 18 and 19 - details to follow. Matthew J. Brescia, Corresp.

Bryn Mawr, Pa. — Annual Conference this year as usual at Thanksgiving - Details next issue D.V.

Avonport, N. S. — Annual Conference will be held D. V. commencing with Prayer Meeting Friday, November 10th., continuing over Sat. and Lord's Day, November 11th., and 12th. Servants of the Lord walking in the old paths welcomed in ministry. Correspondent - Hugh Kelley, Phone 542-5437.

FALLEN ASLEEP

Vancouver, B. C. — Our dear brother and servant of the Lord, George McKinley was "called home" suddenly August 8th., in his 73rd., year. He was saved in 1938 and commended to the work of the Lord in 1946, came to Canada and was in fellowship in the Fairview Gospel Hall here.

He was a simple, godly brother whose help and ministry was to the strengthening of the Testimony, according to the Word. He visited frequently in Canadian assemblies and the middle states of U.S., such as Iowa and Wisconsin and will be missed by the assemblies he visited from time to time.

He had just returned from a visit to his native Ireland with a desire to speak to relatives etc., of his Saviour. He had a care for the smaller assemblies who appreciated such visits. Now at home. We commend his widow and daughter to the prayers of the saints.

In our contacts with our brother we always found him to be loyal to the truth, kind and gracious in his manner, content to serve without ostentation, according to his ability. We are without complete details of his passing.

Vancouver, B. C. — Our beloved sister Mrs. Linda Bagnall went home to be with the Lord August 3rd, aged 67. Born in Co. Armagh and saved in Winnipeg in 1932. In Toronto for some time and since coming to Vancouver has been in fellowship in the Fairview Assembly - quiet, with a sincere interest in the things of the Lord, given to hospitality. We can remember in prayer her husband William and one daughter. She lived here since 1945.

St. Thomas, Ont. — Our sister Mrs. John Antone went to be with the Lord July 14 in her sixtieth year, a quiet and consistent sister. She was in fellowship in the assembly on the Oneida Reservation at its inception, then in London and latterly St. Thomas.

Portavogie, Co. Down, N. I. — Our dear brother Joseph Stewart Ambrose was called home July 27th., aged 72. Saved for 52 years at meetings of T. McKelvey and the late Wm. McCracken - a godly, consistent brother who sought to "strengthen the things that remain," he had a love for the souls of men and was a devoted shepherd of the saints, greatly missed by the Assembly and in his home.

Philadelphia, Pa. — Our brother Roland Taylor passed into the Lord's presence August 30th. Born in Quebec, Canada, in 1901. Saved in January 1929 through bro. Tom Sutherland and later, through his own testimony saw his brother Gerald Taylor, well known to us all in his service for the Lord, brought to Christ, like Andrew of John 1:40, 41 - our brother was in fellowship in West Philadelphia, later in Mascher St. and of late years in Olney. He leaves his wife and daughters, their families and a son, whom we commend to the prayers of the saints. His brother Gerald, Harold Paisley and D. Oliver shared the services.

Ontario, Wisc. — Our dear brother Ronald McGinnis went home August 14th., aged 55. Saved in 1953, later baptized and received into fellowship. Leaves his wife saved and six children, some of them not saved yet.

Hitesville, Iowa — Our beloved sister Mrs. Alda Maifield went home August 15th, aged 80. Saved at meetings here in 1927 under preaching of bre. Armstrong and Winemiller. In happy fellowship in this assembly.

Aredale, Iowa — Our dear brother Henry Schmidt went to be with the Lord August 26th. Saved in 1933, September 10th. during meetings held by bro. Oliver Smith here in Aredale and in happy fellowship in this assembly.

Lonaconing, Md. — Our dear sister Mrs. Carrie E. Beeman was called home suddenly, aged 76, three daughters surviving, her husband predeceased her a few years ago, identified with this Assembly, one of the oldest assemblies in the U. S.

Words in Season

THE BIBLE FAMILY MAGAZINE



PURE AND FREE

PURE and free the wondrous story
Has reached out to you and me:
Hence we love to send feet thither
Carr'ying tidings ALL SO FREE.

By pen and lip the story goes
To burdened hearts the wide world o'er;
The serpent's hurt or lion's roar
Can stop the story now no more.

For Christ has died and rose again,
To heal the sin-sick and their pain;
To open eyes to make such see
The Blessed truth - CHRIST DIED FOR ME.

W.H.F.

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PLEASE NOTE THAT SUBSCRIPTION RATE REMAINS THE SAME FOR 1979 D. V.

\$3.50 U. S. A. funds - for British subscribers two - pounds - yearly rate, postpaid.

REPORTS

Hitesville, Iowa — Recent Conference reported good, most of the visiting brethren stayed over, waiting for the Manchester Conference - meetings in various halls. Bro. Paisley with meetings on the Book of Ruth - five were baptized at HAMPTON, IOWA., Sept. 24 and three were baptized at Stout, IOWA the same day. Brother Paul Elliott at Brodhead, Wisc.

Midland Park, N. J. — Conference here was a happy season around the good Word of God - with help in ministering and good attendance from various parts of New Jersey etc.

Arlington, Wash. — Conference here was large at Labor Day weekend, several of His servants gave profitable ministry, one young man professed, brother Philip Harding of Wales, stayed on for ministry meetings. Bro. Jack Noble expected to have Gospel meetings with local brethren giving help.

Detroit, Mich. — Special Meetings will be held in Stark Road Gospel Hall December 9th and 10th., observing the 50th Anniversary of the Assembly - Bible Reading on Sat., Dec. 9 at 2:30 on Hebrews 1 and at 7 p.m. Hebrews chapter 2. Lord's Day afternoon at 2:30 Ministry of the Word - All welcome. Jas. K. Vallance, Corresp.

Clyde, Ohio — Recent Gospel effort blessed of the Lord in some cases of conversion, some who seemed hardened in sin - we trust such are led on to be a testimony to others. Pray to this end. Bro. Kember of Sarnia helped bro. Crawford in this series - some we have prayed for long.

Bryn Mawr, Pa. — The editor had a good visit with the saints here, he was connected with this Assembly over 60 years ago. Our brethren David Oliver and Eugene Higgins finished a series in Springfield, Mass. in tent work and purposed a spell in Chester, Virginia starting October 11. Pray for all such efforts.

Joliet, Ill. — Saints here were progressing with the necessary arrangements for the location of their purposed Gospel Hall.

FEET OF BURNISHED COPPER

Wm. H. Ferguson

THIS has reference of our Lord walking in the midst of the churches and has a very special reference to His overseeing of the churches, and should speak to us today. He takes note of all and speaks also of the overcomer as means of encouragement to the believers in their testimony.

While musing on this and the walk of our Blessed Lord amidst His own, it brings to our remembrance the effect of a godly walk of saints of God as such seek, in fellowship with God, to walk circumspectly before the world and humbly before fellow saints.

Even Jacob, with his failings, proved to be a blessing in his uncle's home, Genesis 30:27 . . . "And Laban said unto him, I have learned by experience that the Lord hath blessed me since thy foot entered my house." It is a grand thing when the foot (which God has mentioned as a testimony) is of this character. The "fine copper" of Rev. 1:15 reminds us of the testimony of the Lord's presence.

And so, today, the presence of a man or woman of God in any house, tests that house and home. How lovely when a true believer enters a house or home and is a blessing to that home or family! It should be this way. Were our feet of burnished copper (so to speak) it would be so, in measure - just as the feet of our Blessed Lord tests the various assemblies of the Seven Churches - which is historic and prophetic. We have reason to thank God for men and women we have known after this character who crossed our pathway and threshold. We read of Asher in Deut. 33:25 . . . "thy shoes shall be iron and copper" and this reminds us of the same thought. God blessed Asher - he was acceptable to his brethren and his foot was "dipped in oil." Wonderful to have such company. Their presence always tests us and their foot is impregnated with the oil of the Holy Spirit. How acceptable! how refreshing! how scarce!

The above gives us a direct challenge to mould our lives after this godly fashion and as we move from place to place, or family to family, our presence shall truly test and also prove to be a blessing to others. There is such a thing as godly imitation and we can emulate the godly among us. Paul writes to Timothy - "As I also am of Christ." I Cor. 11:1.

GODLY IMITATION

This is a mark of Godly testimony in these days. The men who

have gone before have left us a record and example and God would have us follow such - 2 Timothy 3:14 "Continue thou in the things which thou hast learned." Here we have a godly example impressed on younger Timothy, to many this would sound like the "traditions of the brethren" but it is the evident result of godly living among the saints and can be a preservative against the carelessness and worldliness which is fast becoming a part of our living today.

We are on the verge of association with many professed assemblies who countenance such practices as participation in the world's sports and pleasures. The radio has given way to the television and even professed users of the "air" have turned to the devilish invention of T.V. for the promulgation of their activities, even of a religious nature but tainted with the poison of the serpent, insidious, captivating and making way for all the other "wickedness" portrayed on the T.V. The true Christian has to beware lest he support such activities in the home or by mail etc. The serpent is wise and it is said of him in Rev. 12:9 - "which deceiveth the whole world." How essential for all truly consecrated believers to lift up the voice and pen against the inroads of all such wickedness among us. We are truly in the "last hour." I John 2:18.

ASSOCIATING WITH UNSCRIPTURAL PRACTICES

This is where not a few seem to get tripped up. Either by favor or other friendships they associate themselves with that which is displeasing to God and, in reality, destructive of true assembly testimony of separation from the world until they find that they have lost the confidence of believers they well knew when they were walking in the paths of the Word and, when it is too late, they would retrace their steps but "opportunity never advertises itself" and the years pass without the recovery of friendship and confidences which they once enjoyed - and the end is not yet. We need, in these days, faithful men who will stand for God and His Word in spite of the drift towards "liberalism" and present-day "churchism", pretending to embrace much that exists without the divine sanction. God has such men, they are few at times, but He knows who they are - they are like the men of Zech. 4:14 . . . "sons of oil." They have the oil of the Holy Spirit in perilous times of assembly testimony.

THE SOUND OF THE TRUMPET

Numbers 10:1-11.

Harold Paisley

Every child of God should have some knowledge of God's dealings with Israel as set forth in the Book of Leviticus, ch. 23. There we read of the "Set Feasts" of Jehovah which He gave to

His redeemed people of old. These seven feasts were a memorial to be observed throughout their generations as a constant reminder of God's choice of them as a nation.

It can be seen that applications of their truth can be made for our learning and instruction today.

The feasts are divided into two distinct groups. The first four point to the past, and the last three to the future.

"The Passover" was the foundation of all. It was their remembrance of redemption by the shed blood of the Lamb. "The Unleavened Bread" presented the holy conduct of a sanctified people. "The First fruits" brought thanksgiving to God from their hearts that He Who brought them out of Egypt had also led them into the Promised Land. "The Feast of Weeks" was a further renewal of thanksgiving upon the conclusion of the harvest.

These four have their fulfillment in the past in the Person of the Lord Jesus and His Death and Resurrection and Ascension to the right hand of God. On the day of Pentecost the Holy Spirit came and the Church of the age was born.

Between the four Spring Feasts and the three Autumn Feasts there was a period, which corresponds to the present Church age. The wonderful masterpiece which commenced at Pentecost will be completed at the Rapture. This completion could take place today. The Blessed Hope of the Church is the Rapture and we are sure the moment of realization is very near. No prophecy or sign awaits fulfillment. Our Glorious Lord may return at any moment to catch away His Blood bought Church to Eternal scenes of bliss above. I Thess. 4:16.

Subsequent to the Rapture God's great prophetic programme which is presently being held over, will commence. It is to these future events that the last three feasts specially relate. "The Trumpets" will call the nation from the four corners of the earth as promised by God in the prophets, and confirmed by our Lord Himself. Isa. 11 and Matt. 24:31. Then will follow the appreciation of repentant Israel of the Atonement. The One Who was rejected at His first advent will become their Lord and Saviour at His appearing. Zec. 13. Then the most wonderful of all the ages will follow as shown in "The Feast of Tabernacles". The Lord Jesus Christ will reign supreme and every eye shall see the King in His beauty and all the earth will own His Sovereign rights. What glorious days of Heaven on earth they will be.

The blowing of the trumpets had therefore a dispensational

foreshadowing of great events for Israel, as well as their primary use in the wilderness journeys and in the land. Have they any voice for us in this Church age? It seems plain that spiritual lessons can easily be taught from their use and value. There are at least six ways we can apply the sound of the Trumpet to the Assembly today.

1. ASSEMBLY GATHERING. Numbers 10:3.

At the sound of the trumpet every member of the camp was responsible to gather with his fellows to the door of the Tent of meeting, unto the person of their great leader Moses. There was no excuse. All should assemble. The call of the trumpet was definite. The Lord's People today are enjoined by the Word of God to assemble themselves together unto the Person of the Lord Jesus Christ alone. The Word of God calls us from all other centres to Himself. Not forsaking the assembling of ourselves together as the manner of some is. Heb. 10:25. What a delight to be thus gathered together to the Lord, and in His Name, by the power of the Spirit through the call of the Word. Well do we sing those lovely words "Gathered to Thy Name Lord Jesus closing eyes to all but Thee".

2. ASSEMBLY RULE. Verse 4.

Here we learn of a distinct gathering of the princes which were the heads of the thousands of Israel. God was a God of order in His dealings with His ancient people. In His camp there was authority and rule. The leaders were appointed by the Lord and they were responsible to guide and guard the saints. The New Testament assembly is also under the guidance and rule of Godly overseers appointed not by men but by the Person of the Holy Spirit. They are called together by the Word of God. Paul called such a company of men to consult and warn them of their great responsibilities. An assembly without godly rule will soon be in a state of confusion. The "care" meeting where all assemble to discuss the affairs of the assembly is unknown in the New Testament. May we heed the sound of the trumpet in this matter.

3. ASSEMBLY WORSHIP. Verse 10.

All the offerings and gifts of the people of God of old time were regulated by the blowing of the trumpets. They had days of sadness and days of gladness all linked with the blessed sound. The Word of God enters into all our daily affairs but especially in the matter of our worship. The early saints came together upon the first day of the week to break bread and to remember Him. Acts 20:7. I Cor. 11: 23, 26. What better time to worship together and as priests to offer the outgoings of our hearts. We present the Lord

Jesus in all the beauty of His Person, and the value of His Work to the heart of God. We are also called together to offer material gifts which is an important part of our worship. I Peter 2: 5. I Cor. 16:12.

4. ASSEMBLY CONFLICT. Verse 9.

It was a great source of comfort to Israel in the hour of conflict to have the trumpets. The sounding of the trumpet in the battle was a distress signal that assured them of the help of God. He had promised to hear and save them from all their foes. This they proved on many occasions, but one is recorded in 2 Chron. 13, 14. The Battle is the Lords and we can call upon Him in each distressing hour and we are sure of deliverance from the power of the enemy. The great necessity for a life of victory is a continuance in prayer and calling upon God. Acts 2:42.

5. ASSEMBLY MINISTRY. Verses 5, 6.

Israel required instruction for their ways and path in the desert, hence the sound of the trumpet calling for priestly ministry. There is a great need for the Ministry of the Word in all its parts today. The value of God given ministry cannot be fully appreciated. The good Word of God faithfully spoken will preserve the assembly, the homelife and the daily pathway of the child of God. The early saints at Antioch assembled together for the ministry and took character from the truth they heard. May we all allow the Word of God to guide us in these dark and difficult days.

6. ASSEMBLY HOMECOMING. Verses 5, 6.

The trumpet sounded in a new way when the assembly was to remove and pitch in a new location. They removed from place to place until finally the land of Promise was reached. For us the final note may sound and be heard and it will mean our leaving all of testimony and witness here to remove to the land that is fairer than day. It will be a great joy should we go without dying. May we eagerly await the joyful sound having our ear tuned for the LAST TRUMP. I Cor. 15:51, 52. Even so come Lord Jesus.

"THE LORD WILL MAKE THEE AN HOUSE"

James Walmsley

THE INTENSE inward ambition of many in the world is to make their house one that will continue for ever, Psalm 49.

Among saints it's also possible that the same ambition may direct the whole course of life. Self, family, security, the perpetuating of a family name and fortune, are the principal things aimed at by many saints. In the case of those who put most value on material prosperity, as Lot did, it's doubtful if they ever manifest a truly pilgrim character in the world.

There are three families or 'houses' referred to prominently in the Old Testament, that we may consider to our spiritual profit: the house of Eli, the house of Joseph, and the house of David. These withered or flourished, not according to their own carnal ambitions, but according to their attitude to another house . . . God's.

Concerning the house of Eli God had said, "thy house and the house of thy father shall walk before Me for ever." Eli had reason then to be confident as to the future, but obviously forgot that being a servant in God's house required of him and his sons conduct suitable to that exalted station. Knowing of the iniquity that was within his house, practised by his sons, he did not restrain them, and consequently became guilty of honouring wicked sons while he despised the Lord God of Israel. Of his progeny God said, "all the increase of thine house shall die in the flower of their age." The house that Eli cherished and sought to protect in his own mistaken way was thus reduced to penury. Thus we have exemplified for us the teaching of Christ when he said, "he that loveth son or daughter more than Me is not worthy of Me."

In first Chronicles five we learn that due to Reuben's sin the birthright passed to Joseph, yet the chief ruler sprang, not from Joseph, but from Judah. It's interesting to note that Shiloh, where the tabernacle was in Eli's time, was in the territory of Ephraim, or in other words in Joseph's inheritance. Psalm 78 may help us to understand why, in the case of the chief ruler, Joseph was passed over, and Judah was chosen. In the concluding section of this Psalm Shiloh is referred to, as are also Joseph and Ephraim, and Judah and David. The two expressions, "He forsook the tabernacle of Shiloh" and "He refused the tabernacle of Joseph," seem to suggest that Joseph, at least in part, was held accountable for what took place in Shiloh and was rejected, at least as far as bringing in the chief ruler was concerned. There is a definite connection in the Psalm, between the expressions, "He chose not the tribe of Ephraim . . . but chose the tribe of Judah . . . He chose David also, etc." Unlike the case of Eli no future judgment is pronounced on the house of Joseph, yet it is obvious that the royal line, established in David, is linked in this Psalm with the expression "He refused the tabernacle of Joseph." Like the tribe of Joseph, we may feel that what takes place in God's house is really the responsibility of others, in their case the priests. This Psalm would help us to see that whatever

our links may be with God's dwelling place, the assembly, we are in our own measure responsible, and shall in that same measure be held accountable for the conduct that is permitted within the precincts of God's house. Our eternal prosperity or loss will be commensurate with the prosperity, or otherwise, of God's house under our influence.

DAVID AND THE HOUSE OF GOD

We now come to the case of David who, more perhaps than any other, put first the house of God. From early years till old age David was concerned for the well being of God's earthly dwelling place. God honoured His servant, committing to him the plans of the house that became known as 'Solomon's temple.' To what extent David was influenced by Samuel, it's hard to say, though the book of Chronicles would indicate that both David and Samuel constituted in their office the porters for the gates of the tabernacle and the temple. God's response to David's desire to build Him a house was, "Shalt thou build me an house? . . . thine house and thine kingdom shall be established for ever." Thus David, who put God's house first, was fittingly recompensed, by his own house being established as the royal house of Israel, and he himself becoming the progenitor of the Christ, the King of Israel.

It may be possible in considering these three cases to draw an analogy between them and those referred to in first Corinthians three. The case of Eli and his sons would correspond to verse 17, the house of Joseph to verse 15, and the house of David to verse 14. It's obvious, of course, that all that is said in these verses cannot be applied to the particular cases mentioned.

These great 'houses' of the past, some failing, others triumphing, remind us of our own responsibilities, expressed in Paul's letter to Timothy, "these things write I unto you . . . that thou mayest know how one ought to conduct oneself in God's house." J.N.D. trans.

* * * *

PREACH THE WORD

"PREACH the Word." That must not be neglected, no matter how mere professors may be multiplying around. Let us care that the gospel is preached with the Holy Ghost sent down from heaven, and, as to fruit, what is good the Lord will give. Satan tries to counterfeit everything that bears the image of Christ; but this must not discourage us. The same gospel that Paul had, with the same simplicity, is enough for us, if the power of God be with it.

TALKATIVENESS**I Thess 4:11**

TALKATIVENESS is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart.

In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons - of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God.

Notice how people will tell the same thing over and over, those insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner - until one, who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

FIRST. It dissipates the spiritual power. The thought and feeling of the soul are like powder and steam - the more they are condensed, the greater their power. The steam that, if properly compressed, would drive a train sixty miles an hour, if allowed too much expanse would not move it an inch. And so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds, to remain forever; but, if dissipated in any rambling conversation, is likely to be of no profit.

SECOND. It is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life, and divine peace, beyond our present dreams.

THIRD. Loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our

talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again.

The Holy Spirit warns us that 'in the multitude of words there wanteth not sin.'

It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally.

If others are noisy and talkative I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others.

I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord.

The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties.

To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words; and a man of understanding is of a cool spirit." Prov. 17:27, R. V.

"In quietness and in confidence shall be your strength." Isa. 30:15; Eccles. 5:2, 3.

Selected

THE FAITHFUL SERVANT

A. J. Higgins, M. D.

God frequently gives to us types and pictures of the Lord Jesus in the Old Testament scriptures to display for us the beauties and the value of the Person of Christ. Little appreciated, though, are the many contrasts which serve to enhance the Person of Christ. As we consider the Lord Jesus as the perfect servant, our minds are drawn instinctively to the prophecy of Isaiah. In the prophecy of Isaiah are four songs which celebrate Jehovah's estimate and appreciation of his perfect servant. Against the background of these are

servants who failed in the very ways the Lord Jesus Christ glorified His Father.

1. Gehazi *distorted* what his master was seeking to teach. In 2 Kings 5, Elisha was seeking to impress Naaman that it was a day of grace. Gehazi distorted the lesson by seeking to receive from Naaman's hand. The Lord Jesus, in Isaiah 42, as the perfect servant, never distorted the representation of His master and of His Father before the eyes of men. The grace and the compassion of the heart of God was ever seen. "The bruised reed shall He not break and the smoking flax shall He not quench".
2. John Mark *deserted* in the hour of trial. For whatever reason it may have been, perhaps the difficulty of the way or the trials of the missionary life, John Mark turned back. The words of Isaiah 50:5, 6 come to mind concerning the Lord Jesus Christ. "I was not rebellious, neither turned away back. I gave my back to the smiters, my cheek to them that plucked off the hair. I hid not my face from shame and spitting". Whatever the indignities and difficulties that John Mark had to face, they were as nothing compared to what lay before the Perfect Servant. Yet, we see Him in perfect obedience to H's Master's will, the opened ear, the consecrated life, all for the honor of His Master.
3. Ziba *defrauded and disgraced* his master. Ziba's action and his treachery caused David's heart much sadness initially over Mephibosheth. It was only David's wisdom at their meeting that enabled him to see that Mephibosheth's heart was really towards him, rather than for the throne or for the land. In contrast with Ziba, the Lord Jesus is seen in Isaiah 40:7, to have endured the despising and the abhorrence of men because of his faithfulness to God. The One whom the nation abhorred is the One Whom Haggai calls the Desire of All Nations. (Hag. 2:7)
4. Jonah, *disobeyed* his maser. Because of his great prejudice against Gentiles and his knowledge that if they showed repentance God would pardon them. Jonah disobeyed and fled. Later he was displeased with God's mercy to the men of Ninevah, and then discouraged with God's ways. The Lord Jesus, in Isaiah 52 and Isaiah 53, allowed Himself to be placed into Gentile hands and to be marred and smitten. It was all to open an avenue for God's mercy and grace to flow to the nation of Israel and to the world at large.

A CALL TO SERVICE FOR GOD

Dr. E. A. M.

BEFORE the Spirit's call came to Barnabus and Saul, they were waiting on the Lord, doing ministration work in the Antioch Assembly, in the exercise of prayer and self-denial, as fasting would imply. It was then the Spirit's voice was heard saying, "Separate me Barnabus and Saul for the work where unto I have called them." The Spirit's call came first. The Assembly confirms what the Spirit does. So being sent forth by the Holy Ghost, they leave the beaten path, like two happy Ashers. Deut. 33:24, 25. With the assurance of sufficiency of strength for the day or occasion; with shoes of "iron and brass," hardy, tough, and capable of much endurance having the "foot dipped in oil," indicative of the fulness of the Spirit and the energy thereof; having acceptance with their brethren; and moreover "blessed with children," (heaven-born converts), they have all that is needed to go on with in the unbeaten paths. Truly their marks were left in every place, as we read in Acts 13 and 14. Upon their return to Antioch they had something grand to report concerning fruit borne in that hitherto untrodden path.

In "Our Record," some months ago, reference was made to the "unbeaten paths" and very few having courage, apparently, to enter upon "unbeaten paths." "Words in Season" spoke of two brethren who had "launched forth into the deep," and were getting considerable opposition, but with some fruit giving them encouragement in that course of service which very few choose or covet on account of the privations, opposition, and hard work, which always accompany pioneer work: the "Believer's Magazine" remarks about so many going in the wake of the Assemblies; that we have plenty of that kind of preachers already; that what is wanted is men getting away from the "beaten path."

The Holy Ghost still remains in the Church, and when He calls, orders and sends away, then we see men at the front, like anglers who go up the stream where the fish are abundant and unmolested and usually get large catches. I am afraid that many "call" themselves, and carve their own way; their going forth is of man - of themselves or others - which was not so in the case of Paul. Gal. 1:1. "Not of men neither by man but by Jesus Christ, and God the Father, who raised Him from the dead." If God raises up men from the Antioch's, London, Glasgow, Belfast, New York, Boston or else where they will not be found fishing in the shade of Assemblies all the time, but will set sail for some Cyprus, or strike into some Iconium. See Acts 13, 14. The apostles found much opposition in their Spirit directed course, but saw much fruit.

One has reason to be somewhat skeptical concerning the call of young men who go out, it may be without the commendation of their home Assembly, to run from Assembly to Assembly where there are often men of more godliness, greater ability and a wider experience than they themselves have. Men with a little ability to talk may circle around Assemblies for years, tolerated yet not really wanted; never invited but always inviting themselves; wearying the people not edifying them; and often in the way of those who would be a blessing; such men in new fields would soon find that they did not have God with them; that they could not gather an audience for themselves, beget spiritual children, nor care for an Assembly if it were left in their hands. Those having a care for the people of God, and for God's glory, ought surely, to be exercised lest they encourage men to the neglect of those who, called of God, go forth proving God, and approved of God.

KEEP IN TOUCH WITH GOD

By Geo. Hucklesby, London

A WORKING man in Essex became so troubled about his soul that he became quite ill while at his work, and told a fellow-workman "he thought he was going to die, and that he was not ready to go." His companion said: "You had better go and see old John Smith; he is a Christian man, and perhaps he can help you." He went to him, but was met with the discouraging words: "I cannot do anything for you." "But," said the anxious soul: are you not a Christian?" "Yes," he replied, "but, alas, I have been a backslider for a long time now. You had better go to see Mr. White, who lives at -----, some distance away." He went to Mr. White, found him at home, and said, "I want to be saved, can you help me?" He invited him into the house, took the Bible, and pointed him to Christ, and before long the burden rolled away, and he went home rejoicing.

The next Sunday the young convert brought his companion to the Gospel service, and he, too, was saved. They then went and pressed the aged backslider to attend the meetings. He came, and was restored, and a few weeks after all three joined Mr. White at the Lord's Table.

How important it is to keep in vital touch with God. We never know the moment He may want to use us. Eternal loss or eternal gain depends upon a prompt response to His call: "Where art Thou?"

THE WORD OF GOD

George Graham

(Read 2 Tim. 3:16; Ex. 20:1; 2 Sam. 23:2; Psa. 45:1; 2 Peter 3:15,16)

We believe in the plenary and verbal inspiration of the *Holy Scriptures, The Bible, The Word of God*. We take for granted that all who read the magazine are like-minded. There can be no question in our mind as to this vital, fundamental truth. Take this from us and we are left floundering in the realm of speculation, doubt, darkness and uncertainty. The god of the philosopher is impersonal and silent. The God of the Bible, the living and true God, has revealed Himself in Christ the Son and given us His Word. That Word is a lamp to our feet and a light to our path, Psa. 119:105. It is a lamp shining in a dark or squalid place, 2 Peter 1:19. It tells us we are condemned sinners on the way to eternal wrath and judgment. That is our standing by nature as God sees us. What a revelation! It also reveals God's love to the sinner, manifested in the gift of His Son. "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," John 3:16. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Romans 5:8. Believing God and resting on the finished work of Christ on the cross, we are born again, and we become the children of God. What wondrous love and grace!

Since we now are children of God there should be desires after the things of God. The old nature feeds upon the lusts of the flesh, whereas, the new nature, or divine nature feeds upon Christ and the Word of God. In the natural realm, growth is dependant upon certain things, particularly good wholesome food and a healthy atmosphere. The same is true in the spiritual realm. The food God has provided for us in Christ and His Word. We must also know what it is to spend time in His Presence. Here we have good wholesome food and a healthy, heavenly atmosphere. Neglect and failure to do so is the prime cause for the lack of real spiritual growth in our individual lives. Spiritually is at a very low ebb in this our day and generation. Worldliness is coming in like a flood, robbing us of real spirituality and power as witnesses to a crucified, risen, glorified and soon-coming Lord. We need to humble ourselves before God, confess our sin and get back to God and His Word. This is our salvation.

David writing in Psa. 19:10 gives the Word of God first place. He desired it more than any other thing. Its value was far above all the world had to offer - gold and fine gold. Here we have things weighed in the balances of the sanctuary where we have heaven's values. How important this is!

David desired it because of its character:

1. It is *perfect* (same Hebrew word in Ex. 12:5 - without blemish).
2. It is *sure* or *steadfast* (like the throne of the Eternal God, its author) and abideth forever, I Peter 1:23.
3. It is *right* (God cannot lie - Heb. 6:18; Titus 1:2; Numbers 23:19).
4. It is *pure* (unsullied, without stain or tarnish - like heaven itself where all is pure and holy).

The Psalmist desired it because of what it can do for us:

1. It converts or restores the soul (same Hebrew word Psa. 23:3).
2. It makes wise the simple (Psa. 119:98-100).
3. It rejoices the heart (Psa. 119:162).
4. It enlightens the eyes (Psa. 119:130).
5. It gives warning (Gen. 13 through 19 - Lot and his desire for worldly things; Judges 13 through 16 - Samson and the unequal yoke).
6. It gives great reward to those who keep it (present and future).

What a book! What a treasure!

(To be Continued)

WOMAN'S DRESS

E. A. M.

SURELY the luxury of the old Roman Empire is effecting our country; is it not a sign of the decay of the nation? Women should be too considerate of the needs of the sick and suffering to spend their money wastefully. A blanket placed on the bed of a poor old woman would be a better ornament to a Christian woman's character than all the lace money could purchase.

Let us read what God thought of the follies of women of the olden times. "The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they

go, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon: the chains and the bracelets and the mufflers, the bonnets and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, the nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods and the veils." Isa. 3:16-23.

What a contrast is the teaching of the apostle Peter, in his First Epistle, at the third chapter. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their husbands."

Peter sends the women to a wardrobe better than any which the frivolous possess, and to a jewel case richer than ever belonged to the vain world, but, alas, not many care to adorn themselves in this right royal fashion. Pride of dress is so childish that one wonders to see it in grown-up people. The old proverb speaks of being twice children; but fops and dandies of either sex are always children. The only excuse we can think of for dressy women is that they think themselves very ugly. What deformity must exist if it needs such millinery to cover it! They must be suffering under a fearful measure of uncomeliness when it takes such gaudiness to make them attractive. Can it be possible that women professing godliness can be happy with their heads all tricked out with strange gear, and their bodies with able millinery? They little think how much they degrade themselves and grieve the Spirit of God. A forgiven sinner decked out in the flaunting garments of a worldly cast suspicion upon her pardon: if she had been renewed in heart, would she, could she, adorn herself after the manner of a Jazebel? It is hard to think of a disciple of the Lord wasting her Lord's money upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning, if not adoring, their own flesh? Assuredly not. We are not speaking against that neat modesty which doth bear the sway and command the respect of the godly, but against the foolish copying after the poor silly worldlings.

* * * *

IF thou endurest wrong for Christ's sake, He is a revenger;
if sorrow, He is a comforter; if sickness, He is a physician; if
loss, He is a restorer; if life, He is a reviver.

THE FIRE OF LOVE

W. S.

IS THE fire of love burning brightly in yonder company of believers? Upon this very simple question the most momentous issues hang. Where love reigns, there are a host of evils that are compelled to hide their heads; and where love does not reign there are a host of evils that hold high carnival. We do not say that love is everything; but we say this - or rather Scripture says this - "If you have everything apart from love, you have nothing." See 1st Cor. 13:2. Love is emphatically God's atmosphere; "for God is love." 1 John 4:8. It was love that provided the Sacrifice of Calvary, and it was love that drew us out of many waters and brought us to the feet of the blessed One, whose love passeth knowledge. In that day when we first knew the Lord, we plunged, so to speak, into an ocean of love, and drank for the first time of that joy which is pure as Heaven and lasting as eternity. But the same hand that drew us to Himself had kindled in our hearts the flame of that love which should be the token of our heavenly citizenship. We at once felt that we were introduced - yea born - into a new family; and in that family love was to be the great fundamental tone. In becoming partakers of the divine nature we found ourselves in fellowship with the God of love. The reign of love bore a twofold testimony. To us it gave the witness that we were followers of the blessed One; for is it not written, "By this shall all men know that ye are My disciples, if ye have love one to another"? John 13:35.

MANIFESTING LOVE

Such is our calling - to manifest the love of the absent One - to bear about the dying of Jesus - to breathe His spirit, and shed abroad His fragrance. Have we been careful at all hazards, and at any cost, to abide in that atmosphere of love into which our God brought us when we first sat down in the banqueting-house of our Saviour's presence? We may have contended valiantly for certain principles, - we may have made extraordinary sacrifices, even for the truth itself, - we may have waxed vehement in standing up for God's honour. But have we been as earnest in cherishing the fire of heavenly love in our own souls? Have we been as conspicuous for our manifestation of that love, as for our zeal in some other department of truth? If not, then our testimony has been ill-balanced,

and unequal, and therefore un-Christ-like. If work or testimony be not baptised in love, you need not look for the peaceable fruits of righteousness. Love is the great element we want to see glowing - shining - burning, among the Churches. We are not of those who set up love against truth. On the contrary, we hold that love is included in truth. There can be no God-honouring contending for truth apart from contending for love. It is through the truth we know that we are loved with an everlasting love, Jer. 31:3, and that we are to "love one another with a pure heart fervently." I Pet. 1:22. It is through the truth we have learned that as Christ has loved us even so are we to love one another. Therefore, let the truth in all its length and breadth be proclaimed. Let it spread and prevail; for well we know that "the truth in love" Eph. 4:15, shall never fail to work the purposes of God's eternal glory by Christ Jesus.

NO SENTIMENTALITY

Love apart from truth (speaking after the manner of men) is mere sentimentality; while truth apart from love is cold, hard, cheerless, and repelling. Let us hold fast whatever God has taught us from His Word. Let us slack not our hand in contending earnestly for the faith once for all delivered to the saints. But let us see that we are under the constraint and inspiration of love.

Love may be said to sit as a queen among "the graces" - serving to keep each within its appointed bounds, and imparting to all a fragrance from the heavenly fields. Energized by love, even a very small company of believers are a power for God, and in a sense cannot help being so; for the power of our testimony is not measured so much by what we say we are as by what we are seen to be.

Those who are not breathing the genial air of that love which is of God, are ill-fitted to see, far less to deal with, the evils of an apostate day. We cannot see our brethren aright - we cannot deal with them aright - except we be in fellowship with the Man of Sorrows. Having loved His own which were in the world, He loves them to the end. Only in measure as we are under the power of that love shall we manifest Him to the world, and be a sweet savour of His Name among our brethren.

QUESTIONS AND ANSWERS

Question: If younger brethren begin to smoke, take to long hair and beards, coming to the "breaking of bread" in short-sleeved shirts, open neck, without ties, no coats. What should be done?

Some brethren think if it is not moral or doctrinal nothing can be done about it. Would not this attitude degenerate into something worse? Please give us a little help on this.

Answer: Dear brother, this is a strange request from a "professed Assembly" which, we would judge, is without godly leadership or oversight - to keep the place clean for God.

I fear you are connected with a very liberal or loose company. As far as I can see from what you state, some of the old-time ministry can be helpful, though, in all likelihood, there would be no room made for such ministry and you should have exercise as to some place where the Lord has placed His Name, making room for the authority of our Lord and His good Word where saints "gather to the Name of the Lord" in simplicity and with a clean testimony.

In a court of law such like behaviour would not be tolerated at all and improperly dressed onlookers would be excluded, coming in such an ignorant manner before earthly dignitaries - how much more heinous is it for those to come before the Lord, with the profession, at any rate, of appearing before HIM.

The fact that such had no one to confront them as to proper assembly order is proof enough that they should not be there, to bring dishonor upon the Name of the Lord, which, evidently, they do not honor or respect.

Any godly overseer would see to it that such should be told to go home and present themselves, properly dressed, and also giving them further instruction as to their need of instruction, possibly as to the new birth which, evidently, such lack.

Question: Do Summer Camps promote godliness?

Answer: This attempt to reach out to many with the bait of "a good time", with sports etc., is gripping some unstable souls but, from the stand point of the Word of God it is merely a fleshly attempt to make the work of God palatable to carnal believers and we fail to see godliness promoted by this means. Glowing reports of a good time and likely some questionable conversions often are given by the promoters of such camps, but the result is not seen in actual living. The message of the apostle Paul as to such is found in I Timothy 4:8 - "For bodily exercise profiteth for a little time, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The early messengers of the Cross got plenty of exercise and when they laid down their tired bodies, perhaps in very uncomfortable

surroundings, they had a good conscience - this also is true of all faithful laborers to this day.

Question: Is it possible for many, especially younger ones, to go to Conferences getting benefit of lodging and meals etc., more or less for a happy time together, gregariously, without a corresponding desire to learn more of God and His Word, or with deep exercise of their spiritual need?

Answer: This is a distinct possibility and, although we are always happy to see many young believers present, we fear there is a certain lack of exercise as to WHY they are present. Conferences are for the spiritual development of the Lord's people, with definite instruction in the Word of God and unless this is the principal thought in our coming together, it would just be a pleasureable coming together.

Question: How can Bible Readings be valuable or helpful?

Answer: Only in the proportion in which teacher, or teachers, have the ear of the listeners and can bring out practical lessons from the Scriptures read The old saying is true - "THE END OF ALL TEACHING IS PRACTICE" and teaching that has an intelligent and scriptural bearing as to the listeners always proves helpful and the appreciation is manifest.

Question: Why are there so many "new ventures" or "new carts" today?

Answer: Because the natural mind always turns to such and it seems there is no shortage of drivers for such. It would seem that there are not a few "unemployed" today who crave such an opening for so-called Christian service - we think of the "sons of the prophets" of O. T. times as representing the present-day Bible School graduates who quickly grasp at such opportunities. The men whom God chooses are like Elisha who was ploughing after the Lord sent a plentiful rain, with a view to the providing of food for the people. But the "sons of the prophets" did not seem to have the mind of God at all as to Elijah and his disappearance and they were a powerless lot - they did not know the difference between a poisonous herb of the field or good food for God's people, so there was "death in the pot." Elisha had the remedy - as we read he said "Then bring meal" which they cast into the pot of pottage and the poisonous stuff was healed and "there was no harm in the pot." 2 Kings 4:41 etc.

Elisha was content to go along with the man of God, Elijah, and even pour water on his hands, for some years ere he undertook his further healing ministry, extended over years.

The pattern of our God in service is still the only true pattern and still valuable in a decadent testimony with some of the true "Philadelphia spirit" in it - Rev. 3:7, 13.

THE PIONEER PAGE

"now when they had passed through Amphipolis and Appolonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was went unto them, and three sabbath days reasoned with them out of the Scriptures.

Opening and Alleging, that Christ must needs have suffered, and risen again from the dead: and this same Jesus Whom I preach unto you, is Christ.

And some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and Assaulted the house of Jason, and sought to bring them out to the people.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also."

The above excerpt from Holy Scripture may well give us the true pattern of true Pioneer work - such is not easy, has not been easy and will not be so at any time, as the world cannot stand such but it is our privilege still to bear witness to that precious Name which we uphold and tell the wondrous story of His glorious Sacrifice, Death and Resurrection - that message shall never be popular with the masses but it is our commission and gives us our license to make HIM known — Mark 16:20.

THE SWEET COMPANION OF PIONEERS

The sweet companionship of One

Who once the desert trod,

The glorious fellowship with One

Upon the throne of God.

The joy no desolations here

Can reach, nor cloud can dim;

The present Lord, the Living God,

And we alone WITH HIM.

We know Him as we could not know

Thro' heaven's golden years;

We there shall see His glorious face -

But Mary saw His tears!

The touch that heals the broken heart

Is never felt above;

His angels know His blessedness,

His way-worn saints His love!

Anon.

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Sherman, Mich. — Our brother Charles Lebeck, living here now in this small country community, has constructed a model of the tabernacle in the wilderness, (a good exercise) and is spending a night or two these weeks, with the meaning of it, should be helpful to all.

Saginaw, Mich. — Some blessing reported from recent meetings of bre. Lavery and Metcalf here.

Sarnia, Ont. — Bre. Gustafson and Wm. Metcalf expected to start Gospel meetings here Nov. 5, D. V.

CONFERENCES

Hartford, Conn. — Annual Conference of the Charter Oak Assembly (49 Charter Oak Ave.) will be held Lord willing November 18 and 19, commencing with Prayer Mtg., Nov. 17 at 7:30 p.m. Breaking of Bread will be at 10 a.m. Servants of the Lord walking in, and teaching the old paths welcomed in ministry. Bible Reading Sat. a.m. on Revelation chapter 1. Pray for us. Corresp. Matthew J. Brescia, 81 Cobblestone Way Windsor, Conn. 06095 Te. (20) 688-2388.

East Boston, Mass. — The 26th Conference, Lord willing, will commence with Prayer Mtg., in the Gospel Hall, 35 Putnam St., East Boston, at 8 p.m. Dec. 1st., On December 2 and 3 the meetings will be held in the Masonic Temple, 47 Adams St., Saugus, Mass. Breaking of Bread will be at 10 a.m. Lord's Day - ministry afternoons, Gospel at night. Usual arrangements and hospitality extended to visitors. Address Correspondence to Frederick E. Hill, 26 Sheafe St., Malden, Mass. 02148 - Telephone 1-617-322-3274. Ministry welcomed from those who labor among us who walk in scriptural principles relative to the Assembly, and teach the same.

Phoenix, Ariz. — The usual annual Conference will be held D. V. beginning Wed. night with Prayer continuing for the four days over Thanksgiving. Correspondence may be directed to James Brown, 2412 N. 37 Way, Phoenix, Ariz. 85008

San Diego, Calif. — Annual Conference D. V. will commence with Prayer Mtg., December 29 at 7:30 p.m. continuing over Dec. 30 and 31, also New Years Day Jan. 1. Usual arrangements. Corresp. Andrew Hall, 5168 Ewing St., San Diego, Calif. 92115 Phone 583-3875.

Tampa, Fla. — Saints here will have their Conference postponed to the weekend of Feb. 10 and 11 D. V. Brethren walking in the old paths of the Word welcomed in ministry. They purpose to have a monthly ministry meeting the second Lord's Day of each month Nov. through April 1979, this commencing Nov. 12., Corresp. to Oronzo Dalfino, 118 E. 143rd Ave., Tampa, Fla. 33612

Kansas City, Mo. — Conference dates of Assembly in Troost Ave. Gospel Hall, 2814 Troost Ave., K. C. Mo. D. V. November 11, 12 and 13 commencing with Prayer Meeting Nov. 10th., at 7 p.m. in the Gospel Hall. Leon Scott, Corresp.

Bryn Mawr, Pa. — Saints here expect God-willing, to have their usual Thanksgiving Conference, as formerly, in the Radnor Senior High School Auditorium. Prayer meeting will be held in the Gospel Hall on Summit St., November 24 at 7:45 p.m. Hospitality extended - Correspondence to Wm. M. Parks, 1714 Balsam Lane, Villanova, Pa. 19085 - Tel. No. 215-525-5961.

FALLEN ASLEEP

Cheboygan, Mich. — Our beloved sister Mrs. Gertrude Keys of this city went home to be with the Lord June 27, 1978 in her 107th year. She was saved at age of twenty and in fellowship in this city in earlier years of testimony here.

This was part of our visiting of Northern Michigan with our Bible Carriage and for many years we visited this sister and her family, and others there, now all at home. We found her always anxious to hear more of her Lord and His work - a sincere and kindly Christian.

Lynxville, Wisc. — Our dear sister Mrs. Velma Rosemeyer went to be with the Lord Sept. 6th, aged 80. Saved in 1952 and in happy fellowship in this assembly, (now located at Mt. Sterling, Wisc. in their new hall) and went on stedfastly to the end.

Methuen, Mass. — Our esteemed brother Carlo Cavallero went to be with his Lord on Sept. 12, 1978 in his 90th year. He was born in Spinetta, Italy where he was saved in his teens. He was baptized and received into the assembly fellowship. He came to U.S.A. and after a number of years our brother Rocco Cappiello, a true pioneer, in visiting door to door, met brother Cavallero, and learning of his assembly affiliations in Italy, introduced him to the old Center Street Assembly in Methuen.

Through his efforts and others the Assembly among the Italians in Methuen was formed in January 1937 which has grown and remains to this day.

His aged widow as well as his three children share in that "Blessed Hope." Brother Brescia mentions that he was a steady and good man, in assembly fellowship for more than 70 years, married for more than 65 years (very devoted) and lived in the same humble home in Methuen for almost 60 years - a record.

San Diego, Calif. — Our esteemed brother, well known, Robert Cumming was called home suddenly September 30th., from the hospital in Detroit, Michigan where he had been visiting his son David. He had long lived in Detroit and was in the Stark Road Assembly for years, formerly West Chicago Assembly and for the past 15 years here in San Diego where he exercised shepherd care, often visiting the elderly and the sick, a good overseer and giving help in the Word. His wife predeceased him four years. Remember the surviving of the family in prayer. We have known our beloved brother for years, a steady and consistent brother who loved the Lord, His people and the place of His Name.

Bay City, Mich. — Miss Maud Ross went home October 8th., in her 86th year. Saved in 1920 and continued stedfastly throughout forty years in fellowship here.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE YEAR'S END

THE year must end as God decreed,
And leaves its record unperceived
Until in balance weighed complete
We fall before His Blessed Feet.

Regrets are vain, though often felt
As one looks back across life's veldt;
But looking up and onward too
We must keep heav'n and home in view.

So we press on, mid conflict tense
And look to heav'n above, from whence
There comes the strength and purpose
strong,
So, let's press on, it won't be long.

We soon shall meet around the Throne,
We're kept for HIM and HIM alone;
Heav'n's hosts aspire in heav'nly tone
And HE shall have the heart HE won.

DECEMBER, 1978

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REPORTS

Blue River, Wisc. — Bre. DeBuhr and Ballhagen were here at last report in the Gospel Conference here had just taken place, we trust with lasting benefit.

La Crosse, Wisc. — The Lord gave help here, the Conference perhaps a little smaller, brethren from neighbouring Iowa generally give help at these conferences.

St. Lucia, West Indies — Our brother Jack Nesbitt and his wife have recently located here. The assembly is small but they find free opportunity for distribution of tracts etc., in the teeming population of Castries near which they live. They have seen a few profess in the meetings since they came here.

Tampa, Fla. — The Assembly here at Marjory Ave., purpose D. V. Monthly Ministry Meetings, second Lord's Day of each month, commencing November 12th., through April '79. The Annual Conference they purpose for Feb. 10 and 11 D. V. . . . Oronzo Dalfino -

Deland, Fla 32720 — The Assembly here purposes a Ministry Meeting Lord's Day, December 24 D. V. Anthony Orsini, 36 Virginia Ave.

Blue River, Wisc. — The recent Conference was larger, twelve of His servants being present to help. Visits recently by brethren Norris Stewart of Ireland, John Norris, L. DeBuhr, John Slabaugh, John Gray, R. Surgenor and Jas. Smith, encouraging to the Assembly. Bro. Otto S. writes "the weather here has been lovely, farmers reaping an abundant harvest with their barns overflowing." Bro. Raymond S. not too well, his condition frail and weak, pray for him, and also his family, some unsaved.

Akron, Ohio — After the recent Conference here bro. Ed. Doherty had a few meetings on Egypt to Canaan, also visited East Aurora and was at Orillia Conference which was large - several preachers present - ministry reported generally helpful. He also visited Huntsville, Ont. and Kirkland Lake. Murray Pratt and Bruce Rodgers were visiting in this latter district and getting some unsaved out.

Terryville, Conn. — Recent Conference well attended and ministry by about six of the Lord's servants present to help. Bro. Dobson went to E. Boston for a visit, bro. MacLeod to Terryville assembly and Detroit conference, Walter Gustafson to Sarnia where Gospel meetings were expected to commence Nov. 5th., J. Smith to Hardwick, Eric McCullough to Manchester where he and bro. Smith are to commence in the Gospel this month - David Oliver and E. Higgins went back to Springfield, Mass., for a call. Bro. Oliver was expected in East Boston for a baptism there November 11th., D.V.

NO PEACE

Wm. J. Oliver

For three and one half years the armies of Japan and the United States had island hopped across the Pacific and back again. Many lives were lost and much damage incurred. The aggressor was being subdued when the new President, Harry S. Truman, made an historic decision. He sent an ultimatum to Japan to surrender or experience dreadful consequences. The answer was negative.

Major Claude Robert Eatherly, a twenty-four year old U. S. Air Force pilot flew his spotter plane with crew over the coast of Japan on a mission that had resulted from months of preparation. His object was to locate the seventh largest city of Japan, Hiroshima, with its population of 400,000.

On that summer morning of August 6, 1945, Etherly spotted a hole in the clouds at a point his navigator indicated should be near the object. Dropping down through the hole he came out into an open view of the large city sprawled out below. By radio he contacted Colonel Paul Tibbets who piloted the B-29 called Enola Gay with its eleven man crew to the effect that weather conditions were satisfactory and to proceed with the bombing of Hiroshima. With that message sent Eatherly and his crew then turned for home base, leaving the city below wondering about the strange movement of that single plane.

At 8:15 a.m. the Enola Gay had positioned itself over the target and, at the determined point on the bombardier's cross sight, dropped its single bomb, 'till then unknown to the world - an atomic bomb. Just short of touching the ground that mighty force exploded with such vengeance that 75,000 to 80,000 people were killed instantly and as many more left injured. Ninety eight percent of all buildings were destroyed or damaged, 180 of the city's 200 doctors killed, and only three of fifty-five hospitals left operable. The heat started fires a mile away from the blast point and burned the skin of people two miles away. The effects of the radiation continue on in suffering and death.

Shortly after this event history unfolds the record of Peace as a result of the aggressor submitting to an unconditional surrender, What was used to bring peace to a bloody conflict left a man without peace. To doctors, Eatherly poured out his unsettling thoughts of personal responsibility for the deaths of hundreds of thousands of Japanese at Hiroshima. In an interview with reporters in 1960 he said he had not slept in 15 years. "All I want is a break," he said, "there is no peace." The absence of self peace remained with Claude Eatherly until his death from cancer in July 1978. His brother, James said after the funeral, "I can remember him waking night after night. He said his brain was on fire, he could feel those people burning."

Reader, you may never have an experience like Claude Eatherly to rob you of peace with yourself. But let me ask you about a more important peace, do you have peace with God? You may question, Do I have a need? The Bible states "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. We all begin our life on the same standing before God - Sinners. Psalm 51:5, Romans 3:23. In our early youth we begin to show that our natural ways and thoughts are not God's ways or thoughts. We express this as a child in self will and our sinful nature displays itself in lies, deceit, cursing, bitterness, destruction, misery, "and the way of peace have they not known. There is no fear of God before their eyes." Romans 3:13 - 18. Do you not have to honestly admit that the Biblical description includes you? You then are by birth and practice at enmity with God in need of peace with God.

Many have realized this void and have responded in different ways. Some have ignored it, some have changed their habits, joined a church, took the Sacraments, submitted to a set of rules, deprived themselves, and many more ways but the need of peace remains.

Peace is not a work that we can do, an object we can purchase, a hope that we grasp hold of, but rather a person that we need to know. The Apostle Paul wrote to the Ephesian Church, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace . . . and that He might reconcile both (Jew and Gentile) unto God in one body by the Cross, having slain the enmity thereby; and came and preached peace to you that were far off and to them that were nigh." Ephesians 2:13 - 17. To the Colossian Church Paul further writes concerning the Lord Jesus Christ, "having made peace through the blood of His Cross." Colossians 1:20.

The harmonized relationship between God and man is possible because of the work of Christ at Calvary. He satisfied the requirements of Divine Holiness against sin by the shedding of His own blood. The enmity of man by nature and practice against God can now be forgiven justly. The Lord Jesus said, "Peace I leave with you. My peace I give unto you." John 14:27.

You may ask, How can I know for sure that I have peace with God? Paul wrote to the Roman Church these words "Therefore being justified by faith we HAVE peace with God through our Lord Jesus Christ." Romans 5:1. In Acts 10:43 we read "Whosoever believeth in Him shall receive remission of sins." Have you believed that Jesus Christ died and shed His blood for the remission of your sins? Do you have, now, peace with God as a result of faith alone in God's Son as your Saviour? Peace is yours today and for all eternity if you will only acknowledge your need and receive the Lord Jesus Christ as the only one that can meet that need.

AWAY FROM GOD**Genders a Hard Spirit**

WM. H. FERGUSON

IN looking at the life of David in First Samuel, we note in chapter 27 his faith and dependence upon his God seems to have failed, temporarily but the utterance of his heart says . . . "I shall now perish one day by the hand of Saul; there is nothing better for me than speedily to escape into the land of the Philistines" - and David arose and he took his 600 men with him to go to Achish, king of Gath.

Later in this chapter, he made a raid against friends of Achish, the Geshurites, the Gazrites and the Amalekites, verse 8 and we read in verse 9 that David smote the land and left neither men nor women alive and took up the spoil lest word should get to Achish, and he lied to Achish that, instead, he had fought against Judah and the Kenites.

In this we see how David, who had a compassionate heart, could turn very cruel, even destroying the womenfolk and others, lest they carry the news to Achish the king.

"Conscience doth make cowards of us all" is an old saying.

And David leaving nobody alive shows how cruel one can become when out of touch with God. We read that he was in the enemy's country a full year and four months. Sixteen months away from God, without seeking the mind of God, developed this hardness in David.

We have seen much of this in our lifetime, being well acquainted with the testimony during these years. It has been sad to see a spirit of hardness develop, individually and also in assembly life. Both can become very hard when out of touch with God . . . One of the old historians, said in writing of their history . . . "So careful about breaking bread, so careless about breaking hearts."

However, God would not permit David to continue thus and, later, we see how the city Achish gave David to dwell in, Ziklag, was invaded by the Amalekites and the city was burned with fire and all the women and wives taken captive and gone - see chapter 30:4 where we read that David and the people with him lifted up their voices and wept until they had no more power to weep. The people spake of stoning him but, at this point, David called for Abiathar the priest to bring the ephod to enquire of the Lord (after 16 months). God takes up His servant again and delivers him and his people and, eventually, David smote the Amalekites and obtained the captives and spoil etc., Unlike David, the Amalekites had spared the womenfolk.

This was a sad episode in the life of David who was, by nature,

a compassionate man, a shepherd. How sad to see some turn hard, even against one's own brethren, seeking to do them harm - surely the spirit of Esau, who hated Jacob, not the spirit of Christ and love.

This is something we should all beware of and seek to avoid. The closing ministry of the beloved apostle John is full of this characteristic, so needful for the 'last hour' 1 John 2:18 - LET US BEWARE . . . A person may profess much and have a great name for 'faithfulness' and yet develop a hardness which shall, undoubtedly, affect their reward at the Bema of Christ.

BETTER TO BE OF A HUMBLE SPIRIT WITH THE LOWLY, THAN TO DIVIDE THE SPOIL WITH THE PROUD - Prov. 16:19.

Faithfulness and devotion for Christ, coupled with a spirit of grace is something to go in for and manifest in these closing days when our Lord is about to appear from heaven, for His own.

LESSONS

1. For all of us . . . Take heed to your spirit, Malachi 2:15, 16. Keep humble and close to God in prayer for guidance, never rely on anything the enemies of the Lord would promise or even a person out of touch with God. It is dangerous.
2. For ministers of the Word. - "Take heed to thy spirit" It is easy at times to minister truth in a hard spirit and miss the mind of the Lord in so doing. Let our speech be always with grace seasoned with salt.
3. For Assemblies. Act compassionately and kindly, even when we use rebuke. Let us be true but never condescend to use the assembly to hinder servants of the Lord who feel they have the message and mind of the Lord to make it known. It is possible to despise and turn from the same who have, in the past, given much help and cheer to the assembly, in their midst, and act in an unChristlike spirit. God does not forget this and will blow on such sooner or later.

"LET US GO ON UNTO FULL GROWTH" Hebrews 6:1 -

* * * *

We see the failure of the best things around, and unless one is with God, and knowing the source of every good thing, the heart gets depressed, and says, "Who will show us any good?" But God remains just the same, and I know where to look — where only good can be found — in Him.

DISOBEDIENCE**Jeremiah 34****OBEDIENCE****Jeremiah 35**

Harry Macfarlane

IN these two chapters we have the tragic consequences of disobedience and the great blessing of obedience contrasted. That which Moses had spoken of before his death (Deut. 31:16) was about to be fulfilled in the final destruction and removal of the nation and also the removal of God's presence as indicated in Ezekiel's vision of the departure of the glory.

What a scene we have graphically pictured to us in the opening verses of chapter 34. All the power of the Babylonian empire fighting against Jerusalem. What a message the prophet had for Zedekiah because of his breaking the solemn covenant that he had made with the king of Babylon "to serve him." In verse 2 we read - "Thus saith the Lord, the God of Israel; go and speak to Zedekiah, king of Judah, and tell him, Thus saith the Lord: Behold I will give this city into the hand of the king of Babylon and he shall burn it with fire and thou shalt not escape out of his hand; and thine eyes shall behold the eyes of the king of Babylon and he shall speak with thee mouth to mouth etc." As recorded elsewhere, the last sight that Zedekiah saw was his sons being slain before him and then his own eyes put out, placing him in the darkness for the rest of his life. What a price to pay for his folly in breaking his covenant with the king.

In verses 8-11 we have another covenant brought before us which was made and then broken. Jeremiah reminds the king and the princes and the great men that God's Word had said - Lev. 25:35, 46 - that their men servants and maid servants should be let go free, and they did so thinking that God might turn away the destruction that seemed so imminent. And to make it binding they had cut the calf in twain and passed between the parts of the calf, verses 18, 19. What a solemn covenant it was, the breaking of which insured just as solemn a judgment upon them, as the covenant was solemn. But in v. 21 we have the expression "which was gone up from you." To get the explanation of this we would need to turn to chapter 37 and also chapter 17 of Ezekiel which gives in detail the underhanded way in which Zedekiah broke his covenant with the king of Babylon and sent to Pharaoh king of Egypt for help. Pharaoh responded by sending his armies towards the Euphrates to take a portion of the Babylonian empire, but was badly beaten in the encounter and just as Jeremiah had said, the Babylonian army was soon back to Jerusalem. The Word of God had said in chapter 37:10 - "that if the whole army of the Chaldeans was smitten and only wounded men remained, they would rise up and burn the city with fire."

Going back to the covenant that Zedekiah and his princes had made with God to let all their servants go free, as soon as the

armies had left Jerusalem, they immediately took them all back again into servitude, verse 11. Then the word of the Lord came to them in v. 17 saying "Ye have not hearkened unto Me proclaiming liberty, everyone to his brother, and every man to his neighbour; Behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine etc." How quickly they broke their covenant and how quickly God reminded them of that which would surely overtake them. Galatians 6:7, 8 reminds us today that God is not mocked . . . for "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" - What an incentive and encouragement to seek to sow to the Spirit.

A CONTRAST

In chapter 35 we have the Rechabites brought before us as an example of obedience, and that to an earthly father in contrast to God's people Israel's disobedience. These people were put to quite a test. That which they had been commanded not to do, drinking wine was set before them and they were told by the prophet to drink wine. But there was no compromising, They said . . . "We will drink no wine, nor build houses, nor sow seed, as our fathers said, that we may live many days in the land where we be strangers." How this reminds us of I Peter 2:11 . . . "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." Verses 12-19 of Jeremiah 35 make very interesting reading as God reminds His people of the obedience of the Rechabites to an earthly father and also reminding them of His patience and forbearance with them, "rising early and speaking but ye hearkened not unto Me." Verse 19 states . . . "Therefore thus saith the Lord of hosts, the God of Israel: Jonah the son of Rechab shall not want a man to stand before Me forever." Whatever this else may mean, it surely reminds us that "them that honour Me, I will honour." In Neh. 3:14 we have the interesting account of Malchiah the son of Rechab repairing the dung gate and also the responsibility of ruling part of Bethhaccerim - "the vineyard house." This was some one hundred and fifty years after Israel was carried away.

Surely this again reminds us of the faithfulness of our God and would encourage us to follow Him in the path of OBEDIENCE.

* * * *

Are you walking with God that you get the consciousness of it if you are not walking in the light of His countenance? — or have you something creeping in that makes you go half a day — a whole day perhaps — without having His presence? Are you content with living without any communication from Christ?

"IT WAS DARK AND JESUS WAS NOT YET COME"

The late John Mitchell of Spain

CENTURIES, many centuries before Luther was born, godly souls beat their captive wings against the Romanish cage, and, while unable to go forth into liberty or stay the corruption within, God graciously gave them songs in the night of the captivity, and opened their eyes to behold wondrous things in His law. Amongst other things, some of them saw that holy Scripture often has a three-fold interpretation: 1. a past historical, 2. a present moral, 3. a future prophetic.

It is an historical fact that one day our Lord Jesus went up into a mountain alone; and that in the evening, seeing His disciples in trouble and danger, He came to them and delivered them. The prophecy is also true, that He will come to deliver His people, when "the Hope" has almost died out, from the most terrific storm of tribulation that this world's sad history shall ever know. And it is also true - praise God! - that, according to His gracious promise, "I will come unto you," "He does come to His own here and now. Often when the storm rages, when wind and wave threatens to engulf our frail barque, and darkness has set in, and hope grows dim, though He tarries long yet He does come.

He came to Mary Magdalene when in doubt and distress, and though at first her tear filled, weeping eyes failed to recognize Him, yet He caused her to hear His voice, and to know that it was He Himself.

He came to his two discouraged ones, on the road to Emmaus, when it was DARK. "Hope deferred maketh the heart sick." But when hope dies out, then it is DARK indeed. "We were hoping," they said. Yes, but when they last saw Him He was in the "lion's mouth." He was nailed between two thieves on a cross of shame. So, hopeless, they wended their way toward Emmaus. It was dark indeed that first Lord's day, "dark and Jesus was not come." But He did come; and then the Bible reading, the burning hearts, the opened eyes. Unbelief, sadness, weariness, all were gone. Jesus had come and the darkness had fled. The return journey of three-score furlongs must have seemed very short as they hastened back to Jerusalem with the blessed news that they had seen the Lord.

It was DARK to the weary, disappointed fishermen, John 21, who had toiled all night, and caught nothing, nothing to take to the market; nothing for the wife and bairns; no, not even enough for their own breakfast. It was dark indeed and "Jesus was not yet come." But He did come; and then there was breakfast, and food for the home, and goods for the market. Blessed, blessed Lord Jesus! How many of His tired ones can testify of His coming in the hour of darkness; darkness of doubt, of trial, of temptation, or of necessity! Sometimes while yet praying; sometimes after years

of trusting, and the hair has grown white while waiting. Waiting for the conversion of a wayward son; or the careless husband; aye, and the aged indifferent parents.

And we have His precious, precious promise that:

“E’re the last dark shadows fall,”

He will come for us. He has promised to “keep us out of” the hour - not simply out of the trial, but out of the “hour.” What a blessed phrase, “keep out of!” The Lord’s own phrase. Twice only, in the Word of God are these words “keep out of” found together; and on each occasion they fall from His own precious lips: once in prayer; and once in promise; once on earth (though in spirit beyond it): once from heaven. Once in His High-priestly prayer, John 17:15, when He asks the Father, not that He should take us out of the world, but that He should “keep us out of” evil; and again in Rev. 3:10 He promises to “keep us out of” the hour of temptation which shall come upon all the world to try them that dwell upon the earth.

It is well worthy of our attention, surely, that on each of these occasions He is pleased to refer to our keeping His Word “They have KEPT Thy Word,” John 17:6: “Ye have KEPT the word of My patience.” Rev. 3:10.

Blessed, blessed Master, Thou wilt come to us in every hour: and before the darkest hour Thou wilt come for us. “Even so come Lord Jesus.”

STRAY THOUGHTS

Spoken by the late Henry Dyer at Dublin
Believer’s Meeting - 2 Cor. 4:7.

THE earthen vessel is frail; everything around us teaches this, and everything makes the vessel feel its own frailty.

We have the Christian ministry running through this chapter from verse 3 to 7.

Gideon’s pitcher was only an earthen vessel, but the light was inside. At the end of chapter 2 we have the powdered incense or communion, verse 14. We are led about, our will is gone. I triumph in the leading, for I am always a conqueror. A dear brother says: “I always get my own way,” because he is led about by Him. “What wouldst Thou have me to do?” was the beginning of incense from Paul. Though everything about Paul was in confusion, yet he was not confused. I may be to others sometimes a savour of death unto death, but unto God I am always the same sweet savour, 2 Cor. 2:15.

Gideon’s pitcher is now here today, used in ministry, a poor, frail thing; persecuted but nor forsaken; troubled on every side; perplexed naturally, for I cannot trust my very tongue.

Your will is subdued in chapter 2, now your frame in chapter 4.

"We have this treasure." What treasure? That divine grace bestowed upon you.

The Spirit cracks the vessel, and makes it feel its own weakness. The tongue is the last thing to be subdued. It is not to be used save as you are given words to speak by the Spirit. It is the most difficult part of the earthen, and yet it is to be used for God. Paul did not speak until the words were first given him. People might have said to him, "I thought that you were brought up at the feet of Gamaliel: I thought, Paul, you could speak well: you once spoke Greek on Mars Hill." He was the aristocrat among the apostles, yet he said, "I only speak five words if given me by the Spirit: you may speak ten thousand to no profit if you will." Paul says again, "I distrust this earthen vessel: there is nothing I distrust more than this tongue of mine."

I beseech you that the word spoken here to-day may be of God, and that our brethren may only speak as many words as are given them. I like to think of our adorable Lord Jesus, who could not speak of Himself, "who is blind as My Servant, and deaf as My Messenger that I sent?" He judged not after the sight of His eyes: He never spoke unless words were given Him by His Father. Psalm 116 refers to our Lord.

Giving up your own will is incense. Are you prepared to let Him teach and lead you? It is only a little while; only a few more tears, a few more trials, a few more wearings of my warm cloak, a few more letters to write - "Bring me my cloak and my parchments." 2 Tim. 4:13.

"The love of Christ constraineth." It not only urges us onward, but it also binds us up with all fellow-servants. 1 Sam. 25 gives us Abigail's bundle of life. We are all bound up in the bundle of life with Christ. Cannot you leave but one stick - one crooked stick? No; not one. The timber in a luggage wagon reminds one of this. The strength of the chain is tested by the crooked sticks in the bundle. Are you ready to take in awkward or weak saints? Will you embrace in fellowship all such? And remember that all things are of God - all things of God. Grace of God given to all. We are all His servants.

I must not make too much of myself at fellowship meetings. Make yourself very small in the bundle, and remember it is only a straight stick that can occupy a small space.

If you meet a crooked stick, try to get it straight again. "Look not every man on his own things, but every man also on the things of others." Christ never said much about Himself. "I am glorified in them." The earthen vessel must be a clean vessel. The chief thing of which we must never forget the frailty, is the naturally unsubduable tongue.

THE WORD OF GOD - Continued**(Read 2 Tim. 4:14)**

George Graham

In this second epistle to Timothy, we have Paul's last writing. He, the prisoner of Jesus Christ, is in a dungeon in Rome awaiting the day of his execution. His burden is not his own circumstances, (anything but comfortable or congenial) but the condition of God's people and, consequently, the testimony of God. He speaks of defection among the saints, chapter 1:15; error coming in chapter 2:15-19; seducers and deceivers, chapter 3:13; departure and unfaithfulness, chapter 4:3, 4, 9, 10. In these circumstances we see the heart of this mighty man of God going out to the younger man, Timothy, his own son in the faith. We see his concern and care in his exhortation, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, (God breathed) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (complete), thoroughly furnished unto all good works," 2 Tim. 3:14-17.

While saints and circumstances were changing (not for the better), Paul would remind Timothy of the unchanging character of the Word of God. It is God's Word. It is like Himself - immutable, unchanging and unchangeable. What a sure foundation - the eternal Word of the Eternal God! What encouragement! Paul now gives to Timothy this solemn charge, chapter 4:1-2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick (living) and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." Kenneth S. Wuest in his Greek New Testament translates it thus, "I solemnly charge you as one who is living in the Presence of our God, even Christ Jesus, the One who is on the point of judging the living and the dead, I solemnly charge you as not only living in His Presence, but also by His appearing and His kingdom; preach the Word." The Greek word for preach (Kerusso) is a summary command to be obeyed at once. The Lord or Master gives the command and the faithful steward or servant obeys. Remembering whose we are and whom we serve, our preaching should be characterized by dignity, authority and responsibility. There is no place here for mere theorizing, speculation or one's own notions or opinions. Preach the Word would take in the whole body of revealed truth, the faith once for all delivered to the saints, Jude 1:3. Jeremiah wrote, "He that hath my Word, let him speak my Word faithfully," Jeremiah 23:28. Paul wrote in Acts 20:27, "I have not shunned to declare unto you all the counsel of God," and in I Cor. 4:2, "It is required in

stewards, that a man be found faithful." Soon we shall be manifested before Him, and as stewards give the account. Remembering this it would make us to be more diligent, earnest and faithful.

Looking at this command "Preach the Word" in relation to the sinner, certain scriptures come to remembrance:

- (1) Heb. 4:12 - "The Word of God is quick (lives) and powerful (energetic,) and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The Word of God lives, is active, penetrates the soul and spirit, and is a sifter of the thoughts of the heart. In the hand of the Spirit, it searches, reveals and convicts. How needful this is, and only the Word of God can accomplish it.
- (2) Romans 10:17 - "Faith cometh by hearing, and hearing by the Word of God." (Dean Alford) - Paul says, "So then, faith is out of the source of that which is heard." It is the publication of the gospel which produces belief in it. That is, as the gospel is preached in the power of the Holy Spirit, the Spirit engenders faith in the gospel message in the hearts of those who are elected to be saved. The Word of God in the power of the Holy Spirit produces faith in the soul, enabling the sinner to rest for salvation on the finished work of Christ on the cross.
- (3) I Peter 1:23 - "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." John 3:5 - "Except a man be born of water (symbol of the Word) and of the Spirit, he cannot enter into the kingdom of God." The new birth is the product of the Holy Spirit by the means of the Word of God. James 1:18 - "Of His own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." It is the implanted Word which is able to save your souls, James 1:21.

After considering these scriptures, we can understand the charge given, "Preach the Word." It searches the soul, convicts of sin, produces faith in Christ and brings about the new birth. May the Lord give us grace to use it well in the preaching of the gospel. "It is the power of God unto salvation to everyone that believeth," Romans 1:16.

(To be continued)

A LESSON IN ARITHMETIC**Mark 12:42**

Donald Rose

JESUS sat down over against the Treasury that day with a heavy heart. He came to His Father's House, and He found it a den of thieves. He has passed through one of the stormiest scenes in His life in conflict with the officials. Now He is going out, leaving the House, His no longer, for ever. But He will pause here in the Treasury; it may be that in the offerings of the people He will find the piety for which He has looked in vain within. So He sits down to behold. In they come in crowds, for it is Passover week: Parthians, Medes, Elamites, devout men out of every nation under heaven, and into the great chests they cast their money; and many rich cast in much. He notes it all; but the storm-cloud is still there. At length she comes in alone, a poor widow, and in her hands two mites. He looks up. The stormcloud is gone, the sky is bright, there is clear shining after rain. A poor widow with two mites has done what many rich could not do with much. She came because it was in her heart, she came at that hour because God sent her, to cheer His Son on the dullest day of His life. She cast her money into the chest and goes her way, not knowing what she has done; she may never come to know in time but she will know in eternity, on that day when she shall hear from the lips of the King, "I was hungry and ye gave Me meat." That will be her reward in eternity, and her reward in time is this - that wheresoever the Gospel of the Kingdom is preached this that she did is told for a memorial of her; for she, too, the nameless one, came with an alabaster box of ointment exceeding precious to refresh Him on His way to Calvary, and the odour of that ointment fills the Treasury to this day. Such power in the hand of a poor widow had "two mites which make a farthing."

TRUE SACRIFICE

Any other Reformer would have stepped forward in pity and anger saying, "Woman, keep your mites and buy bread. The Temple is rich enough. Besides, it is no longer holy; they will use your money against God." But He sat still and was silent, He let the widow have her way. Yet it was He Who a little while before had cursed the Pharisees for devouring widows' houses. Why this inconsistency? It is not inconsistency; it is insight. He knew her heart; He knew God's heart; He also knew the joy of sacrifice; and so He let her complete her offering. Her food for the morrow He can leave with His Heavenly Father if she can. She may go to bed supperless tonight, but He knows her sleep will be sweet unto her. And as for the misuse of her money, her heart is pure, her motive is holy, she has given it to God, not to them. They may misuse it, they will misuse it, that He knows full well; it may even go to make up the price of His own blood, but He will commend her all the same. It is a matter between her and God, and He will speak for God.

Reigning here today for one brief hour as Lord of the Temple He will accept her offering. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

THE BALANCES OF THE SANCTUARY

As Lord of the Temple acting here today in His Father's Name Jesus weighs the offerings in the balances of the Sanctuary. What they weighed severally we are not told, it is not necessary that we should know; but we are told, for it is of infinite consequences we should know, what they weighed relatively. Into one scale the Lord casts all the offerings today except the widow's, and it is a goodly glittering pile; then into the other scale He casts the widow's two mites, and behold! the pile kicks the beam. "More than they all," He says to His wondering disciples. "More than they all," the angels echo in Heaven, and it is so entered in the Books. "More than they all," that is His judgment: He will now give His reason for it - "for all they did cast their abundance; but she of her want did cast in all that she had, even all her living." It cost them nothing, it cost her everything, and it is sacrifice that turns the scale. It was a first lesson in heavenly arithmetic, and the Church has not thoroughly learned it yet. We never know what is passing through our hands in the Treasury. What is copper on earth may be gold in Heaven; and in this way many that are first may be last and the last may be first.

THE HEAVENLY TREASURY

The times are changed, we live in a different age, the Temple is gone, we are not under the Law but under grace; but Jesus sits over against the Treasury still. Who, then, may look Him in the face and cast in "two mites which make a farthing?" No rich man may do it; rich men can do much for Christ, He has need of them, but they can never do that. But may we not go further and say that no man can do it, be he rich or poor, who has money to spend on what we call luxuries? It will probably be found that, as of old, there is only one poor widow to many rich, and the mites in every Treasury should be on the top of "much." The Church that has no mites - that is to say, the church that has no poor - is a worldly Church at whose Treasury Jesus sits with a heavy heart. A Church, on the other hand, with nothing but mites, has not, so far as I know, ever been seen upon the earth. Today, as of old, the widow may be seen going up to the House of God in the throng with many rich. Let her come; let no man hinder her. The Lord hath need of her; He is on the outlook for her. Let her not be ashamed; neither let her be slack in coming, for it is by trading thus that she can have treasure in Heaven.

And, finally, let a man apply this test if he would know not how little but how much to give. If he can look his Lord in the face as he casts his money into the Treasury, and, having regard to his week's income and expenditure, be able to say, "Thou knowest,

Lord," then he has reasonable ground for believing that he is doing his duty. But if he cannot do that - if he cannot meet the eye of his Lord - then let him increase his offering until he can. A conscience quickened by the thought of Christ's presence will not lead us astray; it will at the end lead us into His presence, where there is fulness of joy; and if regrets are possible in that world we may be sure our regret will be not that we gave so much but that we gave so little while it was ours to give.

For: "Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all."

EQUIPPED FOR SERVICE

THE FIRST great requirement of a Christian worker is to be in a GOOD CONDITION. It is taken for granted that you have made it a matter of prayer as to what is the work the Lord would have you to do; and that you have found out in His presence what is your line of service. That point being settled, condition of soul is everything. A sharp axe has two great recommendations: it does its work with very little expenditure of labour; and it does its work well. So is it with those who seek to serve the Lord Christ. Let us be in vital communion with Him; and we shall find that a very little service goes a long way. Five words spoken from the presence of God shall have far more effect than the most elaborate harangue spun out according to the wisdom of man. It is surely cause for searching of heart that there is often so much effort, and yet so little visible effect. We look for much, and it brings forth little. We lay out our plans for securing the highest results; we adopt the most approved machinery for carrying on the Lord's work, and we virtually say to ourselves: "Surely the windows of heaven must be opened now." But the windows are not opened. The machinery moves; but that is all. It would almost need some one to stand at every pulley and compel the fabric to move. How is this? There must be a cause. Is the cause not to be found here, that almost our entire energy is expended upon the outer preparation of the means, and not on the inner preparation of the heart?

THE SCHOOL OF GOD

There can be no doubt that a vast amount of professed work for God is simply beating the air. Why? For this reason, that before we can work for God we must wait on Him. All His sent ones go forth from His presence. There is a desert school in which the Lord trains all His workers - however humble may be their sphere of labour. This desert school has no place in the world's curriculum of things required in a preacher. But if we are to be God's witnesses,

we must have an experimental acquaintance with the desert school. It is in the calm and searching presence of God that we are equipped for service. What avails our most splendid efforts, if we have not the heavenly equipment? Time must be taken to buckle on the armour; time must be taken to hear the voice of God, time must be taken to breathe in the very atmosphere of Heaven. And what then? Then there is the service of power - service born of communion - service that is a luxury and not a task - service that bears us away on the pinions of love. It is so easy then to tell of Jesus.

NOT BONDAGE

The service of bondage keeps us hanging about the outer court of the temple. But when the heavenly joy has found its way down the corridors of the heart, we feel we must press in to the Holiest of all. We feel we must tell of Jesus - we must exalt Him, we must extol Him. Drinking at the fountain of everlasting love, we cannot help running with our brimming pitchers, crying "Ho! every one that thirsteth, come ye to the waters." No one can imitate the unction of heaven. We cannot do business in the great waters of human life, if we have not seen - yea, if we are not seeing - the wonders of the Lord in the "deep" of spiritual communion. That mysterious something called power is not to be confounded with the smooth-flowing periods of polished eloquence, or the thundering declamations of studied oratory.

TRUE MEN

Show us the true man of God - the man whose dwelling-place is the desert place with the Rejected One of Calvary; and you have a man of power. His words may be few; but they are words that burn. They are like nails fastened in a sure place by the great Master of assemblies. He may not seem to do much; yet not a stroke is lost. Every blow is leaving its mark for eternity. His testimony on earth may be short; yet he may have a long life; for "we live in deeds - not years." Thus let us live - thus let us dwell, in the calm clear light of the Mount of Communion; and, at the call of God, we shall, like Elijah of old, be ready to deliver the message of heaven, either in Ahab's court, or before the idolatrous altars of Baal.

The Believer's Treasury

WAITING GOD'S TIME IN A CALL TO PUBLIC SERVICE

A BELOVED saint, now gone to her rest, once told of a waiting time, which lasted over a period of months, during which she prayed for light to guide her in a path of service upon which her heart was set. She was one that seemed especially fitted for that path, and many advised her to go forth upon it. Still she halted: she felt the Lord had something to teach her, and that His full time

had not yet come. The waiting days were full of blessing to her spirit, though very irksome to her restless flesh. Lessons of patience and trials of faith, are very hard for nature to bear, and so she found it. At length the Lord's call came, clear and full. She stepped forth in the path that the Lord had called her to tread, fearlessly and firmly, assured that He Who had called her to wait upon Him, would now be with her, and she was not disappointed. The Lord blessed her service to many a weary soul, and she often said, amid its many ups and downs, how valuable were the lessons that she learned during these waiting days. *We little think how much we miss by hurrying forth into service without the Master's call, and without having been alone with Him.*

THE NAZARITE'S VOW

C.A.C.

ANOTHER solemn voice reaches us from Lam. 4:7, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick." How sad to think that the once lovely Nazarite may be reduced to such condition as this! Have you ever seen a blighted and withered Nazarite? - a man who has lost the simplicity that is in Christ, and the beauty of holiness, and all the devotedness and heavenly-mindedness that once shone so brightly in him? Now nobody can read Christ in him. True! his name is on a church roll somewhere; he attends meetings perhaps; but he is not known in the streets! The men where he works don't know that he is a Christian, and it is as well they don't, for he is now more like a spiritual scarecrow than anything else. A man in that condition, instead of attracting souls to Christ only scares them away. Let that man be a beacon-light to warn you from the rock on which he has made shipwreck! In ninety-nine cases out of a hundred the Nazarite's decline and fall begins by his turning aside to find pleasure in some joy that is of earth and not of heaven. The Lord loses for the moment His all-commanding and unrivalled place as the Object of the heart. This opens a crack - very small, probably, at first - but the devil has got wedges which are small enough at one end to get into the smallest crack; and when they are once in he knows how to drive them home, unless divine grace works repentance and restoration. Then you get a man like one of Jeremiah's Nazarites - worldly, conscience-smitten, and unhappy - a man who, sooner or later, will feel his thorough wretchedness; for if he is a converted man the Holy Ghost can neither give him the joys of heaven nor suffer him to be happy with the joys of earth. Thus, in seeking to enjoy two worlds, he for the present loses both. Alas! poor man! may God make thee a warning to us all!

GREAT CHRISTIAN WORKERS

WHERE shall we find the greatest Christian workers? Many, perhaps most people, at once cast their eye on the platform. They single out the preachers who are holding thousands spell-bound, and say, "There they are - undoubtedly the greatest of Christ's ambassadors." But we question much if they are. Some may be. But there is no warrant for saying that a man must be great as a servant of Christ, if he is accustomed to address a great congregation. A man on a platform, preaching to a thousand people, may be a man of God, or he may not. He may electrify his audience, and yet know nothing about travailing in birth for souls. If we judged by outward appearances, it might not be difficult to mark off a number of preachers whom we would reckon great servants of Christ. But, in judging who is a real servant of Christ, we see only the half of the man, and that the outer half. In short, we see only what the man seems to be, - not what he really is. Therefore, we are at considerable disadvantage in forming an opinion. God looks on the heart: He sees the man himself as he really is; and He estimates the preacher's service, not by the size of his audience, but by the singleness of his eye.

HIDDEN SERVICE

We are convinced that there is a goodly company of Christian workers, toiling on in the paths of unobtrusive service for Christ, who shall earn the Master's "well-done" in the coming day, when many shall find that it is one thing to be great on earth, and quite another thing to be great in heaven. See yonder sister wending her way up the garret stair, to say a word of comfort to the poor bed-ridden saint who lies there unknown to all save the few who seek to smooth her lonely pillow. It is not much that the visitor can do; but she imparts the sweet fragrance of sympathy to the atmosphere of that sick chamber. Even the look of kindly interest may be as balm to the weary heart; for a look may communicate as much of heaven as a three-quarters-of-an-hour discourse. Perhaps a verse of a hymn sung; and on the wings of that song the weary sufferer is carried in spirit "far above the restless world that wars below" - thus forgetting for a little while her sorrows, and girding up her loins with fresh courage to meet trials yet in store. Is not such obscure ministry a great work? Truly it is. By what name, then, shall we designate that sister, thus constrained by the love of Christ, to climb that stair? We shall call her, as Scripture calls her, a true minister of Christ.

WE HONOR SUCH

The church may be ignorant of her, and the world's seats of learning may acknowledge her not. But she runs not at their bidding, as she looks not for their reward. Like the dew and the showers of Micah 5:7, "that tarrieth not for man, nor waiteth for the sons of men," she obeys the promptings of a love that is its own reward, and that seeks only to spend and be spent for the Master. All hail to these ministers of Christ! Who knows but, in the paths

of such lowly service, many great in the Kingdom shall yet be found! But be the service lowly or exalted, it is only the service of a lowly heart that can find the Master's approval now, or His "well-done" in the coming Day.

The Believer's Treasury.

QUESTIONS AND ANSWERS

Question: We have been taught by some that the Spirit of God will be entirely removed when the Church is taken home at the Rapture. But this seems to be at variance with the teaching of the Word that there will be some of the nations that have never heard or rejected the Gospel who will be reached during the time of testing and tribulation under the persecuting hand of antichrist.

Answer: We believe a good many shall be saved through the time of suffering and tribulation by giving heed to the message of the "remnant of Israel who shall spread abroad the Gospel of the Kingdom and see many who will receive their message who have not, heretofore, refused the Gospel. There is, in this thought, no second chance for those who have refused the Gospel in this dispensation of grace, but those, as in Matthew 25 who receive the message of the coming King and Kingdom, showing kindness and succour to the suffering saints, shall be on His right hand as He divides the nations as a shepherd divides his sheep and goats. Those on His right hand entering into the Kingdom and Life, those on His left hand going into the everlasting fire, as in v. 46 etc.,

Thus all who enter the kingdom (the millennial kingdom of Christ) shall be blessed but their offspring shall not necessarily be saved in many cases and while all must obey the laws and rule of the Kingdom in that righteous rule, yet, closing the millennial period such shall enlist under the banner of Satan in his final attempt to fight against God and His people, only to be destroyed by fire from heaven and perish with the "arch-enemy" of Christ and His people in the Lake of Fire - Revelation 20:9 - the lake of fire shall be their eternal doom.

As to how or when God will manifest the "remnant" as we have mentioned above, we cannot say, but it would seem that the translation of the Church, worldwide, will have a tremendous impact upon the world generally, especially those of Israel scattered throughout the world.

P.S. In addition to the above, we would suggest that the prevailing spirit of rebellion and hatred against God and His people, and His Son is the same as we have in Ezekiel 38 and 39 - note especially Ezekiel 39:1, 6 etc., and cp. also Revelation 20:8 where we see the same godless and God-hating spirit has continued through the millennial reign of Christ, although the nations had to yield obedience under the Shepherd rod of the King during the enforced reign of righteousness, which was a rod of comfort and care for Israel and an iron and inflexible rod for nations which refused Him and His laws, all brought to consummation in Revelation 20:9, 10 etc.,

Question: What is the meaning of I Cor. 15:41 "one star differeth from another star in glory" relative to the following verse . . . "So also is the resurrection of the dead." etc?

Answer: The "Resurrection" is outstanding in this chapter with reference to the believer at the Coming of the Lord, verses 51 to 58.

We can understand the differing "stars" as to their brilliancy and beauty in our limited measure. It is our understanding that this refers to the "resurrection body" of the saints . . . one differing from another in glory. While we shall all be in glorified bodies in the resurrection at His Coming, there shall doubtless be degrees of glory to identify some aspect of the life and service of the believer for his or her Lord as to faithfulness in testimony and life.

The "Bema" of Christ - His Judgment Seat, of course, takes place after we are all home in heaven and our lives shall be viewed by Himself with unerring wisdom - much of our estimation of life here shall then be changed and rectified - much that we thought great down here may be altered when our Blessed Lord shall reward according to His judgment - compare I Cor. 4:3, 5 etc., It is then that a true estimate of service and testimony shall be given and rewarded - it would seem to us that this shall be manifested in the expression - "one star differeth from another star in glory . . . so also is the resurrection of the dead. The glory of the resurrection shall not, necessarily, wait until the Bema of Christ, but the Judgment Seat of Christ shall be a day of manifestation and reward and this shall be fully manifested as to the reason for the reward or the manifested degree of glory.

We could suggest in this connection the reward for the faithful "elders" of I Peter 5:4 when such shall "receive a crown of glory that fadeth not away." The earthly laurel leaves of earth crowning the victor on earth is a fading glory, the glory of the true "shepherd" according to God's mind, shall never fade. This would suggest the thought of the "differing glory."

The above are our thoughts in our study of this matter and we would value any further enlightenment relative to the above.

Question: What is the meaning of this verse . . . "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Answer: This verse in I Cor. 15:29 has been a "battle ground" for commentators for years - great and many answers have been given - one of the foremost is the Mormon theory which baptizes some so that they can have some of the dead on their rolls etc., I believe they have all the Presidents of the USA thus, but this is only another of the foolish and destructive errors of the last days.

The subject matter is of course death and resurrection and we baptize believers in our Lord Jesus Christ, telling forth the fact of their confession of faith in Christ, and their desire to show in this watery grave, publicly, that they have, as in Romans 6:4, been buried with Him by baptism into death and raised again to "walk in newness of life."

The simplest way in which to read I Cor. 15:29 - "Else what shall they do which are baptized for the dead, (or as dead ones), if the dead rise not at all. The resurrection lies before the believer thus in taking the place of death down here and being dead to the world and all its forms and spurious ceremonies which can be a real sham and deception, whereas the true thought, in baptism, i.e. taking the place of death as to the world, in association with our Blessed Lord looking forward to the glad day of resurrected glory at His Coming, is here.

The same rates apply for this coming year, God-willing.

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Marion, Iowa — There has been exercise here as to the building of a Home for some of the Lord's people, adjacent to the Gospel Hall here - to be known as Grand Haven Homes. It is separate from the Assembly but in fellowship with it.

The assembly here has seen some increase this past year in some being saved and encouraged by visits of helpful brethren.

Vienna, Austria — A note from our sister Mrs. Maria Brandt speaks of her exercise (which they carried on for years, her departed husband and herself) with the late beloved brother James Lee, as to spiritual help in adjacent countries, and temporal. She has not been well of late. Pray for her - we met when she was in this country on a visit and have followed their work closely.

Longport, N. J. — There has been nice interest shown in the twice-weekly morning Bible Readings and the regular assembly meetings here, with occasional visitors.

Toronto, Ont. — We have not had much news of the special effort in the Gospel by several of the Assemblies here, except near the end of the first week when we heard a few professed faith in Christ. They were expected to finish as we go to press now.

Conferences — Reports from various Fall conferences have not reached us fully yet but we believe, on the whole, they were good, with help from the Lord in the ministry and several laboring brethren present at most. The VICTORIA DRIVE Conference in Vancouver was well attended and a good spirit prevailed - several preachers present there. Brethren Albert Ramsay and E. Billingham had a good Gospel series at Ladreer with some souls reached. Brother Sydney Maxwell just returned from a visit to the old land to visit his parents and while there had some interesting times, he spoke of the Larne Bible Readings on Romans 12 to 16 - a very practical chapter or two. He is moving in Vancouver to new address, as listed above under Change of Address.

Vancouver, B. C. — Brother Maxwell has been giving help locally in ministry and Bible Readings since returning from a visit to the old land.

New Ontario — Recent Conference reported very good and reports from Arnstein and Chapman Valley also report good conferences. A correspondent mentions that nothing takes the place of "bearing the yoke in one's youth." Our older preachers we didn't always like what they said to us, but we did have to agree that what they were saying in ministry was the Word of God being brought to us by those who had "borne the yoke."

CONFERENCES

Seattle, Wash. — Annual Conference will be held D.V. in the West Woodland Gospel Hall 516 NW 56 St., January 6th., and 7th., Prayer Mtg., will be held January 5th., at 7:30 p.m. Breaking of Bread will be held at 10 a.m. Lord's Day. Visitors are welcome and hospitality extended. Corresp. David C. Hale 16813 19 SW Seattle, Wash. 98166.

Pennsauken, N. J. — Annual Conference commences with Prayer Mtg., Friday Dec. 29th., at 7:30 p.m. in the Gospel Hall, 6530 Caroline Ave., Ministry begins at 2 p.m. Saturday afternoon, continuing throughout Lord's Day Dec 31 and Monday, January 1st. Usual arrangements - visitors welcome. Correspondence to Charles Strom, 4763 Poplar Ave., Merchantville, N. J. 08109 - phone 609-622-4985

San Diego, Calif. — Conference commences D.V. Dec. 29 with Prayer Mtg., at 7:30 p.m. continuing over Dec. 30 and 31, also January 1st. Usual order of meetings. Corresp. Andrew Hall 5168 Ewing St., San Diego, Cal. 92115 Phone 583-3875.

Long Beach, Calif. 90807 — The Long Beach Gospel Hall, 3516 Linden Ave., Long Beach purposes Lord - willing having their annual Conference commencing with Prayer Mtg., Friday, January 12 at 7:30 p.m. continuing January 13 and 14. Hospitality extended to visitors. . . . Correspondence to Dr. John P. Bell, 580 South Reynolds Place, Anaheim, Calif., 92805 - Phone 714-956-8236.

Detroit, Mich. — Stark Road Conference reported good, smaller number of preaching brethren there. Attendance very good. ANNIVERSARY Mtgs. Dec. 9 & 10 - in Stark Road Gospel Hall D. V.

St. Thomas, Ont. — Good reports, a little larger than former years of late - bro. Albert Hull of N. S. came along for the first time. They have been cheered by one or two professing of late, without prompting - we trust the Lord will continue to encourage the Assembly here, as they seek to go on in simple and godly ways.

Toronto, Ont. — The special effort here closed the end of November, a large number present for the last meeting - we heard over twenty had professed as a result of the effort, trust God shall continue working.

Cleveland, Ohio — Recent Conference a little larger than last years - practical ministry by seven of the Lord's servants. Bible Readings appreciated.

FALLEN ASLEEP

Brodhead, Wisc., — Our dear brother Roy Kaderli went home to be with the Lord October 13th., aged 68 - he had just finished mowing his lawn and an hour later was called home with the Saviour he loved. Will be greatly missed by his wife and only daughter, also by the assembly here where he faithfully continued for 43 years.

Washington, D. C. — On Sept. 30th., our brother Thos. Hall was called home to be with the Lord in his 80th., year. Our brother, in the early days, wanted to accompany the writer in the Bible Carriage work and he spent some weeks of vacation time he had free in so doing, visiting lonely backwoods people with the Gospel - after a week or so in the edge of the forest land, he said . . . "Brother Ferguson, this is far enough."

Earlton, Ont. — Our dear sister Mrs. Wm. Potter "went home" October 17th., in her 87th year. She was saved in Merrin Hall, Dublin, Ireland when 19, later came to Montreal and settled here in Earlton - faithful to the assembly meetings until hindered of recent years - always pleased to have a visit - her family share the "Blessed Hope".

Englehart, Ontario — Our dear sister Mrs. Reynolds Pratt "went home" to be with her Lord on September 6th., Her husband had been at Toronto for some medical treatment and had only been home two weeks when she became very ill - she was in the hospital only one week, had a heart attack - "she knew us all but could not say much and on the seventh day there she was taken that night." Her husband writes that she passed on to her reward and he added . . . "It will be a large one" - she was a loving, good wife - he added "it took grace to teach me just how much I was privileged in having her for over fifty eight years." Remember our brother in his loneliness - we have known him for many years since visiting this northern country of Ontario. He closes "along with the loneliness there is something that might be called a fierce triumphant joy to think that we had each other, and both had the Lord Jesus, and He now has her . . . O grace, what marvellous victories Thou hast won."

Cumberland, Md. — Our dear sister, Mrs. Cynthia Llewellyn was called home suddenly October 10th., aged 85. Saved at meetings held by the late Samuel Rae in Frostburg, Md., in 1932. Her husband predeceased her 2½ years ago. Both were in fellowship in this Assembly in Cumberland over 30 years. She leaves ten children, two are saved.