

Words in Season

THE BIBLE FAMILY MAGAZINE



Today

"Exhort one another daily, while it is called To-Day" (Hebrews 3:13).

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart, and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give the truth a grander berth,
And to stedfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the bye-and-bye,
But what have we sown to-day?
We shall build a mansion in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here, and now, do we do our task?
Yes, this is the thing our souls must ask,
What have we done to-day?

Selected.

JANUARY, 1953

WORDS IN SEASON

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Bound Volumes for 1952—A few of these are available at cost
of \$3.25, each, mailed anywhere. Order from the Editor in Detroit.

NEW ADDRESSES

Cumberland, Md.—Gospel Hall now located at First St. & Som-
merville Ave. Visitors please bring Letter of Commendation. Robert
Rennie, 30 ½ Virginia Ave.

Philadelphia, Pa.—Saints formerly assembling at 64th & Wood-
land Ave., now meet with the Assembly in Overbrook Gospel Hall,
62nd & Jefferson Streets.

CHANGE OF CORRESPONDENT

Garnavillo, Iowa.—Robert Brandt.

Bolton, Ont.—J. McCauley, Box 63.

UNITED STATES

Forest Grove, Ore.—God gave cheer in conversion of a former S. S.
scholar after many days.

Seattle, Wash.—D. R. Scott ministered helpfully to saints here re-
cently.

Chico, Calif.—T. Robinson was giving help here recently.

Manchester, Iowa.—Bre. Dobson and G. McCullough had seven
weeks here—some four professed. An opening for cottage meetings
seemed likely in Cedar Rapids.

West Union, Iowa.—Sam Hamilton is following up the work
here—some had professed, others are troubled. He visited a few of
the assemblies in Lower Michigan after West Chicago Conference in
Detroit, with cheer to the saints.

Miffin, Wisc.—S. Mick and L. Brandt had some good meetings in
this new place.

Stout, Iowa.—Oliver Smith and L. DeBuhr saw God's hand in
blessing amongst the unsaved here during eight weeks of meetings.
Thanksgiving Day saw a good attendance of the saints, profitable min-
istry by Smith, Dobson, DeBuhr, Yost and Elliott.

Garnavillo, Iowa.—God came in towards close of meetings by bre.
Watson and McBain and graciously reached a number of the unsaved
to the cheer of the saints.

Jackson, Mich.—Bro. McBain had a few Bible Readings here on
the Lordship of Christ for young believers. D. Calderhead paid a
short visit.

Detroit, Mich.—West Chicago Hall Conference good and large.
Several of the nineteen of the Lord's servants present took part in
ministry and in the Gospel. Some good, searching ministry to edifica-
tion and encouragement of the saints. A little blessing followed Gospel
meetings by bre. Warke and Lipke and in Ferndale.

Mills, Mich.—Bro. Alves gave saints here two weeks on model of
Tabernacle—meetings well attended and profitable—a few were bap-
tized, fruit of previous effort. He went on to Sarnia for Gospel meet-
ings where God seemed to be working amongst the unsaved. Some
professed.

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. 45

JANUARY, 1953

No. 1

GATHERED GEMS

OH, year by year we well may be
Deep exercised in soul to see
Just what is chaff and what is wheat,
As valued at the Judgment Seat!

« « «

WAIT ON THE LORD: Better it is to be scattered than to be brought together on the terms of any bond short of God's own bond in the Holy Ghost . . . Whereto we have already attained, in that let us walk by the same rule, hoping for more: but let us not force beyond that by any fleshly compacts. The fear of God must not be taught by the commandment of men."

« « «

Over fifty years ago a well known Christian man stated that in his judgment the chief dangers confronting the twentieth century were the preaching of: "Christianity without Christ; Forgiveness without Regeneration; Morality without God and Heaven without Hell."

« « «

What he feared has come to pass. Let us not cease to declare the truth of God.

« « «

Sitting birds are fowlers' marks; while those which soar as the eagle are in safety.

« « «

Time never hangs heavy on hands that are filled for God.

« « «

Nothing is more pleasing to God than a hand that is largely opened and a mouth that is straitly closed about it.

« « «

Truth is not relished where sin is nourished.

« « «

Outward prosperity cannot create inward tranquility.

« « «

"I want more tongues, more bodies, more souls, for the Lord Jesus . . . Had I ten thousand, He should have them all."
George Whitefield.

« « «

"Amazing that the Redeemer should suffer such a wretch as I to speak or travel for Him. Surely His Name and Nature is Love. Oh that I could **begin** to begin to love Him!"
G. W.

TESTIMONY OF A LANCE CORPORAL

THE roar of raiders overhead could be heard amidst blasts of exploding bombs, the thunder of A. A. guns and heavy artillery. A pall of smoke hung over the whole island. Singapore was under attack . . . Many may personally recall the numerous acts of heroism during those last few solemn days. This, however, is not written to record acts of love and sacrifice in that 'hour of need' but to relate a greater LOVE.

Escape to Java by small Chinese river boat was an adventure, but again . . . this is written to tell of a greater adventure.

Deliverance from that inferno had been miraculous and with Batavia harbor in sight there came a sense of gratitude and desire to thank God. I thought that nothing short of the biggest cathedral would do for the purpose. Once ashore, however, I found myself, though a non-drinker, with the 'lads' in a beer hall. Inwardly I was sick of it all. Events in Java moved quickly and in the mountains came news of surrender. Ways of escape were sought, but all in vain. Eventually herded in a p.o.w. camp I recalled my previous miraculous deliverance and where my gratitude had taken me—to a beer hall.

Months passed and a change of guards took place . . . Koreans arrived. One was so different to the rest. From the wire fence he sang hymns and spoke of the Lord Jesus with the limited knowledge of his soon acquired English. Men thought he was silly and called him 'holy Joe' and many took unfair advantage of him. That did not dishearten him from learning more English to tell the prisoners of his Lord. I was forced to admire his consistent cheerfulness and courage and respected him, although I regarded him as a likeable simpleton. Koreans all spoke Japanese and he asked me whether I was a Christian. (I had a knowledge of Japanese and acted as camp interpreter). I saw the joy in his eyes when I replied—"Yes," but the sadness when I added, "We are all Christians."

He told me of what it meant to have a Christian mother and sister in a heathen land. He spoke as if being a Christian meant everything to him and he referred constantly to the Lord Jesus as if He were a real, personal Friend. I had never heard anyone speak like this . . . and his words disturbed me. There were about 3,000 men in the camp and I was forced to admit to myself that we had no 'Christian' like this one. The name of Jesus could often be heard, but only in blasphemy. Between work parties, men spent most of their time in card playing and the conversation was what is commonly referred to as 'barrack room.' Some ad-

mittedly had Bibles but during kit inspections it was obvious they were not kept for reading purposes. Later I procured a New Testament but whenever I read it . . . there was so much I could not understand.

Many of us were sent to an island in the direction of New Guinea. There epidemics and starvation took a heavy toll of lives. Dying men of many nationalities seemed to want to know the same thing. Some gripped their coverings with a very apparent fear of death and all that lay beyond. Their sunken eyes, so appealing . . . haunted me.

With Allied continued successes the island was finally given up and the pitiful remnant was packed into a ship, the beginning of a 70 day nightmare voyage back to Java. Over 300, being nearly half, died on the way. "Why does God allow this" was often a plaintive question one to another? With Java reached soon came news of a threatened Allied attack. We were put in mountain prisons well inland. Koreans warned that in event of an Allied invasion, people like myself would be shot but this was to be expected. More and more risks had to be taken and I was forced to consider myself divinely spared.

At last the end came and without violence . . . Freedom! Freedom is something not valued until lost and not understood until gained. God had spared me, so I thought, and I wanted to find the purpose believing it must be something definite. More than a year passed in seeking. One elderly lady even thought I should become a missionary. Finally, after everything else I had tried failed, I remembered this lady's words and off I went to a Church Missionary Society. The candidate officer listened attentively and soon came to the point—"When you are abroad, what will you tell the people?" "All about Christianity, of course, was my reply." "Well" said he, "say we are in Japan and I am the Japanese . . . just tell me what you would tell him." Beyond "he having stone idols and we a living God" . . . I did not get very far and soon wished the floor would open up and swallow me.

I returned home a dejected but thoughtful man and began to study Christianity and soon found my life NOT TO BE A CHRISTIAN ONE. I tried to be a better person but the more I tried, the worse I seemed to become. I was accustomed to pray at night and had done so during the dangerous war years. I thought I would be a hypocrite to stop because the war was over. One night, in tears, I asked God that if He could not do anything with me, I would prefer to die. My prayers were to God but that night the Lord Jesus came to mind. In Him I believed was my help . . . He could, He would . . . The Name of Jesus became precious. I left my old friends and began to seek

those of the same mind. Churches to me were just places of lifeless ritual where respectable people went each Sunday. A young Christian urged me to study the Bible and attend Gospel Meetings. At one meeting an elderly man spoke of the Lord Jesus in the same loving, personal way that the Korean prisoner of war guard had done, and in the way I wanted to hear. He spoke of Peter dropping on to his knees, saying—"Depart from me, for I am a sinful man, O Lord." Yes! We were all sinners and I knew I was. Then was unfolded the story of Calvary, God's love for sinners, God sending His Son to die and pay the full price of their debt. God showed me that the Lord Jesus had borne my sins in His body and had shed His precious blood for me. The Lord Jesus became my Saviour and I was saved and I knew it! The Bible became a Book to understand and love and I longed to know and learn more about my loving Saviour, my Living Saviour. The sense of relief of being freed from a prison camp was great but the JOY OF BEING FREED FROM THE BURDEN OF SIN IS THE GREATEST.

In the Lord is "Life." The so-called "life" which the world offers is a poor substitute indeed and can never satisfy. Look around you. Are those who think they are having "a good time" really "living?" You will find their empty laughter concealing a longing for better things. Christ only can give you that "better" thing. Accept the Lord Jesus as your Saviour. He will not fail and you will never regret the step. Others may laugh but be assured, on their death bed in their fear, the echo of their laughter will mock them and in everlasting fire they will see what it cost them to reject God's offer of Salvation and the folly of thinking that they were Christians.

SINNER! OBEY! Be warned . . . Flee to Christ in all your sin and shame for He says—"Him that cometh to Me, I will in no wise cast out." John 6:37.

Submitted by D. V. Turner, Japan.

GUILTY SILENCE

SOME of our forefathers bought the truth at great personal cost; today others, if they have ever learned it, are certainly selling it. There are those who see the drift but remain silent, a guilty silence perhaps, or mistaken charity. We profess to hold and teach the Apostle's doctrine, therefore we can conclude, **silence** and **tolerance** is only **weakness** and shows the need of **grace** to **obey** the exhortation to "Watch ye, stand fast in the faith, quit yourselves like men, be strong," and to "**earnestly contend for the faith once delivered to the saints.**" (Jude 3). I.P.

THE DECAY OF PIONEER WORK

Suggestions for the Exercise of All

WM. H. FERGUSON

THAT what we speak of as "pioneer work" or "laboring" on the part of professed preachers of the Gospel, especially those who are comparatively young and not many years in the harvest field, is dying out, is evident to all. It is a matter which should, and does in measure, cause deepest concern to those who feel a responsibility towards the testimony of the Lord and the spread of the Gospel.

On a recent visit to the North West many overseers and shepherds expressed themselves as deeply conscious of this lack of true "scriptural" effort on the part of younger men who thereby miss much blessing from the Lord and also are deprived of that spiritual maturity and judgment and knowledge of God which the "meeting to meeting" and "conference to conference" idea must of necessity fail to produce. Although strongly objected to by many brethren of judgment and years of experience amongst His own, this practice goes on and the vast territories with their hundreds, yea thousands of smaller towns and villages and hamlets, are virtually untouched. In these districts there are many precious souls who would be glad to receive the Word of Life and many openings could be gotten for further Gospel work, if there were a persistent and consistent effort made in a certain district. One does not need to go out of their own State or Province to find such districts and the fact that they are largely untouched, lies heavily on the hearts of some, but, sad to say, lightly on the hearts of others. If this burden were laid upon the heart, there would be some real and honest effort to reach the multitudes in our own districts with the Gospel. There would also be less tendency for young and strong men to spend their time on Christians that are often surfeited with ministry and in Gospel efforts where they are assured of the support, numerically and practically, of the saints in such places.

TRUSTING GOD

There is something sadly lacking in this concept of that which constitutes the Lord's work. We wonder if many have never learned to trust God, consequently are afraid to get far away from the "apron strings" of an assembly. At a Pittsburg Conference a good many years ago, our late esteemed brother John Blair, who labored and pioneered faithfully in various parts, told us all—"If a man has not entered new ground, taken his own lodgings, rented his own preaching place or plot, and otherwise trusted God in true pioneer effort, he has NEVER YET PROVED that God has called him to His service in the Gospel."

That God is able to support His servants in "new ground" is abundantly proved in the Word and in the experience of all who have attempted this kind of work.

The old adage—"out of sight, out of mind" may be true of carnal ones who have little interest in the Lord's work, except when a passing preacher or missionary stirs up their fervor by some elaborate plea for funds (which is a miserable subterfuge for plain begging). Then the purse strings are opened and most everyone knows it. The work of the Lord, generally speaking, as beloved William Matthews used to say, is supported mostly by the poor and unknown of the flock of Christ. Our brethren who have labored in early days and opened up the country to assembly testimony have proved this. Occasionally God has a wealthy and wise "steward" whom He can trust . . . They are few.

GOD CANNOT FAIL

God will never let the true pioneer "down" as one would say. He sends forth, often tests, but has innumerable sources of supply at hand. Broad hints as to "poverty" and the lack of necessities never come from a true servant, they are the "stock in trade" of those who seek a "living" and not the glory of God.

TRUE PIONEERS

Thank God, there are on this continent, not a few true pioneers. We could name districts, but we forbear. Such should be remembered in prayer, privately, and in the public prayer meetings that God would richly bless their efforts and cheer them. We are often too "general" in prayer in public and one would think that all who profess to serve the Lord are equally engaged in true and scriptural labor for the Lord. This is not so and does not present a true picture of the conditions existing. It often happens that certain men's names are publicized frequently, to the exclusion of those who do not advertise their work. We believe laboring brethren SHOULD let the Lord's people know of their whereabouts and movements, for intelligent prayer, but how gladly would the saints hear of some real, honest pioneer work in "regions beyond." Sometimes a few weeks of work in the Summer time is publicized as a real work when it is only a beginning and should be followed up. Whole towns and villages off the beaten track, should be sought out and canvassed, house to house, a good supply of Bibles, Testaments and Gospels should be distributed freely (God will provide such when the need exists, never fear). These people, in turn, should be revisited and the old fashioned "circuit preaching"—not amongst assemblies, but in virgin soil, should be emulated.

OUR EXAMPLE

We read concerning our Lord in Matthew 10:35 "that

He went about all the cities and villages" and again in v. 36 "When He saw the multitudes He was moved with compassion on them." Mark 6:6 also reminds us that "He went round about the villages teaching." The thought is that He made a circle around and covered an area. Surely we could find no better example than His own. This area was comparatively small comprising a very few square miles. What should we say today of young and strong men travelling often hundreds and thousands of miles several times a year to visit assemblies and conferences when their home area is more or less neglected as to true pioneer effort. The time will come when they will not be able to do as much as they can attempt in younger years and how blessed to look back and remember that when God gave them the ability and opportunity, they sought to make good use of their talents in a true and scriptural pattern of Gospel effort in new fields. Truly the spirit of the "pioneer" is largely dying out. That "it can be done" is evident in missionary and home fields and we believe all such efforts should be given a large place in the prayers of the saints that God may encourage and preserve and continue such branching out. It is not difficult to apprehend the true situation where this is neglected—it means the gradual extinction of testimony in certain localities. God is able, we know, for all emergencies, but He uses human instrumentality in the spread of the Gospel and the leading on of the saints.

SOME CONSTRUCTIVE SUGGESTIONS

1. That brethren pray more about it. When the Lord stressed the need in Matt. 10:36, 38, He suggested this—"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." We must pray privately and publicly for such laborers to be raised up.

2. That elder brethren discourage the assembly to assembly and conference to conference idea and tell such younger men who promised to work in a scriptural way when they started out that such is not God's way. Rather, they should "prove" themselves in new work.

3. That some elder brethren try to arrange for younger men to spend their vacations thus (and accompany them a little at the first) and show what can be accomplished in reaching out to villages and hamlets in isolated spots, perhaps not too far from their localities. This should stir up more exercise on the part of these younger brethren who would spend a little time for God in this way. This we know is being done, somewhat, in certain parts and is very commendable on the part of these younger men who thus spend their "vacation time" in this humble way which may have an eternal recompense. God will honor such, we know.

4. That more preparation be made, and much earlier, for such work on the part of laborers. Brother William Rodgers of Omagh used to get a map of the general district where he lived and looked for towns and villages and hamlets where he had not visited or preached and then he made preparation to go and for many years he did go and visit such with the Gospel.

There is no reason why the many hundreds and more villages and towns and isolated spots surrounding the preacher should not be visited and made the object of true effort in the Gospel. God has souls here and there and these should be sought out. Far off places may look "green" but they are not always "ripe." "Lift up your eyes and look on the fields; for they are white already to harvest." John 4:35.

In speaking to the widow of a true laborer lately, she told me how her departed husband asked one to go with him into new ground which was his usual occupation. The man asked—"What are the prospects"—"Is there an assembly there?" This true laborer replied—"No, it is only us and God." The man declined. What a joy in the glory to meet some few souls, rescued as "pearls" from the lonely, forgotten places. May God truly exercise all of us more and more as to this.

5. TRAVEL LIGHT . . . Often heavy encumbrances only hinder and clog the effort. Look to God. Paul "assayed" to go into Bithynia. He "put it to the test"—like Gideon and his fleece, he had no will of his own in the matter but trusted God to lead and he was ready to go where and when He would lead.

6. Determine this year (in the fear of God) to attempt something for God out of the beaten track—some district—some towns or villages unentered. Winter as well as Summer can be an excellent time to visit lonely souls. Farmers and backwoods people have more time as a rule in the Winter and will appreciate a call and a few meetings. The "going" will be a little rough—not as rough as the way He trod—FOR US. You will feel lonely, but He was the LONELY STRANGER amongst men and one can always reach the ear of God and wondrous indeed will be the revelations of Himself through His Word that God will impart to those who attempt such work for Him. Do not feel it incumbent to get near an assembly, God will not forget His faithful servants. LET US PROVE GOD MORE IN THIS YEAR WE HAVE ENTERED THAN WE HAVE DONE BEFORE.

There is darkness not far away, give them the light;

Lest they sink in the dark to eternity's night:

Let's deliver our souls, lest we hear their dread cry—

Ye who lived with the Light, have allowed us to die.

Without telling us once of the Saviour you knew,
 Without warning of hell, though you knew it was true:
 What love did you have for a sinner like me,
 When you never did aught that I might be set free?

NOTES ON HEBREWS

WM. RODGERS

MARRIAGE AND MEATS

IN HEBREWS 13, verses 4-6 two things are suggested, either of which, as we have already seen, may hinder our manifesting the brotherly love enjoined in verse 1. The two evils—unclean desires and covetous desires—are linked together in many of the warnings of the Epistles. See Eph. 5:3, 5; Col. 3:5; 1 Cor. 5:10, 11; 6:9-11. The mention of “marriage” in v. 4 should also perhaps be associated in our minds with that of “meats” in v. 9, for they, too, are several times linked together in the Epistles. False views as to the sanctity gained by abstinence from both had even in those early days been taught amongst the saints, and these had to be set right. In 1 Cor. 7 Paul speaks of his abstaining from marriage and in the next chapter of his abstaining from meats (see also chap. 9:4, 5); but he makes it clear that he did so, not of obligation, but to assist his gospel testimony. When it came to be set forth as a state of superholiness, it had to be resisted, and he does so in 1 Tim. 4, where he says that those who “forbade to marry and commanded to abstain from meats” were going to cause men to “depart from the faith.”

LOVE OF MONEY

Just as the references to marriage and meats remind us of 1 Tim. 4, so the one that follows here in verses 5 and 6—the love of money—suggests a closely parallel passage in 1 Tim. 6. There, as in Heb. 13, contentment with such things as we have, is enjoined upon us. Indeed, so similar are the two portions that one might well think that 1 Tim. 6 was present to the mind of the writer here.

“I WILL NEVER LEAVE THEE”

The words at the end of verse 5—“I will never leave thee, nor forsake thee”—are not an exact quotation of any one Old Testament passage. They are taken from a promise made on three separate occasions—to Jacob in Gen. 28:15; to Joshua in Josh. 1:5; and to Solomon in 1 Chron. 28:20. Each of these saints was a comparatively young man at the time he received this promise. Each had an untrodden and difficult path of service before him; and each had lost, or was about to lose, the fellowship and guidance of an older man upon whom he had relied. Compare verse 7 here which shows that the Hebrews had also at this time lost by death

good and godly leaders. Note, too, that many of them, like Jacob, were outcasts from their homes and friends; and that like Joshua they were, so to speak, severed from Moses (the Law and its ritual). How very precious to their souls these words—"HIMSELF (R.V.) hath said, I will in no wise fail thee, neither will I in any wise forsake thee"—must have been!

The response to this promise, given in verse 6, is taken from Ps. 118:6: "The Lord is on my side; I will not fear: what can man do unto me?" This and many other statements in that Psalm would be of special encouragement to the Hebrew Christians in their trials. See especially verses 5, 18, and 22.

With verse 7, as I already said, the second paragraph of the chapter commences. It opens with a reference to the good leaders these Hebrews had lost by death (see R.V.), and it ends at v. 17 by referring to leaders they still had with them and whom they were to obey. By placing together the two verses, we get with some measure of fulness what the responsibilities of these leaders, or guides, were: (a) They spoke the Word of God to the saints; (b) They had conversation (or conduct) worthy of consideration; (c) They had faith worthy of imitation (cp. the elders of chap. 11); (d) They watched on behalf of the souls of the saints; (e) They grieved when the saints did not go on well; (f) They will have to render an account to the Lord.

We are also given, on the other hand, something of the responsibilities of the saints toward these leaders. They were to: (a) Obey them; (b) Submit to them; (c) Imitate them; (d) Remember them after they are gone. Failure to do these things will prove not only a grief to the leaders, but unprofitable to the saints.

There were, however, other would-be leaders against whom the writer has to warn the people of God in v. 9. They would wish to teach "divers and strange doctrines." Notice the contrast between these and the teaching which had been given by the first leaders "who spake unto you the WORD OF GOD" (v. 7). The word, "divers," suggests variety in these doctrines. They differed one from another, and doubtless even contradicted one the other. "Strange," means that they differed from the truth which the saints had learned and that they clashed with it. Thus the word, "divers," contrasts these doctrines with "Jesus Christ the same" (v. 8); while "strange" contrasts them with "the Word of God" (v. 7).

The position of verse 8 and its connections with its context are interesting. Looking back to verse 7, the sentence, "Jesus Christ is the same yesterday and to-day, yea, and forever" (R.V.), contrasts with the statement there

about the guides who have been taken from us by death. They are gone, but He, in keeping with His promise of verse 5, is with us still, with which verse 8 also connects back. Then, as already hinted, "Jesus Christ is the same," also contrasts with the "diverse and strange doctrines" of verse 9. In addition, this 8th verse is linked with ch. 1:11, 12: "Thou remainest . . . Thou art the same, And thy years shall not fail." Thus in the closing chapter as in the opening one of our Epistle, we are reminded of the unchangeableness of our blessed Lord. What a comfort it is to God's people, in days of trial and bereavement, such as these Hebrew saints were experiencing, to be able to sing:

"I change—He changes not;
My Christ can never die;
His love—not mine—the resting place;
His truth—not mine—the tie."

TEACH CHILDREN TO SING THE GREAT HYMNS

"HOW is it you two know so many hymns?" queried Mary of her two friends with whom she had been singing one evening. "I love these hymns too, but I don't know them like you do! I know a few lines here and there—but you've been singing for hours, verse after verse of hymn after hymn from memory, and it's the same every time we sing! How do you do it?"

Her friends looked at each other in momentary surprise, then with one voice replied, "It must be because we went to the same Sunday School when we were children. They really taught us to love hymns." "These are not Sunday School hymns" echoed Mary "not the usual type of Sunday School hymns anyway. These are the great hymns of the Church; adult hymns with beautiful music and reverent dignified poetry. Whoever would teach hymns like these to little children?"

I cannot now recall who was responsible for the teaching of hymns in that particular Sunday School, but I am deeply grateful that someone had vision enough to reach beyond the boundaries of the traditional childish hymns and embrace for us the great and glorious hymns of the faith, teaching us to sing them, to love them and make them forever our own. And it is significant to me now that most of my memories in this direction antecede my thirteenth year.

First the hymns which I still know flawlessly in their entirety, are the ones I learned longest ago. Nothing learned within the last two and a half decades has the same staying power. The seeds that are sown in a child's mind during

his formative years will continue to bear fruit throughout the whole of his life: let us then seize upon every opportunity to store young minds with the best in Christian thought and expression.

From what type of hymn can children derive both pleasure and profit? In general from a far wider group than most adults would ever suspect, poetry which we adults all too frequently condition by poor teaching till it is lost.


Choose a hymn you love yourself whose words and music seem to belong together and teach it, stanza by stanza, to your children at home or at Sunday School. Explain the meaning of the words as you go, paraphrasing difficult phrases with imagination and understanding. Teach them to sing the music sweetly, naturally, avoiding forced volume. Maintain a steady clear marked rhythm without being demonstrative or "jazzy." Ninety nine children out of a hundred enjoy singing of this type and will promptly begin to enjoy the hymns taught.

Possibly a caution concerning the choice of hymns might be in order here. Avoid hymns whose words speak in adult terms of christian experience which is beyond the reach of the children you are teaching. Keep your choice of words general in its aspect, leading on through early and middle teens to more meaningful hymns of Christian experience.

Above all, you cannot teach what you yourself do not know. If hymns have not been vital and a source of blessing in your own life, get acquainted with your hymn book, and then ask Him to help you to teach the best to the children in your care. You will find it a never ceasing source of pleasure both to yourself and to the children you teach.

Adapted.

A WOMAN SAVED AT AN OVERSIGHT MEETING

 SOME years ago the writer was visiting an aged saint, who was nearing the end of her pilgrimage, and inquired of her as to how and when she got saved. Her reply was, "I got saved at an oversight meeting."

Mrs. Morrow had been a Presbyterian, but when nearing middle life she became concerned about her soul's eternal welfare. She was living in the City of Belfast, N. Ireland, and for two years had gone from one church to another seeking peace to her troubled soul. One Sunday night in deep distress she thought she would try a new place, but found no satisfaction there either.

Next day was wash day and as she stood at the wash tub all day long it was her soul's need that was before her.

Adam Street Gospel Hall was only a short distance from her home. She could see it but had never been there. This

Monday night she thought, "If there is any one there I'll go there." So at about 8 o'clock, she looked up the street, and there was a light in the Hall. Leaving her work and putting on her coat without any care as to her appearance, she made her way to the Hall. But she said there was only one light in the hall, and no person visible. Faintly she heard voices from the end of the Hall and going in that direction, paused at the door, and could hear voices from the other side. Upon opening the door she saw about seven men, who looked up very surprised at seeing a woman in the doorway. She said, "I didn't know then but I learned later that it was an oversight meeting."

After excusing herself, she inquired, "Could anyone among you gentlemen tell a poor soul how to be saved?"

She said, "In a minute Mr. S—— was beside me, with the open book, and soon pointed me to Christ, and I found peace to my poor soul."

Submitted by S. M. Vanstone, Winnipeg.

KEEP YOUR LIGHT BURNING

IN THEIR athletic games, the Greeks had a foot race in which speed and endurance were not the only tests. Each man at the start was given a lighted torch, and the laurel wreath of honour was given to the man who came in first with his torch alight.

Dismissing the elements of emulation and competition which are natural to the contestants, we may learn our lesson — Keep your light burning — is the message for us as Christians, and an important one in truth.

The Lord has left us here to be light for others. "Ye are the light of the world" (Matt. 5:14) was His word to His earliest disciples, and it is passed on to us today. His exhortation still is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our Father is the source of all good for us and for others. His glory is to result from our lives, as men see the effect of His grace in us.

In Hebrews 2, we find the lightbearers down the centuries. Abel, Enoch, Noah, Abraham, Sarah and worthies well-known in faith and endurance. Then others, whose names are unknown to us, but "whose names are in the book of life," come before us for our instruction in that chapter.

Today the light is committed to us. May we be faithful in our trust, ever remembering that whether we live or die we are the Lord's.

Selected

BEWARE OF THE COMPANY OF THE UNGODLY

RICHARD BAXTER

NOT that I would dissuade you from necessary converse, or from doing them any office of love; especially, not from endeavoring the good of their souls as long as thou hast opportunity or hope; but it is the unnecessary society of the ungodly and too much familiarity with unprofitable companions, from which I would dissuade you, even too frequent society with persons merely civil and moral, whose talk and conversation is empty and unedifying, these may much divert our thoughts from heaven; Christ himself did eat and drink with publicans and sinners; but it was only to be their physician, and not their companion. But those who have upon them only an outward badge of religion, whose conversation is earthly, and who "mind earthly things," are the worst to be avoided, because they are the most likely to deceive you, and "cast you down from your excellency."

CHOICE OF YOUR COMPANY

O think of this in the choice of your company, when your spirits are so disposed for heaven that you need no help to lift them up, but as flames, you are always mounting, and carrying with you all that is in your way, then indeed you may be less careful of your company; but till then, as you love the delights of a heavenly life, be careful herein. What will it advantage thee in a Divine life, to hear how the market goes, or what the weather is likely to be, or what news is stirring? This is the discourse of earthly men. Yet this, for the most part, is the sweetest discourse thou art like to have from a formal, speculative, dead-hearted professor. Men cannot talk of one thing and mind another, especially things of such different natures. You, young men, who are most liable to this temptation, think seriously on what I say; can you have your heart in heaven while among your roaring companions? Engaging in what the Scripture condemns and warns against, "filthiness, or foolish talking or jesting," Eph. 5:4. Nay, tell me, you that choose such company when you might have better, does it direct your thought to God? You that find most delight in such, you are so far from a heavenly conversation, that as yet you have no title to heaven at all, and in that state shall never come there. If your treasure was there, your heart could not be set on things so distant; in a word, our company will be a part of our happiness in heaven, and it is a singular part of our furtherance to it or hindrance from it.

Let thy eternal rest be the subject of thy frequent and serious discourse, especially with those who can speak from

their hearts. It is a pity Christians should ever meet together without some talk of their meeting in heaven, or the way to it, before they part. It is a pity so much time is spent in vain conversation and not a serious word of heaven among them. Methinks we should meet together on purpose to warm our spirits with heavenly discourse. O that we were furnished with skill and resolution to turn the stream of men's common discourse to these more sublime and precious things; and when men begin to talk of things unprofitable, that we could tell how to put in a word for heaven, and say, with Peter, of his bodily food, "Not so, for I have never eaten anything that is common or unclean." Say, then, with the Psalmist, when you are in company, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Then you shall find it true, that a "wholesome tongue is a tree of life."

HEAVENLY CONTEMPLATION

You also that have time on the Lord's Day for idleness, pleasure and vain discourse, were you but acquainted with the joys of heaven, you could not help but speak of heaven, and be given up to heavenly contemplation, so that, you would need no other pastime, and you would think the longest day short enough, and be sorry that the night had shortened your pleasure.

"A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness, (belchest, bubbleth out) Prov. 15:2, 4. The tongue of the wise is health, Prov. 12:18.

THE PRIDE OF LIFE

MAN delights in exhibition. The testimony is simply to be lowly in heart. This is not a natural habit of the mind. In seeking to avoid display one may easily make an idol of apparent humility. There is the humility of flesh as well as the pride of flesh and they come both under the category of pride. To make an exertion to appear humble is to be proud. God resists the proud (Jas. 4:6); He knows them afar off (Ps. 138:6); A proud heart is sin (Prov. 21:4). The proud heart never gets near to His sanctuary. God has respect only to the lowly! Moreover pride of life is a hindrance to seeking after God (Ps. 10:4). The pride of life is not of the Father, but is of the world" (1 John 2:16). The world is passing; even so must the pride of life as a constituent element of the world be passing. Its consummation will meet its end in the day of the Lord (Is. 2:12).

NOVEL READING: A SNARE TO YOUNG BELIEVERS

THE READING of novels is a favorite pastime in the world. Novels are largely read by persons of all classes, professions, and ages. Tons of weekly, monthly, and yearly works of fiction are sold and circulated, to be eagerly read and long remembered. Some of these are coarse and vulgar, some are exciting and sensational, and some are supposed to be moral and religious. The effect upon the masses—young and old—produced by reading such books and periodicals can hardly be imagined. It is one of Satan's most powerful instruments—alike for the diffusion of his principles, and the pollution of society. Thousands and tens of thousands of pages teeming with sensational tales of burglary, murder, and divorce—real and unreal described in glowing words, and invested at times with varied attractions, are daily devoured. By this means men's minds are polluted; their taste for pure and instructive books, and particularly for the Word of God—is destroyed; and by receiving and unconsciously imbibing the spirit of what they read, they become sceptical, impure, and criminal, just like the heroes and heroines with whom they form an acquaintance, and over whose actions and words they pour.

A MASS OF CORRUPTION

But sad and sorrowful as it is, to look upon the world so voraciously devouring this seething mass of corruption as its literary food, there is a more sorrowful view still of the subject. The people of God are not free from blame in this matter. It is beyond all doubt that many—who profess at least, to have been purged from their sins, and from all iniquity, and severed from the world, to be a holy people unto God—read works of fiction, and that too of the most abominable and demoralizing kind. What means the heaps of such books to be seen in the homes of the people of God? What means the weekly and monthly works of fiction to be seen on their tables? Simply this, that they are read, and read with more zest than the Word of God. Need it be wondered at, that they are carnal, worldly, and even ungodly in their ways? Men become like what they admire. They assimilate the objects upon which they gaze. They manifest the principles they imbibe. If they breathe an atmosphere where immorality, seduction, and crime, walk as a pestilence, and yet where its perpetrators are dressed in all the embellishments of heroes and martyrs, they need not wonder at their want of spirituality. If they allow their eyes to rest upon, and their minds to imbibe, the writings of men who ridicule the Scriptures, and seek either openly or secretly to undermine Christianity, how can they expect to “walk with God?”

RELIGIOUS FALSEHOOD

And if we turn from that which is coarse and vulgar, to that which is professedly religious in this kind of literature,

we are confronted with what is more Satanic still. Imaginary conversions, fictitious tales of martyrdom for truth, and, above all, novels written on Bible subjects, professing to supply lacking information, and to supplement Inspiration. These, and the whole of the pile of disguised infidelity and lies, to which they belong, should be avoided by the people of God as they would flee from a pestilential disease. When once a taste for such carrion is acquired, an appetite for "sound doctrine" is gone. The "fables" that minister to itching ears, turn them from "the truth" 2 Tim. 4:3. They blunt the conscience, blind the mind, and harden the heart. No believer in a healthy condition of soul, living in communion with God, and finding God's Word to be "the joy and rejoicing of his heart," would think of handling fiction with one of his fingers. Any one who does, must be in a state of departure from God, and on the highway to a fall. Young believers be on your guard. Watch this little fox, that has spoiled some of God's most fruitful vines. Heed not those who tell you there is no harm in reading novels. God says, "Put away lying, and speak every man truth with his neighbor." Eph. 4:25. Novels are lies, be they religious or profane. No morality can be taught by what is untrue; no spirituality can be produced by assimilating falsehood. They can only minister to the flesh, stirring its "lusts," reviving its "desires," and strengthening it to do its "works." SEARCH THE SCRIPTURES. Meditate on them. FEED ON CHRIST, the Bread of Life. Read the lives of God's witnesses; the records of their faith and deeds. Acquaint yourself with the facts of the world's state; its need, its history, and its doom. Inform yourself of its peoples, their ways, their manners, and their sins, that you may weep over them, and have fellowship with God in sending the Gospel to save them. Work for God earnestly, zealously, constantly. Seek the health of your own soul; the salvation of the souls of others. Selected.

HE SILENCED THE DEVIL

IF YOU find yourself getting miserly begin to scatter, like a wealthy farmer in New York State that I heard of. He was a noted miser but he was converted. Soon after, a poor man who had been burned out and had no provisions, came to him for help. The farmer thought he would be liberal and give him a ham from his smokehouse. On his way to get it, the tempter whispered to him:

"Give him the smallest one you have."

He had a struggle whether he would give a large ham or a small ham, but finally he took down the largest he could find.

"You are a fool," the devil said.

"If you don't keep still," the farmer replied, "I'll give him every ham I have in the smokehouse."

READ YOUR BIBLES

WE ARE certain that this exhortation is one required by many believers. Were we asked to give, in few words, important advice to young Christians, it is doubtful if we could give better than this, "Read your Bibles."

What the apostle charged Timothy, "Give attention to reading," requires to be remembered by us. The Word of God does not seem to receive the attention that it should. Do we forget that it contains the revelation of God's will? Do we forget that it is the food for our souls, or spiritual life? "Man shall not live by bread only, but by every word that proceedeth out of the mouth of God doth man live." Deut. 8:3. The nourishment of our souls is as important as the nourishment of our bodies. Indeed Job considered that the spiritual needs were the most pressing. He "esteemed the words of His mouth more than his necessary food." Do we do so? Do we give the proper and necessary attention to our spiritual nourishment, and are we by feeding on God's Word growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ?

"But we have so little time at our disposal." No matter; if you neglect your Bible you'll starve. You can always get time for the daily papers, can't you? When you have so little time it would fit you better to spend it over your Bible. "Where there's a will there's a way," and the man who can't make time for his study of God's Word is in a dangerous state.

Young believers! be "men of one book." You'll get all you need in the Word. If you want comfort, you'll get it there; if you want instruction, you'll get it there. Everything that is needed for our spiritual help and strength can be gotten from God's Word.

Do we need light on our daily path? "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105. Do we wish to be happy and to rejoice continually? "Thy Word was unto me the joy and rejoicing of my heart." Jer. 15:16. Do we wish to keep from sin and all wrong-doing? "Thy Word have I hid in my heart that I might not sin against Thee." Psa. 119:11.

Do we sometimes find a dearth of subjects for profitable conversation? "These words which I command thee this day, shall be in thine heart, . . . and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 6:6, 7. "Out of the abundance of the heart the mouth speaketh." If we talk much about worldly things, it is because our hearts are set on things below, and not on things above. If the "Word of God is dwelling in us richly," our lips will assuredly talk of it. Again we say to you, dear Christians, old and young, "Read your Bibles."

FROM OUR MAILBAG

QUESTION: It has been said that when Jesus went back to heaven, He took His blood along with Him, the reference given for such is Hebrews 9:12. What about this?

ANSWER: This Scripture has no reference whatever to such a thought and is entirely alien to the Spirit's teaching. The precious blood of Christ was shed at the cross and is the blood of atonement. "Neither by (or through) the blood of goats and calves, but by (or through) His own blood He entered in once (once for all) into the holy place, having obtained eternal redemption for us." It was by virtue of the shedding of this precious blood of His that our beloved Lord entered right through the heavens—"into heaven itself, now to appear in the presence of God for us" Heb. 9:24. Forty days after His glorious resurrection He thus ascended in that glorified body in which He shall be seen throughout eternity, bearing the marks in hands and feet and side, as the newly slain Lamb, Rev. 5:6—thus shall He be marked out to all His adoring saints, for ever. Truly happy is the portion of His own as they contemplate this glorious Redeemer and the wonderful redemption He has procured.

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FROM THE CANADIAN PRAIRIES: We do enjoy the wholesome ministry and timely warnings contained in Words in Season. Here in . . . as in most Prairie assemblies we do not have too many ministering brethren calling on us, so whether or not we receive this ministry, we get it through the Magazine. Enjoyed the article on Preaching—The Call of God . . . How sad it is to see so many preachers but so few laborers. It seems to me there should be more exercise among young brethren proclaiming the Gospel in new areas, and then more exercise in the Assemblies and the Lord's people in faithfully supporting true laborers, not only in prayer, but in temporal ways as well.

FROM SOUTH AMERICA: We eagerly look forward each month to receiving Words in Season and are never disappointed in finding something to encourage and refresh us. May the Lord continue to endow with "that wisdom which is from above" in the carrying on of this work.

FROM A SMALL ASSEMBLY: Glad to say the Magazine has truly been a source of encouragement as well as enlightenment in these very dark days. There is no "gift" particularly among us and we wait eagerly for Words in Season each month. May the Lord bless the Magazine to those into whose hands it should fall.

FROM AN ASSEMBLY CORRESPONDENT: The phrase "a darkness that could be felt" was never more true than it is today. It is a darkness with a pressure on one hand and an attraction on the other. It would be a terrifying darkness were it not for the "anchor of the soul"—our beloved Saviour, our Advocate and Great High Priest. In this darkness it is the desire of God's people here to shed some light and to strengthen the hands of those who are seeking to do the same.

Some of
THE LAST WORDS
Of

JOHN G. BELLETT

Who departed to be with his Lord, 1864

« « «

Thou hast given him his heart's desire; Thou hast made him exceeding glad with Thy countenance." (Psalm 21:2, 6).

« « «

Clasping his thin hands together, while tears flowed down his face, he said—"My precious Lord Jesus, Thou knowest how fully I can say with Paul, 'To depart and to be with Thee, which is far better!' Oh, how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glories of heaven—I bid them stop. I am not wanting crowns, I have Himself—Himself! I am going to be with Himself! Ah! with the Man of Sychar; with Him who stayed to call Zaccheus; with the Man of John 8; with the Man who hung upon the cross; with the Man who died! Oh, to be with Him before the glories, the crowns, or the kingdoms appear! It is wonderful! wonderful! With the Man of Sychar alone, the Man of the gate of the city of Nain; and I am going to be with Him for ever! Exchange this sad, sad scene, which cast Him out for His presence! Oh, the Man of Sychar!"

RICH OR POOR?

Art thou a pilgrim? Dost thou travel straight
By Calvary's cross, to find the narrow gate?
Is Christ thy hope, thy trust? Yea, day by day,
Thy guide, thy staff, thy lantern and thy way?
Canst thou for Him renounce thy worldly pride?
Is He thy riches? Is all dross beside?
Is He thy sword and shield in peril's hour?
Thy rock, thy refuge, thine abiding tower?
If, with thy wealth around thee, thou canst bend,
And seek with all thy soul the sinner's Friend,
A beggar still at mercy's open door,
Then art thou rich indeed—if not, thou'rt poor!

G. M.

Wellsboro, Pa.—N. Crawford had some nice meetings here, some professed, some were baptized, saved previously. Saints cheered.

E. Aurora, N. Y.—N. Crawford and Geo. Heidman were holding forth in this country district, some interest.

Bryn Mawr, Pa.—Usual Thanksgiving Conference here felt to be a profitable time spent over the good Word of God, ministered by God's servants with a measure of help from above.

Worcester, Mass.—R. Cappiello had a week here and two weeks in Providence, visiting from house to house with the Gospel.

CANADA

Earlton, Ont.—D. Miller and Russell Harris were laboring in this district recently.

Owen Sound, Ont.—R. Bruce visited here after helping bro. Meridew in Victoria Road.

Picton, Ont.—A. T. Stewart and T. Kember were holding forth in the Gospel here. Bro. Stewart paid an appreciated visit to Bracondale for a weekend while going through Toronto.

Albanel, Que.—John Spreeman had some interesting visits in homes in this Province recently, after a brief visit to Ontario.

Quebec City, Que.—Four professed here recently. Bro. McCready went on to Girardville.

Toronto, Ont.—God gave blessing in West Toronto and in Highfield Rd. Hall in recent meetings. F. Watson was having good meetings in Eglinton Hall. Bre. Robert Wallace and Wallace Elliott were injured, the latter seriously, in the motor accident which claimed the life of Samuel Stubbs of Bolton while returning from Malton where they had been giving away tracts in the Hospital. Pray for our brethren and the bereaved.

Winnipeg, Man.—G. P. Taylor had a few meetings here on way back from the West.

Durban, Man.—J. Ronald and W. Cudmore had some Gospel meetings here, a few professed.

Glen Ewen, Sask.—Bre. Gray and Maxwell had ten days appreciated ministry meetings here.

Clementsvalle, N. S.—Reports of good conference reached us, strangers from district were present.

Port Bickerton, N. S.—L. K. McIlwaine and S. Eadie preaching here—people coming out well in this small fishing place. Bro. McIlwaine tries to keep at it in spite of weakness.

Baddock, N. S.—A. Aiken and R. Morton commenced another series here—a number were saved last Summer, some still troubled.

Springfield West, P. E. I.—D. Howard and A. Ramsey were in the Gospel here. The assembly is small, pray for them.

Moncton, N. B.—Robert McCracken gave a call at Akron and Hartford on way back from his uncle's funeral in Cleveland.

Upper Island Cove, Nfld.—Bre. Harris and Simms have built a nice portable Hall here, 15 miles from Carbonear. Attendance excellent. A virgin field lies along all this shore. Pray for God's blessing.

Bro. Moffatt is being encouraged in St. Johns. Six were baptized the middle of November.

Togo, Sask.—Alex. Wilson was giving help here. Jas. Ronald went to Army for meetings.

Simcoe, Ont.—The assembly here enjoyed their Fall Conference, nice attendance.

Windsor, Ont.—Saints of Partington Assembly were looking forward to their New Year Day Meetings, beginning at 2:30 p.m. Those who receive this notice in time heartily invited.

Huntsville, Ont.—Wm. Bousfield was in fifth week here, good attendance. Some had professed.

Chapman Valley, Ont.—Bro. Widdifield was still visiting in this district where he and Jas. Clark had six weeks of meetings. God is still working. Bro. Clark went to Kirkland Lake with E. Dellandrea.

(We regret limited space for more detailed reports)

OTHER LANDS

Europe.—An interesting letter from an esteemed brother who labors here tells of his contacts in various countries with the Gospel and ministry. Some persecutions reported, some large assemblies

closed, others enjoying a measure of liberty. High duties on Bibles reported going into some countries. Some countries opening up, others are not so favorable. Let us remember our suffering brethren especially remembering the truth of Acts 12 with its mighty evidence of the power of prayer. Some relief possible occasionally but personal contacts are not considered advisable meantime.

FALLEN ASLEEP

Cleveland, Ohio.—Brief Memorial of our beloved brother Robert McCracken of Addison Road Assembly who "went home" Nov. 12th, will appear d.v. in our next issue.

Philadelphia, Pa.—Our dear sister, Minnie Jane Morrison of Olney Assembly passed quietly into His presence July 15th, aged 33. Born in Ireland, born again in Mascher St. Gospel Hall in 1928.

Richmond, Va.—Mrs. Lillian Bishop Gibson suddenly called home Oct. 7. Saved under preaching of late George Gould, Jr., shortly before his death. Left a good testimony.

Detroit, Mich.—Our dear sister Mrs. Johanna Hoveystreydt "went home" Oct. 26th, aged 88. Associated with E. S. assembly for past 20 years. Consistent and cheerful though confined to her room much of late years.

Deland, Fla.—Our bro. Chas. A. MacLeod who "went home" Oct. 28, aged 72, was born in Harris, Scotland and saved when 14. In Assembly in Greenock and long in W. Chicago Assembly, Detroit. Sturdy and consistent in testimony.

Deckerville, Mich.—Our esteemed brother Albert Robertson "went home" Oct. 31st, aged 76. Born in Ont., born again in Mich., in 1901. In fellowship here for many years, much missed.

Vancouver, B. C.—Our beloved brother John Taylor of Fairview Assembly "went home" Oct. 31, aged 67. Born in Aberdeenshire and born again at 12 years. Connected with God's assemblies for more than 50 years. Faithful in attendance. One of his last sayings—"I'm depending on the blood."

Also on Nov. 26th, our brother Thos. Sharpe "fell asleep" after long illness. Born and born again in Ireland, for many years identified with those gathered to His Name in Cedar Cottage Assembly.

New York, N. Y.—Our dear brother Gilbert Young "went home" Nov. 11, aged 70 years. Saved 11 years ago, lived a happy Christian life and with his good wife much given to hospitality. The 73rd St. Assembly will miss him greatly.

Bryn Mawr, Pa.—Our dear sister Mrs. Samuel Martin was "called home" Nov. 12th, aged 77. Saved over 50 years ago in Bryn Mawr and in this assembly since its commencement. Learned the truth of "gathering to His Name" through late Robert Miller of Scotland. Remember our brother in his loss.

Huntsville, Ont.—Our aged sister Mrs. Ernest Slatter "went home" Nov. 12th. Bro. Widdifield mentions that she was the last one of this assembly who was present when he and his wife were received into fellowship over 50 years ago.

Chapman Valley, Ont.—On Nov. 24th, our dear sister Mrs. Wm. Owen "went home" in her 83rd year, formerly of Hamilton, Ont. Saved 47 years ago in England.

Frostburg, Md.—John Porter was called home Nov. 16, aged 54. Saved 16 years ago, in fellowship here since.

Detroit, Mich.—Tragically, as a result of an auto accident, our brother Glenn W. Baker was called home Nov. 17, aged 28. Born in Merlin, Ont. Saved about 13 years. In assembly fellowship in Detroit of recent years. Pray for his young widow and parents.

Bolton, Ont.—Another auto accident in which our brother Samuel Stubbs was the innocent victim, ended his life Nov. 26th. Returning from an errand of mercy, such we cannot understand but God holds the answer. 75 years of age, saved 56 years and for many years assembly correspondent and a mainstay amongst the saints.

Detroit, Mich.—Our dear sister Mrs. Isabella McKinnon while on a visit to the homeland—suddenly, Nov. 29th, aged 69. Saved in Clydebank 48 years ago, buried in Hamilton, place of her birth. In Central Hall Assembly of this city of late years, formerly in East Side Assembly.

Also of Central Hall Assembly, our brother George Wilks while visiting in Florida on Dec. 10th. Fruit of labors in the Royal Oak district of Detroit, years ago.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE TASTE OF THE HONEY

"He took thereof in his hands and went on eating . . ."

(Judges 14:9)

The mighty one roars
"Before me none stand,"
But One came to meet him,
With naught in His hand;
In infinite might
He laid hold of the foe,
And left in the carcase
The honey's sweet flow.

The eater exults
In the dread of his fame,
But One has shewn forth
His wonderful Name;
He took in His love
That way to the tree,
And left but the taste
Of the honey for me.

Then take it and eat,
And go safely along,
For the hand of the free
Takes the sweet from the strong.

I take it and eat,
And go freely along;
For the fear of all flesh,
Is the joy of my song.

"All men are my bondslaves;
O'er flesh is my reign!"
That power is broken,
I shout it again!
And press on with joy
The Victor to see,
Who shares now the sweets
Of the honey with me.

I take it and eat,
And go singing along,
To where all the glory
Resounds with this song.

Anon.

FEBRUARY, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

Special.—Inasmuch as we underestimated our requirements for
January issue, which was considerably oversubscribed, we will extend
the subscription of any who have not received theirs another month,
d. v. In the meantime we will try to locate a copy for each and mail,
but this may take some little time—we are sorry about this. If any of
our subscribers have an extra copy of January issue, we would appreciate
having such mailed to the Editor in Detroit—this would complete
the year for some new subscribers. Thanks!

CHANGE OF ADDRESS

East Boston, Mass.—Frank Procopio, 78 Falcon St., Corresp. of Assembly.

UNITED STATES

Haddon Heights, N. J.—Annual Conference had a cheering note at
the commencement when God came in and saved a couple who came
all the way from Maine with some Christians—about 12 of the Lord's
servants present.

Los Angeles, Calif.—W. Jefferson meetings at New Year reported
good. Word ministered acceptably by brethren David Scott, Wm.
Warke, J. A. Gray, S. Rea and F. L. Pearson. Attendance large, many
assemblies represented.

Seattle, Wash.—New Years Day Meetings here were of a searching
and practical character and brethren Saword, Alves, Wilson and Max-
well seemed to have liberty in ministry, giving needful messages.

West Union, Iowa.—S. Hamilton finished here, about 14 weeks in
all, 2 more professed but some young people who showed interest did
not trust Christ—pray for them. The New Year's Day meeting at
Hitesville was good, about eight brethren taking part and saints en-
couraged at the beginning of another year, to go on for the Lord.

Manchester, Conn.—Recent meetings of Jas. McCullough well at-
tended—one professed.

Torrington, Conn.—W. F. Hunter had a short visit with saints here
recently, Ministry uplifting and appreciated. The assembly seeks to go
on in godly ways.

East Boston, Mass.—A happy season around the Word reported at
recent semi-annual Conference. Present to minister, brethren Jos.
Pearson, Sr., A. Aiken, F. Pizzulli, C. Patrizio, L. Rosanio and N. Ven-
detta. Bro. Aiken also visited Cliff St. assembly, Byfield and Clifton-
dale.

Hickory, N. C.—Bro. Oswald MacLeod is working on a small port-
able Hall which will be helpful in getting the Gospel into places which
otherwise seem straitly shut up. It has a canvas roof, so as to be easily
moved—walls are of plywood sections with 2" x 3" framing bolted into
sills of angle iron when erected. These will give a straighter foundation
and eliminate trouble from termites. It will be 18' x 28'.

East Aurora, N. Y.—The Assembly in the country here purchased
a Schoolhouse which has been turned into a very suitable Meeting
Room. Our young brethren Norman Crawford and Geo. Heidman had
good interest at recent meetings held here.

Ontario, Wisc.—Paul Elliott and Alex. Studnicka returned here
and had several weeks in a farm home and then rented part of a
building in town, a better location when roads are icy. Good interest
still reported. Those who professed earlier seem to be making some
progress.

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. 45

FEBRUARY, 1953

No. 2

GATHERED GEMS

Would'st thou be fed and led
O'er moor and fen! O'er crag and torrent
Till the night be gone?
Cast aye thy lot with Him,
Who, seen as Son of Man,
Is none the less, IMMANUEL:
GOD, THE SON.

D. L. R.

« « «

At the grave of Lazarus, Heaven's gems sparkled on the
cheeks of Immanuel.

If a person is too cultured to sing of Christ's blood on
earth, he will never sing about it in heaven.

« « «

It is even dangerous to get acquainted with the Word
of God if not practised.

I often feel I would like to have kissed the feet of our
blessed Lord.

D. R. Scott at Vancouver Conf.

« « «

I feel more afraid of myself now than I did forty years
ago.

The late James Campbell.

« « «

Gossip always thrives best on a sour grapevine.

Lot moved into Sodom and before long Sodom moved
into him.

Take good heed to your walk, God will take care of
your name.

As gazing on the sun makes all else look dark and
dim, so being occupied with the Cross will darken the false
splendor of the world.

Sin is an eclipse which hides the sun, until confessed.

« « «

Jesus, our dying, buried, risen Head,
Thy Church's Life and Lord, Immanuel!

At Thy dear Cross we find the eternal bread
And in Thy empty tomb the living well.

THE CAPTAIN'S MARKED BIBLE

CAPTAIN Anderson was a frank, manly fellow, a good specimen of a Scotch skipper; captain of a coastwise steamship which plied the waters, very rough at times, around the Isles. Like most respectable persons in that highly favored land of Gospel preaching (but steeped in religious superstition), he was a professor of religion, but alas! he had never been truly converted to God.

Mrs. Anderson was an earnest and decided Christian, and was naturally anxious that her husband should become one too. Shortly after she had accepted Christ as her Saviour, the Captain's steamer sailed for an English port on the North Sea—Newcastle on Tyne—where lived an earnest and devoted Christian worker in the great shipyard located there. (This dear brother was much used in that district and his name is remembered to this day by many and his memory is blessed, dear Jas. McGregor of Jarrow—Editor). She wrote him a letter stating that her husband's ship was expected to be on the Tyne, and she asked her husband, the Captain, to call on him. On the steamer's arrival Captain Anderson paid a visit to Mr. McGregor, who, after some general conversation, inquired of the Captain if he were saved. "I hope so," was the reply. Being desirous of ascertaining the ground of his confidence, Mr. McGregor asked a few leading questions, the replies to which convinced him that the Captain was expecting salvation because of his own doings, instead of on the ground of **CHRIST'S FINISHED WORK.**

THE MARKED VERSE

After conversing together for a considerable time Mr. McGregor took the Captain's Bible and put a pencil mark around the precious words of John 6:47—"VERILY, VERILY, I SAY UNTO YOU, HE THAT BELIEVETH ON ME HATH EVERLASTING LIFE." On separating, he quietly said to the Captain, "I AM AFRAID YOU WILL MISS IT."

ALONE WITH GOD

When alone in the cabin of his steamer that night Captain Anderson pondered the searching words that had been spoken to him by the earnest soul-winner. The sentence, "I am afraid you will miss it," was carried home in power to his heart and conscience. Was he a **REAL** Christian? Had he ever experienced the **GREAT CHANGE**? Was he prepared to meet a holy and righteous God? Had he ever been "born again?" After deep soul exercise he became convinced that he was unsaved and consequently a Christian only in name.

One day, whilst his steamer was in port in the Western Highlands, he opened his Bible and his eye rested on the marked verse—"Verily, verily, I say unto you, he that believeth on **ME** hath everlasting life." He began meditating on the glorious words: "Verily, verily, I say unto you." The

speaker was the Lord Jesus and what He said was of the deepest importance. "He that believeth on ME hath everlasting life." What was meant by BELIEVING ON CHRIST? Did he not believe on Him? Had he not ALWAYS believed on Him? Those who believed on Christ were in possession of "everlasting life." He had not yet obtained that precious and priceless gift, therefore he had never really BELIEVED ON CHRIST.

From childhood he had been taught to believe that Christ died for sinners, but believing THAT had done him no good. Believing that Christ died for OTHER PEOPLE could afford him no rest or peace to his troubled soul and spirit. As he pondered the words of the marked verse the Holy Spirit revealed to him the blessed fact that CHRIST HAD DIED FOR HIM and borne the judgment due to him, and by SIMPLY BELIEVING ON HIM he was saved and had eternal life. Then for the first time in his life he could truthfully say: "God loved, God gave, I believe, and I have everlasting life." Captain Anderson became a happy believer, rejoicing in Christ as his Saviour and Lord.

READER! Has this great change taken place in your life—are you truly "born again?" If not, we urge you to an immediate consideration and concern of your true state before God. Time is short, this may be your opportunity. Take your Bible, get into the presence of God, take your true place as a guilty and hell-deserving sinner before the God against whom you have grievously sinned and He will reveal to you, through His Word, His wondrous salvation. Forgiveness is from God, through Christ; redemption has been wrought by Christ, through His own most precious blood; nothing remains for you to do except, as a lost and guilty one, to accept God's gracious offer of a complete pardon. Acts 13:38, 39.

Adapted.

How anxious was the Lord Jesus to save their never-dying souls. When He came near and beheld the city He "wept over it" . . . Brethren, there is need of the same urgency now. Hell is as deep and as burning as ever. Unconverted souls are as surely rushing to it. Christ is as free, pardon as sweet as ever! Ah! how we shall be amazed at our coldness when we get to heaven.

McCheyne.

Cast down! the ocean waves which toss and break,
Are measured by the Hand, pierced for our sake;
Controlled and guided every rolling wave,
Controlled each creature in its deepest cave.

R. Hull, No. Ireland.

ROBERT WRIGHT McCRACKEN

Born - - - - - 1874

Born Again - - - - - 1884

Died - - - - - Nov. 12, 1952



OUR beloved brother was born in Ardbrin, Northern Ireland, on May 23rd, 1874. At the age of ten years, he attended his first Gospel Meeting. As he entered the building the preacher was reading the words of the hymn—"Eternity, time soon will end." The word "eternity" arrested his attention, causing deep conviction of sin. Before this series of meetings ended, he had come to know the Lord Jesus Christ as his own Saviour.

Soon after this the family moved to Australia, where he took active part in the Gospel and for over 60 years continued to preach Christ to the unsaved and to minister the Word faithfully to the people of God in Australia, the British Isles, Canada and the United States. Many souls were his reward here and the full reckoning remains for that future day of

manifestation. Many are still with us who were saved at meetings conducted by our brother. His brother, William, is well known for his labors in Ireland and elsewhere and his widow and son, Robert Winslow, will doubtless have a part in the prayers of many.

FUNERAL SERVICES

The Services on Saturday, Nov. 15, in the city of Cleveland, Ohio, were largely attended. Hymn No. 80 in the Believers Hymn Book was sung at the commencement, then Robert McCracken, his nephew prayed. Brother Hugh Boyd of 86th St. Assembly, Chicago, an old friend, told of his early conversion to God and gave a brief account of his years of service, mentioning the fact that many were reached through his faithful ministry.

Our brother Mr. Fred Watson of Toronto, Ontario then read 1 Thess. chapter 2, speaking of this chapter as descriptive of a true servant of Christ:

- v. 2—His Message—the Gospel of God
- v. 4—Aim to please God
- v. 7—Earnest care
- v. 9—His labor
- v. 10—His behaviour
- v. 12—His walk—worthy of God
- v. 14—His suffering
- v. 19—Reward

From the time Paul was saved his cry was—"Woe is me if I preach not the Gospel." Brother Watson spoke a word in the Gospel and spoke briefly of these definite characteristics of a true servant's life—in measure true of the departed one. After prayer, Hymn No. 355 was sung.

At the graveside in Lake View Cemetery, brother John H. Smith of Addison Road Assembly, Cleveland, read Scriptures from 1 Cor. 15 and brother William Ferguson of Detroit closed the service with prayer.

Another stalwart, faithful to the Word had taught him, both in the Gospel and the ministry of the Word amongst the saints, has passed on. That God may raise up others likeminded is the prayer of the exercised soul.

« « «

"What shall it mean to waken in that Morning,
When things of time and sense have passed away;
When sights and sounds of sin-born things which sadden,
Have changed for life's eternal, cloudless Day!"

GOING TO LAW

Before the Unjust

WM. H. FERGUSON

WHILE one is thankful for all laws which seem to be necessary to the protection and well-being of any State or Country, there is very definite instruction in the Word of God as to a Christian going to law against another Christian. To see such a thing develop in an assembly of God should call for deep humiliation and, we believe, fitting discipline in rebuke, lest it should happen again.

There have come to our attention recently instances of this "collectively" and "individually" and we thoroughly believe from Scripture that such action is indefensible from the standpoint of 1 Cor. 6:1, 8. The language of the Spirit is very strong—"DARE any of you, having a matter against another, GO TO LAW before the unjust, and not before the saints?" Such action could only be taken in direct disobedience to the Word and command of God and in the spirit of contempt for the judgment of elders in an assembly of God. Would anyone presume to think that the judgment of worldly men and women should be sought in preference to the judgment of even the poorest of God's saints?

We believe elders and shepherds in an assembly of God should give warning if, at any time, such should seem to be developing and, if action is persisted in, open rebuke according to 1 Tim. 5:20 would seem to be in order—"that others also may fear."

We are living in days when the commands and words of our Lord Jesus Christ and His servants through the Spirit in the inspired Word are lightly held and, at times, ruthlessly put aside to the eternal loss of any child of God who so acts. We have never known of anyone to prosper who was ever connected with such an unscriptural course. It has sometimes taken years for developments to be brought out, but the end of all who are thus involved in taking fellow-believers to law, to our knowledge, has been bad. When a group of men have done so (professedly in assembly testimony) to exclude others of their brethren, where trouble has developed, it has amounted to a death-warrant for that professed assembly unless God graciously grants repentance to the acknowledgment of the truth.

In fact, any action that savors of using worldly and fleshly methods to enforce demands is distinctly at variance with godly order and men involved in "strong-arm methods" can never prosper—God frequently lays His hand on them before long.

GOD'S WAY

Even David, in 2 Samuel 24, when Satan provoked him to sin against God in the numbering of Israel, and God offered

him three things, namely, "seven years of famine" or to "flee three months before Israel's enemies" or the "hand of God in pestilence three days"—David said unto Gad the prophet—"I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great; and let me not fall into the hand of man." v. 14.

Dear David knew his God, even when out of communion, and he preferred His tender mercies to the "tender mercies of the wicked" which are CRUEL. Better a thousand times to fall into the hands of one's brethren than the ungodly. Of course, we are aware that brethren out of touch with God can be cruel and do and say cruel things. (This we have noticed even where there is a great profession of "love" and "smooth preaching"). But such is characteristic of carnal men, not spiritual. The attitude of the spiritual is always to "suffer wrong" and commit the cause to God. "Bitterness harms the bitter more than anyone else"—truly "envy is as rottenness of the bones."

The child of God is enjoined in 1 Cor. 6:7, 8:

"Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."

It is not without design that the following verse—1 Cor. 6:9—should read—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived," etc. Solemn indeed are the implications where the Word of God is set aside and man takes his own way. This has ever been the characteristic of the ungodly and we are warned against becoming "like those that go down into the pit."

DEFINITE PROOF

While on this subject we might mention the necessity, when Scriptural discipline has to be carried out in the solemn act of excommunication, as in 1 Cor. 5:9, 13, to make sure of the case upon competent witness and that, not only of one, but more than one witness . . . Cp. Matt. 18:16; 2 Cor. 13:1; Deut. 19:15; Deut. 17:6; Num. 35:30. In the words of another—"In order to put away from fellowship which, in the grace of the new covenant, answers to the extreme penalty of putting to death under the law, it is monstrous to condemn if there be only ONE WITNESS."

To act without sufficient proof would leave oneself and indeed the brethren responsible, open to indictment, and could lead to serious charges being pressed where the party aggrieved (or thinking he was so) should be disposed to challenge at law. (Unscriptural, of course, but such has been reported to us in the past.) The charge must be definite, supported by competent testimony of witnesses and be the united

action of the church after elder brethren, or shepherds as the word is, have thoroughly gone into the matter and reported their findings to the saints. Surely in their judgment, carried out in the fear of God, the godly will concur. The spirit of rebellion against elder brethren is "as the sin of witchcraft"—it comes from the demon world of evil spirits and the arch enemy himself.

A WARNING

Our object in writing this is not because such a condition is prevalent (this we are happy to say), i. e., going to law between believers, but because it is a possibility and one or two cases recently which have come to our attention in widely separated parts of the country, seem to justify this warning. Should Satan thus get an advantage, he would bring the saints down to the level of the sordid and filthy world and off the high standard God enjoins in His Word.

The Word legislates for all in connection with our lives and conduct and if there were more reading of the Holy Scriptures and more desire to be humbled before them and allow them their proper place in our lives, such disgraceful "proceedings" would never be mentioned amongst us as saints. May God have mercy upon His own in this evil day when the Word is, at times, absolutely refused as a guide of the life. The young amongst us need to be reminded more and more of its authority and the authority of our blessed Lord in the midst of His gathered people. Where there is insubjection to the Word, there is the refusal of the Lordship of Christ. Let there be no mistake about this. And where Christ is refused as Lord, disaster to testimony, individually and collectively, always follows. It cannot be otherwise . . . "TO THE LAW AND TO THE TESTIMONY; IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." Isaiah 8:20.

PRAYERLESSNESS

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

Our Lord could say—"I am meek and lowly in heart" and all upon whom God has stamped the image of His Son, have in a greater or lesser degree, this characteristic. In the sight of God it is, as we learn from 1 Peter 3:4, of great price and this is more than He has ever said of all creation's jewelry.

NOTES ON HEBREWS

Chapter 13

BY THE LATE WM. RODGERS

THE reference in v. 9 to "meats" and to Levitical occupation with such ordinances, recalls to the writer's mind the truths he had so clearly and so fully set forth in chapters 8-10. Verses 10, 11 and 12, which are based on these truths, show that even in the arrangement for certain of the O. T. sacrifices, there was an underlying hint of a great something beyond them—a kind of type of the superiority of the sacrifice of Christ which was yet to come. Those sacrifices of which the blood was BROUGHT IN (as was the blood of Christ in ch. 9:12), especially the sacrifice which, on the Day of Atonement, was brought into the Holiest, were not eaten by the priests, but were burned OUTSIDE THE CAMP, just as Christ suffered "WITHOUT THE GATE." (Cp. Lev. 6:30 - 16:27). We should note that the expression, "that He might sanctify the people," links our Lord's sacrifice with the Levitical offering for Israel, the term "THE PEOPLE" (which occurs some 13 times in Hebrews), being taken from the Old Testament.

OUR ALTAR—CHRIST

"They . . . which serve the tabernacle." Observe it is not, "They which serve God in the tabernacle." . . . have no right to eat from our altar, which of course, is Christ. Cp. Gal. 5:2. Such have never learned the depth of their sinfulness, nor do they appreciate the value of our Lord's atoning work. What they thought of Him they showed by crucifying Him, and by doing this "WITHOUT THE GATE" of their religious city. So there can be NO COMPROMISE. It cannot be CHRIST AND JUDAISM. It must be CHRIST OR Judaism. We must be INSIDE the camp of the religious world, or OUTSIDE it with HIM. Cp. the call of Moses in Ex. 32:26—"Who is on the Lord's side? let him come unto me." See also Ex. 33:7. So our place is WITHOUT THE CAMP, there to bear the reproach of a rejected Christ. In obeying this call, let us not be upset or disappointed at the loss of an earthly city. We "seek after the city which is to come" v. 14 R. V. This is the city in ch. 11:10, 16 as sought by the Patriarchs, and of ch. 12:22 as already possessed in faith by ourselves.

Though we require "no more offering for sin," we can still come with our peace offering of thanksgiving, that is, "the fruit of our lips." Yea, more, the Lord views these acts of well-doing, sympathy and fellowship, to which we have been exhorted in verses 1 to 3, as sacrifices. He is well pleased with them too, which He was not with the sacrifices of the O. T. cp. ch. 10:8. What great encouragement all of this was to these Hebrew Christians when fellow Jews sneered at them as having NO CITY, NO ALTAR and NO SACRIFICE!

AUTHORSHIP

Verses 18:25 form the closing paragraph of the Epistle. It is more like Paul's writing than any other part of Hebrews. Cp. for example, the expression—"pray for us" v. 18 with very similar ones in his Epistles. Cp. also the remainder of this 18th verse with Acts 23:1 and 24:16. Then in verses 20 and 21, we have the writer's prayer for them, which reminds us of 1 Thess 5:23 and 2 Cor. 13:14, etc. In it he thinks of the "great Shepherd" Who does not pass away like the "guides" of v. 7, and Who loves and watches the sheep with greater care than the "guides" of v. 17. In it, too, he mentions Christ's resurrection for the first and only time in Hebrews. The prayer is addressed to "the God of peace," a term used five times elsewhere in the N. T. and always, as here, at the end of an Epistle. The word "covenant" in v. 20, occurs 17 times in Hebrews, against only 9 occurrences in all the other Epistles. Cp. especially ch. 9:20 and 10:29, in each of which, as here, we have the expression "the blood of the covenant." Another interesting word in v. 21 is "well-pleasing"—it also is found a number of times in our Epistle. It is used of . . .

Our walking with God by faith. Heb. 11:5, 6.

Our serving God with reverence. Heb. 12:28.

Our doing good and communicating. Heb. 13:16.

The desire being wrought in by God Himself. Heb. 13:21.

The reference to doing God's will in v. 21, links with ch. 10:36 and is in line with what Christ did in ch. 10:7, 9, 10. **MAY IT BE OUR AMBITION TO DO HIS BLESSED WILL** till pilgrim days are ended. "Grace be with you all. Amen."

(This concludes the series of Notes on Hebrews by our late esteemed brother, kindly compiled for us from Mr. Rodger's notes, by our bro. Wm. Bunting of Ireland in association with others of his brethren. That they may stir up more consideration of this wonderful Epistle is our earnest desire. We firmly believe the great religious system of Christendom is, in counterpart, viewed in the system of Judaism with its four forms and ceremonies and consecrated buildings and human priesthood; hence it is our desire to "go forth"—truly "outside the camp" unto His blessed Person and Name. This, we are sure, is God's will for His saints as our beloved brother has so definitely expressed and in which path he was found till God took him home.—Editor).



GOD'S PLANTS

We are God's precious plants, and He digs about us, and roots up the weeds that twine around our very roots, and waters us with the dew of heaven. Well for us He never says, "Let them alone."

THE PATH OF FAITH

In Assembly Testimony

The following extracts from a letter of an elder brother to a young sister who had been induced to go to a place where so-called "open table" ideas were the rule, are printed as a matter of exercise for all.

I FEEL very sorry about what has happened and that I seemed to have failed in not being and doing what I should have been and done and, for this, I ask your forgiveness. I should have realized that everything was so new to you, with so much that is difficult to understand and might appear unnecessary to you. However, if anything was as it should be in this world, the PATH OF FAITH would not be needed. Faith did not come into operation until after sin entered the scene. When sin came into the world, it brought the whole under condemnation and it is only a question of time until God's judgments clear the whole scene for the introduction of that which has been in His mind from the past eternity, as it concerns the future condition of the New Heaven and the New Earth—cp. Rev. 21:1, etc. The old passeth away. Now, no doubt, God had the new in mind before He created the old. This condition, as being under condemnation, gives man the opportunity of believing God, Rom. 4:17, 25, also 2 Cor. 4:13, 18. This glorifies Him and definitely brings before us that which is unseen save to the eye of faith.

Now the question is—Are our lives to be moulded by the SEEN or the UNSEEN, by the NATURAL or by the SPIRITUAL? If it is to be the latter, it will bring us into conflict with the SEEN and NATURAL and CARNAL. We, as you know and have experienced, have the two natures—the first connects us with all that is under condemnation, the new nature connects us with that which is of God and spiritual. Now—which do we feed? If we feed one, the other gets starved. This is what makes the matter very individual and personal. I may be listening to what is said to be good ministry and teaching but I, personally, may have a starved soul because I have been feeding the old nature and going in for what even a nice, unsaved person could enjoy.

Now—which do you think would be the most pleasing to the Lord? First, to have the right thing before me, even if we fail in it, or again, to be not much concerned about that but to go in for selfpleasing and pleasing others who are unexercised and WHERE THERE IS LITTLE OR NO REPROACH, nor THE OFFENCE OF THE CROSS. The "reproach of Christ" Heb. 11:26 and the "offence of the Cross" Gal. 5:11, are both definitely connected with being truly "gathered unto the Name of the Lord Jesus." Matt. 18:20. This does not only mean a place, but it also means a condition, aimed at, at least.

Where you have been going recently does in a broad way ignore these two things, in that **THEY WILL AND CAN GO ALMOST ANYWHERE**, and have more or less **OPEN TABLE** ideas, which means that anyone professing to be Christian is invited to the Lord's Table—in this way **IGNORING A CONDITION REQUIRED** for fellowship at His Table. In other words such do not see the difference between the "body aspect" of the Church, in Matthew 16, and the "local aspect" in Matthew 18. In the former, Christ alone is the responsible Builder, and no wrong material can be built therein; but in the latter, man has a responsibility according to 1 Cor. 3:10, 23, where the builders are enjoined as to the materials built in—the wrong material, wood, hay and stubble may be introduced to the eternal loss of the men responsible.

Then, where "open table" ideas are held, how can discipline be carried out in the case of sin developing, which requires a "putting away"? We cannot put away from the 16th of Matthew aspect of the Church, since we did not bring into such, but discipline can be carried out in the local aspect, as in Matt. 18 and 1 Cor. 5:6, 13.

It has done my soul good, E——, to write this and I trust I have tried to make it simple and clear. Anyway it may help you to see more clearly the possibility of having the "form" without the power, and that speaks very loudly to us all, 2 Timothy 3:5. Would be pleased to be of any help possible, at any time and with love in Christ to yourself and all the family."

Yours in the Lord,

R. B.

THE APOSTLE'S SEVENFOLD PRAYER

(Col. 1:9-13)

9. For this cause we also,
 Since the day we heard it,
 Do not cease to pray for you,
 And do desire that ye might be filled
 With the knowledge of His will
 In all wisdom and spiritual understanding;
10. That ye might walk worthy of the Lord
 Unto all pleasing, being fruitful in every good work,
 And increasing in the knowledge of God;
11. Strengthened with all might,
 According to His glorious power,
12. Giving thanks unto the Father,
 Which hath made us meet to be partakers
 Of the inheritance of the saints in light:
13. Who hath delivered us from the power of darkness,
 And hath translated us into
 The kingdom of His dear Son.

THE UNEQUAL YOKE

Lessons from Life of Jehoshaphat

THE LATE H. J. BATES

WHEN Jehoshaphat became king, he strengthened himself against Israel, 2 Chron. 17:1. There had been a sad division about eighty years previously. Prosperity and strange wives had turned away the heart of Solomon and, at his death, the kingdom was left in a weak state. His son, instead of being advised by older men, had foolishly called A YOUNG MEN'S MEETING—1 Kings 12—and the sad result of their advice was division.

There may have been an intent to go on with God, but "grievous wolves" entered in among them, not sparing the flock, Acts 20:28, 31. Jeroboam led them away from God and back to Egypt's worship.

As years went by, Jehoshaphat had riches and honor in abundance. He joined affinity with Ahab, 2 Chron. 18:1, making peace with Israel, 1 Kings 22:44, and no doubt there was rejoicing that the long-standing division was now at an end. However, at that time there was formed an

UNEQUAL YOKE IN PLEASURE

A social gathering was arranged at Samaria (the opposition center to Jerusalem, cp. John 4:20, 22). It was all of man, God was outside of it, for unto this day the division continues and will do so until God comes in according to His promise and unites them. "In those days the house of Judah shall walk with the house of Israel," Jer. 15:18; 50:4; Isa. 11:11, 16.

THE UNEQUAL YOKE IN MARRIAGE

Such social gatherings with the world and worldly Christians opens the door for young believers to get linked up with the world and unhappy marriages are the result. It was so on this occasion. A marriage was arranged and Jehoshaphat's son Jehoram was married to Ahab's wicked daughter, Athaliah, resulting in the murder of all his brethren, a wicked reign, and a most miserable death, 2 Chron. 21:6, 15.

UNEQUAL YOKE IN RELIGIOUS SERVICE

Another arrangement was entered into at the "social gathering." Ramoth-Gilead, a city of refuge was in the hand of the enemy. "Wilt thou go with me to battle," said Ahab? Of course, after all the kindness received, Jehoshaphat could not very well refuse, it would seem. Then when their own plans were made, they asked God's guidance. Rejecting the faithful warning of the prophet of God who stood out against the 400 false prophets, they continued in their self-chosen path. Ahab was slain and Jehoshaphat, after a narrow escape, was rebuked by the prophet of God—"Shouldst thou help the ungodly, and love them that hate the Lord?"

Now that Ahab was dead and the union broken, Jehosha-

phat went on with God and Israel prospered, but a godly recovery was marred by

AN UNEQUAL YOKE IN BUSINESS

with Ahaziah, king of Israel. Ten years they had labored together to build ships to go to Tarshish for gold, but God broke the ships. Jehoshaphat had now, at long last, learned his lesson and, when approached again, perhaps to build new ships, it is recorded—"Jehoshaphat would not." 1 Kings 22:49.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. May the Lord enable us to learn the lessons taught by the Holy Spirit.

OLD CONFERENCES

WAS at the Lake Shore Conference—brethren Stack, McGeachy and Binch and one or two others were the brethren who took part in preaching the Word of the Lord. God gave real help. Some of God's children expressed themselves as being revived. The need for this is great. The tendency all over is to settle down and get worldly.

Our Conference here (Cleveland, Ohio) was last week and the Lord's Day of this week—four days—God was very gracious to us and sent His servants with wholesome messages—all sound ministry—bringing down the flesh and exalting the Lord Jesus. Those who took part were Edward Stack, Dr. Martin, Ben Bradford, Robert McCracken, W. P. Douglas, W. B. Johnson and another. Perfect harmony reigned, the straight, plain, practical truth preached. One young woman professed to be saved on the Lord's Day evening while the Word was being preached—she has been in trouble some three weeks, others seemed anxious.

Am expecting, if the Lord will, to meet your father (the late Alex. Matthews) at Sarnia meetings this week. May then go down to the "backside of the desert" for three weeks or so, just for a little quiet to soul and body. When the very warm weather sets in I seem to get useless for anything."

(The above extract of a letter from our faithful and beloved brother John Smith, we take pleasure in reprinting . . . a few days later, he was called home.) Editor.

Not a moment will He tarry,
 When He adds the final Stone;
 To that mighty, Living Structure
 Which He loves to call HIS OWN.
 . . . I. McL.

A CAKE NOT TURNED

EPHRAIM, he hath mixed himself amongst the people; Ephraim is a cake not turned." Hosea 7:8.

This cake to which Israel was compared was not altogether unbaked; on the contrary it was scorched and overdone on one side, while almost untouched on the other. "The cake in question was a thin pancake (*uggah*, literally circular), to which scorching heat was applied on one side. Sometimes hot charcoal was heaped on it; sometimes the fire was placed in an earthen jar with the dough around it. In either case, if left long unturned, it would become burnt on one side, doughy and reeking on the other."

A RELIGION OF COMPROMISE

The complaint, therefore, brought against Israel was, not that she was altogether apostate, but that she was not altogether true. Her sin was that she endeavored to effect a base admixture of the religion of Jehovah with the idolatry of the surrounding heathen. Hers was the religion of "compromise." She saw no reason why Baal's altars and Jehovah's temple should not stand side by side. No doubt it was urged, as many urge still, that separation was bigotry. Her advisers were for a wide and charitable view of things. Why should not other people's faiths be respected? Why contend that there is but one way of access to Jehovah? This was their argument and it is the argument of thousands still. Men, for the most part—even professedly Christian men—are not prepared to devote themselves wholly to God and His service. They will do "many things," as Herod did, but they are not prepared to walk according to God's will "in all things." They will go a certain distance but no farther. They say they are "judicious" Christians, they do not approve of extreme views. Alas for them! Like the Samaritans of old, they "fear the Lord and serve their own gods." They attempt the task which Christ has pronounced impossible: they would give half their hearts to Christ and half to His enemies. They take their color from their company and are saintly with some and worldly with others. Like oarsmen, they look one way and row another. They are all things to all men, not that they may save others, but their own interests and reputations. They remind one of the dispute of the monks about the fate of Solomon. A great controversy (so the story runs) arose in one of the dioceses of Spain as to whether Solomon was saved or lost. Some of the monks pleaded for his salvation, others insisted on his perdition. At length, to accommodate both parties, the bishop ordered a picture to be painted on the chapel walls representing him half in heaven and half in hell. We smile at such a solution of the difficulty, but it would almost seem from the conduct of the half-hearted, that they believed in the possibility of such a condition in the future. At any rate, it sets forth not

inaptly the actual inward condition of many in the present whose hearts, instead of being purified through faith (Acts 15: 9), appear to be a "COMPOUND OF THE WORLD AND GRACE"—a sort of "medley of the diabolical and divine."

From this miserable and dangerous state may the Lord deliver us, lest we be left, like Ephraim, "A CAKE NOT TURNED."
Selected.

THE NEED FOR BIBLE TEACHING

DONALD ROSS

THE conviction is gaining ground among those who care for the welfare of the saints, and who long for blessing on the people of God, that there is too much flowery, frothy, wordy, empty preaching, and too little of solid Bible teaching!

ANY preacher, through drawing largely on his imagination (if he has any), other things being equal, can easily attach individuals to himself, and thus become the center of his own circle. To attach men to Christ is a far greater matter, and the only useful attachment, that for saints or sinners can avail for eternity.

NOT ELOQUENCE

THE writer of these lines has been learning, bit by bit, that a flowery, smart and eloquent preaching, though for a time it pleases, does not profit much. Neither does the propagation of humanly devised theories, even though they may be seasoned with some far-fetched Scripture illustrations. What the people need is, "Thus saith the Lord," when one scriptural truth learned from the Book of God—knowing it to be such—is of more value than hundreds of quotations from the experiences of themselves and others, even if they are true.

THE fact is that the people, generally speaking, are raised in such dense ignorance of God's Word, that when they hear it spoken, they know not that it is the Word of God. Hence the Scripture needs to be reiterated, and the necessity is upon the preacher where such ignorance of the Book obtains, to bring the audiences to chapter and verse, and, if possible, to encourage them to read it for themselves, and to remember that this is the very Word of God they are reading! Thus will they find themselves compelled either to receive or reject what they read, and can no longer plead ignorance of it.

IT is increasingly noticeable how many go to meeting without a Bible—i. e., they go to hear what the preacher says—and not to learn what God says. Others may be seen with Bibles, who as soon as the Word is opened in their presence, while they may open their Book, yet await with eagerness to hear what the preacher may say about it. Whereas, they ought to

look intently on their Book to see what is there and then they can give heed to what fresh light may be given them through the teacher's efforts to open it up to them.

IN comparing much present-day preaching with what was the practice of men raised up by God in days gone by, we find a marked contrast. Primitive preaching consisted in elucidating God's Word, its doctrines, and the practices of the saints as insisted on by those who were their guides. Thus were the hearers brought face to face with God through His Word, some of whom, as for instance, the "Bereans," (Acts 17), manifested their nobility of character, inasmuch as although an Apostle preached it, they for themselves "searched the Scriptures, whether these things were so."

PAUL'S instructions to Timothy were that he should "preach the Word, in season and out of season." But of course, we know that through the preaching of God's Word or anything else, there is no permanent blessing, apart from the presence and power of the Holy Spirit. The "incorruptible seed" is the Word of God, and the instrument in salvation is the same Word, but the all-powerful Agent in the work is the Holy Spirit.

NO FAMILY READING

IT is a sad fact, we fear, that there are many, very many Christian homes in which the Word of God is not read in the family circle. Thus apart from what the children get outside—in the Sunday School or meeting—the children grow up without the knowledge of God, and require to be dealt with much more carefully and tenderly than the poor African. The children in these lands have their wits sharpened by other studies, and their mind is sown with corrupting seeds while the poor heathen is like the unbroken prairie—virgin soil for entrance of the seed of God's Word.

PRETENCE

IT IS possible to deceive our brethren as to our godliness, but we cannot deceive our Lord. David felt this in Psalm 19: 13—"Keep back Thy servant also from presumptuous sins; Let them not have dominion over me: then shall I be upright, and I shall be innocent from the great (from much) transgression." I feel that there is a danger in this "presuming" sin that we must guard against. In the following verse, the 14th, the prayer of the godly is—"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, My strength, and My Redeemer." This is truly a submissive and dependent prayer, one that we, as the Lord's people, would do well to pray earnestly and often.

(Thoughts from a subscriber's letter).

DRESS, AT THE LORD'S TABLE

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

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

The supreme object at the Lord's table is, to remember Him, and to do this worthily we must forget ourselves. It is difficult to see how one who has spent much of the early part of the Lord's Day decking the person with gay clothing in order to be admired by others, whose personal appearance has been the chief subject of his or her thoughts all the morning, can when "the hour has come," suddenly forget what has been their chief concern, and become occupied with Him who was despised and rejected of men, whose visage was more marred than any other man's, and who for sins that were not His own was "stricken, smitten and afflicted." It is hard to believe that those who come to the table of the Lord adorned with finery, decked with gay clothing, with flashing jewels or earrings, can realize that they have come to meet with a holy God; to enter into His most holy presence. Then, if the appearance of such a person is half as striking as he or she thinks it is, it must sadly interfere with the devotions of fellow-worshippers gathered there. Worldly-minded ones gazing on, and possibly coveting, the devil suggesting to them to follow suit and outdo their neighbors; young believers stumbled and possibly led away from God, into debt, if not dishonesty, in order to keep pace with the fashion of the times, while the treasury of the Lord is impoverished and the poor of the flock neglected to keep up the vain show. Some may think this is descending to small matters, but straws show how the current flows, and we have never yet found much of God, either in the individual or the assembly where gay clothing and jewelry are conspicuous. We do not plead for sack-cloth, but modest apparel befitting the presence of God, and such outward appearance as will neither occupy our own thoughts or attract the attention of others, while we meditate on the Man of Calvary, and muse of His Cross of shame, in which we profess to glory.

(Reprinted from former issue.)

FROM OUR MAILBAG

QUESTION: Is it of God for Christians in an Assembly to take up a flower collection from a Sunday School Bible Class of saved and unsaved, for use in sickness and for funerals, etc.?

ANSWER: NO! The unsaved should be shown that they can contribute nothing in connection with an assembly of God until they are "born again." This is an important principle of the Word, as to giving of money.

We would also suggest that the mixture of saved and unsaved in an Assembly Bible Class does not seem the proper thing—better far to have the saved young Christians in the Bible Class of the Assembly where they can get the good and practical teaching relative to the assembly and their responsibilities thereto and where they can be under the direction of capable elder brethren. This would leave the teacher of younger unsaved ones with the proper opportunity to present to them the Gospel and to deal with them as they should be dealt with, i. e., as unsaved persons who need Christ.

« « «

QUESTION: Concerning matters which have been scripturally dealt with in an assembly of God, will these ever be brought up at the Judgment Seat of Christ?

ANSWER: 2 Cor. 7:11 would seem to be an example (after the first failure to clear the assembly in the matter of guilt). Notice here "what clearing of yourselves"—also "In all things ye have approved yourselves to be clear in this matter." Linking this with 1 John 1:9, this would seem to end the matter. However, it should be remembered that "time lost" and "spent out of touch with God" owing to unconfessed sin cannot be recovered, though God, in grace can grant an "abundance" in the years or days following restoration—Haggai 2:15, 19, etc., Matt. 18:15, 20 shows the necessity of acting scripturally to have the acknowledgment of heaven on the assembly action.

« « «

FROM AN EXERCISED SISTER: *Have been reading the Magazine for several years—I get such a blessing from it I can hardly wait my turn to read it. I have been particularly encouraged by the articles on "long hair." I was convicted on this subject, through God's Word, three years ago. Sitting in the worship meeting one Lord's Day I was appalled at the prevailing "short hair," especially on gray heads in our meetings. I read and re-read 1 Cor. ch. 11 and God spoke to ME, and my hair is now long. It doesn't grow fast at 40 years of age and my biggest persecution comes, not from the world but from sisters in the Lord who are blind to God's truth on the subject. These "articles" have appeared just when I needed the assurance and I thank the Lord for them.*

« « «

FROM ANOTHER SISTER: I do enjoy the letters and do not like to miss any.

« « «

FROM AN AGED LABORER IN MANITOBA: I think if real pioneers went to places and located there, assemblies would be formed and established. So often they become neglected and do not continue. Oh! for just a little done well and continued.

THE WORSHIP OF GOD

1. We should not appear before God with an empty heart and an empty mind.
2. We should not come to the Lord with an empty heart and a full mind.
3. Neither should we assemble with a full heart and an empty mind.

These three stages are all more or less incomplete, and even deplorable.

4. We should not present ourselves to God even with a full heart and a full mind. What, then, is this ideal state?
5. A FULL heart and an OPEN mind is the right condition. No person should come to the worship meeting PREPARED to speak, or determined not to speak. We ought to come before God with hearts FULL of gratitude to God, and with MINDS OPEN to receive every impression of the Spirit of God. This is the ideal state. Selected.

THE GLORIOUS KING

COME then, and, added to Thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou Who alone art worthy! It was Thine
 By ancient covenant, ere Nature's birth;

And Thou hast made it Thine by purchase since,
 And overpaid its value with Thy blood.
 Thy saints proclaim Thee King; and in their hearts
 Thy title is engraven with a pen
 Dipped in the fountain of eternal love.

Thy saints proclaim Thee King; and Thy delay
 Gives courage to their foes, who, could they see
 The dawn of Thy last advent, long desired,
 Would creep into the bowels of the hills,
 And flee for refuge to the falling rocks.

« « «

“AND I saw heaven opened, and behold a white horse; and He that sat upon him was called “Faithful and True,” and in righteousness doth He judge and make war. His eyes were as a flame of fire and on His head were many crowns . . . And He hath on His vesture and on His thigh a name written, “KING OF KINGS AND LORD OF LORDS.”

Burlington, N. C.—W. G. Smith reports a few good cases of conversion during the past year.

Sunnyslope, Ariz.—Bre. Rea and Pearson had some meetings here after Phoenix Conference—which was reported good—and they were commencing in Jefferson St. Assembly, Los Angeles after first of year.

Williamston, Mich.—John Govan had some ministry meetings here in December and bre. Dobson and G. McCullough were expected for a Gospel effort after the first of the year.

Saulte Ste. Marie, Mich.—W. Ferguson gave saints here a short visit at the year's end—a good ear for the ministry. Bro. Willoughby gave them a brief call earlier.

Copper Country, Mich.—Saints here were expecting a call from Jas. Clark to do some work in the Gospel among the young. They carry on nicely here for the Lord and desire only His ways.

CANADA

Chapman Valley, Ont.—Bro. Widdifield was still doing personal work in visitation here—another soul had professed. Six professed at recent meetings of bro. Bousfield in Huntsville.

Barrie, Ont.—David Miller, with Russell Harris spent seven weeks away in the North country recently, reaching Earleton, Charlton, Englehart and Kirkland Lake. They then went on 250 miles farther North to Hearst, Cochrane, Kapuskasing district, distributing Gospel tracts. Much opposition reported from R. C. (85%). Pray for this faithful "seed-sowing"—Ps. 126:5, 6.

Rollet, Quebec.—Vincent Davey is back here—assembly is small—only about twelve French Canadians in it—precious to realize that the Lord is in the midst. He mentions an encouraging visit last month to S. E. corner of the Province in visitation work. There is no evangelist from the assemblies in that large part of the Province that extends from the City of Quebec to the Atlantic ocean, though there would be those ready to hear the Word. In Quebec there is no Assembly but bro. McCready, with a handful of Christians, hopes to see an assembly formed, D. V.

Portage La Prairie, Man.—After some seven weeks under canvas with bro. Alex. Wilson last Summer, James Ronald was able to spend over five weeks in the Van in personal work, which he felt to be very profitable. Then bro. Cudmore and he tried a new place (Durban, Man.) in the Gospel. He was following up this work and at Togo where much of his time has been spent during the past four years. Bro. Wilson returned from the West the middle of Nov. to help.

Kenora, Ont.—Bro. Willoughby had a week here, also called at Sudbury, Lee Valley and Sault Ste. Marie, with helpful ministry.

Clementsvalle, N. S.—Bro. McIlwaine sends this interesting item—"We visited the little assembly at Brickton yesterday. One brother and his son walked ten miles through snow drifts to be there to remember the Lord. He usually gets a taxi and brings his wife and family but the taxi driver didn't drive yesterday. We are going over to see the little company at Nineveh this week, d. v. They are isolated, so feel happy when anyone visits them. I hope to get started somewhere in the Gospel after the first of the year if the Lord will.

P. E. Island.—Robert McCracken was with us in Charlottetown for a week with his chart—From Egypt to Canaan—the ministry was searching and helpful.

Springfield West, P. E. I.—Albert Ramsey and D. Howard had Gospel meetings here—good interest reported—hope blessing may follow.

Windsor, Ont.—The Lord gave the Word at the recent New Year's Day Meetings through His servants. Many from the district and Detroit across the River, received help, they said.

Sarnia, Ont.—Saints were cheered as a result of recent meetings by H. Alves when several professed salvation. They now desire to see such "walking in the truth." Many are made useful to God by timely shepherd care at the beginning.

Victoria Road, Ont.—T. Holliday gave a helpful visit to the small assembly here.

Vancouver, B. C.—Bre. Saword and Maxwell were to begin a series of Gospel Meetings in Fairview Hall the first of the year, we heard.

Simcoe, Ont.—S. S. work here and at Nixon goes on nicely.

St. Catharines, Ont.—Good interest in S. S. work reported, numbers large, also at adjacent Thorold.

OTHER LANDS

Kaitangata, New Zealand.—"We were at Conference here last week, a small town 50 miles from Dunedin. It was a good gathering where there is a very small assembly, but continuing steadfastly in the way of the Lord. It was just open for ministry under the Holy Spirit's guidance and one of the brethren, in closing, remarked that they had left all in the Lord's hand for the day and it was abundantly proved that such a gathering pays good dividends—some eight brethren helped in ministry." F. Lawson.

Puerto Cabello, Venezuela, S. A.—Bro. Williams was having meetings here recently on Tabernacle, using his chart, for the help of the saints. Some unsaved were coming too. Bro. G. G. Johnston (Toronto) was expected for a visit.

Chile, S. A.—Richard Hanna of Toronto left New York about the middle of November to join bro. Wm. McBride in labors here. Pray for these brethren and their families.

FALLEN ASLEEP

Torrington, Conn.—A late report tells of the homecall last June, the 14th, of our dear sister, Miss Martha Baldwin, formerly of Pittsburgh. A lovely Christian, loved her Lord, His work and His people.

Akron, Ohio.—On Oct. 17th, our brother Stewart Cunningham "went home," aged 75, while visiting Bonny Bridge, Scotland. Saved Aug. 18, 1948, aged 71, in tent meetings held in Barberton, Ohio—since then in Akron Assembly.

Seattle, Wash.—On Nov. 27 our beloved sister, Mrs. A. B. Cooper "went home," aged 73. Saved in Nova Scotia and in West Woodland Assembly the past 30 years. Bore a good testimony in the Gospel.

Niagara Falls, Ont.—Our dear brother Lewis Jackson "went home" suddenly Dec. 2, aged 64. In this Assembly nearly forty years, will be much missed.

Also on Dec. 6 our brother Lorne Hilts, aged 30. Saved and brought into the Assembly a few years ago and was a good testimony to all around.

Hitesville, Iowa.—On Dec. 6th our brother Albert Kampman "went home," aged 65. Saved at Coster in 1930 when bre. Smith and Warke were preaching. Much missed in the Assembly—Father of ten living children, all saved.

Stout, Iowa.—Saints report the homecall of brother John Willems of this Assembly, aged 75. In fellowship from the beginning of the testimony here. Saved in 1923 when O. Smith pitched his tent in Parkersburg. His widow is saved—Titus 2:13.

Worcester, Mass.—Our brother Jas. Scott was called home, Dec. 8, aged 73. Born in Dundee, Scotland, born again about fifty years ago—in this Assembly since commencement. At the Lord's Table the day prior to his homecall which took place while he was en route to the funeral of the daughter of one of the families in the Assembly. Faithful in attendance to the last. His invalid widow should have our prayers.

Forest Grove, Oregon.—Our beloved sister, Mrs. Alice Green Arnold (wife of the late W. C. Arnold, much esteemed servant of the Lord) "went home" Dec. 22nd, after a long illness, aged 78. Born in Windsor, England, saved and in assembly fellowship for about sixty years. While visiting this Assembly last November the Editor had an interesting conversation with our sister and a little Bible Reading on Hebrews 6:11, 20, speaking of Faith and Hope. She was intelligent in the Scriptures and a worthy companion to her life partner in his labors. She knew the pioneer-laborer's heart.

Ferndale, Mich.—Our beloved sister, Mrs. Fannie E. Moore of Pontiac, "went home" Dec. 28th, aged 86. In this Assembly of recent years, formerly of Central Assembly. A worthy sister—she had a "Home" where she cared for aged women and always sought to see that they received the Gospel message. She loved the Lord and the place of His Name.

No. Vancouver, B. C.—On Dec. 26th, Mrs. Jeanie H. Wood passed into the Lord's presence. Born in Largs, Scotland in 1876, saved there at 11 years, came to this city in 1910 and was in Cedar Cottage Assembly a few years ere moving to this part of the city. She loved the people of God and spent much of her time visiting them, she had a kind and cheering word for all. Will be missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



A SPRING ODE

Ephesians 5:19

As Spring bursts forth,
And breaks the bands
Orion's influence casts;
So from the graves
Of many lands,
His own shall rise at last.

The Winter night
That held the dust,
So precious in His sight;
Has caught the glimpse,
The Morning Star,
And vanished into Light.

Eternal Light,
With ne'er a cloud,
Shall greet that glorious morn;
There issues from
The soil of earth,
His rose without a thorn.

W. H. F.

MARCH, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

CHANGE OF ADDRESS

Richmond Hill, L. I., New York—Gospel Hall now located at
86-15 Lefferts Boulevard, John H. Spencer, 122-03 180th St., Spring-
field Gardens 13, Long Island, New York.

Bolton, Ontario—Please note Correspondent's name is Arthur
J. McCauley, Box 63.

CHANGE OF CORRESPONDENT

Philadelphia 26, Penna.—John MacLellan, 6515 No. 5th Street,
for the Olney Gospel Hall.

Be Vigilant.—We feel exercised to sound a warning note against the
trend developing to relegate the Lord's Supper to an inferior place. By
changing and shortening the time, it is evident that a desire to substitute
other activities, more pleasing to the flesh, is rising. Brethren
should be on guard against the specious arguments for a "change."
Changes in God's order are made hurriedly and without "oneness of
mind" on the part of the saints—2 Kings 16:10, 11.

UNITED STATES

Bristol, Conn.—Bro. Pizzulli was here having Gospel meetings
at our last report.

Philadelphia, Pa.—Bro. Fisher Hunter had a few meetings at
Olney Hall with a good ear for the Word—he also visited Hatboro.
Bro. C. Patrizio visited a few of the Italian assemblies in So. Brooklyn
and Orange, N. J., as well as Hoboken.

Waterbury, Conn.—Our bro. Jas. McCullough was here, using
chart of the Tabernacle in the Wilderness—he had five weeks recently
in Manchester, with a little blessing.

Garnaville, Iowa.—Bre. Brandt and Dale Hyde were exercised
about Gospel meetings in Muscatine. Bro. Wahls, with Bro. Brandt
was calling on some isolated Christians earlier in the Winter. They
appreciate such visits.

Jackson, Mich.—John Govan gave the saints here a week of
ministry which was appreciated.

Williamston, Mich.—Bre. Dobson and G. McCullough had about
four weeks here in the Gospel—the faithful Word preached—not too
much response but the seed was sown.

Cleveland, Ohio.—A. Stewart had two weeks ministry meet-
ings with saints of West Side Assembly, God giving help and brother
S. Porteous had a few nights with the saints of Addison Road As-
sembly, the Word instructive and helpful, of a practical character.

New Haven, Conn.—Bro. Cappiello mentions that he recently
had some good meetings in Mechanicville, Poughkeepsie, Philadelphia
and N. J. Pray for our brethren who labor amongst the Italian people.

Lonaconing, Md.—Saints have been doing some remodeling to their
Hall and are exercised about further Gospel effort. Bro. Fisher Hunter
visited them, he also visited Fallston, Cumberland and Frostburg.

CANADA

Eden Grove, Ont.—The Assembly here goes on in His ways—
they report cheer from visit of Bro. D. Miller and Russell Harris
earlier in Winter and are spreading out in their tract work in the
neighborhood. "The seed is the Word of God."—Luke 8:11.

Sault Ste. Marie, Ont.—Bro. McBain and Crawford (Norman) were
holding forth here in the Gospel—good attendance—some interest.

Toronto, Ont.—J. B. McMullen is improved in health and takes
a little part in meetings—we are glad to know that our brother
Fletcher also is better again.

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. 45

MARCH, 1953

No. 3

GATHERED GEMS

The scribe, the pharisee, the priest,
Reject HIM with disdain;
Yet on this ROCK the Church shall rest,
And envy rage in vain.

« « «

"But the more they afflicted them, the more they multiplied and grew." Ex. 1:12.

« « «

An unwarranted attack, unless affecting the character of the individual or the testimony "to His Name," should not be dignified by recognition. It is like the excrement of the meadow which soon dries up and blows away. F.

« « «

It is manifest from 1 Cor. 10:12, that many souls stand exceeding dangerously, who are yet satisfied of their own safety.

O soul! of all the false signs of grace, none are more dangerous than those that most resemble true ones; and never doth the devil more surely and incurably destroy, than when transformed into an angel of light.

Dost thou think in earnest that Christ hath the better thoughts of thee, because thou canst shed tears for Him, when notwithstanding thou every day piercest and woundest Him?
John Flavel—A. D. 1671.

« « «

Paul is anxious in 1 Cor. 16:5, 12 that none should despise Timothy. This is a danger amongst saints, who are as open to be deceived by self-seeking men, as to slight true servants of Christ.

« « «

"I am with thee, to deliver thee, saith the Lord." Jer. 1:8.

"I am with thee, saith the Lord, to deliver thee." Jer. 1:19.

"I am with thee . . . to deliver thee, saith the Lord." Jer. 15:20.

« « «

The Hebrews were declining in spirituality; therefore they had not the key to understand His ways. J. N. D.

Christians now must bear the cross, waiting for heaven with Christ. All middle ground is gone with the old covenant. J. N. D.

THE MARKED TESTAMENT

A YOUNG girl was dusting the window sill of the apartment occupied by her and fellow-servant one day, when she came across her companion's New Testament. She opened it thoughtlessly, and her eye happened to fall on a verse on the open page deeply underlined in black ink. This arrested her attention, and wondering what the specialty of the verse might be, she read it over. It was as follows:

TWO CLASSES. WHICH?

"He that BELIEVETH on the Son HATH everlasting life, and he that BELIEVETH NOT the Son, SHALL NOT see life, but the wrath of God ABIDETH on him."

On the margin of the Testament, over against the verse, was written in ink the words, "Two Classes. Which?" She threw down the Testament and went on with her dusting, but she could not get rid of the thoughts thus stirred within her. Two Classes: "He that believeth," and "he that believeth not"—the former "hath everlasting life"—the latter "shall not see life": equally certain. "Everlasting life" or "abiding wrath"—which? She asked her fellow servant what it meant, and whether she knew which of the two portions was hers.

EVERLASTING LIFE

"O yes, Jeannie," said Mary, "Everlasting life is mine, and has been for several years. I got it when I believed on the Lord Jesus, and I know I have it because that marked verse in my Testament says so. Shortly after I believed, I used to be bothered with doubts and fears, so I underlined the words that gave me assurance, and I find comfort by looking at them again and again."

"Have you just to believe that you have everlasting life because it is in the Book, Mary?" asked the astonished Jeannie.

"Just so, Jeannie, and is that not quite enough?" said her companion.

"But must we not be good and holy before we can be sure about it, Mary? This is what I have been taught to believe."

"I once thought that myself, Jeannie, but I learned from God's Word that it was SINNERS, and not good folks at all that Jesus came to save, and that when we believe on Him, just casting ourselves full weight upon Him, sins and all, as we are, then He saves us at once, and gives everlasting life according to His promise."

FAITH—NOT FEELING

"But must we not feel that we are saved before we can know it, Mary?" continued the girl, whose interest was thoroughly aroused.

"No, not at all. You must believe God and never mind your feelings. If that verse says, I have everlasting life, my feelings

can neither add to, nor alter it. God's unchanging 'hath' is surely a thousand times better a foundation than your changeful frames and feelings, is it not?"

"Well, I never saw it in that way before. It seems perfectly plain and clear to me now. I always wondered how people knew that they were saved, but I see it now. It is all by God's Word. Simply believing what He says, no matter what we feel or think. God gave His Son to die; I believe He died for me, and God's Word says I have everlasting life. I'll mark the verse in my own Bible, for I see it all now. It is so simple, I wonder I did not see it before." Jeannie passed thus simply across the great boundary line that separates the children of God from the unconverted world—the possessors of everlasting life, from those upon whom the abiding wrath of God is even now resting as a cloud.

A MOTHER WON

The following Saturday was Jeannie's day at home. As soon as she entered her mother's cottage, she began to tell the story of Mary's Testament and the Underlined Text. Her mother was amazed to hear her say that she had been converted to God and everlastingly saved, by believing on Jesus Christ. Although herself a religious woman and a church member, she knew nothing of Christ as a personal Saviour, and fearing her daughter had been led astray, she cautioned her by saying, "Do not be too sure, Jeannie; I have known many profess all that, and go back to their old ways." Jeannie listened to her mother's counsel, and after she had finished speaking, opened her box, and taking out her Bible with John 3:36 underlined, she quietly said, "It is not what I profess, dear mother, but what I possess that makes me sure of salvation. This precious verse tells of a possession I have received, and not me only, but all who believe on the Son of God; for it is written, 'He that believeth on the Son hath everlasting life.'" Jeannie's mother was prejudiced against the truth, and hard to reach. Her arguments and warnings rather sorely tried the young believer, and caused her to be sad; but she has since then had the joy of seeing her dear mother converted to God.

Reader, I would put the question straight to you. In which company do you stand? There are only two, no more. "He that hath the Son hath life; and he that hath not the Son of God hath not life," 1 John 5:12. And there are only two destinies lying on before—a heaven of eternal bliss, and a hell of unending woe.



Thus I love to meditate upon the Scriptures of the Old and New Testaments as in perfect harmony, and as necessary parts of the one great book of revelation which God has given to man to teach him the way to the kingdom. Anon.

THE PROBLEM OF SUFFERING

WM. H. FERGUSON

WHEN sin entered the world (Genesis 3) God said to the woman, mother Eve; "I will greatly multiply thy sorrow." And to Adam He said, "In sorrow shalt thou eat of it (i. e. of the earth) all the days of thy life." Job, the old historian records this exact sequence of sorrow which reached to his day, centuries later, when he said—"Man that is born of a woman is of few days, and full of trouble." Job 14:1, and again we read "Man is born to trouble as the sparks fly upward."

THE EFFECTS OF SIN

All have been affected. Sin has brought ruin and shame into the fair creation of God and suffering is an evidence of it. Every cry of distress and pain and sorrow is but an echo from the first day of disobedience in Eden, centuries ago. It is human heritage and an evidence of human inability to escape the above mentioned decree of God to the first sinful pair on earth.

A REMINDER OF SIN AND THE CURSE

The child of God (born again, and saved by grace) is not exempt today from suffering, as we well know. The beloved Paul knew it in his body when he spoke of the "thorn in the flesh"—the messenger of Satan—to "buffet him," i. e. to inflict hard blows. God permitted it, true, but the bodily frame was susceptible to it. Timothy with his weak body knew the truth of this; likewise, Epaphroditus who was "sick, nigh unto death." Trophimus Paul left at Miletum sick. A Dorcas (much needed, and very useful, could fall sick and die) etc., etc. So the child of God may, and does, suffer. Wherein lies the problem? We would answer, in familiar words to all of us who are in the habit of visiting the sick room of the sufferer, lying on bed of pain—"Why does God permit this"? "Why must all this fall upon US"? "Why this heavy stroke and trial"?

Such is not always true, however, and many patient sufferers already know the answer but, for questioners, we would suggest that John 11:4 may help them to see the purpose in it all. Said Jesus, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Although with reference to the glory of God seen in a resurrected Lazarus, doubtless, with its mighty evidence of heaven's approbation of the lowly stranger who stood by the grave mouth and with a loud voice called, "Lazarus, come forth," yet we believe that all suffering and sickness is permitted to eventually bring glory to God, as God's purpose is acknowledged and grasped and accepted.

THE DISCIPLINE OF SORROW

The sorrowing life is God's crucible—to bring forth the "refined gold." Only the dross and refuse is burned by the fierce heat.

Sorrow can be **CORRECTIVE**. God even fills earthly men's lives with sorrow to "correct them" and turn them to God, cp. Job 33:19, 30. In many other portions of Scripture are we reminded of this as it concerns men, and even nations. Sometimes it is effective—many times refused—causing hardness of heart and bringing eternal ruin, to the soul refusing to accept such as evidence of God's dealings.

If such is true of the unregenerate, how much more is God concerned lest His children (truly "born again" ones) should fail to profit by His dealings. Is this not the thought in "chastisement" Heb. 12? "For they (earthly fathers) verily for a few days chastened us after their own pleasure; but He **FOR OUR PROFIT**, that we might be partakers of His holiness." v. 10. Chastisement and sorrow, then, properly applied in the Christian's life and its lessons properly assimilated, leads to **HOLINESS**.

A PARTICULAR VESSEL FOR GOD

God sees in the crucible of "suffering" the vessel He desires and He applies the fierce heat of trial so to produce it; that the vessel may be **HIS** for His particular and peculiar use. What high and noble honor lies here for the patient sufferer, enduring the severe trial!!! What a high and noble purpose of life! To lie and suffer and endure all so that the vessel may, in due time, appear as **HE** desires it. Blessed suffering if God and Christ are glorified as the sufferer listens to the quiet voice of the Comforter within (the Holy Spirit). Of Him, Christ said—"He shall glorify me." Christ is glorified by a proper and spiritual application of His Words to a believer's life, cp. John 16:13, 14—He is also glorified by a believer's quiet submission to God's discipline of suffering and trial.

THE APPROVAL OF YOUR FAITH

When the beloved apostle Peter wrote to those who had suffered the loss of earthly comforts and homes and loved ones for the Gospel's sake and were scattered "strangers" throughout the various countries whither they had been driven, he reminded them "that the trial of your faith" (the thought is, the approval of your faith, the proving of God in the trial, with **HIS** consequent **APPROVAL**) "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7—i. e. looking unto the day of manifestation.

Hence we see further evidence of God's knowledge of His suffering, scattered saints and His incorruptible inheritance awaiting them. "Reserved in heaven, ready to be revealed in the last time, for you who are kept by the power of God through faith unto salvation." vs. 4, 5.

SUFFERING OF REPROACH

Suffering may be physical, it may be mental sorrow, tir-

ing out body and brain. The disciples in the "garden" that woeful night were "sleeping for sorrow" and remember that sorrow (unsanctified) can produce a sleep as real as any worldly "lethargy" and as deadly. We would, however, still make mention of a particular and trying form of suffering of soul and spirit, i.e., the Suffering of Reproach. "If ye be reproached for the Name of Christ, happy are ye; for the Spirit of glory and of God RESTETH upon you." 1 Peter 4:14.

The "fiery trial" of 1 Peter 3:12, 13 would perhaps have application to a peculiar form of suffering — "hidden" — "unseen to human eye" — the form of suffering suggested in the Meal Offering of Leviticus 2. There it could be "baken in the oven"—no eye seeing—the fierce heat trying it from all sides—suggestive of the hidden, atoning sufferings of our blessed Lord on the Cross, visible to none, KNOWN ONLY TO GOD. He could find encouragement in the fact that God knew and God cared and the fierce, raging heat is HIS, to accomplish His purpose.

However, the "meal offering" could also be baken on a "flat plate" where the application of the fire could be seen. This would doubtless speak of the OPEN SUFFERING AND SHAMEFUL REPROACH that our blessed Saviour and Lord suffered as He hung in all His reproach and shame on the accursed tree. Truly He could say—"Reproach hath broken my heart."

REPROACH TODAY

So today, there is outward reproach for the Name of Christ for those who would share His reproach and shame.

We believe a good measure of the reproach and shame which Christians endure today, is not so much from an avowed, hostile world, i.e., in our highly favored lands; but from professors who have no heart for the reproach and shame of the Cross and who hate to be reminded of the "offence of the Cross" under any circumstances and whose love for smooth preaching and talk of love and tolerance (which can be a veritable "fig leaf apron" to hide an inconsistent and world-loving life) betrays the deeper disease of carnality and evil thoughts, evil speaking and evil thinking, evil in the life, evil in the home. We believe every home with the evil and corrupting world "theatre" in it, is an "evil-tolerating" home. The consequence of this evasion of the reproach of Christ and the offense of the cross is antagonism to those who seek to take a stand for God and Christ against an ungodly world. God says—"They will not endure sound teaching."

The Christian who thus pleads for a return to God and His Word and His authority in the life becomes the "butt" and ridicule of those professors or carnal ones when they get together—their "whispers" are many—long ago they said, "Come and let us devise devices against Jeremiah" but these

“breathings” are heard in heaven and very often God rebukes them for it as He did the wily Laban long ago who had ill designs against His failing servant, Jacob—“God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight.” Gen. 31:42.

TAKE COURAGE

So to all who suffer reproach for Christ, from whatever source, we say—“take courage—look onward and upward.” Remember God is well pleased with all such. “If ye be reproached for the Name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.” 1 Peter 4:14, 16.

THE SPIRIT RESTING

There are only two places where the Spirit is said to “REST”— one is found in Matthew 3:16, 17—“and, lo, the heavens were opened to Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:” with the corresponding voice from heaven—“This is My beloved Son, in Whom I am well pleased.”

The other place where the Spirit “rests” is found in our reference to 1 Peter 4:14.

What high honor is this? That the blessed Spirit might signify God’s especial pleasure in “His beloved Son” and in His “tried and reproached” saints who are “reproached for the Name of Christ.” Blessed company wherever found, making the desert a veritable paradise, where, in fellowship with godly souls, His saints can “share His reproach” and in a world of enmity, individually, show “Whose they are and Whom they serve.” Under such peculiar trial even a “lonely isle” and a tried and persecuted saint of God who was banished there “for the Word of God and for the testimony of Jesus Christ” command the special interest of high heaven and as John was “in the Spirit on the Lord’s Day” he found his lonely outpost for God became a very “house of God” and a “gate of heaven.” Gen. 28:17; Rev. 1:9, 20, etc.

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“O glad the wilderness for me,
And glad the solitary place,
Since Thou hast made mine eyes to see,
To see Thy Face.

Eternal joys already won,
Eternal songs already given;
For long ago the work was done,
That opened Heaven.”

THE COMING OF THE LORD DRAWETH NIGH

S. WHITFIELD

YES; close at the door. We stand on the very verge of that great event. The morning of joy is about to dawn, and the sun never more to go down. The harbingers of the Saviour's advent are multiplying on every side—in the world and in the Church. Everything is waxing worse and worse in a spiritual point of view.

Men are casting off the restraints of God's holy word. Human intellect has thrust that word from its pinnacle, and taken its place. Nations are heaving tumultuously. Thrones are tottering. The relations which bind the world together are as slender as a thread, and may be snapped asunder at any moment. The world is convulsed with war. All have a voice, and speak to the believer in meaning unmistakable, "The coming of the Lord draweth nigh."

Blessed prospect for the child of God! That long-known, and loved, and precious Saviour will soon be again with us. What joy in the midst of this desert, to know that we are so soon to meet Him; and what a meeting that will be! We shall see Him as He is, and be like Him. We shall press again to our bosoms the loving and loved ones of whom death has robbed us here. We shall see them and know them again, as the friends we have known and loved on earth. We shall clasp their hands again, as of old, in warmer embraces than earth has ever known, and never again be separated from each other.

BELIEVER, sit loose to all earthly ties and associations. Let not your heart be overcharged with its duties and cares. Beware of the deadly influence of the world and the flesh upon your heart. Take heed that you sink not to the dead level of a mere profession of Christianity, in which so many are found walking. Rise above it. Live to the Lord. Keep Christ continually before you. Let not the world or the flesh draw a veil between your soul and Him. Deal closely with the blood of Jesus. See that you be found of Him, "without spot and blameless," with Christ in your heart, Christ before your eye, Christ in your life, and Christ as your hope.

NOMINAL CHRISTIAN, religious professor, with a name to live, but dead, with religion in thy head, but without Christ in thy heart, remember that day. It will be the ending of all thy hope, and the beginning of all thy despair. Thou hast not felt thy inward need of Jesus, thou hast no inward love to Him. Oh, how terrible will that meeting be to thee! Remember Paul's words, "If any man love not the Lord Jesus Christ, let him be accursed when the Lord comes." Rest not satisfied with formal religion—with a profession of Christianity. Rest satisfied with nothing short of an undoubted interest in the finished work of the Lord Jesus. Look to Him and be saved. Believe on Him and be happy. Live for Him, and thus you

will live to a purpose. Take His finished work as your entire salvation. Take Him as your substitute and representative before God, and then you will be safe. Unless you do so, you will be **ETERNALLY LOST**. "He that believeth on the Son of God hath everlasting life. He that believeth not the Son of God shall not see life, but **THE WRATH OF GOD ABIDETH ON HIM.**"

Editor's note: The above paper, written about 75 years ago or more is a striking proof of a statement we frequently make, that **TRULY SPIRITUAL MINISTRY NEVER DIES**—it is always timely and full of meaning to an exercised soul. It has always been a mark of those who were spiritual to comprehend, in measure, the true character of the world and seek to avoid the defilement of it, and to urge others also so to do. Contrariwise, it is ever the mark of the carnal to minimize the truth of separation and worldly encroachments—to the destruction of true testimony and the formation of a link with "this present evil world." Let us give good heed to the above exhortations of this spiritual writer who recognized the "drift of the times" in his day. "The time is short."

THE MANNA

"An Omer for every man" Ex. 16:16.

FRED LAWSON OF NEW ZEALAND

THE shekel of the Sanctuary is a divinely appointed weight. It is first thus spoken of in Exodus 30:1 and frequently thereafter; but that **WE** have a divine measure too, may not be so apparent. We pass on these few suggestive thoughts.

We have often read of the Manna, which the Lord rained from heaven for His people. Simple and plain though it was, it is spoken of as "the bread of heaven" Ps. 105:40, and as "angel's food" in Ps. 78:25.

We are not left in doubt as to its teaching, for the Lord Jesus speaks of it in John, chapter 6, and makes it clear to us that He, Himself, is the antitype. He is the true bread from heaven. Remarkable it is that, when they asked for bread in Exodus 16, the word was—"In the morning ye shall see the glory of the Lord." v. 7. What did they see? "In the morning the dew lay round about the host; and when the dew that lay was gone up, behold, upon the face of the wilderness lay a small round thing." Nothing pretentious here; just plain, fresh manna, fitting emblem of the meek and lowly One Who came from heaven.

They said—"It is Manna." From the margin of the Newberry we read that this in Chaldee signifies—"What is it"? and in Hebrew—"It is an appointed portion." Exodus 16:13, 15. John says—"We beheld His glory, the glory as of the only begotten of the Father." There were those who knew Him not but, blessed be God, there were some who received Him and

confessed, as Peter did—"Thou art the Christ, the Son of the Living God." He thus becomes their portion, in truth.

It was God Who gave this portion to Israel—an omer for every man. He knew the need and He knew just what would satisfy that need. What a portion—the Christ of God, the Living Bread which came down from heaven.

SOUL SATISFACTION

Art thou satisfied, my soul, with this heavenly portion, pure and sweet, v. 31, or art thou of such depraved appetite that thou carest not for it, but rather the things of Egypt? Numbers 11. "O taste and see that the Lord is good."

OUR FUTURE PORTION

But a golden pot—an omer is laid up—vs. 32, 33 and in Hebrews 9:1, 5 we read of the golden pot that had the manna. It was to be kept for their generations. Shall we indeed look upon the very One Who became the portion of our souls—the Bread of God? Yea, verily, that delightful day shall come. It is just the same measure—An Omer.

Look now at Leviticus 23 and see those appointed seasons, which were to be kept in Israel, in their own land. There was first the "passover" and here is our Lord's death as we get in 1 Cor. 5:7. This is the basis of all blessing. Then there follows the "feast of unleavened bread" which gives us the practical effect of that death, 1 Cor. 5:8, seen in a holy life every day of the week, all our lives. There follows the "feast of first-fruits"—a sheaf, an Omer, of the first ripe corn is waved before Jehovah. It is just the same measure (margin, Newberry). Christ the firstfruits, 1 Cor. 15:23. He is Jehovah's portion. The Lord has thus received His portion in the glorious resurrection of His Christ and there will be a full harvest to follow—"afterward." That day is coming quickly and, till then, He now appears in the presence of God for us and waits the moment when He shall come for us—"they that are Christ's at His Coming."

My soul, is not this truly—"Jesus Christ, the same yesterday, and today, and for ever"?

My heart is resting, O my God!
I will give thanks and sing;
My heart is at the secret source
Of every precious thing.

And a new song is in my mouth,
To long-loved music set;
Glory to Thee for all the grace
I have not tasted yet.

"Thou art my portion," saith my soul,
Ten thousand voices say!
The music of their glad Amen
Shall never pass away.

SOBER REFLECTION ON TRENDS OF DEPARTURE

NOW that the mad rush of the closing days of last year is over, and folks have settled down to the routine of daily life and toil once more, would it not be wise for Christians who allowed themselves to be "swamped" by the spirit of the world in its so-called Christmas celebrations, to consider seriously the departure from God and His Word which caused them to so seriously deny their "calling."

It was said recently (by a reliable source) that about 50 million dollars was spent in the United States for about 32 million trees—this, of course, shows the "universal" character of the worldly observance of this "rite."

We were much interested also to see that a purely secular source acknowledged that the Christmas tree had absolutely nothing to do, originally, with the observance of the day—on the contrary, it was a distinctly PAGAN PRACTICE. It has been said that one of the Popes of the sixth century instructed his missionaries not to destroy what he called innocent pagan customs which could be woven into the fabric of so-called Christian ceremony. Evidently this theory has proven quite "successful" in modern days. It has been said that the missionary Boniface when he went to England to preach his doctrines, found that the Teutons worshipped the sacred oak of Odin, a heathen deity. Instead of seeking to destroy this practice, it seems he urged them to substitute an evergreen and decorate it—this may give some clue as to the truly heathen origin of the practice.

NOW, the question arises in the exercised mind—Should a Christian who seeks to be guided by the Word of God, or who so professes to be thus guided, descend to the miserable level of paganism (disguised as Christianity) and go in with the purely worldly "feasting" and "nonsense" connected with this type of "commercialized religion" which is disgusting and productive of so many evils — extending to drunkenness and revelry of a low and abominable type?

That so many Christians are taken up with the custom at all to the degree they are, is a significant commentary on the decadent character of the Christianity of our day, so-called. May God raise up those every place who will truly take a stand for God in an evil and corrupt scene. It was the intermingling of the holy seed and the profane, in marriage and social customs, etc., which accelerated the destruction of the old world—Genesis 6—and our Lord has expressly told us that such would be the character of the closing days of this dispensation. Christian! Determine, in the fear of God, not to allow this heathenish thing get hold of you, as perhaps it has done, in days to come if the Lord leaves us here. We need more Christians today who will "count the cost" of true Christianity demanded of the true followers of Christ. Nothing else is worth while.

The Editor.

MINGLING OF THE TWO SEEDS

Its Disastrous Effects

C. H. MACKINTOSH

IN NOCH (Genesis 5:21, 24) has passed off the scene. His walk, as a stranger on earth, has terminated in his translation to heaven. He was taken away before human evil had risen to a head, and, therefore, before the divine judgment had been poured out. How little influence his course and translation had upon the world, is manifested from the first two verses of chapter 6. "And it came to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (The fantastic theory that the "sons of God" mentioned here were fallen angels in their co-habiting with the daughters of men, could not be seriously entertained by any who are willing to receive the truth of God relative to the difference between angelic beings and the human family—angels may be "wicked spirits" or, as we find in Heb. 1—"ministering spirits" — nowhere in Scripture is there even the suggestion of a material body, as a human being in its limitations, much less of their sexualization; still less of the half-angelic, half-human offspring. Another has well said—"the number of the angelic host was not made up by propagation: no angel could beget another angel. Everyone of that numberless host was created by the direct and Almighty power of God originally in an unfallen state . . . God did not at their creation confer upon the angels the gift of sex or propagation. It is too much to ask us to believe that He did so after they had fallen . . . T. H. L. NO, in this sad episode we have the intermingling of the seed of the godly with the ungodly to the destruction of their lives and the loss of their souls—Editor's note).

The mingling of that which is of God with that which is of man, is a special form of evil, and a very effectual engine, in Satan's hand, for marring the testimony of God upon the earth. This mingling may frequently wear the appearance of something very desirable; it may often look like a wider promulgation of that which is of God—a fuller and more vigorous outgoing of a divine influence—a something to be rejoiced in rather than to be deplored; but our judgment as to this will depend entirely upon the point of view from which we contemplate it. If we look at it in the light of God's presence, we cannot possibly imagine that an advantage is gained when the people of God mingle themselves with the children of this world, or when the truth of God is corrupted by human admixture. Such is not the divine method of promulgating truth, or of advancing the interests of those who ought to occupy the place of witnesses for Him on the earth. **SEPARATION FROM ALL EVIL IS GOD'S PRINCIPLE;** and this

principle can never be infringed without serious damage to the truth.

DISASTROUS CONSEQUENCES

In the narrative now before us, we see that the union of the sons of God with the daughters of men led to the most disastrous consequences. True, the fruit of that union seemed exceedingly fair, in man's judgment, as we read, "The same became mighty men, which were of old, men of renown"; yet God's judgment was quite different. He seeth not as man seeth. His thoughts are not as ours. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Such was man's condition before God—"evil ONLY—evil continually." So much for the mingling of the holy and profane. Thus it must ever be. If the holy seed will not maintain its purity, all must be forfeited as regards testimony on the earth. Satan's first effort was, to frustrate God's purpose, by putting the holy seed to death; and when that failed, he sought to gain his end BY CORRUPTING IT.

Now, it is of the deepest moment that the reader should clearly understand the aim, the character, and the result of this union between the "sons of God" and "the daughters of men." There is a great danger at the present day, OF COMPROMISING TRUTH FOR THE SAKE OF UNION. This should be carefully guarded against. THERE CAN BE NO TRUE UNION GAINED AT THE EXPENSE OF TRUTH. The true Christian's motto should ever be, "Maintain the truth at all cost; if union can be promoted in this way, so much the better, BUT MAINTAIN THE TRUTH." The principle of expediency, on the contrary, may be thus enunciated—"Promote union at all cost; if truth can be maintained as well, so much the better, but promote union." This latter principle can only be carried out at the expense of ALL THAT IS DIVINE IN THE WAY OF TESTIMONY. We should ever bear in mind, that "the wisdom which is from above is first pure, then peaceable." Jas. 3:17. The wisdom which is from beneath would put "peaceable" first, and therefore it can never be pure.

There can evidently be no true testimony when truth is forfeited; and hence, in the case of the antediluvian world, we see that the unhallowed union between the holy and the profane—between that which was divine and that which was human, only had the effect of bringing the evil to a head, and then God's judgment was poured out . . . "All flesh" must be set aside, as utterly unfit for God . . . It had been tried and found wanting; and the Lord announces His remedy to Noah in these words—"Make thee an ark of gopher wood."

Thus was Noah put in possession of God's thoughts about the scene around him. The effect of the Word of God was to

lay bare the roots of all which man's eye might rest upon with complacency and pride. The human heart might swell with pride, and the bosom heave with emotion, as the eye ran down along the brilliant ranks of men of art, men of skill, "men of might" and "men of renown." The sound of the harp and the organ might send a thrill through the whole soul, while, at the same time, the ground was cultivated, and man's necessities were provided for in such a way as to contradict every thought in reference to approaching judgment. But, oh! Those solemn words, "I will destroy"! What a heavy gloom they would necessarily cast over the glittering scene! Could not man's genius invent some way of escape? Could not the "mighty man deliver himself by his much strength"? ALAS! NO! There was one way of escape, but it was revealed to faith, not to sight, not to reason, not to imagination.

Editor's note: We are living in times of the most momentous decision—whether to live for God in this scene and seek to maintain, in all humility, the high standard God's Word requires—or to succumb to the present, seemingly overwhelming, avalanche of false and deceitful theories and appealing ideas of men as to union with Babylonish associations, and the allowance of worldly practices and worldly unions in various forms amongst the professed people of God. It is well for us to "count the cost" of living for God—IT IS HIGH—but the reward is sure and "there is a day coming that will make up for it all."

THE WORK OF THE LORD

THE Lord's work must ever be regarded as being beyond man's reach; and it matters not what the character of the work may be, it is all alike beyond the power of man to accomplish. It requires the same character of power to slay a bear in the desert as to slay a giant in the view of contending armies—to drop the glad tidings in the ears of a pauper by the roadside, as to proclaim it before a crowded assembly in London—to pay a visit to the other end of the street as to go to Africa as a missionary. I say, the same **quality** of power—for the power must be divine, if the thing be done to the Lord—the **measure** may differ.

Why is there so little work done for the Lord? Why are there so few conversions? Why is there so little fellowship and true co-operation in the spirit? Is it not because we are not sufficiently simple in our way of working? Do we not lack more unaffected energy? Do we not often imagine that the Lord's work lies **there**, when in reality it lies **here**? Are we not often vaguely looking for something like eloquence, when the Lord would make use of whatever might be within our reach—like the rod that was in the hand of Moses?

Written 1849

THE LION THAT GOD SENT

BY THE LATE JOHN FERGUSON

THE story in 1 Kings 13 is well known. The prophet used by God to sound the warning against the ungodly Jeroboam was disobedient to the Word of the Lord, and suffered death because of his sin. It is a striking word that the old prophet uses when he hears of the death of the man whom he had led astray—"Therefore the Lord hath delivered him unto the LION which hath torn him and slain him"—v. 26. In the carrying out of His designs regarding His people, God has still to send the "lion," which He does.

It is one of the laws of the kingdom into which we are brought at our New Birth, that we OBEY. God desires implicit obedience—1 Sam. 15:22. Hence, when any of His own are guilty of disobedience, God sends the lion.

LACK OF JOY AND BLESSING

Is there a lack of that joy and blessing which did at one time reign in your life? Is there a loss of power in your testimony, and are the days which used to be filled with the joy of His countenance, now dark and empty? God has sent the "lion" as it would not be like the love that ever fills His heart for His children, if He were to allow backsliding to go unpunished. He is too jealous for His own glory and our welfare to do so, hence He sends the "lion." When Israel forgot the Lord, He sent plagues, and when they had suffered and acknowledged their sin, He withdrew His hand and blessing followed fast for them. It is so now. In grace God bears long and the stripes He lays on are, at first, very gentle, but the "lion" will come if there is a continuous course of disobedience.

As it is with the individual, so it is with the assembly, the "lion" comes at times. What is the meaning of the long continued dearth in the Gospel? What is the reason the people no longer come in as they once did? The "lion" is around and it is only the fact that we are under grace and not under law, that we are preserved as we are. Let us humble ourselves in the dust and cry to God to show us how we have sinned and gone astray. He will take the "lion" away and, instead of the death of our testimony among men, we shall see His Hand and it will be manifest that His blessing is upon us.

There may be some "spite" indulged in. Has some one injured us and we find it hard to forgive? Then the "lion" will come. Let us not harbor any hard feelings to any of His own.

GOD CAN DEAL WITH THE LION

The "lion" will depart if we take heed to our ways, and if in real exercise of heart, we seek His face and get right with Himself. If we continue to "rebel" He will have to allow the "lion" to continue to come and, though we are His and shall never perish, our testimony will be marred! Men will look on and say, as they see the sad wreck, "Therefore the Lord hath delivered him unto the LION, which hath torn him and slain him."

THE BEAUTY OF THE CHURCH

WM. E. TAYLOR, FRANCE

“WHO is she whose appearance is bright as the dawn, beautiful as the moon, pure as the sun and terrible as an army marching with banners unfurled?” (French version). Hallelujah! this is the Church, the Bride of Christ, seen prophetically, glorified in heaven, clothed by God’s grace with the beautiful garments of Salvation, in the holiness, purity, righteousness and perfections of His divine life and nature; entirely one with Him in virtue of the shed blood of the spotless Lamb of God, her beloved resurrected Saviour and Bridegroom. Thus, as God’s Masterpiece, she has been formed in His image as His beautiful and eternal Bride—S. S. 6; Eph. 2; 2 Peter 1 and John 17:21.

“COME,” said the angel to John “and I will show you the Bride, the Lamb’s Wife. And he showed me the heavenly Jerusalem, coming down from God out of heaven, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clean as crystal.” Rev. 21. God thus likens the Church to a great city, the Heavenly Jerusalem (Possession of Peace) because she possesses the peace that Christ made by the blood of His cross, being entirely composed of saved souls, who, through faith in God’s creative Word, become new, heavenly creatures in Christ Jesus.

The Church is also the “pearl of great price,” beautifully testifying to the infinite riches of God’s grace; destined to be suspended in the air and exhibited to the whole universe (during millennium—Editor) as His Eternal Exposition of Exquisite Beauty. This is the marvelous beauty of the Church as God sees her in Christ, the true and only Queen of Heaven, as seen in Psalm 45, clothed in her beauty and adorned with the precious gold, sitting at the right hand of the King, whose royal throne is overshadowed with the ravishing colors of the redemptive rainbow of God’s saving grace—Rev. 4, where her immaculate, heavenly purity is manifested by the white raiment of the elders sitting upon their thrones.

How wonderful that Christ so loved the Church, that He should give Himself for her, separating her from the filthy rags of her sins, washing her, not by baptisms or works of any kind, but with His precious blood and by the purifying water of the Word of His Grace; in order to present her to God a glorious Church, without spot or wrinkle, but holy and without reprehension; **SAVED BY HIS GRACE, THROUGH FAITH**—Eph. 2:8 and 5:26. Surely the “best robe” given to the returned prodigal and the “robe of many colors” given to Joseph, are beautiful expressions of the love which was in the father’s heart for them. For, as a pedestal is the means of exposing a beautiful work of art; even so, the Cross, where Christ was lifted up, exposes the marvellous beauty of the heart of God’s

love for the Church, by which He made the complete purification of all her sins, publicly exposing thereon His great pity, mercy and love for her.

THE ETERNAL COVENANT

In virtue of the shed blood, foreshadowing Calvary, God did not "perceive iniquity in Jacob, nor perversity in Israel" in spite of all their crimes, rebellions and sins! Even so today, in virtue of the shed blood of the New Eternal Alliance, God never sees iniquity or perversity in His Church, in spite of her many faults. Shall we not then look upon even the most faulty brother as God sees him in Christ—"bright as the sun, beautiful as the moon and pure as the sun" so as never to commit the sin of judging him; for as our sins furnished God with the opportunity of expressing His great love towards us on the cross; even so our brother's faults furnish us with the opportunity of expressing our personal love to him, in excusing all, according to Matt. 18:21, 27 - Luke 17:3, 5, etc.

David, because of his personal affection for the House of God, said: "In my affection for the House of God, I GAVE" 1 Chron. 29. What did he give? Just the most precious things he had. Shall we not also, moved by our affection for our brethren, lavish upon them of our very best, even that love that supports all?

BEAUTY OF THE LOCAL CHURCH

Although collectively, sects, or religious systems, have no value to God as a collective testimony, seeing they are all on the unclean ground of sinful flesh, Gal. 5:20; how beautiful, on the contrary, when according to His Holy Word, is the holy testimony of those sanctified two or three or more, who compose the Local Church; gathered out of these sinful things, in order to gather on the holy ground of His Precious Name, subjected to His divine and perfect presidency!

Shall not we who profess to be like Christ (Christians), strive to please our Lord, by manifesting His hidden beauty of holiness in the midst of this present evil world, since He is so worthy of such a testimony?

"NOW, unto Him that loved us and washed us from our sins in His own blood"—"be glory in the Church by Jesus Christ, throughout all ages, world without end. Amen."



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

QUESTIONS AND ANSWERS

QUESTION: Was the ark of the covenant removed to heaven?

ANSWER: The theory that the "ark" was removed to heaven rests in the field of pure speculation and does not have the least vestige of Scripture to support it.

Those who propound the idea are unable to offer the slightest inkling as to how, or by whom, or from what place or at what time the supposed removal took place. They seem to base their claim on the fact that the ark is mentioned in Rev. 11:19 as being in heaven; but so we read of the altar, Rev. 6:9, with the fire upon it, Rev. 8:5, and the golden censer, and the golden altar, Rev. 8:3. There would be just as much ground for saying these were taken to heaven as the ark.

The notion, it seems to me, arises from a failure to grasp the truth set forth in Hebrews, chapter 9. We are told in that chapter that the Tabernacle was a figure (Greek—parable) of a greater and more perfect tabernacle, vs. 9, 11. That is, the first tabernacle and all its furniture, including the ark, constituted patterns of the things in the heavens, v. 23. The real ark was in heaven, and what Israel had was a mere pattern of it, and it is the real ark that is seen in the temple of God in Rev. 11:19.

The word "parable" at v. 9, is significant. We say that a parable is an earthly story with a heavenly meaning and that is exactly what the tabernacle is declared to be, see verse 1 . . . "Then verily the first covenant had also ordinances of divine service, and a **WORLDLY sanctuary.**" Compare this with v. 23 . . . "the **HEAVENLY THINGS themselves.**"
William Warke.

« « «

QUESTION: Does Laodicea (prophetically) speak of Christendom or does it refer to a declension from Philadelphia?

ANSWER: Rev. chapters 2 and 3 gives us the history of the Church as seen by our Lord Himself—"in the midst of the churches" and evidently is progressive as to decline. Smyrna and Philadelphia stand out as bright spots while the "remnant" is seen from Thyatira to the end—very small at the last—note the expression, "if any man," suggesting almost universal corruption of true Christianity, but, thank God, not extinction of it. Testimony will continue in a collective sense "till He Come." cp. 1 Cor. 11:26 and kindred Scriptures.

Hence we would say that Laodicea gives the thought of the Church or Assembly, being an example of the corrupting influences of the great Christendom when such are permitted to exist in an Assembly apart from proper discipline being exercised to keep such Assembly clean for God. True and Scriptural discipline safeguards the testimony—lack of it leads to extinction of testimony and removal of lampstand by the Lord.

What is said of Laodicea is the true character of Christendom at the last, earthly riches and increase of goods and absolute self-sufficiency with no recognition of the Lordship of Christ (He is seen—**OUTSIDE**) and His call to His own today, relative to Christendom, or organized religion is as always—"Come out"—2 Cor. 6:14, 18 and Hebrews 13:13. He intends us to stay out—there is to be no going back. It takes real spiritual discernment to distinguish what is of God today and what is not—an unfailling test is found in Matt. 7:16, 18. Of one thing we are sure, a course that continually leads away from God and His Word and the authority of the Lord and into associations condemned by Scripture—**CANNOT BE OF GOD.**

FROM OUR MAILBAG

The following extracts, a cross section of our correspondence, we pass on as an encouragement to our readers and contributors. We have already had our cheer through such. 2 Thess. 3:16.

FROM EGYPT: Thanks so much for the spiritual enjoyment derived month by month from Words in Season. The testimony, rigidly maintaining "the old ways" is indeed refreshing.

FROM AUSTRALIA: We look forward to each month's issue and find the reading very helpful. We notice, too, very strikingly, the declension apparent in American assemblies which has its parallel in Australian assemblies. Self-will appears to be the order of the day. The only comfort we derive from seeing these happenings is that the Lord's Coming must be very near indeed. We do appreciate the sound doctrine expounded in the little Magazine.

FROM A YOUNG SISTER IN NEW ZEALAND: It is nice to see how many over in the U. S. A. still desire wholesome words and are "rightly dividing the Word of truth"—how much more this must delight God's heart.

FROM CALIFORNIA: I have been reading its faithful teaching under four different editors this past forty years and I cannot see any change in the line of truth given to His beloved people.

FROM THE WIDOW OF ONE OF HIS ESTEEMED SERVANTS: It always seems like a link with the past to me as it stands for the truth I learned over fifty years ago when I got saved.

FROM MICHIGAN: Many times after reading its articles, I've been led to get alone with God and pray.

FROM IOWA: I want it to continue to come to me, even if it does probe many sore spots in my own life.

FROM WISCONSIN: I know we have had great blessing and help from the Word of God that's so plainly explained in the articles. There is no one special article I enjoy because, when God's Word is in it, they are all bound to be helpful.

FROM KANSAS: I feel the paper is meeting a deep need of assemblies in these last days in adhering to the "old paths."

PRINCE EDWARD ISLAND: Your Magazine has indeed been a cheer to our hearts the past year. Amidst all the departure and drift thank God for those who have a love for the "old paths" and to such the Magazine fills a felt need.

THE WORD OF GOD

“FOR the Word of God is quick, and powerful, and sharper than any twoedged 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.” Hebrews 4:12.

« « «

READ the Word of God,
For it will give you light,
And make your pathway clear
From morning until night.

SEARCH the Word of God,
Rich treasure you will find,
Some golden nuggets hidden there,
God's love to all mankind.

STUDY the Word of God,
The greatest book on earth;
Its Author, the Eternal God
Proclaims its priceless worth.

REVERE the Word of God,
Its pages are replete
With Him, the spotless Lamb of God,
With wounded hands and feet.

TRUST the Word of God,
His promises are sure;
'Tis stable as His mighty Throne,
And ever shall endure.

BELIEVE the Word of God,
And on its truth rely;
A full salvation you'll receive—
A home beyond the sky.
Submitted by Harry Kember.

« « «

“For ever, O Lord, Thy Word is settled in heaven.”
Ps. 119:89.

« « «

“Hold fast the form (pattern) of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”
2 Tim. 1:13.

River Hebert, N. S.—A. Ramsey and D. Howard have found an excellent interest here—some had professed—L. K. McIlwane around Digby—A. Aiken in New England recently. Robt. McCracken (Moncton) visited in Ontario and went on to Cleveland, Ohio.

Montreal, Quebec.—Reports of the New Year Conference here indicate that a good and profitable time was spent over the Word—some timely ministry and several of the Lord's servants present to minister acceptably.

OTHER LANDS

Belfast, No. Ireland.—A note from Bro. John McCracken says . . . "I have been preaching with brother J. Wells since coming home and two men professed at The Birches, outside of Portadown where we had eight weeks together. Brother Wells was preaching for a week before I joined him. We are now in our first week at Drumemagh, Co. Derry, and encouraged by a good start . . . Brother T. H. Lyttle has been in failing health for some time . . . he keeps very fresh in the Scriptures. I was saved when he and father were preaching in the city in 1927."

Chile, S. A.—Latest news indicate all well here—the tent season under way again, Bro. McBride is trying another section of Talca—Brother Parada is helping some, also local brethren.

CONFERENCES

North Vancouver, B. C.—Joint Annual Conference of Believers gathered unto the Precious Name of our Lord Jesus Christ, meeting in East Hastings Gospel Hall, Vancouver, and North Vancouver Gospel Hall, will be held D.V. at Easter Holiday Season, April 3rd, 4th and 5th. Prayer Meeting Thurs. April 2nd, at 8 p.m. in both halls. All other meetings will be in the Lonsdale Hall, 22nd and Lonsdale. North Vancouver. Circulars to follow. Correspondents: R. Reid, 126 W. 48th Ave., Vancouver; J. W. Dennis, 153 E. 12th, North Vancouver, B. C.

Toronto, Ont.—Annual Convention of Christians "Gathered unto the Name of our Lord Jesus Christ," Matthew 18:20, will be held D.V. by the following Assemblies of this city at the Easter season: Ascot, Birchcliff, Bracondale, Broadview, Brock, Eglinton (at Cleveland), Highfield, Lansing, Mimico, Pape and West Toronto Assemblies.

On the West Side the Meetings will be held in the CENTRAL HIGH SCHOOL OF COMMERCE, 570 Shaw St., and on the East Side in the EASTERN HIGH SCHOOL OF COMMERCE on Phin Ave. Prayer Meetings in Brock Ave., Hall and Pape Ave., Hall on Thursday April 2nd at 7:30 p.m. continuing Fri. Sat. and Lord's Day, April 3rd, 4th and 5th, at usual times. Correspondence may be addressed to Mr. William McClelland, 38 Laws St., Toronto 9 or to John Robertson, 43 Howard St. Toronto. Believers Hymn Book used, bring yours.

Manchester, Conn.—Annual Conference, D.V. will be held as usual in the Masonic Temple in center of city, on Fri., Sat. and Lord's Day, April 3rd, 4th and 5th. Prayer Meeting in the Gospel Hall, 415 Center St. Thursday April 2nd at 7:30 p.m. Communications to Mr. William McBride, 98 Church Street.

McKeesport, Penna.—Annual Conference will be held D.V. Sat. and Lord's Day, April 25th and 26th, preceded by Prayer Meeting April 24th at 7 p.m. All meetings will be held in the Gospel Hall, 1301 Soles St. The Lord's servants walking in the "old paths" will be welcome to minister the Word. Visitors are requested to advise beforehand of their coming—all will be freely entertained by the saints. Correspondence to Wm. H. Moore, 2629 Hill St.

Moncton, N. B.—Annual Conf., D. V. will be held April 3, 4, 5, Prayer Mtg. on 2nd. Commun. to Norman MacNeil, 37 Bromley Ave.

FALLEN ASLEEP

Calgary, Alta.—Our beloved brother, Ralph McNichol, was called home Sept. 22. Born in Ontario in 1882—saved in Winnipeg in 1911, and "gathered to His Name" in 1915—the precious blood of Christ was His rejoicing to the end.

Byfield, Mass.—On Oct. 17 Miss Clara V. Gould "fell asleep" in her 83rd year. Known affectionately as "Aunt Clara" to the many young Christians who corresponded with her—in fellowship in Byfield Assembly for over 60 years—highly respected as a consistent Christian. Much missed.

Cambridge, New Zealand.—On Nov. 12th our beloved and faithful brother and servant of Christ, Fred H. Bush, was "called home." The sudden death of his brother evidently brought on this fatal heart attack, but God makes no mistakes. Pray for his widow.

Richmond, Va.—Our dear sister, Mrs. Wm. Faber, "went home" Dec. 10th. Saved and "gathered to His Name" under labors of brethren Lamb and Beveridge. Cheerful in affliction, faithful in attendance when able and given to hospitality in earlier years.

York, N. Y.—On Dec. 29th, our dear brother Hugh Ladley went home to be with the Lord, aged 81. Saved in early life through preaching of David Oliver—in this assembly many years and exercised a godly care therein. Pray for his widow who is weak in body—three sons, two daughters survive.

Windsor, Ont.—On January 8th our aged and beloved sister, Mrs. Marie Johanson passed peacefully into the Lord's presence, aged 90. Born in Denmark in 1862, saved in Scotland in 1887—in fellowship in England and since 1923 in this Assembly. Her knowledge of the Scriptures remarkable, she repeated Isaiah 9:6 shortly before her death. Beloved of all.

Longport, N. J.—Our beloved brother Arthur Annett "went home" Jan. 9th. Formerly of New York and correspondent of the present 73rd St. Assembly in its earlier history, he was well known and respected by his brethren, an honorable brother. Many shared his hospitality in the New York district in earlier years.

Detroit, Mich.—Our dear sister, Mrs. Anna M. Crewdson "went home" Jan. 9th, aged 72. Of godly parentage (a sister of our late Editor, Dr. E. A. Martin) she was saved about 60 years and in Assembly fellowship many years, the past 22 years in West Chicago Assembly here. She loved the truth of God and had good discernment—a son and daughter survive.

Magnetawan, Ont.—On Jan. 15th, our dear sister, Mrs. Wm. Harrison, was released from the body of weakness, aged 73. Saved in early life and in Chapman Valley Assembly for many years. She bore a good testimony.

Huntsville, Ont.—Mrs. Ann Hughs went to be "with Christ" Jan. 19th, in her 85th year. Our dear sister was saved over 50 years ago—in fellowship at Emerson, then here. She loved to be at the "remembrance feast" though blind the past few years. "Face to face shall I behold Him."

Detroit, Mich.—On Jan. 19th our dear brother Garry B. McCullough was called home suddenly in his 70th year. Saved 30 years ago as a result of meetings by the late James Marshall and received into fellowship in Central Hall. Pray for his widow who is suffering much weakness.

Los Angeles, Calif.—Our dear sister, Mrs. E. Gregory, was called home suddenly to be "with Christ" Jan. 21st. Formerly of West Chicago Assembly, Detroit, latterly in Los Angeles district. She was a sister to our brother Alexander Stewart of Detroit.

Cleveland, Ohio.—On Jan. 29th, our beloved brother John Anderson of the West Side Assembly "fell asleep," aged 90. Born in the Shetland Islands, came to Cleveland in 1887. He lived in the same house for over 50 years, he was able to walk to the Gospel Hall until shortly prior to his death. A worthy brother, kind to all, loved the Lord, His Word and the place of His Name and loved the Lord's servants whom he greatly respected. He will be missed much. He leaves a large family connection who should have our prayers. Our brother was saved in Scotland when 17 years of age.

Waterloo, Iowa.—Just received word of the homecall of our dear sister Mrs. Frank McClain, aged 81. Saved in 1945 and in fellowship here. Pray for her aged husband who feels the loss keenly.

McKeesport, Pa.—Our beloved sister, Mrs. Joseph H. Clark went to be with the Lord Jan. 24th. Born and born again in Belfast, Ireland, she has been connected with the testimony "to His Name" for over 50 years. Consistent, a lover of the Gospel and the truth of God, she continued steadfastly to the end. Her hospitality and kindness endeared her to all. Remember our brother in his loss—Titus 2:13.

Hamilton, Ont.—Mrs. Wm. Thompson went home to be with Christ Dec. 31, aged 65. Saved 29 years ago in Kilbirnie, Scotland—in McNab St. Assembly for past 28 years—consistent in testimony.

Words in Season

THE BIBLE FAMILY MAGAZINE



LEAVE THE MIRACLE TO HIM

Note that scene on plains of Dura;
See the Hebrew martyr band
Firmly standing for Jehovah,
Trusting in His hidden hand:
He is "mighty to deliver"
From the power of death so grim—
Fiery furnace cannot harm them,
LEAVE THE MIRACLE TO HIM.

Bring to Christ your loaves and fishes,
Though they be both few and small,
He will use the weakest vessels—
Give to Him your little all:
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
LEAVE THE MIRACLE TO HIM.

Christian worker! Looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield.
Bravely enter with your Master,
Though the prospect may seem dim;
Preach the Word with holy fervor —
LEAVE THE MIRACLE TO HIM.

— Anon.

APRIL, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

CHANGE OF CORRESPONDENT

Lynn, Mass.—Wesley Lynds, 33 Sutcliffe Road, for the Clifftondale
Gospel Hall.

CHANGE OF ADDRESS

Port Arthur, Ont.—Leonard Coldridge, 53 South Hill St., for the
Port Arthur Assembly.

UNITED STATES

Byfield, Mass.—Our brother Joseph Pearson is confined more or
less to his home district, not able to travel far—a great change from
former years of activity in the Gospel. Pray for our brother who has
labored long and faithfully.

McKeesport, Pa.—Bre. Klabunda and J. Lipke were holding forth
in the Gospel here. Good meetings—a number professed.

Long Branch, N. J.—Bro. Pizzulli visited recently Mechanicville
and Poughkeepsie assemblies, seeking to encourage in the Word.

Saginaw, Mich.—Bre. Dobson and G. McCullough have been plod-
ding away here in the Gospel. Have had good children's meetings on
Friday evenings.

Williamston, Mich.—Wm. Ferguson was giving some help here,
using chart on The Times of The Gentiles and the Seven Churches
during the church period. He also visited Jackson with messages from
O. T. worthies.

Laurium, Mich.—Jas. Clark had three weeks with this far North
assembly, 2 weeks with the children, 1 week in the Gospel and some
ministry. Saints here go on for Himself and should have our prayers.

La Crosse, Wisc.—S. Hamilton was giving help in some of the
small assemblies who do not have many meetings, he expected to
visit Minnesota also. Our brother plans in the will of the Lord to visit
his native Ireland this Spring—trust he shall prove much of God's
blessing on this trip. He has labored faithfully in his home district and
we should follow him with our prayers.

Rogers, Ark.—John Elliott was here sowing the "good seed" of
the Word.

Alpena, Mich.—David Miller had a visit here, giving away many
tracts and went on to visit the Assembly in the Copper Mining coun-
try of the North. Thank God for men with a heart to visit small
assemblies.

Seattle, Wash.—Brother Porteous was here for a week, followed
by bro. Warke—ministry appreciated and helpful.

Letts, Iowa.—Bre. Louis Brandt and Dale Hyde are seeing God's
hand in meetings here. Oliver Smith and Paul Elliott have been having
cottage meetings near Cedar Rapids with some blessing.

Everson, Wash.—Bro. S. J. Rea has been visiting on the Coast,
Chico, Forest Grove, Arlington, hoped also to visit Abbotsford—speaks
of a good response to the Word.

CANADA

Owen Sound, Ont.—G. P. Taylor and T. Kember gave us an ap-
preciated visit recently. We welcome brethren walking in the old
paths and teaching the same.

Port Arthur, Ont.—We had the joy recently of the confession of
faith of another S. S. scholar which took place after a regular weekly
ministry meeting at which some Gospel truth was ministered. Eccles.
11:6.

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. 45

APRIL, 1953

No. 4

GATHERED GEMS

THOU wilt not let my footsteps fail,
Nor let me, journeying through this vale
Bring on Thy Gospel shame;
Though naught is mine but sin and woe,
Yet, in THY RIGHTEOUSNESS I go,
And triumph in Thy Name.

« « «
Gal. 6:1: "The spirit of meekness." In this is the power of curing. This is the pre-eminent characteristic of the spiritual man.
« « «

A soul estranged from God will seek diversion in anything, yet find satisfaction in nothing, save in returning to the Fountain of Living Waters which he hath forsaken.
« « «

LEARN OF ME. Matt. 11:29 — No fever can attack a perfectly sound body; so no fever of unrest can disturb a soul which breathes the air of heaven or learns the ways of Christ.
« « «

Take one single step in sin and we must act the hypocrite, must commence to pretend, and attempt keeping it covered up. One, in failing, soon involves others.
« « «

Dr. E. A. Martin.

God can never hide our sin until we bring it to Him.
« « «

G. W.

Spend as much time in counting your mercies as you do your money or your troubles and you will soon be rich.
« « «

The more inwardly God speaks and converses with the hearts of His servants, the more inwardly and efficaciously they are able to speak to the people. This is deep preaching when it is from the heart to the heart. John Burroughs.
« « «

If our words be not sharpened and pierce not as nails, they will hardly be felt by stony hearts. To speak slightly and coldly of heavenly things, is nearly as bad as to say nothing of them at all. Richard Baxter.
« « «

I will try when I have comforts to find God in all; and when I have no comforts to find ALL in God.
« « «

A MESSAGE TO LATE-COMERS:

A little less indulgence in the bed,
A little more contrivance in the head,
A little more devotion in the mind,
Would often save such being so behind.

HOMELESS

OF ALL the sad sights of these late "war years" and they are legion, none seems sadder than the plight of those deprived of home and friends and necessities of life, left to wander where they can, often in hostile or unfriendly circles, looking for a place of rest and peace and, often, finding none.

We witness the silent, mutilated bodies of the battlefield and the racked and ruined bodies of the bombed in the unhappy towns, cities, villages and countryside; but THE REFUGEE, with the few earthly belongings wrapped in a bundle, carried along in the hopeless "trek," pathetically yet heroically, their loved homes desecrated and ruined by shot and shell and the cruel devices of a so-called "civilized" and enlightened age, surely draws forth our pity.

This suggests to the mind the still greater multitude who are travelers on life's highway, who know not whither they go and have no "home" beyond the short vale of tears. Were the "tenure" short in the ages to come we could better understand the apathy of these multitudes as to their future home, but the duration of the life that lies beyond the grave IS ETERNAL. It may be spent in felicity, happiness and heavenly joys in the glory, for is it not written? "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore." Ps. 16:11. But it will, for multitudes, be spent in eternal misery, pain and the torments of the eternal burnings—in restlessness—with the smoke of their torment ascending for ever and ever. Psalm 9:17.

HOW IS TITLE OBTAINED TO HEAVEN?

Ownership and right of inheritance implies "title" and when we come to consider the heavenly home, it is necessary to note what the Scripture says regarding this important matter. Ephesians 5:5, 6; 1 Corinthians 6:9, 10 and chapter 15:50. Only by the acceptance of the gift of God which is eternal life—Romans 6:23—can sinners who otherwise are unfit for heaven and abominable in God's sight by nature, obtain this title to heaven. Notice that it is a GIFT—God asks men and women to receive it as such, they cannot EARN it, much less MERIT it—they must come as helpless, unworthy penitents to God and accept His gracious provision of life everlasting through faith in His beloved Son, our blessed Lord Jesus Christ.

REFUSING THE GIFT

Can any be so blind to their eternal future as to reject this gracious offer? Yes, verily, many are thus minded. Blinded by Satan, refusing the offer of an eternal home, captivated by some trifling vanity which whiles away their moments, multitudes are scorning God's beloved Son and they shall surely perish for their rejection of Christ. John 3:36 states plainly—

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God ABIDETH on him."

One can readily see in the death of Christ and the shedding of His most precious blood, the most stupendous work the world has ever seen, the "Eternal One" dying on a cross of wood for His creatures. Such was the glorious work of the cross—then the resurrection of Christ showed God's perfect satisfaction with that finished work—hence the free offer of pardon to the sinner and title to heaven. Why refuse longer? Accept God's gracious gift of eternal life—John 3:16—and join that happy throng who know their sins forgiven and who know that they have as a present possession, ETERNAL LIFE, and who have a TITLE clear and unclouded to heavenly joys and a heavenly home above.

FOOLISH ONES

The wise man said long ago—"The fool knoweth not how to go to the city." The fool hath said in his heart—"No God for me." So by shutting out thoughts of God and refusing the direct and faithful pleadings of the Holy Spirit, men choose death rather than life and hell and the lake of fire rather than heaven. What a prospect for such—to go out into the unutterable horrors of the outer darkness and the eternal fire, no alleviation of the undying worm of an accusing conscience, coupled with remorse and terror, and to think that it is for ever and for ever.

STILL THERE IS ROOM

There is still time, "now is the accepted time"—hasten to Christ as you read this, turn in true repentance as did the prodigal of old, turn your face to that blessed One who said—"Him that cometh to Me, I will in no wise cast out." John 6:37.

Israel provoked the Lord to jealousy in the wilderness, 1 Cor. 10, yet it didn't prove that they were stronger than He. He proved this by His judgments on them. J. McC. Lurgan.

He who fancies the freeness of Divine grace to be such as exempts him from the need of diligence, watchfulness and continuous prayer, is soundly asleep in "The Devil's Cradle."

It is just here where so many are deceived. The professing church (as it seems to me) swarms with completely self-deluded professors. The perfect ease with which almost everybody takes for granted his own spiritual wellbeing is, I think, one of the most astounding features of our time.

John Dickie of Irvine.

BLANDINA, THE SLAVE

TOWARD the close of the second century, during the reign of Marcus Aurelius, a fiery persecution raged against the followers of the Lord Jesus. Many old and young were thrown into prison. Some were tortured by the whip and on the rack, and others were thrown to the wild beasts. The sufferers were mostly of Asia, but ten years after the Asiatic persecution raged, the fire was kindled in Europe. About the year A. D. 177, the South of France—then known as Gaul—was the scene of a remarkable persecution, in which many noble witnesses for Christ stood forth boldly confessing His Name, even unto bonds and death itself. Among those who gained the martyr's crown, and loved not their lives unto death for Jesus' sake, there is no more touching story than that of Blandina, a young female slave. She was apprehended along with her mistress, who was also a believer, and thrown into prison. Blandina being only a young believer, her mistress feared lest she should deny the Lord, under the severe torture to which she was to be exposed. But praise be unto God, her fears were all groundless. Blandina stood before her accusers firm as a rock, and exhorted another who stood by her side to "stand fast in the faith." Her tormentors urged her to say that the meetings of the Christians were for wicked and sinful purposes, and her tortures would instantly cease. Her simple and beautiful reply was, "I am a Christian and there is no wickedness practised amongst us." She was then suspended to a stake, and exposed to the wild beasts. Her calm and peaceful look amazed her tormentors. Even when her body was torn and bleeding she still testified to the Name of Jesus. A letter written by the church at Lyons at that time, says, "Blandina was endued with so much fortitude, that those who tortured her from morning to night, were worn out, and owned themselves conquered." She was then thrown back into prison to await another trial. Then with another, she was led into the amphitheatre. They were ordered to swear by the gods, but firmly refused. Then the round of barbarities began. One after another was stripped, placed upon a hot iron chair, stretched on the rack, or thrown before an infuriated bull, Blandina addressing words of encouragement to them, and exhorting them to be true to the end. On the last day of the games, she was brought forth to gain the martyr's crown. The rest of the little band had passed on before. Now she was about to join them, in the presence of Him whom she loved, and for whose sake she was willing to lay down her life. Blandina was again asked to renounce her faith and own idolatry, such as the world around her worshipped, but she firmly refused. Her heart had been won by the love of Jesus. She had received Him as her Saviour, and owned Him as her Lord. His presence had been her joy all through the period of her sufferings. How could she disown, or deny His blessed Name? She was ready to die for Christ,

but she would not give Him up. Her noble confession enraged her persecutors, and cut them to the heart. She was enclosed in a net, and thrown before a wild bull. After being tossed by the animal, a soldier plunged his spear into her side, and Blandina's spirit was immediately with her Lord, far above that scene of cruelty and wrath, where multitudes gloated over her blood. She was in that fair paradise, to which Jesus welcomes His loved ones, to wait the day of the coming glory and rich reward.

THE GILDED SNARE OF WORLDLINESS

The lines have fallen to us in more peaceful times. Our faithfulness to Christ, is not at present tried by open persecution and martyrdom, such as Blandina and her companions were called upon to pass through. But the gilded snare of the world, the subtle devices of Satan, are often used to lead those who are Christ's to deny His Name. See to it, dear young Christian, that you do not yield to Satan's devices. Stand firm, steadfastly, and constantly forth on the Lord's side. Let your grasp of His truth be firm and fast, and your testimony for His blessed Name ringing and clear.

Be not afraid to **STAND FOR GOD**—think of the overcomer's reward (to share the throne)—Rev. 3:21—do not be beguiled by this pleasure loving, God-forgetting age, but determine, by His help, to remain aloof from its defilement, truly separated **UNTO HIM**.
Selected.

It is a great thing to see clearly that every real good is in Jesus, it is greater to be **CONTENT** that it should be so, but the greatest of all is to be **THANKFUL** that such is God's appointment, that the believer may be nothing and Christ all in all.

THE HEART BOND

'Tis hard to obey, we are told,
There must be an easier way;
But 'twas hard when He bore our load
And can we now tell Him—Nay?

No! rather, we'd gladly own
The bond which love forged so well;
And willingly bind our heart and souls
For a love which no tongue can tell.

W. F.

THE SIMPLICITY OF CHRIST

The Lost Note

WM. H. FERGUSON

THE APOSTLE PAUL'S great concern for the church of God in Corinth was evidenced in this plaintive note in 2 Cor. 11:3—"But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." (or towards Christ).

They could have much else: indeed they could boast of gift and power and honor—1 Cor. 4:8, 10—but all this could exist with a very low spiritual state accompanying. To have right thoughts "towards Christ"—to live in the "simplicity of Christ"—to preach and labor only in the path of rejection; this was the apostle's aim and should have been theirs. It likewise, should be ours.

A RETURN TO SIMPLICITY

This is a crying need today. We have no particular necessity to delineate the departure, it is so evident everywhere and the spiritual mind cannot fail to take note of it—those who cannot see it are "blind and cannot see afar off"—2 Peter 1:9. It is evident in the HOMES of professed children of God. "Theatricals" are fast undermining the home life of not a few. Of course, the departure and backsliding was in the "mind" first (the minds corrupted—2 Cor. 11:3) and when Satan had accomplished this, it was an easy thing to introduce the world's "theatre" into the home.

Paul, the beloved and faithful apostle, could say and write truthfully in 1 Cor. 4:9—"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle (a theatre) unto the world, both to angels and to men." The worldlings feasted their eyes on the despised and lowly followers of Christ and mocked their sufferings and gloried in heaping reproach upon them. How the picture is changed and the once-despised ones seek a position and prestige and honor in the world and "feast their eyes" on that which pleases the flesh, gratifies it, inflames it. Shame on the professor of Christ who has degenerated so low in testimony as to take sides with a godless, abominable and corrupt pleasure-loving and pleasure-providing society. "Return unto Me" the Lord says and only by genuine repentance and destroying of these earthly idols can the Christian prove God's blessing.

CASTING OUT THE IDOL

Gideon, in Judges 6:25, 29—before God could use him in His service, had to throw down and cast out the heathenish thing that was in his father's house. And God told him instead

in v. 26—"And build an altar unto the Lord . . . in the ordered place (in an orderly manner)." God's desires must be accomplished in the home and family life ere Gideon could pass on to victory nationally and amongst his brethren. So it ever is. Divine principles do not change with this changing scene, dominated by the god of this world, who, so successfully, blinds (or veils) the mind. 2 Cor. 4:4.

SIMPLICITY IN WORSHIP

The Lord's own must ever be careful to preserve a heavenly simplicity in worship. According to Numbers 28 there was to be something for God ascending from the heart, constantly; reminding God of Christ—indeed "a sweet savour of Christ" v. 2. Note the emphasis on "My offering"—"My bread"—"My sacrifice"—"unto Me." Note there was:

1. The daily or continual burnt offering—the morning and evening lamb—speaking of our daily appreciation of Christ and consequent worship.

2. The Sabbath day saw two lambs offered. Note the added appreciation of Christ on the seventh day—(God demanded one day out of seven). The first day of the week, in this dispensation, should be marked by an increased spirit of worship—cp. John in Rev. 1—"In the Spirit on the Lord's Day."

3. "In the beginnings of your months" suggesting, primarily, the first "beginning" in Exodus 12:2. We would suggest this might bring to the mind "conversion's day" and surely this should call forth added praise and worship each time we remember the day of our deliverance from hell and judgment.

4. "In the day of the firstfruits . . . after your weeks be out (the feast of weeks) v. 26." This would suggest Pentecost (fifty days after Christ's resurrection) and the formation of the Church and its testimony commencing here upon earth—cp. Acts 2. Every time we think of this and of our wondrous position as members of His church; and, most certainly, every time we meet together, gathered according to the pattern, Acts 2:41, 42, etc., the praise and worship should be fresh, full and free-flowing and of strength in its savour to God of Christ. What a change there would be on the Lord's Day morning were this appreciation of Christ in evidence. The present-day attempt to "limit" this precious privilege at the Lord's Table and make way for other activities, is just another evidence of how far away the Christian can get from the original pattern (The disciples came together the first day of the week, TO BREAK BREAD). Acts 20:7. This was the prime purpose.

THE DECLINE

The ever-present tendency to "decline in worship" is before us in Numbers 29—cp. the offerings in the Feast of Tabernacles (speaking of millennial blessing in the day of restoration of Israel with consequent peace and blessing to the earth). We note the number of bullocks offered each day of the seven days—vs. 13, 32—declines each day. In v. 13, thirteen young bullocks were offered as a burnt offering, a sweet

savour unto the Lord, along with other animals; then, each succeeding day, one less was offered, until on the seventh day, v. 32, there were offered "seven bullocks," etc. On the "eighth day"—the resurrection day—ONE bullock only is mentioned as Christ, in all the uniqueness and sufficiency of His blessed Person and sacrifice, is sufficient for God's eye—v. 36.

The above seemingly trifling description (but there are no trifles with God) shows clearly that, even with Satan bound and sin restrained and with righteous government installed on the earth, man, as man, is ever unable to retain the "constant" spirit which God desires in service and testimony and worship.

EARLY DAYS

So it is today. The "testimony" that began with such a warmth of love and devotion to God and to Christ—carried on in such a spirit of worship that it was difficult to determine the days of the week as to fellowship and communion with God (one day being happier than another)—has degenerated into a cold formality. Nice, respectably dressed, and sad to say, "worldly-dressed" men and women, sit down in church meetings—showing forth their bits of finery; but there is little or no worship—**THAT NOTE IS LOST**. There may be a hymn—a form of worlds—a dry, barren, religious exercise, but the "simplicity" is gone—the "simplicity of Christ" has been lost, Satan has conquered.

Much talk there is as to the "building"—the latest and best one can afford is there (even though it is "borrowed" money that has been used to build it)—the furnishings are pleasing to the eye—perchance any stranger comes in, he, too, could appreciate and evaluate this; but the "simplicity of Christ" is absent—not in evidence anywhere. The lowly Jesus—2 Cor. 11:4—the despised One—is not in evidence—and what do all the "trappings" mean if He is not there and given His true place of Lordship?

One can repair to the basement—splendid facilities for "feeding the outer man"—nice investment of money—capable women to take over the business of seeing that the "outer man" is well catered to but, here again, one notes the absence of the "simplicity of Christ." The theme of conversation is food, entertainment perhaps, singing, plans and purposes for social gatherings, but no Christ—**LOST**—"The simplicity of Christ."

SIMPLE THINGS

Give us again, O Lord, the desire for Thy things—Thy blessing—Thyself. Give us simple folk who love their Lord—simple believers who love the Word of the Lord. Give us warm-hearted believers who remember the "hole of the pit

from whence they have been digged." Give us to know, Lord, the value of things spiritual rather than material. Give us old-fashioned preaching by plain and godly men who fear only God and fear not the face of man and who do not need to "curry favor" of the rich and proud—men who prove God and do not preach for hire.

Give us preaching that will stir us up to pray more and live more for God that separated life unto Himself which He desires. Give us that knowledge of Thy Word that will strengthen, confirm and enable us to bear a good testimony to Thyself and to remember the sanctity of the Name we bear—the Name above every name.

Then, Lord, shall we be able in all simplicity, going back to the pattern of the Word, Thy precious Word, to carry on for Thee "till Jesus comes." Then shall the world take knowledge of us that we have "been with Jesus." Acts 4:13. The life we live amongst men shall, once again, be powerful in measure, and men and women shall, under the Spirit's direction, be led to consider that there is "reality" in the lives they see; separated, godly lives, full of warm and loving service to others and devoid of that selfish devotion to things material which has undermined, largely, the testimony and deprived us of heavenly joy.

Lead us back to Thee, Lord!
 Thou alone cans't fill,
 Hearts and lives Thine own, Lord,
 Moulded to Thy will.

Lead us back to Thee, Lord!
 Let us see anew,
 Thy great loving heart, Lord;
 Calvary's wondrous view.

Lead us back to Thee, Lord!
 Take afresh our praise;
 Warm the heart once more, Lord,
 Lead us in Thy ways.

Then, at home with Thee, Lord!
 Earth's short history o'er;
 We shall fully learn, Lord!
 That which pleased Thee more.

REFUGES

WHEN troubles reach the children of God they seek one of two refuges. One class seeks help and comfort from the world and worldly relationships, where usually their troubles increase, unless God in grace comes in and restores them.

Others recognize in these troubles the hand of a Faithful God and thus seeking help and guidance from Him, their Marah becomes an Elim and their godly example becomes a blessing to others.

"By faith" Abraham left Ur of the Chaldees and "by faith" he dwelt in the Land of Promise. But, faced with famine, his faith failed him. He left Bethel and his altar and sought a refuge in Egypt. There as the prospective brother-in-law of the King, he grew rich. But God exposed the shameful deception, and in disgrace he was driven out of Egypt, and through grace he was restored to the God of Bethel. Sarah brought back an Egyptian maid, and we know the sad result. Lot returned with worldly possessions, but lacking spiritual possessions, when again trouble reached him, he sought a refuge in Sodom and sank to Sodom's level.

Jacob was in sore trouble and danger. He fled to Haran for refuge and there God put him under a task-master for 20 years till he fled back again. But his sins of the past found him out—he had to meet the result of his bad behaviour to his brother. This time he sought a refuge in God and was delivered and blessed. Gen. 32.

David, when right with God, bravely slew Goliath, the Philistine, and later boldly ventured into Saul's camp. But shortly afterwards his faith failed him and he fled for refuge to the Philistines, Israel's bitter enemies. There a woman (Abigail) stayed his hand from murdering her husband and the "princes" of the Philistines were used to turn him back from marching against his own people, 1 Sam. 29. God sent him more trouble—the burning of Ziklag, etc. Now in deep sorrow and tears he sought a refuge in God and not in vain for soon he was abundantly blessed and crowned King of Hebron.

When Aaron complied with Israel's request and introduced the golden calf (Egypt's religion) there was still a refuge for the Godly—"Moses took the tabernacle and pitched it without the camp, afar off from the camp . . . and it came to pass that every one that sought the Lord, went out unto the tabernacle of the congregation, which was without the camp." There Moses and Joshua took the lead and it was available to all who wished to escape the defilement of the camp.

When Jeroboam, lately returned from Egypt, forced their religion on Israel, and set up two golden calves, the godly found a refuge—"The Priests and Levites left their possessions and suburbs and came to Jerusalem and after them . . . such

as set their hearts to seek the Lord, came to Jerusalem to sacrifice to the Lord God of their fathers." 2 Chron. 11.

When the Remnant of Judah returned from the bondage of Babylon, they brought back from Babylon many servants and 200 singing men and singing women, though once they hung their harps on the willows as they could not sing the Lord's songs in Babylon. Soon weakness and failure came in and a small remnant within this Remnant had to seek a refuge. They found it in the company of like-minded brethren—"Then they that feared the Lord spake often one to another and the Lord hearkened and heard it." They thought upon His name, and when they met "they spake of Him." God was listening and approving and, in a coming day, when their "hope" is realized, Mal. 4:2, they will know what God thought of their faithfulness in dark days.

When Timothy purged himself from evil systems, evil teachers and evil doctrines, he found a refuge in the company of those like-minded, who followed righteousness, faith, charity and peace with those who called upon the Lord out of a pure heart. 2 Tim. 2.

The man who was born blind was reviled and cast out for standing for his Lord. Surely he needed a refuge. The Lord Jesus heard—heard when they reviled—heard when he bravely stood for his benefactor—heard when they cast him out. A rejected Lord, John 8:59, knew the heart of a despised one. He found him, He revealed Himself to him and the scene closes with happy fellowship and worship in a nameless place outside the camp.

Dear tried believer, despised and rejected you may be, be comforted and hear the words of your rejected Lord, standing outside a closed door, Rev. 3, "If any man hear my voice and open the door, I will come in to him and will sup with him and he with Me."

"Blessed are ye when men shall revile you and persecute you for My Name's sake. Rejoice and be exceeding glad, for great is your reward in heaven." Matt. 5:10.

Though the time came when "all Asia" turned away from Paul, he could rely upon One never to leave nor forsake him. He still had a Timothy (the faithful) to comfort him, and he wrote to the Romans, before, what is still blessedly true (himself now in Rome) Rom. 8:38, 39, "For I am persuaded that neither death nor life nor angels nor principalities nor powers, nor things present, nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

GATE SITTERS

WILLIAM WILLIAMS OF VENEZUELA

“AND Lot sat in the gate of Sodom.” Gen. 19:1. The gate was the place where legal transactions were enacted and judgment meted out. To sit in the gate was to occupy a place of power and lust of power is one of the basic ills of our day. To attain “power” many are willing to sacrifice all they have. Dictators will shed rivers of blood to achieve supreme command.

Lot rose to power by the sacrifice of his testimony. We read of no good that he accomplished in return for this compromise. He sank so low that he called the Sodomites “brethren.” They, in turn, called him—“this one fellow.” He tried, as many a carnal Christian has done since, to make the most of the two worlds and lost both, so to speak. Do you aspire to power? Heed what the apostle says: “Humble yourselves under the mighty hand of God, that He may exalt you in due time.” 1 Peter 5:6.

THE CONTRAST

“Then went Boaz up to the gate, and sat him down there.” Ruth 4:1. Here we get another man in the gate; but what a contrast in the man and his aims! Lot means “veil” or “covering” and there was certainly a veil over that man’s life. There is a veil over his call, his faith, his testimony, his worship, his wife, his family and his end. Were it not that Peter lifts the “veil” a little, we would have been in doubt as to his destiny. 2 Peter 2:7, 8.

Now Boaz was a “mighty man of wealth”—“in him is strength.” He is an excellent type of the Lord Jesus, if we take the other kinsman of Naomi to represent the “law.” The ten commandments are like the ten men at the gate, all bearing witness that the first kinsman was unable to redeem the inheritance. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Rom. 8:3. Note what Boaz said—“I have bought all that was Elimelech’s.” v. 9. Elimelech’s name means “My God is king.” However, he did not own the kingship of God (in going down to the land of Moab). In trial he gravitated to a place which was “out of bounds” to a true Israelite; and his backsliding is emulated by many today. We too, as God’s creatures, have responsibility toward the Creator. As a boy I learned the Shorter Catechism where the first question was—“What is man’s chief end?” The answer was given, clear and concise—“Man’s chief end is to glorify God and to enjoy Him for ever.” The “end” was excellent and praiseworthy; but the actual working out is given in Scripture—“There is none that doeth good, no not one.” Rom. 3:10.

Now Elimelech was dead and impotent, but Boaz re-

deemed all that was his; so our Boaz (Christ) has glorified God for us. Then we read—"All that was Chillon's and Mahlon's." v. 9. Chillon means "suffering"; so Christ suffered for our sins. Mahlon means "sick." (Only Christ could meet the need of sin-sick souls and bring blessing where nature fails—cp. 1 Peter 2:24).

A TRAITOR IN THE GATE

"And Absalom rose up early and stood beside the gate." 2 Sam. 15:2. Absalom means "father is peace." Now, if there was ever a misnomer, it was Absalom's name. His start was bad. He was an illegitimate son of David when he left the path of faith and dependence upon God in 1 Sam. 27:1. This led him to the Philistines and to war and plunder. In one of these raids he caught Maacah, the daughter of the king of Geshur. She became the mother of Absalom and from her he inherited the wild Bedouin blood and from the father, the deceit and hypocrisy that could slay Uriah. David had sowed to the flesh and of the flesh he must reap corruption. Absalom was the fruit of his failure. He would give him a nice name, perhaps thinking to thus cover up his sin. He might call him "father of peace"; but by God's irrevocable law, he should have been called "father of war." To sum up his life, he slew Ammon, plots against his father, steals the love of the ten tribes, dishonors his father's concubines, is caught by his head in an oak, and finally, slain by Joab.

Absalom was at the gate, the place of authority and power, to seek his own cruel and selfish ends. He would seek to discredit the godly order of his father's kingdom; he would kiss the tools he meant to use to overthrow him, he would pose as a judge who would do justice. (Editor's note: We see this spirit today—some who, when they get into an assembly, or creep in, immediately set to work to change God's order, seek to cast doubt on former leaders and elders of repute, seek to introduce their own friends who are favorable to their policies and who will further their own selfish ends; and set to work to grasp power in an assembly where they have bestowed no labor heretofore, and otherwise corrupt the simple testimony of saints "gathered to the Name of the Lord" only). **BEWARE OF SUCH!**

God's servants and the assembly elders are in the place of power "at the gate." Are they using their power and influence to impeach godly order? Or are they seeking to continue in the things which they have learned and teach the saints so — 2 Tim. 3:13, 17. Some smooth talkers imply that there is need of reform, as one told us—"a more tolerant, compromising spirit, so as to link up with all who are seeking to make known the Gospel and thus to present a united front to Romanism," etc.

HONOR IN THE GATE

"Daniel sat in the gate of the king." Dan. 2:49. Daniel

means "God's judge." Here we have one of the loveliest characters in the Old Testament, a man well named—"God's judge." He acted for God in an environment of temptation, idolatry and corruption. The secret of his success was in his purpose of heart as a young man. He did not get carried away by the plea that "things are changed now." "You cannot expect to obey God and carry out His will here." Daniel knew full well that the times had changed; but he also knew that GOD'S WORD AND PRINCIPLES NEVER CHANGE. He purposed in his heart to obey and prove God. It was no bed of roses to smell the beastly odor of the den of lions, to feel their hot breath smelling him, to see their ivory fangs and their glaring eyes in the semi-darkness of that den. But there was one there like a Son of God who stilled his fears, who made the lions and caves mere play things, so that he could answer the king on that fateful morrow—"O King, live for ever. My God hath sent His angel and hath shut the lion's mouths, that they have not hurt me." Daniel 6:21, 22.

Here, then, we have a proved and honored judge sitting in the gate. Did he use his power in wrecking vengeance on his enemies? NO! He sought the welfare of his people, fasted and confessed and prayed for their sin. He became the prophet of the "Times of the Gentiles" and a man greatly beloved. In Absalom we see the "abuse" of power; in Daniel we see the "use" of power. May the Lord help us to "Dare to be a Daniel, dare to stand alone; dare to have a purpose firm, and dare to make it known."

GUILLESSNESS

Neither was guile found in His mouth—1 Peter 2:22.

HOW RARE, and all the more beautiful because of its rarity, is the purely guileless spirit! A crystalline medium through which the transparent light of heaven comes and goes; open, candid, just, honorable, sincere, scorning every unfair dealing, every hollow pretension, every narrow prejudice. Wherever such characters exist, they are like "apples of gold in pictures of silver."

Such, in all the loveliness of sinless perfection, was the Son of God! His guilelessness shining the more conspicuously amid the artful and malignant subtlety alike of men and devils. Passing by manifold instances in the course of His ministry, look at its manifestation as the hour of His death approached. When, on the night of His apprehension, He confronts the assassin band, in meek majesty He puts the question, "Whom seek ye?" They say to Him, "Jesus of Nazareth." In guileless innocence he replies, "I am He!" "Art Thou the King of the Jews?" asks Pilate a few hours after. An evasive answer might

again have purchased immunity from suffering and indignity, but once more the lips which scorned the semblance of evasion reply, "Thou sayest!"

How He loved the same spirit in His people! "Behold," said He of Nathanael, "an Israelite indeed, in whom is no guile!" That upright man had, we may suppose, been day after day kneeling in prayer under his fig tree, with an open and candid spirit—


"Musing on the law he taught,
And waiting for the Lord he loved."

See how the Saviour honored him; setting His own divine seal on the loveliness of this same spirit!—Take one other example: when the startling, saddening announcement is made to the disciples, "One of you shall betray me"; they do not accuse one another; they attempt to throw no suspicion on Judas; each in its trembling apprehension suspects only his own treacherous heart, "Lord, is it I?"

How much of a different "mind" is there abroad! In the school of the world (this "painted world") how much is there of what is called "policy," double-dealing!—accomplishing its ends by tortuous means; outward artificial polish, often only a cloak for baseness and selfishness!—in the daily interchange of business, one seeking to overreach the other by wily arts; sacrificing principle for temporal advantage. There is nothing so derogatory to the Christian profession as aught allied to such a spirit among Christ's people—any such blots on the "living epistles." "Ye are the light of the world." That world is a quick observer. It is sharp to detect inconsistencies—slow to forget them. The true Christian has been likened to an anagram—you ought to be able to read him up and down, every way.

Be all reality, no counterfeit. Do not pass for current coin what is base alloy. Let transparent honor and sincerity regulate all your dealings; despise all meanness; avoid the sinister motive, the underhand dealing; aim at that unswerving love of truth that would scorn to stoop to base compliances and unworthy equivocations; live more under the power of the purifying and ennobling influences of the gospel. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16 . . . "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men . . ." 1 Cor. 14:20.

—Selected.



There is nothing good whatever, in our carnal nature. The most advanced in the divine life has said, "In me, that is in my flesh, dwelleth no good thing."

POWER OF GOD'S WORD

An Incident in the Life of John Hambleton

The Converted Actor

A BELOVED brother recently related to a little group of friends a most interesting and instructive story about John Hambleton. This devoted servant of the Lord, so well known in England for his fearless endurance of hardness as a good soldier of Jesus Christ, was once led by the Holy Ghost to visit a town noted for its infidelity. Two servants of Christ had labored in the place for years, but with no apparent success, and like Paul while waiting at Athens, the spirit of John Hambleton "was stirred in him when he saw the city wholly given to idolatry," Acts 17:16.

IMMEDIATELY he conferred not with flesh and blood, but going alone, he mounted a stone wall that skirted the principal street, and there stood with his open Bible uplifted high above his head and without the utterance of a single word. Those who passed by had their attention arrested by his strange attitude and, at first, were disposed to be amused; but when they gazed upon the solemn features of the man with his closed eyes, and looked on that book held aloft, a feeling of seriousness and of awe stole over them and they felt the thrilling power of the silent message.

FOR six hours, he remained at his post, with God's Word raised in sight of many who had long blasphemed and without a word of his own. Meanwhile nearly all the inhabitants of the town gathered around the speechless witness for Christ, and wondered, and were hushed into involuntary respect for his manifest earnestness. At length he closed his Bible, leaped from the wall out of the view of the crowd, and taking his way to the fields he fell on his face weeping before God and pleading that his ministry might not be in vain.

WHEN he had so suddenly disappeared the throng seemed for a moment spell-bound and a stillness, as of death, fell upon them, while the Spirit was laying it upon their hearts that there had been a prophet among them, Ezek. 2:5. The two preachers, who were present, seeing that they were fully aroused to the realities of the eternal world, at once led the way to the meeting places and these were in a few minutes packed with men and women, crying out in their agony—"What must I do to be saved"? A wonderful revival followed that brought to the Lord Jesus the glory of a great victory over the god of this world.

THUS was the Word of God signally honored without the aid of any human word and proved itself to be "quick and powerful, and sharper than any two-edged sword," Heb. 4:12. So would it be more frequently if those who bear in their hands the blessed Bible were deeply impressed with the truth that it is indeed the Word of God and therefore

full of majesty even in its silence. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word," Isa. 66:2.

BUT how awful will that Word appear to the unbeliever in the judgment! Says the Saviour—"The word that I have spoken, the same shall judge him in the last day," John 12:48. The Word lifted up in silence above the throne will strike terror to the Christ-rejecting multitude, and pronounce in the recollection of its neglected entreaties and despised warnings, the sentence of a tremendous condemnation.

BLESSED be His Name, the believer can always find comfort and assurance in His own unchangeable testimony, "Heaven and earth shall pass away, but my words shall not pass away," Matt. 24:35. Selected.

THE LORDSHIP OF CHRIST

J. L. HARRIS

THE severance of salvation from Lordship is the introduction of the worst form of evil. When Jude had to write of "the common Salvation," and to exhort the disciples earnestly to contend for the faith, "once delivered unto the saints," the principle of corruption is stated as being in the separation of Salvation from Lordship—a form of evil exactly suiting the corrupt selfishness of man. "The grace of our God was turned into lasciviousness," and the deity and Lordship of our Lord Jesus Christ was denounced; and in this way contempt of all authority was introduced even into the world. The confession of the Church unto Jesus Christ as Saviour and Lord, is most happily illustrated in the disciples coming together in one place, to eat the Lord's Supper. The Church acknowledges Him as a present Saviour, as a present Lord; and this exactly answers to the very constitution of the Church, for it is the Lord who adds to the Church such as are saved. He saves, and as Lord He adds to the Church; for He is Lord of the Church, and in the Church. He is "Lord of all," although the world knows Him not; but the Church acknowledges that "all power" in heaven and earth is given unto Him. The title for the saved to meet together is His Name—the same Name is the title for them to act, and when they so act, they practically acknowledge that all power on earth, as well as in heaven, is given to Him. They act as thus associated in His Name, as truly as the judge and magistrate act in the name of the sovereign, who has delegated to them his power. The idea of meeting together "simply as Christians" is often very bare and defective, and almost appears to make a party of Christians socially assembled to stand on the same ground as the Church, in her most solemn public acts.

QUESTIONS AND ANSWERS

QUESTION: IS THERE A DANGER OF THE TRUE "BREAKING OF BREAD" BEING DISPENSED WITH?

ANSWER: This precious ordinance designed by our blessed Lord as a memorial of His death is rapidly passing away, as to its true and scriptural pattern, and when this is so, it becomes merely a "badge" of communion as in sectarianism and an empty form—the pattern of Acts 2:41, 42, etc., being set aside for a short, "cut and dried" hour, with little for God in it.

This was the primary meeting of the Church in the beginning. Compare Acts 20:7—"The disciples came together to 'break bread,'" and kindred scriptures. It occupied a foremost place and one can well see that the DECAY of the spirit of worship and the substitution of service for worship is merely a subterfuge to enable the professing Christian to hide departure from God under a cloak of professed zeal for God in service.

This is evident in nearly all the recent "chapels," etc., where an attempt is made to make everything as congenial and pleasant to the neighbors as possible—avoiding any suggestion that such a "building" is anything different from the many other "chapels" of the district. The Sunday Morning service is the main meeting where ALL can worship, the "breaking of bread" crowded into a short space of time, and little more than a "token" remembrance. One can see in all this the near-approach of that day, if the Lord be not come, when it shall have vanished altogether from the program of many—rather than Sunday Morning Service becoming a sort of get-together where the aesthetic supersedes the old-fashioned preaching and modern attractions displace any emphasis upon the despised cross of Christ. The old-time Gospel meeting with its solid preaching of man's ruin and death and hell as the sinner's portion would not fit in with such surroundings and might offend "nice" people who come. May God deliver His people from even thinking of adopting these many "modern" ideas of men, who long ago, have determined to change God's order, if possible.

IN REMEMBRANCE OF ME

Thank God! There is still a godly remnant who cling to His Word amidst much weakness and have no intention of departing from the simplicity of the Lord's commandments to suit the present day trend back into religious superstition. We would warn against all "smooth-talkers" who would seek to rob the saints of their priceless privileges and substitute a vain and empty form. Cp. 1 Sam. 15:22, 23.

THE LORD'S DAY MORNING

Surely these few hours are not too much to devote to this blessed exercise and precious memorial. Let nothing interfere with the Lord's Supper as we gather together around the Lord's Table in assembly fellowship. We are sure this is pleasing to His loving heart. There are six and a half days of the week to serve otherwise. Apostasy is rife on every hand—let us beware of it.

The Editor.

FROM OUR MAILBAG

FROM AUSTRALIA: Your Magazine is greatly appreciated by saints in this land. It is a sack filled with the "finest of the wheat," and a jar of honey out of the Rock and a feast of fat things on the lees. I was brought up under such teaching when I was born of the Spirit fifty-three years ago, the teaching of men of God now passed to be with the Lord. I can truly say that we are the poorer by their departure but still God has not left Himself without witness, and there is yet a godly remnant who seek to uphold the old truths and to lead in the "old paths," How I thank God for them. But, dear brother, there is a great drift toward the "open door" and "looseness" in Scriptural principles and practices. It makes us sad to see this drift setting in, particularly in assemblies which were ONCE strong in the ways of truth and righteousness, but it is the same old story—"There arose another king who knew not Joseph."

FROM AN ELDER BROTHER IN WALES: These new subscriptions are for godly young people of a few years in the faith who are going on well, and known by saints and sinners alike for their godliness. They are very pleased to have WORDS IN SEASON, say there is nothing like it here, and find it a great help.

FROM ONTARIO: I find this little Magazine so helpful and satisfying in its straight and unbiased teachings in these dark days when there is so much of the devil's counterfeit.

FROM PHILADELPHIA: I do enjoy all the articles in this Magazine.

FROM BRITISH COLUMBIA: I read the article—"An Awful Decision"—to my Sunday School class as they all sat in silence. May it be blessed to their souls.

FROM IRELAND: Your Magazine meets a real need in these days for a clear-cut ministry and, while I confess as I have read it, I have often been rebuked and made to feel the keen edge of the Sword of the Spirit, still I know this is good for me, as is anything which leads to humbling and searching of heart. May the Lord strengthen physically and spiritually for this good work and cause His blessing to rest alike on editor, helps and readers throughout the world. The late Robert C. Chapman of Barnstaple was asked once—"How would you protect believers from error?" His reply was—"Build them up in the truth." This is what the Magazine does.

FROM NEW JERSEY: Have had Words in Season for over thirty years. That is the kind of ministry which we enjoy. May the Lord continue to keep the Magazine as it has been these many years.

FROM NOVA SCOTIA: We have been receiving it now for a number of years and find it to be sound doctrine, always abounding with the Truth. We pray that it will continue thus in these days of divisions.

FROM TEXAS: Was reading Psalm 45 this morning and was struck with this phrase in v. 4—"And in Thy majesty ride prosperously because of truth and meekness and righteousness." May the truth prosper in your Magazine this coming year.

FROM NEW ZEALAND: We believe the monthly booklet is worthwhile introducing to others who want the truth. May the Lord preserve all connected with it for this good work.

EXPERIENCE

WHEN fresh-water sailors first go to sea every capful of wind frightens them; and if the vessel lurches a little they cry, "She will certainly go over." But the old tar, who knows what a storm means, thanks God for the wind, for it will drive the ship more rapidly into port, and he never minds a lurch or two; he has his sea legs by this time; and so men who have been blessed of God for years ought to be equally at ease.

An old sailor's observation.

THE TURNING POINT OF ARNON

Numbers 21:14

WHEN turns the tide of conflict and goes the darkened night,
 When flees death's ghastly shadow and dawns the cheering
 light;
 When danger, fear and trial give place to joy sublime,
 'Twill pay, my wearied brother, for all that lies behind.

'Twas dark the night and often the lamp of hope burned low,
 But ne'er did our good Captain allow a note of woe;
 But cheering on through darkness and helping on through pain,
 He cleared the path, my brother, and whispered words of
 gain.

This is not all the story, the conflict's not all o'er,
 The foe, though sorely stricken, is powerful as of yore;
 The snare, the pit, the ambush, are on our pathway still,
 But listen, brother, listen! God works His sovereign will.

And battles, conflicts, dangers but bring Him close at hand
 To show His power, to feel His touch, to help us gain the
 land;
 He promised not a pathway of ease when us He called,
 But joys forever, brother! At home at His right hand.

W. H. F.

(From *Believers Magazine*, 1932)

Rossway, N. S.—Bro. L. K. McLwaine reports some good interest in this new place—some professed—others troubled. He mentions that the priest and some of the leading Baptists tried to hinder some from coming to the meetings. Satan is busy—only God can deliver—pray for our brethren.

Straffordville, Ont.—Bro. John Govan gave us an appreciated visit early in February.

Vancouver, B. C.—We believe the meetings of bre. Saword and Maxwell have been a blessing to some souls—strangers have come out. These meetings have been in connection with Fairview Assembly, the other assemblies in fellowship lending help in attendance. This report is indirect so there may be more to cheer.

London, Ont.—Bro. D. Leatham had two weeks or so with the Assembly on Pall Mall St., recently, with goodly crowds. He is making his home here now—67 Gunn St.

Taylor's side, Sask.—C. H. Willoughby had two weeks of ministry meetings with saints here—Winter mild—roads all open, attendance good. Also visited Prince Albert where a faithful few carry on, their S. S. work encouraging.

Toronto, Ont.—Bre. A. Joyce and Vernon Markle of Cuba had six weeks very good meetings in Eglinton Hall—a number of souls professed.

OTHER LANDS

Portugal.—Would value your prayers for this dark and needy land where there are over three million souls who have never even once heard the message of the Cross. If the Lord permits, during this coming year we hope to enter some as yet unevangelized district with the Gospel. T. W. Alfred Poland, % Estacao Vouga, Espinho.

Barbados, B. W. Indies.—As you are aware I make my center here, as the Lord directs and enables me to rotate to the various Islands. While here I find ample to do in addition to the preaching of the Gospel and ministry of the Word in the Gospel Halls as I visit the Prison and give the Word to both male and female prisoners, also to the lepers at the "lazeratto."

Samuel McCune, Gen. Del., Bridgetown, Barbados.

Belfast, No. Ireland.—I am quite well myself and by His grace toiling on, having meetings every night in Banbridge (written latter part of Jan.) about 25 miles from Belfast but I get home each day for a Gospel Meeting in the Shipyard. A crowd of unsaved men listen to the Gospel, at noon. Frank Knox.

CONFERENCES

No. Vancouver, B. C.—Annual Joint Conference with East Hastings Hall, D. V. April 3rd, 4th and 5th.

Toronto, Ont.—Annual Conference of the eleven Assemblies on East and West Side, D. V. April 3rd, 4th and 5th.

Moncton, N. C.—Annual Convention D. V. April 3rd, 4th and 5th.

Manchester, Conn.—Annual Conference D. V. April 3rd, 4th and 5th.

For the above four Conferences consult last month's issue as to particulars. Prayer Meetings precede the above meetings on Thursday evening, April 2nd. Bring your Believers Hymn Books.

McKeesport, Penna.—Annual Conference will be held D. V. Sat. and Lord's Day, April 25th and 26th, preceded by Prayer Meeting, April 24th, at 7 p.m. All meetings will be held in the Gospel Hall, 1301 Soles St. The Lord's servants walking in the "old paths" will be welcome to minister the Word. Visitors are requested to advise beforehand, if possible, of their coming—all will be freely entertained by the saints. Corresp. Wm. H. Moore, 2629 Hill St.

Philadelphia, Pa.—Annual Conference of the Olney Assembly will be held D. V. on May 30th and 31st, in the Assembly Bldg. of the Women's Club of Germantown, 6306 Germantown Ave. Prayer meeting will be held Fri. evening, May 29th at 8 p.m. in the Olney Gospel Hall, 314 W. Chew St. Visitors will be freely entertained. Corresp. John MacLellan, 6515 No. 5th., Phila. 26.

London, Ont.—Christians meeting in the Pall Mall Gospel Hall purpose D. V. holding their Annual Convention June 6th and 7th. Prayer Meeting will precede on Friday evening the 5th, in the Gospel Hall at 7:30. Meetings on Sat. and Lord's Day will be held in the

London Central Collegiate Institute, cor. Waterloo and Dufferin Aves.
Corresp. Fred Burnside, 396 Cedar Drive.

Deseronto, Ont.—In fellowship with Picton Assembly our brethren hope to convene their Annual Conference May 17th and 18th, with Prayer Meeting Sat. eve. the 16th, at 8 p.m. Train at Napanee will be met, if notified. Corresp. W. Root, Box 372, Deseronto.

Winnipeg, Man.—Annual Conference will be held in the West End Gospel Hall, Victor at Ellice, May 29, 30 and 31. Prayer Meeting, Thursday, May 28th at 7:30 p.m. Corresp. S. M. Vanstone, 251 Beverley St.

Frostburg, Md.—Annual Conf. D. V. May 17th, commencing with Prayer Meeting May 16th, at 7:30 p.m. Usual order of meetings Lord's Day. Corresp. to Geo. Savage, Jr., 42 Wright St.

FALLEN ASLEEP

New York, N. Y.—On Dec. 14th, our dear brother Stephen H. Batstone departed to be with Christ, aged 80. Born and born again in Newfoundland. Moved to Nova Scotia and in 1914 learned the truth of gathering to the Name of the Lord Jesus Christ and after being baptized took his place amongst the saints there. Given to hospitality, faithful and punctual relative to the Assembly meetings, he will be much missed.

New Bedford, Mass.—Our beloved sister Mrs. Williametta Middleton, "went home" Jan. 19th. Saved 54 years ago here and in happy fellowship with saints over 50 years. A "mother in Israel"—a woman of prayer, she loved the Lord and His people—much missed.

Also of the New Bedford Assembly, our beloved sister, Mrs. Manuel L. Correia (formerly Violet Scott of Richmond Hill, N. Y.) "fell asleep" February 2nd. Saved at age of 12, she went on well—loved the Lord's people and always had an open door of hospitality for His servants, which many of us have shared. Leaves her husband and daughter.

Langley Prairie, B. C.—Our esteemed sister, Mrs. William Brown of this Assembly, departed to be with Christ Feb. 3rd, aged 76. Saved early in life in Winnipeg, in fellowship in Beaulieu, N. D. Asquith, Sask., and with her husband saw the beginning of the testimony established here—her life has been a consistent testimony of love and service to the Lord. A nice Gospel Hall was built on the farm they owned. A lover of hospitality, faithful in assembly attendance.

Sault Ste. Marie, Ont.—Our dear sister, Mrs. Alfred Hastings was suddenly called home February 13th, in her 70th year. In the fellowship of this Assembly for years, she was much respected by all who knew her. Remember her husband and three sons in their loss—1 Cor. 15:54.

Pawtucket, R. I.—On Feb. 17th, our beloved brother Enoch Bentham went home to be with Christ. Saved 53 years ago and in fellowship in this Assembly for over 30 years. A quiet and godly brother who will be missed. Prayer is requested for his wife and daughter who mourn his loss—Titus 2:13.

Northern Ireland.—We have heard, without full particulars, of the homecall of our beloved brother and servant of Christ, Mr. Thomas Lyttle. We had a little note some time ago telling of his failing health—now he is "at home." Some verses sent to us by a brother there include the following stanza:

A man of God, a prince, a guide, a teacher,
A faithful servant in the Master's field;
A lover of the truth, a fearless preacher,
Whose work was by Divine approval sealed.

Springfield, Mo.—On Feb. 27th, our dear sister, Mrs. B. C. Johnson, aged 63, "went home" to be with Christ. Saved in Harrodsburg, Ky. on a Lord's Day morning in October, 1902—leaves this testimony—"Fifty years of knowing Christ has more than proved His love, His faithfulness and wisdom to me in all things, and that the Lord Jesus can satisfy completely." Amongst the first to be "gathered to His Name" here.

Waterbury, Conn.—Our dear sister, Mrs. Florence Crocetty went to be with Christ, January 29th, aged 75. Through her the Gospel was brought to Saugerties—faithful in attendance. She is survived by her husband and two daughters who need our prayers.

Words in Season

THE BIBLE FAMILY MAGAZINE



WITHIN THE VEIL

Heb. 6:19

"Within the veil" I lean upon His bosom,
I hear His whispers, watch His beaming face;
I know the depths of God's eternal welcome,
That tideless ocean of abounding grace.

"Within the veil" I leave life's many shadows,
Its tiny streams of fellowship below
For boundless deeps: here earthly dangers,
shallows,
Forbid my knowing all I long to know.

"Within the veil" no serpent slime is leaving
Its cursed course upon the golden pave;
No lion's tramp or eagle's scream is knelling
The deaths of earth, or victories of the grave.

"Within the veil" I bless the Lord of glory;
His Voice so sweet, no angel harps compare;
His visage, once so marred, yea wan and
gory,
Is changed resplendent — how exceeding
fair!

Selected.

MAY, 1953

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Ingersoll, Ont.—Cyrus Poyntz, R. R. 2, for the Embro Gospel Hall.
UNITED STATES

Byfield, Mass.—Jas. McCullough had about six weeks of good Gospel meetings here with real nice interest, some three professed—saints cheered.

Indiana, Pa.—W. F. Hunter had two weeks with saints here with appreciated ministry to the strengthening of the testimony. He also visited Frostburg.

Manchester, Iowa—At last report cottage meetings by bre. Smith and Elliott were continuing near Anamosa, good interest. Bro. Dobson gave an appreciated call at Manchester.

Chicago, Ill.—Bro. Williams mentions the Northside Assembly here has a desire to go on for the Lord in His ways—they may try some Conference meetings around Decoration weekend, would appreciate visits of faithful men.

Forest Grove, Ore.—“We had bro. S. J. Rea for a week and a half of meetings, mostly Gospel, and also bro. Wm. Warke for a week of ministry meetings. These visits were much appreciated and we trust will bear fruit in our lives to the glory of God.”

Jackson, Miss.—Bro. Ballhagen mentions some encouragement in reaching out to the unsaved.

St. Louis, Mo.—Bro. Carlos Ostertag, 2251a Indiana Ave., keeps at the good work of “Palabras Fieles” and gets many encouraging letters.

Sault Ste. Marie, Mich.—John Govan and E. Sprunt were holding forth in the Gospel here.

Fulda, Minn.—Bro. Louis Brandt was trying an effort here in a rented building where there seems to be an open door for the Word. Pray for this district.

Manchester, Conn.—Annual Conference felt to be of help and value to the saints of New England district and others who came along. About 10 of the Lord’s servants gave help in ministry and the Gospel.

CANADA

London, Ont.—Saints of Pall Mall were commencing a series of Gospel meetings after Toronto Conference, bre. Dobson and Maxwell expected. Help by prayer.

River Hebert, N. S.—The Lord has signally blessed the efforts of our brethren Albert Ramsey and D. Howard in this small assembly, a good many have professed. We should pray now for these young converts that they may be led on and preserved. Many such small assemblies offer fruitful opportunities for men with a heart to do some laboring for the Lord amidst weakness. Matt. 9:37, 38.

Barrie, Ont.—Our bro. David Miller visited Sudbury on his way home from Northern parts—his address has been changed to 93 Shanty Bay Road, Barrie, Ont.

Sarnia, Ont.—Bro. Alves visited saints here before starting West and homeward.

Vancouver, B. C.—Recent Conference was large and the ministry profitable. We were reminded of the truths we used to listen to some forty years ago. Saints refreshed.

Toronto, Ont.—Conference here reported good with much to be thankful for—attendance large and weather good. One professed Lord’s Day evening on West End.

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. 45

MAY, 1953

No. 5

GATHERED GEMS

AS SOME rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So when Thou dwellest in a mortal soil
All heaven's sweetness seems around it thrown.

« « «

When any ministry comes home to me and touches my conscience, it is not the minister; it is Christ Himself that is speaking. Servants sometimes think they can apply the Word, but be assured you never can. The Lord will apply it. He may give you the Word but you can not apply it. S.

« « «

Look at what has passed within the last forty years (this was written over 75 years ago); persons having certain truths given them for that day, running well up to a certain point, and having then stumbled and fallen. The extinguisher is put upon their testimony, and it is never allowed to take its place again. The world, the flesh or Satan has been yielded to, and where are they now? Rev. 2:5 - Rev. 3:19. W.

« « «

Every child of God from the youngest to the oldest is going to be called into question to give an account of his stewardship at the Judgment Seat of Christ.

Benj. Bradford at Bryn Mawr Conf.

« « «

If an enemy has said something against your character, it will not always be worth while to answer him. Silence hath both dignity and argument in it.

« « «

All the dirt that falls upon a good man will brush off when it is dry—but let him wait till it is dry, and not dirty his hands with wet mud.

« « «

Christ's life outwardly was one of the most troubled lives that was ever lived. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found Rest.

« « «

In faith's arithmetic God is the only significant figure; and, having Him, you may add as many ciphers as you please. C. H. M.

« « «

The soul ALONE, like a neglected harp,
Grows out of tune, and needs Thy hand divine;
Dwell Thou within it, tune and touch the chords
Till every note and string shall answer Thine.

THE WRONG DOCTOR

“WHAT has gone wrong with you today, John?” said one of the workers to a farmer’s son. “You are generally one of the liveliest in the harvest field. One would think you had lost the price of the colt at the market yesterday, you are so dull.”

On the previous day when John was taking a colt to be sold at the market he had halted on the outskirts of a crowd of people, who were listening to a street preacher preaching righteousness, temperance and judgment to come, and who as he finished quoted Isaiah 59:2, “Your iniquities have separated between you and your God, and your sins have hid His face from you.” As a huntsman wounds fatally his quarry, so did this solemn word from God pierce the young man’s conscience. Day by day, as he worked in the harvest field, his mind was seeking after God, if haply he might feel after Him, and find Him, cp. Acts 17:27. Sometimes he would try to shake off the impression made by the preacher, but this he found to be impossible, for ever and anon there came to his mind the accusing word: “Your iniquities have separated between you and your God, and your sins have hid His face from you.”

“Try to get John in to see the doctor, I am sore afraid he is going into a decline,” said John’s mother to his father some weeks later, as the farmer and his son were preparing for market. As the two passed up the High Street of the market town, they encountered the genial old doctor standing at his surgery door. “Take this lad of mine in, and overall him,” said the farmer to the doctor. “He has been so dull all through the harvest that the women cut our way say his shroud is breast high on him.” “I don’t want to see the doctor,” protested the youth; “I cannot tell him what is wrong with me.” “Come away lad,” said the doctor, as he shouldered his unwilling patient into his consulting room. “It is my business to find out what is wrong with you. If sick folk would only come sooner to see me, it would be much easier to cure them.”

The medical examination proceeded. Never perhaps was stethoscope placed over sounder lungs, or more regularly beating heart; and the other organs proved to be alike healthy. The doctor was a little puzzled. As no organic disease was apparent he was forced to conclude that the trouble must be mental.

“What do you think about all day?” he asked.

“My sins,” said the lad, taken unawares.

“Your sins,” exclaimed the doctor. “Well, I am the wrong doctor altogether for you. I can do nothing for anybody’s sins. I only cure the body, I don’t know how the scales may dip with my own sins when it comes to the Judgment Day, but I certainly see no need for you to trouble yourself about yours. But since you are worrying yourself about religion, I will

tell you the very best person to go to. There is a patient of mine, a bed-ridden woman, who lives in the next parish, and she has got a better grip of theology than anyone I ever spoke to. Now, instead of going to the church next Sunday, you walk up the waterside to see Janet W—. She'll expound doctrine to you, I'll warrant."

The invalid referred to was well known in the neighborhood as a woman of faith and prayer. For years she had lain paralyzed, in a little cottage by the wayside; and though poor she was one that realized what it is to be rich in faith, an heir of God and a joint heir with Christ.

The next Sunday found John wending his way to her home. The fields were bare and cheerless, the river flowed with a sullen undertone, and the southing wind seemed to sigh a requiem for the departed summer. To his depressed mind there came a verse, "The harvest is past, the summer is ended, and we are not saved," Jer. 8:20. With an effort he put this from him, saying, "The summer is not quite gone, the harvest is not all past, and I am going to be saved." He reached the cottage and knocked at the door, and at her request entered. He told his errand simply; and she said, "When the people cried to the Lord in their distress, He sent His Word and healed them," Ps. 107:20. "We will look at God's Word and you will get blessing through it."

"What about my sins?" he asked, and he repeated the Scripture that had troubled him for weeks: 'Your iniquities have separated between you and your God, and your sins have hid His face from you.'

"You have thought long enough on that verse," she said, "we will read the one before it now: 'Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear,' Isa. 59:1. Think on the love of God, who gave His only Son to die for you, and think on the work of Christ. Hear what God says to the believer: 'Who His own self bare our sins in His own body on the tree, that we being dead to sin should live unto righteousness: by whose stripes ye were healed,' 1 Peter 2:24. And again what He says to the sinner: 'Come now, and let us reason together said the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.'" Isa. 1:19. Thus did Janet talk to the young man.

There was a meeting that day between a seeking sinner and a seeking Saviour; the sick soul found the healing touch of the Great Physician—the right physician this time, the soul physician—and that lowly cottage became a Bethel over which even the angels could rejoice.

Reader, do you know your sins forgiven?

Selected.

THE MINISTRY OF THE SPIRIT

In The Assembly

WM. H. FERGUSON

THAT the Holy Spirit of God deigns to dwell amongst His saints, collectively as well as individually, is an evidence of real grace and kindness on God's part and on the part of the Lord Jesus Who sent Him. John 16:7.

Relative to the Church in its local testimony, which is contemplated in the Corinthian Epistles, we have "diversities of gifts" by the same Spirit, 1 Cor. 12:4. We have the manifestation of the Spirit" or the clear evidencing of that gift granted an individual in v. 7. The Spirit gives the "word of wisdom" as in v. 8, signifying Divine discernment taught through the Word and He further gives the "word of knowledge," signifying that knowledge of God and His Word which the individual is able, profitably, to convey to others of His own, such ability being definitely "of the Spirit," v. 8. Thus one could go on to enumerate the activities of the blessed Spirit in the Assembly. Apart from this, any professed "assembling" would be nothing more than an empty arrangement of men. It would have neither "unction" nor "warrant" for its existence and the religious forms and ceremonies would mean nothing more to God than did the "empty Phariseism" with its empty prayers in the days of our Lord's sojourn here. Instead of being of God, it was insulting to God, as evidenced by their treatment of His Son—"this is the heir, come let us kill him." Such empty form could exist with an absolute hatred of that which was from and of God. So it is today. Religion exists and rears its head today on every side with a great profession of being of God, yet holding in its bosom the veritable poisonous reptile of hatred to God.

Terrible, indeed, it is to contemplate this well-nigh universal condition today—the "great tree" of Matt. 13:31, 32 truly has the "birds of the air," typical of everything that is evil and satanic, lurking "in the branches thereof." The tree is one, the old root the same as that of old—the branches (of Christendom) many. The true Church is not described thus, but as the "pearl of great price" in v. 46. Greatness in growth and influence is characteristic of Christendom—true and constant value, with purity and beauty, though small and unknown save to those who know real values, is characteristic of all true testimony.

SETTING ASIDE OF THE SPIRIT

All decline in Church testimony has taken place because of the refusal of saints to recognize Authority and Lordship and spiritual Unction in the Church. If a "gift" is by the Spirit, it must be exercised as a ministry under the control and Lordship of Christ and the "energy" in all operations comes from God as in 1 Cor. 12:4, 5 & 6. Nothing short of this

can perpetuate true Assembly testimony—nothing more is needed to insure profit and blessing, save that all be done in “love”—1 Cor. 13, and with a due and proper respect given to the truth thus enunciated as “being the commandments of the Lord.” 1 Cor. 14:37.

It is evident then that the lack of the “energy” of God or refusal of the Lordship of Christ or a grieving and quenching of the Spirit of God in an assembly of God, can only lead to the extinction of true testimony and the substitution of a “religion of men” in the place of true and scriptural testimony. It is not difficult to trace this decline and failure through Church history generally and it is not difficult to trace also this decline in the gracious revival of truth which God granted to His people early in the last century.

THE SPIRIT'S PRE-EMINENCE

In the Gospel—in worship—in ministry, there must be an absolute reliance upon the blessed Holy Spirit to insure God's working or energy as we have mentioned above, and this can only be manifested as Christ is given His place as Lord in the midst of His gathered people, and His Word supreme as the “commandments of the Lord.” We should mention that “worship” precedes all “service” and true service for God is the result of a true and spiritual worship. The displacing of worship to the elevation of service is the harbinger of decline, always. Works can displace the “first love” in the estimation of man but not in God's appraisal of that which is pleasing to Him.

THE SPIRIT'S GENTLENESS

He is seen as a gentle “dove” and He can be easily grieved—cp. Eph. 4:30. Inconsistency of life as to the world, vs. 17, 29 and a low and bitter attitude to one's brethren, v. 31, must surely hinder His gracious workings and “brooding” over us to produce spiritual life and spiritual growth and development amongst saints.

THE SPIRIT'S ARRANGEMENT

The closing verse of 1 Cor. 14 gives us the beautiful and becoming order of an Assembly of God when the Holy Spirit's ministry is thus acknowledged and His presence proved, to the church assembled, vs. 23, 25—to the “unlearned” and also to the “unbeliever.” Surely God is in this place—v. 25. Nothing of man can approach this divine and becoming order or arrangement.

If there has been failure, it is ours to confess it, it is not our privilege to “change” godly order given to us by divine commandment. One of the crowning sins of Christendom is the setting aside of the Spirit of God thus and in Assemblies of Christians which had their “founding” in a true and Scriptural manner. 1 Cor. 3:9, 10, there is no reason to suppose that

the results of departure from God will produce any other result than that which is evidenced in the world's religions. Indeed, some of the practices and human arrangements so preclude a godly ministry that Christians reared under such arrangements of men know nothing of the Spirit's gracious ministry, either by example or teaching, hence the succeeding generations fit in very nicely to the scheme of worldly religion and could scarce tell where the actual departure came but God knows the exact point of departure and the godly know, and only by a true and Scriptural repentance can the day of the "removal of the lampstand" be stayed—cp. Rev. 2:4, 6. An absolute return to the "first love" and "first works" and an acknowledgment of their "fall" could be their only salvation. So it is today. Again, in Laodicea which means the "will of the people" or "the people's rights"—self-will exalting itself against the Lord Himself—their outward state was characterized by riches, an increase of goods and an absolute self-reliance, Rev. 3:17. However their true state, seen by the Lord, was such that they were to be pitied—they were wretched, miserable, poor, blind and naked—luke warm, neither cold nor hot, and He was about to spue them out of His mouth. The foremost place they had occupied, Ephesus at the first, Laodicea at the last, could not save them—"except ye repent."

Such departure could never have taken place had the Spirit's presence been there in ministry to correct and to guide through the Word the affairs of the Assembly but in rejecting true "ministry" for a "ministry" that would tickle the ear and refuse to deal with the evil, the ways of departure were made both slippery and smooth to facilitate the downgrade movement.

ASSEMBLY TESTIMONY TODAY

It is weak, we acknowledge, but not too weak for God to countenance and use—1 Cor. 1:26, 29. It has been God's way down through the ages to use "weak things" and "weak men" whose strength He became—men who were content to give place to God. The dignity of true Assembly testimony is seen in Matthew 18:20 where even "two or three" are mentioned as insuring the Lord's presence when "gathered unto His Name." Contrariwise, two or three hundred or thousand, gathered by human arrangement, could mean nothing but fleshly, religious activity—with Christ on the outside. Hence the necessity of all of us, whether among the "twos or threes" or the larger Assemblies, "gathered to His Name" to consider seriously the possibility of hindering that which is of God, or conversely encouraging such by a godly and simple and child-like dependence upon God and a seeking to give place to the Spirit of God in all Assembly exercises, realizing that only thus can any spiritual blessing and uplift result.

METROPOLITAN AREAS

These present a distinct challenge to the godly to resist

the pressure of worldliness, human pride and ambition which is the atmosphere a city breathes. Social times, earthly pleasures and questionable occupation with worldly customs, observing of "days" and "feasts," etc., all contribute to the down fall of many an Assembly that once stood for God and saw better days. Ephesus, the principal city of Asia in its day and Laodicea, the proud and self-sufficient city, surely must be a warning to all, save those who are totally blinded by Satan as to their true spiritual state.

In all likelihood, true Assembly testimony of the churches of the saints, 1 Cor. 14:33 will be maintained outside of this modern "Babel" of voices but there is no reason why this should be so if godly ones, in such corrupt centers, would only determine in the fear of God to "hold fast that which thou hast." Rev. 3:11. Even faced with the ungodly Jezebel—leading saints into unholy union with idolatry—God speaks to the "remnant" in Thyatira—"that which ye have, hold fast till I come." The true remnant will hear when the professing church will not. This is the teaching connected with the four closing messages to the seven churches of Asia. In these latter four cases, it is only the "remnant" that seems to have an "ear to hear what the Spirit saith unto the churches." Refusal, then, to hear what the Spirit saith unto the churches is characteristic of that which has lost its place of testimony. In no other way can true church testimony in a local character be maintained, than by hearing such messages.

To plead antiquity is vain—Rome does that. To plead outward prosperity and seeming success and increase in numbers is equally vain. The old English writer's verse comes to mind, written over 200 years ago:

"Wherever God erects a House of prayer,
The devil's sure to build a Chapel there:
And this I see upon examination,
The latter has the larger congregation."

Nothing, yea! nothing, can take the place of God's presence amongst His gathered saints and this He never vouchsafes where there is any setting aside of His Holy Spirit or where there is a refusal to truly acknowledge our Lord Jesus Christ and the supreme authority of the Word of God.

EXAMINATION

In view of the solemnity of these matters, and the consequences which follow, let us earnestly examine ourselves and also any associations we form lest we be found in active opposition to God's order and Word.

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FAITH AND OBEDIENCE

"SO ABRAM DEPARTED" — Genesis 12:4 — Faith and obedience are twins. They are always found in the same cradle. Obedience has a price tag on it marked with big figures. It is costly.

OUT TO CHRIST

FROM the moment of his conversion (we are writing of the late John Smith, well known servant of Christ) he was out and out for God. The Bible took the place of the novel. Habits he had formed and which, until now, had been considered harmless, were seen to be sin and were lopped off. The instincts of the new nature were so strong that he did not need to be expostulated with in regard to what was manifestly of the flesh. For instance, he had acquired the habit of smoking. One day shortly after he was saved he went to pray, and putting his hands up to his face he smelled them strong with the odor of tobacco, and he saw the incongruity of smoking and praying. The smoking was stopped at once, and forever, while the praying was continued, "till travelling days were done."

He was not slow in telling his father and mother that he was saved and that for all eternity. The father thought that he was going a little too far. From that time there were two forces in that home instead of one; the one with a will to stick by the "traditions of the Fathers," and the other to follow Christ.

He was not long saved until he found out that he ought to be baptized as a believer in Christ. How to get it done was the problem. He knew of no other way than to join the Baptists. This he did much to the disapprobation of his father. Then his heart became set on preaching to others and his father finally deciding that if his son was going to insist on being a preacher, then he would send him to Spurgeon's college and have him respectably fitted for the ministry. Latin books, etc., were purchased for him in order that he might study with this end in view. But one evening he heard two men preaching on the streets of Aberdeen. His ready ear caught the sound, and his willing heart responded to the sweet messages of grace as spoken out clearly and untrammelled by the two men—our beloved brethren Donald Ross and Donald Munro. After the meeting he pressed his way through the crowd and shook hands with the preachers. From them he soon learned that they had received their preaching orders from heaven—from the living Lord alone—and not from any college of men, and from that time he concluded that he had no further use for his Latin books, nor for Spurgeon's College.

THE ASSEMBLY OF GOD

Soon Mr. Smith found his way to the little Assembly with men in the Old Dispensary, upstairs in a furniture warehouse, near Castle Street. After meeting with the few gathered there "to break the bread and drink the wine" in commemoration of the Lord's death, his father asked him where he had been that morning, and what the text was from which the minister had preached. Mr. Smith told his father

where he had been and something of the character of the meeting. To this the father said—**AND WHERE WILL YOU GO NEXT?** "O father" he replied, "I am out to Jesus, and I can go no further." And so it was in reality—from that time until the day of his death, he was out to the Lord Jesus alone. The Lord's Day before his departure to be with Christ he gathered with the Assembly at Lake Shore, Ontario, to remember the Lord's death, just as he had done in that early day in the furniture shop on Castle St., Aberdeen.

ASSOCIATION WITH OTHER LABORERS

These men, as all true servants of Christ, had many an encounter with evil men and seducers but there was a "buckler" Psalm 18:2, 30 around their lives, made and maintained by none other than God Himself, and many a sad story could be written about those who set themselves to hinder the work that God had entrusted to these faithful men. From such encounters they came forth unharmed and better fitted for the next encounter by the experience gained of God's faithfulness and power to make good His own Word, even though appearances at first seemed all against them.

PIONEER WORK

They went to unbroken fields, and endured hardship as good soldiers of Jesus Christ, and almost every place they went souls were saved; and those who were saved were taught the "ways that be in Christ." Many Assemblies in Canada and the United States mark the course of their labors for the Master.

BURIALS

Writing to brother Munro he says—"We are back again in the township of W— for a few meetings. The Word of the Lord seems to be taking a deep hold of the people throughout the whole country. It is the great topic . . ." And again, "We have had twenty-one burials, some of them old believers and some of them recent converts. Others are ready to be baptized if the weather would become a little warmer. At present it is bitterly cold, and of course we have to go to the creek to bury them. Praise God, brother, it will soon be the glory. Let us play the man for a little while. Jesus will soon come and receive us to Himself. But remember, the most, yea, nearly all the people are going to hell, **YES—TO HELL.** No doubt paying men to rock them to sleep on the way. Dear brother, fear not, lift up the voice: God is with us, we have nothing to fear."

COUNTING THE COST

The above is sufficient to show the character of the work and of the men to whom, through God, many of the Assemblies in the country owe their origin. It cost something in those days to be identified with such men and to turn aside from the sects and systems of men to gather unto the Name

of the Lord Jesus Christ alone. But God was manifestly in their midst, and their joy abounded amidst all their persecutions from the religious world which could not then tolerate that which was out and out for Christ. (Today, after a lapse of 40 or 50 years how much less can the "religious" world tolerate the Christian who is out to Christ . . . even professed assemblies, in their association with sectarianism, despise the Christian who takes a stand for the Word of God as against all the denominationalism of men—Editor).

How sad to see the degenerating, modern tendency to look lightly upon all the sins that accompany sectarianism which, instead of growing better as the years roll by, becomes more and more opposed to everything that is of God. **HOW GREAT THE SIN OF THOSE WHO ARE LEADERS IN BEGUILING FROM "THE OLD PATHS."** Jeremiah 6:13, 21.

LASTING SECURITY

Give me ten thousand pounds and one reverse of fortune may scatter it all away; but let me have a spiritual hold of this divine assurance, "The Lord is my Shepherd, I shall not want," then I am all right. I am set up for life. I cannot break with such a stock as this in hand. I never can be a bankrupt for I hold this security—"The Lord is my Shepherd, I shall not want."

"I AM HER BROTHER"

LUCY ROME was taken up in a large city for vagrancy. The judge asked, "who claims this child?" A little boy stepped forward and said, "I do, sir." "What is your name?" asked the judge. "John Rome, sir, I am her brother."

"Officer! take the girl." "Oh, judge, do not take her from me! She is all that I have to love in the world." "If you will get some good man to go your security, you can have her, but I cannot give her to you" said the judge.

The little fellow, with tears in his eyes, walked up close to his sister, and said,

"Sir, I have no one to give. I did care for her till the man I worked for died, and while I was looking for work, she begged bread, and they arrested her: but now I have a good place where I get three dollars a week, and I will put her in school. I have no security, but I do not lie, nor swear, nor drink, and I work hard. Judge, will you please let me kiss her before you take her from me?"

The Judge wept, and said, "Take her, my boy, I will go your security."

Hand in hand they left the court house.

Selected.

FORGOTTEN VOWS

THE LATE JOHN MONYPENNY

WHEN King Hezekiah was sick unto death, and had received the solemn message through Isaiah the prophet—"Set thine house in order for thou shalt die and not live"—he passed through a time of intense sorrow and exercise of heart before the Lord Who had thus spoken to him. His cry of need was graciously heard, and the joyful message reached him—"Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city." Isa. 38:5, 6. In confirmation of His promise, the Lord said, "I will bring again the shadow of the degrees which is gone down in the sun dial of Ahaz, ten degrees backward." This came to pass, for in all ages it is blessedly true that "He faileth not." Zeph. 3:5. He says—"I watch over My Word to perform it." Jer. 1:12 R. V.

Hezekiah, filled with joy and gladness, poured out his heart with thanksgiving to God Who had turned his darkness into light, and the shadow of death into morning. Hezekiah's experience is a vivid picture of the experience of all who now receive God's salvation; indeed his words are the very language of the heart and lips of those recently redeemed, "Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back." Isa. 38:17. And his after experience has a solemn voice to those who are saved, for he not only poured out his heart in thanksgiving but he also uttered at least **THREE SOLEMN VOWS** as to how he would behave during those promised years.

He said—"I shall go softly all my years in the bitterness of my soul." v. 15. And in v. 19 he continues—"The father to the children shall make known Thy truth." And further in v. 20 (Isaiah 38) he speaks of his determination to praise God "all the days of our life in the house of the Lord."

These were precious promises surely which he made but alas, alas, the man thus wondrously delivered—whose record of integrity in the former years of his reign was so good—soon forgot his vows. The sad record of 2 Chron. 32:25 is—"Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." Instead of going "softly" as he had purposed, he became proud and in self glory displayed all the treasures of his house and of all his dominion to the enemies of Jehovah, the ambassadors of the king of Babylon (they are called interpreters elsewhere in Scripture—i. e., they could speak both languages . . . their kin we have still with us—Editor). This paved the way for

the destruction of Jerusalem and the captivity to Babylon which followed. Marvellous to say, this once godly man was now so little exercised in heart that in reply to the prophet's solemn warning of the coming judgment, he said, "It is good if peace and truth be in my days." 2 Kings 20:19. Such apathy and selfishness—terrible to contemplate. Let us trace still further his departure and its dreadful consequences.

THE FATHER TO THE CHILDREN

When Hezekiah died his son Manasseh, who was twelve years of age, began to reign. He had been born about three years after his father's recovery. Had the father made known to him Jehovah's truth? Had the inspired word of Solomon been fulfilled by Hezekiah—"Train up a child in the way he should go." Evidently not. The sinful course of Manasseh presents one of the foulest blots to be found in the whole history of God's earthly people. "He did that which was evil in the sight of the Lord, AFTER THE ABOMINATIONS OF THE HEATHEN, whom the Lord cast out before the Children of Israel." 2 Kings 21:2. "Manasseh shed innocent blood very much till he had filled Jerusalem from one end to another." Manasseh made Judah and the inhabitants of Jerusalem to err and TO DO WORSE THAN THE HEATHEN whom the Lord had destroyed before the children of Israel." 2 Chron. 33:9. Surely we may conclude that it had been better for Hezekiah, and for his nation, had he been taken away at the end of his God-honoring reign (prior to his sickness) rather than that the fruit of his added years should prove such a scourge upon Judah and Jerusalem.

But we must trace still further the terrible chain of events. Although, through the wondrous grace of God, Manasseh became humbled and Jehovah revealed Himself to him, yet his sin had been so dreadful that God's righteous governmental dealings could not be set to one side. Let no one, saved or unsaved, think that sin is a light matter. No, no, it is always awful in its nature and in its consequences. Josiah came to the throne about two years after his grandfather Manasseh's death. His reign was a last bright gleam in Judah's history ere the desolating judgment fell. "Like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. 2 Kings 23:25. Yet all this could not change Jehovah's purpose of judgment, nor set aside the fearful consequence of Manasseh's sin. "Notwithstanding the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal. And the Lord said, I will remove Judah also out of My sight . . . and will cast off this city which I have chosen . . ." v. 26. This terrible three-fold judgment soon came to pass. Desolation came upon

the nation, the city and the temple—"the house of which I said, My Name shall be there." All this came to pass because of the sins of those whom God had placed in authority. To be in authority has attached to it solemn, yea, very solemn responsibility. Fellow saints! may it be ours to dread increasingly departure in heart from Him Who has, in wondrous grace, eternally delivered us. May it be ours, in deep reality, to go "softly" before Him all our days—for His Name's sake.

ANOINTED MEMBERS

The anointed ear hears God and is closed to the world.
 The anointed eyes see God above worldliness.
 The anointed feet travel God's path.
 The anointed hands are clean and ready for good work.
 The anointed mouth speaks forth His praise.

"MY SOUL, WAIT THOU ONLY UPON GOD"

Psalm 62:5

HE who prays to God ought to address Him as if He were present; for He is everywhere, in every place, in every man, and especially in the souls of the just.

SEEK Him not therefore on the earth, or in heaven, or elsewhere—seek for Him in your own hearts. Do as did the prophet who says, "I will hear what God the Lord will speak." In prayer a man may be attending to the words, and this is a thing of a wholly material nature; he may be attending to the sense of the words, and this is rather study than prayer; and lastly, his whole thoughts may be directed to God, and this alone is true prayer.

IT is unnecessary to be considering either sentences or language—the mind must be elevated above self, and must be wholly absorbed in the thought of God. Arrived at this state, the true believer forgets the world and its wants; he has attained almost a foreshadow of celestial happiness. To this state of elevation the ignorant may arrive as easily as the learned. It even frequently happens that he who repeats a psalm without understanding its words, utters a much more holy prayer than the learned man who can explain its meaning. Words, in fact, are not indispensable to an act of prayer. When a man is truly rapt in the Spirit uttered words may impede, and ought to yield to that which is really spiritual—even a groan. Thus it will be seen how great a mistake those commit who prescribe a fixed number of prayers. God does not delight in a multitude of words, but in a fervent spirit.

—Girolamo Savonarola A. D. 1493

GOD'S DEALING WITH ME

FRANK KNOX OF BELFAST

NOW about the time I was received into fellowship, I got a job in Belfast and it was not much good but I stayed at it for over three years. Then I got a week's holidays and I had saved a little money so I went back to Birkenhead, England and paid my debt. I met a few of my old companions but I could have nothing in common with them. My life had been definitely changed, 2 Cor. 5:17, and my companions were not long in seeing it—no cigarettes, no bad language, no dirty stories. No, my mouth was clean from all those things and, thank God it is clean still. When the angel touched Isaiah's life with a LIVE coal, his life was clean and he would feel the cleansing effect.

I left that job and started a little business of my own. It is really difficult to keep us at the "carrying of wood and the drawing of water" Josh. 9:21. We want to be MASTERS, and alas how often the Lord's dear people become masters because, like Joshua, "they asked not counsel of God." Josh. 9:14. This has proved a great snare to many of the Lord's people and sometimes has ruined their lives and testimonies. Why not ask counsel of God?

I got on fairly well in my little business until four things happened almost simultaneously, which undoubtedly proved to me that it was time for me to clear out of business. First, the property was sold. A linen merchant was going to "pull down his barns and build greater" Luke 12:18, so I got notice to quit. Secondly, a Christian doctor told me that I would never have good health while I stayed there. Thirdly, a brother in Christ who heard that I had to quit told me that he had a house for me and if I would go at once to the agent I would get it, so I did and I am in it yet, 40 years. Fourthly, a man came to see me from a big bakery concern with whom I did business and said he had heard that I was going to leave the store and asked me if I would take a job, and after I asked him a few things about the job, I decided to take it. Now, I think a man who cannot see the guidance of the Lord here must be short-sighted, 2 Peter 1:9. The job was quite good and I liked it and got on well. The men with whom I worked had a little friendly society and it was very good—pay 6 pence (12 cents) each week and when you were sick you would get a doctor and medicine free, also 1 pound (4 dollars) each week during your sickness, and of course I was asked to join it. The men were friendly but I refused to join. They wanted to know why, so I said, well, if the Lord allows me to take sick, I expect He will look after me. He still has His ravens, 1 Kings 17:4-6. The men could not understand so they said, leave him alone, he is one of the Brethren and they are all a bit odd!

(To Be Continued Next Issue, D. V.)

FUNDS OR FAITH

H. BAILIE OF IRELAND

THE following question appeared in a monthly periodical some time ago:

How can the unreached parts be evangelized? It was suggested that a fund should be provided, and responsible brethren would disburse the money to those who would be prepared to go. Answers were requested from others as to what the Scriptural procedure should be.

We replied, in substance, as follows:

I was surprised on reading in your paper this month of the proposed scheme to meet the need of brethren reaching out of unevangelized parts. This, I believe, is a departure from New Testament order as it would come in between the servant of Christ and his dependence upon the Lord, it would make him the servant of men.

I would suggest that assemblies be taught the seriousness of "booking up" preachers for months and sometimes into years ahead. This applies especially to brethren with a measure of gift who seldom go out to the needy and unevangelized parts, while brethren with a lesser gift are forgotten. Often, owing to our weak spiritual condition, it is "out of sight, out of mind," with the latter. These are left alone to plough their lonely furrow. Some known to the writer have suffered terrible privations in this way, while they learnt the great secret with their God—"how to abound and how to suffer need." On the other hand, those with a measure of gift are catered for, and go around assemblies in large centers from year to year. It would seem "so much preach, so much pay." What revelations the Judgment Seat of Christ will bring to light!

Paul exhorted the Corinthians unto obedience, especially in the matter of "giving," in order that he might not boast in another man's line of things, but when their faith was increased, he might be able, with their assistance, to stretch out to the regions beyond. See 2 Cor. 10:15.

It is therefore the duty of those who are the spiritual guides to educate the saints in the assemblies, not only in the matter of giving of their substance to support locally the assembly of which they form a part, but also to teach them their responsibility towards those who labor in these outlying parts.

Paul said: "Ye Philippians know that in the beginning of the Gospel, no church communicated with me as concerning giving and receiving, but ye only." Phil. 4:15.

("Funds" with their "favorites" are a poor excuse for dependence upon the "Living God" Who, in the time of deepest need, can be to His servants all that they need whether in things temporal, or in personal deliverance from the enemy. The luxury of trusting God is something that the true servant of Christ would not exchange for any human source of supply—Editor.)

WITHSTANDING IN THE EVIL DAY

W. J. DRILLER, NEW ZEALAND

“Wherefore take unto you (that is, make it your own to use it for yourself) the **WHOLE** armour of God, that ye may be able to withstand in the evil day.”—Eph. 6:13, 14.

IT is indeed an evil day for the beloved saints of God whose heart's desire and purpose of heart is to be well-pleasing to Him by walking in obedience to His Word. How we need to **WITHSTAND** everything that is not of God, what we have not principle, precept or example for in the Word of God, even when brought into the assembly by worldly-minded and carnally-minded believers or professed overseers who know not the ways of the Lord, like those recorded in Heb. 3:10. It is indeed necessary for us to **WITHSTAND** by letting our yea be yea and our nay, nay, Matt. 5:31, Jas. 5:11, 2 Cor. 1:17, 19. If we act otherwise then we are without doubt **DOUBLEMINDED** and unstable in all our ways—Jas. 1:8.

The “whole armour of God” is the whole Word of God. David could say in Ps. 17:4—“By the Words of Thy lips I have kept me from the paths of the destroyer.” In Luke 4:1, 13 the Lord Jesus met all the wiles, fiery darts and devices of Satan with “It is written” but it takes courage, grace and purpose of heart to **WITHSTAND** in this evil day all that is introduced by men who lean upon their own understanding instead of acknowledging Him in all their ways—Prov. 3:5, 6. Withstanding may be against something conceived in man's deceitful heart, which is desperately or incurably wicked, Jer. 17:9. It may even be against the nearest and dearest to us by nature's ties. How many fail to be loyal to God and His Word under these circumstances.

We are exhorted in Jas. 1:22 to be “doers of the Word and not hearers only,” deceiving our own selves. But nowhere in the Word of God are we told to be doers of what is not contained in the Word of God. Yet how many of the Lord's dear people become doers, and ardent doers at that of what man introduces by his disobedience to the Word. Are you, am I, guilty before God of not only sanctioning by not **WITHSTANDING** all such additions to or diminishings from God's holy Word but also giving active support to such disobedience.

“And having done all, to **STAND**”—Eph. 6:13. Yes, it takes grace and courage to **WITHSTAND** but how much more grace to be very courageous, with purpose of heart and endurance to **STAND**. How many fail to **STAND** and what convenient excuses are made for failing to stand. It is so easy and brings so little reproach if we agree to everything but when it comes to **STANDING** for the truth, very often a decided **NO** is what the Lord requires of a **FAITHFUL** steward

of the Word. Only a double minded man, unstable in all his ways (James 1:8) shrinks at saying NAY, when "NAY" is needed.

"Stand therefore," v. 14.—"having your loins girt about (wholly surrounded) with truth. The whole body is supported by the loins. Whatever strength may be in the shoulders, arms or upper part of the body is of little avail if there be weakness in the loins. Loins are to be girt about with truth. Thy Word is truth, John 17:17. Being girt about (perfectly surrounded) with truth, the Word of God, will enable the believer to stand against the wiles of the devil. v. 11 and to quench his fiery darts, v. 16. We should not be ignorant of his devices lest "Satan should get an advantage" of us—2 Cor. 2:11; and we should be able to "resist him steadfast in the faith," 1 Peter 5:9. All this can be accomplished by "It is written," by the Word of God which is the sword of the Spirit, Eph. 6:17.

Stand fast, Oh warrior,
Let thy Nay be Nay,
Let no persuasion change
Thy Nay to Yea:
Stand! Wave the Spirit's sword
Above thy head,
And answer, like the Lord,
God's Word hath said.

Editor's note: We commend this earnest exhortation to the saints and brethren in place of responsibility in this trying time when God's order is being set aside and human will and human methods are displacing the Word in many churches of the saints. Now is the time to STAND and to WITHSTAND. Tomorrow may be too late.

COUNTING RICHES

He that can count his riches is a pauper, but the Christian who cannot count his riches in Christ is rich. R. C.

SPIRIT-BEREFT CHURCHES

Oh, all but Spirit-bereft churches—ism-infested, pleasure-mad, card and dance ensnared, sin-loving church of America—art thou not lukewarm? Sayest thou not, "I have need of nothing?" Thy teachers, as well as thyself, are they not likewise, "Wretched, and miserable, and poor, and blind and naked"?

How long will it be ere the same can be written of Spirit-bereft Assemblies who once bid fair to go on for God? The social times, the worldly customs and observance of religious "days" and traditions, coupled with the pleasure loving generation of today, portends an early degeneration into the fold of Babylon . . . The Lord says to such—REPENT. Rev. 2:16.

QUESTIONS AND ANSWERS

QUESTION: Are all regenerate persons overcomers, as set forth in the letters to the Seven Churches of Asia in Rev. 2 and 3?

ANSWER: The overcomers in Revelation are those who stood the stress and difficulties of their times, and their rewards were not common to all believers, but suited to the circumstances of each particular case . . . Overcoming is not merely final perseverance, or words would lose their meaning. It must be by strong faith, not merely preservation of original blessing. If all Christians were overcomers, why the repeated exhortations against worldliness, etc., in every Epistle? Why the state of languor in the Church? Why cannot many maintain a testimony in these quiet days, when even religion is popular? Alas! how many will be saved, and yet all their works burned up—1 Cor. 3:15-5:5.

J. H. H.

All regenerate persons are not necessarily overcomers. Only those are overcomers who give heed to and obey the commands of Him who sends the message to them . . . If certain yield to the constant pressure of temptation and persecution, and so do not hold that fast which they have, they may lose their crown, and not be overcomers. Paul is an excellent illustration—1 Cor. 9:27.

J. S.

“The overcomer” is the approved servant who, amidst temptation, suffering and loss, maintains his testimony to the end by faith. “This is the victory that overcometh the world, even our faith”—1 John 5:4. They overcame him (Satan) by the Blood of the Lamb and by the Word of God.

J. R. C.

« « «

QUESTION: Can we, or should we, pray to the Holy Spirit?

ANSWER: This question, from an Australian subscriber, could be gone into in much detail perhaps, but we feel free to state that prayer should be directed to God, in the Name of our Lord Jesus Christ. The Holy Spirit certainly helps in praying—in fact we should “pray in the Holy Ghost”—cp. Romans 8:26 and also Jude v. 20 but nowhere, in Scripture, are we told to pray to the Holy Spirit. God the Father, God the Son, and God the Holy Ghost certainly unite in all blessing upon praying saints but there is a divine order in our approach to God which must not be set aside.

« « «

QUESTION: Could you give us a little outline of the “New Bible” as compared to the “truth once delivered to the saints”?

ANSWER: We may have occasion to go into this in detail later but, meantime, we might say that the latest “Revised Version” will suit the modernistic leaders, the no-hell preachers and those who deny the Deity of Christ, His virgin birth and true Sonship. Our suggestion would be—Don’t buy it—don’t sell it—don’t preach it. To all who propagate it—No! thanks be to God! We don’t need it.

FROM OUR MAILBAG

FROM BRITISH COLUMBIA: I was pleased to read the article in Feb. issue—"The Captain's Marked Bible" with reference to James McGregor of Jarrow on Tyne. I worked for him 64 years ago and was in the same assembly for some time. Dr. Martin visited Jarrow about 50 years ago. Bro. McGregor was head foreman over the riveters—he had four foremen under him and hundreds of men working for him. Before my time the men went out on strike to make him join the union but they had to go back to work as the management said they would rather lose all the men than lose him. His voice was cracked with speaking in the open air. He would go amongst his men and have a drink of water and say "Men! Hell is a poverty stricken place where there is not a drop of water." . . . I am 82 years old, saved 67 years ago in Consett, Co. Durham . . . we look forward with interest to the coming of Words in Season with its seasonable ministry. May God bless in this good work for His glory.

« « «

FROM TORONTO: I enjoy very much the cover-front poetry. Appropriate thoughts put in rhyme often stick and are remembered, at least in part. May the Lord guide in a continuing way the supply of apt portions for future "front page" ministry.

« « «

FROM ONE WHO SEEKS GOD'S PATH IN ONTARIO: I wish to thank you for the endeavor to stand for "thus saith the Lord." I am greatly distressed as to my position and I am trying to lay hold of my Bible and seek to allow Him to direct me. I have been disturbed much, as I am a member of a denominational church, by the different articles, and also by the kind rebukes of a wise brother in the Lord. I covet prayer that I might acknowledge Him in all my ways, by the leading of His Holy Spirit.

« « «

FROM ONTARIO: The Magazine continues its gracious ministry—"instruction in righteousness" for our "perfecting." And those precious gems of poetry.

« « «

FROM KANSAS: We look forward to receiving each issue. May we ever have a desire to receive the ingrafted Word which is able to build us up.

« « «

FROM CALIFORNIA: Will say that we are enjoying the magazine and do not hesitate to recommend it to others.

« « «

FROM A YOUNG BELIEVER IN THE MINING COUNTRY: These are friends for whom I am subscribing who I believe and hope are saved. I do know, however, they are not receiving the necessary "ministry for growth" and I hope they find much help and enjoyment through the reading of this word. I myself get much from it.

« « «

FROM AN ELDER IN THE EAST: I can truthfully say that the saints who subscribe really want the truth as it is in "God's Word." May it be a mighty influence against the loose teaching of today.

« « «

FROM VIRGINIA: I have enjoyed news of the workers and the excellent articles dealing with conditions and trends which need a voice to correct and teach.

OFFENCE OF THE CROSS

The offence of Christianity has always been the Cross: as of old, still so today, Christ crucified is to the Jew a stumbling block and to the Greeks foolishness. It would be easy to remove the offense by abolishing the Cross. But that would be to abolish Christianity. Christianity is the Cross; and he who makes the Cross of none effect eviscerates, or de-vitalizes, Christianity. Selected.

INGRATITUDE

"Go, and say to Hezekiah . . . I will add unto thy days fifteen years . . . Behold I will bring the shadow of the degrees, which is gone down in the sun dial of Ahaz ten degrees backward." Isaiah 38:4, 8.

"But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him and upon Judah and Jerusalem. 2 Chron. 32:25.

THE PENCIL OF IRON

The Sun Dial

THE pencil of iron marks out time and its changes,
 And measures the sand of our own little day;
 But seldom a glance to this watch of the sages,
 Do passers-by give on their wild, hurry'ng way.

Yet swiftly the sun casts its shadow and blackens,
 And night steals so softly amid Summer's light;
 That winter's approach with its sorrow and brackens,
 Is on us before we are 'ware of time's flight.

Then list, sinner! Listen! Take time to consider
 How quickly thy brief little span here will end;
 Remember! time ends, but eternity never:
 Then hasten to Jesus, the poor sinner's Friend.

And think not, O saint, that the dial will favor
 E'en those who are purchased by Jesus' own blood;
 Our days are swift hast'ning, their end to discover,
 When all shall be weighed, whether worthless or good.

Take time to be holy, amidst life's mad rushing,
 Spend time, then, in secret—thy soul to preserve;
 Remember! The Bema of Christ will discover,
 Thy work, none knew fully, and how thou didst serve.

W. H. F.

Portage La Prairie, Man.—Our aged brother Oliver C. Fish finds somewhat to cheer as he attempts some visitation of the saints.

Ashfield, Man.—J. A. Ronald has had four weeks in the Gospel here, with some blessing.

Dunchurch, Ont.—Jas. Clark had four weeks here with nice interest, one lad professed. Bro. Widdifield helping around Chapman Valley district.

OTHER LANDS

Casombo, P. O., Mwinilunga, Via Ndola, No. Rhodesia, Africa—Our brother Jas. MacPhie labors on here, seeking to plod away in the ways of the Lord. He writes—"It is a cheer to see progress in the Assembly's gift." He speaks of some being exercised about coming into fellowship and says—"To be received they must be baptized, then they are received into the Assembly, not only to the Lord's Table." A young couple going out to join them later; presently are in Portugal learning language. (**Editor's note**—It is good to see our faithful brethren plodding away and seeking to carry out a Scriptural pattern in their teaching of these African believers. There is not one pattern for saints in homelands and another for the so-called heathen lands and the mingling with missions and inter-denominational sects should not be encouraged by saints here, where it is known to be practiced in far off lands.)

France—Bro. Taylor writes—"We have written to the Governors of several French Prisons asking if they would accept free copies of the Bible for their Prison Libraries. The result is a precious answer to prayer from 18 Governors, asking for the same for 27 Prisons." Pray about this open door for the Word. May many of these sufferers find salvation therein.

Old Bonalbo, Australia—The Assembly at the above center continues to labour in the spread of the Gospel. They reached out recently as far afield as the Doomeger Aboriginal reserve almost on the Gulf of Carpentaria, 1600 miles away, preaching in the out-back towns enroute and spending six weeks laboring to strengthen and help permanent laborers at that center. About forty souls were gathered in as brands from the burning and rejoice in Spirit-born newness of life. Living to praise Him. E. A. Fleming, Correspondent.

Austria—A recent letter from bro. Jas. Lees from Salzburg gives much information from Europe which we do not give in detail as our readers can understand. He states that a sort of liberty is granted the East German brethren, but greatly controlled. The preachers have no easy time and have to avoid anything in their preaching that would sound like politics. Conditions for some believers have been unbearable and several have left all their belongings, property and cattle, etc. A number of excellent men of God keep to their work, feeling their responsibility to the Chief Shepherd to look after the flock. He concluded his tenth visit to Jugoslavia during past two or three years. Visited Croatians, Serbians and Slovakians. The Lord cheered His dear people, giving a few souls. There is a liberty of a kind to preach the Word in that Balkan country of 16 million. Assemblies are registered, all work must be done inside Halls—have not seen a Bible outside the Assembly Halls, no tracts allowed to be printed, or distributed, for years. No open air work, none whatever. This has been a difficult country, even under the monarchy—one brother said "I have been three times in prison under the monarchy, not once yet, during the present Republic." Austria is open—No people appreciate a visit more than the believers in Vienna, almost two million population. About 120 in Assembly.

CONFERENCES

Frostburg, Md.—Annual Conference, d.v. May 17th. Prayer meeting May 16th, at 7:30 p.m. Corresp. Geo. Savage, Jr., 42 Wright St.

Midland, Ont.—Annual Conference, d.v. in Midland Y.M.C.A., May 17 and 18. Prayer meeting May 16th at 7:30 p.m. Corresp. to James Crawford.

Stout, Iowa—Annual Conference, d.v. May 23rd and 24th, with Prayer meeting Friday evening May 22nd. The Lord's servants who are endeavoring to strengthen the things that remain and holding fast that which pertains to the old paths will be welcome. Corresp. to Theo. DeNeui, 1320 Parker St., Cedar Falls, Iowa.

Deseronto, Ont.—Annual Conference May 17 & 18, d.v. Corresp. to W. Root, Box 372, Deseronto.

Philadelphia, Pa.—Annual Conference of Olney Assembly will be held d.v. May 30th and 31st., Corresp. John MacLellan, 6515 N. 5th St., Philadelphia 26, Pa.

Winnipeg, Man.—Annual Conference of West End Gospel Hall, d.v. May 29, 30 and 31. Corresp. S. M. Vanstone, 251 Beverly St.

London, Ont.—Annual Conference of Pall Mall Assembly will be held d.v. in Central Collegiate June 6th and 7th. F. Burnside, 396 Cedar Drive.

(Further particulars of above Conferences in last month's issue—please consult. Prayer Meeting precedes).

Sarnia, Ont.—Annual Conference d.v. will be held June 12, 13 and 14 in the Kenwick Terrace, commencing with prayer meeting in the Gospel Hall, College and Davis Aves., Thursday 11th, 8 p.m. Ministry from those teaching, and walking in, the "old paths" welcome, Corresp. to J. B. Hodges, 125 So. Russell St.

Victoria Road, Ont.—66th Annual Convention will be held d.v. June 19, 20 and 21 in the Gospel Hall, Long Point. Prayer meeting Thursday, June 18th, at 8 p.m. D.S.T. Corresp. to F. H. Stone, R.R. 2, Kirkfield, Ont.

Forest Grove, Ore.—Annual Conference in the Gospel Hall d.v. May 29, 30 and 31, commencing with Prayer meeting Thursday evening May 28th. Corresp. to Harry H. Goff, Rt. 1, Box 436.

Garnavillo, Iowa—Annual Conference d.v. June 6th and 7th. Prayer meeting preceding evening of 5th. Servants of the Lord walking the "old paths" welcome in ministry. Corresp. to Robert Brandt.

Ashfield, Man.—A Conference will be held d.v. June 6th and 7th, with Prayer meeting June 5th at 7:30 p.m. This is the first conference for this small country Assembly—pray for them and attend, if possible. Address inquiries to Geo. Harris, 854 Kildonan Drive, Winnipeg, Man.

Bolton, Ont.—Annual Conf. will be held d.v. Lord's Day, June 7th. Breaking of Bread at 10:30 a.m., usual order of meetings following in the Town Hall. Corresp. Arthur J. McCauley, Box 63.

Crapaud, P. E. I.—Our third Annual Conf. will be held d. v. May 17 and 18, with Prayer Meeting, Sat., May 16th. Corresp. Russell Cairens, Albany, P. E. I.

Byfield, Mass.—Our 74th Annual Conference will be held d.v. May 30 and 31, commencing with Prayer meeting the 29th at 7 p.m.—usual order of meetings will prevail. Corresp. to Wm. Ward, Byfield, Mass.

FALLEN ASLEEP

Yorkton, Sask.—Our aged and esteemed brother in the Lord, James Laphorne, went to be with Christ on March 4, in his 89th year. He has been in fellowship in the Saltcoats Assembly (now Yorkton) since coming to Canada over 30 years ago; was always ready to speak of Christ and warn the unsaved of their danger.

Worcester, Mass.—Our dear sister Mrs. James Scott was called home March 14th, three months after her husband's homecall. She leaves four daughters, six grandchildren. Pray for them.

Washington, D. C.—On March 16th our dear sister Mrs. Sylvia Beswick "went home." She was in happy fellowship with saints of Chillum Heights Assembly for some three years, having come from Jamaica, B.W.I. Only 41 years of age, she won the respect and love of the saints. Remember her husband, a son and daughter, surviving.

Los Angeles, Calif.—Our dear sister, Mrs. Norman McLeod, "went home" March 8th. Saved through the ministry of the late John McFadden in Monrovia in 1903—in the fellowship for over 52 years. Leaves her husband, son and daughter.

Garnavillo, Iowa—On March 20 our sister Mrs. Hattie Brownson was called home, aged 74. Saved in the early days of the Assembly here at the regular Lord's Day evening meeting, of recent years in Manchester.

Vancouver, B. C.—Our beloved sister Mrs. Harry Douglas, of Hastings East Assembly was called into His presence January 20th. Born again in Liverpool, England in 1903, in happy fellowship here—much missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



LIFE'S PILGRIM PATH

I thought that the course of the pilgrim to
heaven
Was bright as the sun and as glad as the
morn:
Thou showedst the path — it was dark and
uneven,
All rugged with rock and all tangled with
thorn!

Subdued and instructed through grace, in
contrition
Earth-hopes and earth-longings I fain would
resign:
O give me the heart that can wait in submission,
Nor know of a wish or a pleasure not Thine!

A refuge there is, free from sin and from sorrow,
But hence, in a region faith only has trod;
A morn without clouds — but it cometh
tomorrow;
A rest — but it waits in the presence of
God!

Anon.

JUNE, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

ADDRESS OF CORRESPONDENT

Prince Albert, Sask.—Walter Taylor, 232 Oxford Street.

Dunchurch, Ont.—Jas. F. Stickland, for Chapman Valley Gospel
Hall.

UNITED STATES

Hartford, Conn.—The recent Conference amongst the Italian Chris-
tians much enjoyed—brethren Patrizio, Rosanio, Pizzulli, Capiello
and others present to minister the Word. Bre. Patrizio and Rosanio
visited East Boston after the meetings. bro. Capiello went on to Provi-
dence, R. I. doing house to house work.

Akron, Ohio.—Bre. A. Stewart and Oswald MacLeod had six
weeks Gospel meetings here recently. Attendance and interest good
throughout and a number of souls professed faith in Christ, some chil-
dren of the Christians and a few strangers.

Punxsutawney, Pa.—Bre. Klabunda and Lipke have had some en-
couraging meetings here where assembly is small. God has blessed the
Word to some and there has been restoration seen in others—the Lord
seemed to be working with anxious ones at last report.

Everett, Pa.—D. Calderhead gave Assembly here two weeks of
ministry and Gospel recently. Appreciated by the saints.

Boscobel, Wisc.—Bro. S. Mick returned after an interesting trip
to the North West. Had some good Gospel meetings in Tacoma, also
visited Arlington and Everson. He gave a call at Salt Lake City, mid-
week, where our late Editor, Samuel C. Keller, put in many months
of Gospel work before there was an assembly there, years ago. Some
seemed appreciative of the ministry.

Detroit, Mich.—J. T. Dickson gave a short visit to Central, West
Chicago and Schoolcraft Assemblies—Oswald MacLeod visited West
Chicago Hall, John Govan spent a weekend in Schoolcraft Hall.

McKeesport, Pa.—Recent Conference a time of real help and en-
couragement to the saints from many parts and this district. About
ten of the Lord's servants gave seasonable ministry, attendance good.

Stout, Iowa.—Fred L. Pearson had a few ministry meetings here
which were helpful.

La Crosse, Wisc.—Saints here have been greatly cheered by well-
attended Gospel meetings held by E. B. Jamison. A number have pro-
fessed and others were troubled.

Hopewell, Va.—Bro. Hayward Morrison writes of a little cheer
from time to time amidst the discouragement of today. Six were bap-
tized about three weeks ago, and five of them have taken their place
in the Assembly. He hopes to get at the tent work about the middle
of June, d. v.

Madison, Me.—W. F. Hunter spent three weeks in Maine recently,
helping here and in Augusta—there seemed to be encouragement
to the saints and some exercise as to others being added to the
company.

Danbury, Conn.—Bro. Pizzulli was having some cottage meetings
here and visiting interested ones. Pray for blessing on the Word.

CANADA

Eden Grove, Ont.—Bro. Andrew Douglas had two weeks here re-
cently using his chart on The Tabernacle in the Wilderness. Ministry
good and much enjoyed by the Lord's people.

Deseronto, Ont.—Vernon Markle visited here and Picton with ac-
counts of the Lord's dealing with them in Cuba.

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. 45

JUNE, 1953

No. 6

GATHERED GEMS

“FAITH plants its footstep
On the seeming void
And finds the Rock beneath.”

« « «

“I will not suffer My faithfulness to fail.”

« « «

He that is humble and ever desiring to serve others,
will surely find others desiring to serve him. If we have
but the heart to serve Christ, He will surely employ us;
and if He have any special service for us, He will grant
us special guidance. R. C. C.

« « «

If we walk much with God and with Christ, it will
give us a certain rightness of character, so that we shall
have the ready grace for every circumstance. God with
us makes our service honourable, be that service what
it may. R. C. C.

« « «

There is nothing small and there is nothing great:
only God is great, and we should trust Him fully. J.H.T.

« « «

The ashes (self and sin) went down to the pan be-
neath the altar. Taken to place appointed and, as the
host traversed the wilderness, left behind.

“Christ Unveiled” J. D. S.

« « «

Said Ebenezer Erskine:-

“I know that when my soul forsakes this tabernacle
of clay, it will fly as naturally to my Saviour’s bosom
as the bird to its beloved nest.”

« « «

Augustus Toplady, dying August 11, 1778, in the 38th
year of his life, asking if all could give him up, said:

“Oh, what a blessing it is that you are made willing
to give me up into the hands of my dear Redeemer
and to part with me: for no mortal can live (burst-
ing into tears of joy while he said it) after the
glories which God has manifested to my soul.” Soon
after this he closed his eyes.

« « «

Not to Thy Cross, but to Thyself,
My living Saviour, would I cling;
’Twas Thou, and not Thy Cross, that bore
My soul’s dark guilt — sin’s deadly sting.

AN ARROW

From The Quiver Of God

ALADY was once distributing tracts on board a passenger steamer; and, amongst others, she handed one to a gentleman. She passed along the deck, and as she returned, she was deeply pained to see him tear the tract in fragments and fling it overboard. She simply said, as she walked past him, "You will have to account for that."

The gentleman thought no more of the matter. The tract was flung upon the waters, as he imagined, and he forgot all about it. But not so the Living God. He had not forgotten either the tract or the man who had torn it up. He caused a little scrap of that torn tract to be blown by the breeze into the gentleman's bosom; and, that very night, as he was undressing to go to bed, the fragment of the tract fell out of his bosom. He took it up. It was but a very small scrap; but it was just large enough to contain two words of immense weight and deep solemnity, namely, **GOD** and **ETERNITY**; and along with these two words, the lady's pointed utterance came back to his memory, "You will have to account for that."

Thus, then, this gentleman had before his mind those three grand and solemn realities, **GOD—ETERNITY—JUDGMENT**. Tremendous words! He lay down, but not to sleep. There was no sleep for his eyes, or slumber for his eyelids that night. He was full of tossing to and fro till the morning. The words, **GOD**, **ETERNITY**, and "you will have to account for that" rang in his ears, and sounded deep in his heart.

He arose from his couch and sought to drown his anxiety in the intoxicating cup. But it would not do. He awoke from his wine only to feel with augmented force those solemn words, **GOD—ETERNITY—Judgment** to come. In short, an arrow from the quiver of God had entered his soul. He had thought to get rid of that little tract, to drown that silent messenger. But, no! God had His eye upon it and upon him. God sent the breeze and caused it to blow that identical scrap of torn tract into his bosom. Of the scores of scraps into which the tract had been torn, not one would do but that very one, because it contained the very words which the Eternal Spirit meant to use as an arrow to pierce his soul.

How marvelous are God's ways! Who but an atheist could doubt that the hand of God was in that breeze which blew that little fragment into the gentleman's bosom? Blessed be His Name, He knows how to reach the soul; and when He begins to work, nothing and no one can hinder. He had His eye upon that precious soul, spite of all his enmity and all his efforts to turn aside the arrow which sovereignly

grace had aimed at his heart. The gentleman thought to get rid of the tract; but God was determined that just so much of the tract should lodge in his bosom as contained the arrow that was to be lodged in his heart. In vain did the gentleman seek to get rid of his impressions, to stifle his convictions. His misery increased, his anxiety became more intense. There was but one thing which could heal his wound and that was the precious balm of the Gospel, the soothing virtues of the blood of Christ. He was brought under the sound of the Gospel, and his troubled soul found rest in the finished work of Christ.

WHAT SAYEST THOU?

And now, reader, what sayest thou to these things? Hast thou ever felt aught of the awful solemnity of those words—**GOD—ETERNITY—JUDGMENT TO COME?** Remember, we earnestly pray thee, thou hast, sooner or later, to stand before His Judgment Throne. Do think of this. Think of what it will be to meet God—**OUT OF CHRIST**—to stand in all thy sins before the Great White Throne (Revelation 20), where every man of Adam's race who is not saved shall be judged according to his works—to spend a never-ending eternity in the dreadful lake of fire. We confess the thought is perfectly appalling.

ETERNITY! What an overwhelming word. Say, dear sinner, art thou prepared for it? If not, why not? Why delay another moment? Why not flee now, just now, to the arms of a Saviour God Who stands ready to welcome thee to His bosom? Oh, do come, we earnestly beseech thee. Come to Jesus as thou art. Trifle not with thy precious soul. Suffer not the god of this world (Satan) any longer to blind thine eyes, and deceive thine heart. Time is short, the day of salvation will soon close, the acceptable year of the Lord will speedily pass away from thee. The door of mercy will soon be closed upon thee for ever. Trust Him and thou shalt never perish. Believe in the Lord Jesus Christ and thou shalt be saved—Acts 16:30, 31. May this paper prove to thy precious soul an **ARROW FROM THE QUIVER OF GOD.**

C. H. M.

(May the God of all grace crown, with His blessing,
the work of all tract distributors)

MESSAGE ON AN INN

An Inn in Savoy bears this inscription:

"A God, a moment, an eternity."

A God Who sees you—a moment which escapes you—an eternity which awaits you.

A God whom you serve so ill—a moment of which you so little profit—

An eternity which you hazard so rashly.

THE SPIRIT'S GUIDANCE

In The Lord's Work

WM. H. FERGUSON

IN SEEKING recovery as to the original pattern of the Word of God in "testimony," we must ever keep before us the one standard for testing all service or testimony, i.e. The Scriptures themselves. Human attempts to delineate what might seem advisable and successful are as worthless as they are presumptuous, and the vain attempts of empty man to improve upon Divine methods constitute a sufficient commentary on a foolhardy experiment. A godly person can readily detect such. Such plans may work and fit in with a religious and compromising world, they will never fit in with the Scriptural pattern, nor be acceptable to the Spirit of God in His working.

FUNDAMENTAL PRINCIPLES

These are found in the Acts of the Holy Spirit at the beginning of the Church's march through the wilderness of this world. She commences in opposition to traditional religion and the servants of God have a high and lofty vision of their mission in this world as ambassadors for Christ, 2 Cor. 5:20 and citizens of another world, John 17:14, etc. What separation is here! The measure of our separation from the world is measured by His. Cast out, reproached, running counter to that which was really religious, devilish and by Satanic power; our blessed Lord was here as the heavenly Stranger and so must His followers and servants pass through this scene.

THE MESSAGE

The message they bear is to a doomed world, a world soon to be damned, already under the judgment of God, waiting the day of execution of judgments prior to the coming of THE KING. There was no attempt on the part of those who received their command from the risen Lord to seek a conciliatory message—they were always in opposition in their preaching and teaching to anything and everything that was opposed to the Cross of Christ. A hated, crucified and risen Lord was the theme of their message, coupled with a dire forecast of doom to all who rejected Him. Thus it was, and thus it must be to the end. They did not seek place, prestige or property down here—in fact it was only in the Pergamos era that the Church was able to respectably settle down in a doomed scene and own costly buildings and have the patronage of politically inspired sympathizers and the favor of the world. There came into view a sort of Christianized, political State, which eventually gave way to the dark period of Thyatira rule, when the true saints of God were again sought out and "worn away

by oppression"—the meaning of Thyatira. They were persecuted and slain. The woman Jezebel, typical of the old hatred against the seed of God used her corrupt powers to deprive the true saints of that which the Lord had entrusted to them, their precious heritage of truth. She is still doing that very thing in our day, under cover of tolerance perhaps, but working deceitfully nevertheless.

When shall we learn the lesson that the world's favor and seeming tolerance is only the mask for an implacable foe who waits and "bides her time" to deprive of liberty, corrupt by illicit associations and, if possible, destroy completely all that is of God. Thank God, she shall not be altogether successful—the Spirit of the Lord is able to lift up a standard against this enemy, as He has so often done in the past history of God's dealings with His own. This evil woman eventually becomes the "illicit" mistress of Anti-christ.

THE GUIDANCE OF THE SPIRIT

As these heavenly messengers went forth, they had no pre-arranged plans. Persecution often solved the problem of their stay in a certain place, not the comfortable hospitality of some kind believers who were not in any danger of being imposed upon by them, i.e. these early servants. Today, where the heart and home is opened up, such often becomes merely a "stopping place" for some—in between Conferences perhaps—or where there is no assembly open for meetings. This is an abuse which the true servant will shun. The believers who are thus hospitably inclined shall have the reward without doubt, since they do it for the Lord, but a well-fed and little-exercised professing servant of Christ sitting down to three well-prepared meals while "marching time" is an anomaly. He should never be encouraged in this false life. God's men have always a field of labor ready at hand, the Spirit sees to that, and they are neither dependent upon Assemblies or softhearted Christians to perpetuate a very "questionable" path of "easy" service.

How happy is the unexpected visit amongst small and neglected assemblies, or isolated saints, by an exercised servant of Christ who would ever look for opportunities to serve His Master. How warm hearted the hospitality extended thus, how lovely the fellowship so seldom enjoyed by such lonely ones; but a convenient "stopping place" with a tired and overburdened housewife who hides her weariness as much as possible—banish the thought. The true servant will never take advantage of fellow saints thus. And in this connection, when a brother or brethren are being entertained by some in the Assembly, see to it that others do what they can to relieve any extra work by a timely

consideration and a sharing in the matter of hospitality and care, etc. This helps greatly.

COMFORT OF THE SPIRIT-LED VISIT

One could readily visualize the joy and spiritual profit were a Paul or Silas or Timothy or others to "drop in" to the prayer meeting of the church, unexpectedly. Such must often have been the case in the early days when communications were simplified by their absence. They were not tripping over each other's heels, waiting for an opening in these early days of spiritual and Scriptural testimony. Not so many chose the life of the true evangelist, shepherd or teacher in those days. The call to such service was unmistakably Spirit indited, cp. Acts 13:1, 4 etc., and Spirit-led all the way.

One striking example of this is seen in Acts 16 where one door after another seemed to be closed to the beloved Paul until Troas and Macedonia loomed on the horizon of his labors. We read in verse 7 that "he assayed to go into Bithynia: but the Spirit suffered them not." The thought here is not a determined, much less a presumptuous attempt to go into that particular field of labor but rather a "putting to the test" like Gideon's fleece of old in Judges 6 to see if the Spirit were in it. This attempt to learn the mind of God through the Scriptures today and "sense" the leading of the Spirit thus, is most to be desired and, we fear, very noticeable by its absence.

We have no doubt, if this were so, there would be less abundance of preachers in cities where there are Assemblies often surfeited, and more definite attempts to go to districts where there is real need even though there is not a strong assembly to support the effort. The Spirit would not develop such an overbalance of preaching or lead the servant to neglect the work "to which he has been called." The work of the evangelist, later becoming shepherd and teacher, but ever the evangelist. Compare 2 Tim. 4:5 "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Running around in sporting clothes at a summer camp as a sports director or the like or catering to a lot of pleasure seeking young folks, is not doing the work of an evangelist or a true shepherd. The true evangelist would be seeking out the lost where Christ is not named and the true shepherd would be warning against these very pleasures, etc., which so many are hankering after today. Truly the days are evil.

GODLY DISCERNMENT

All of this is written, not to discourage any exercised laborer or to excuse any saints for their neglect of such, which can be a real failure today also, but to seek to ex-

ercise the hearts of His own, saints generally and laborers particularly, as to the matter of Divine guidance and path of service. It would seem that not a few professed preachers could accomplish much more by settling down to secular employment and helping perhaps some one or two small assemblies of their district. Some are fitted for this who are not fitted to go around amongst the saints in ministry. Some have taken advantage of Conferences, etc., where the way is open for ministry, to inflict themselves upon the saints—this should not be. Cp. Epaphras relative to Colosse, Laodicea and Hierapolis, and other cases in the early church. Again, constantly making the rounds of assemblies for younger men, some not long out in the Lord's work, is not doing the work of the evangelist. Some such take trips and jumps which, in all likelihood, they would not be able to afford were they in shop or at the desk in daily toil. Why should such be catered to? Can a valid excuse for the encouragement of such be advanced? There is not a proper business body on earth which would condone such and truly, in this connection, "the children of this world are in their generation wiser than the children of light." Luke 16:8. Is this the Spirit's leading which does not command itself to wise and godly brethren and sisters? We trow not.

Let us seek again, recognizing that we have ALL failed much in our apprehension and recognition of the Spirit's leading, to go in Scriptural paths, and to be led in the servant's true path wherever that path may lead—to do the work He may suggest—to suffer, if necessary, in such a path. This will surely bring blessing to one's own soul and cheer to the godly and edification to all assemblies, large or small. Many large assemblies are suffering from a lack of true and Scriptural ministry, needful to their proper growth and development, because of this "uncertain cycle" of preaching—God's men sometimes shut out by multitudinous arrangements—prior dates and engagements etc., etc., effectually bringing about a complete dearth since this is not the Spirit's way and He cannot fully bless where He is not acknowledged and where He is quenched by man's intrusion into His realm.

Remember also Satan can hinder a true servant of Christ from visiting an assembly of God, cp. 1 Thess. 2:18 and a Diotrefes he can make use of to hinder the godly now, as he did the beloved and faithful John of long ago.

ENGAGEMENTS

Booking up for months and perhaps years ahead is as foreign to the Spirit's leading as a decadent testimony can produce. It has no Scriptural pattern—the true servant can only suggest as to his coming, cp. 2 Cor. 1:15, 17. His exercise was never purposed "in lightness" but with a deep

consciousness of the import of his visit and we could never imagine the beloved apostle having a little book which he must pull out of his pocket and consult when the suggestion for meetings looms. This is one of the present day "fads" which seem to mark out the "popular" preacher. May the saints be delivered from such. It has never characterized the work in this country on the part of godly men who have learned that the "popular" man soon wears out and his influence is neither for good, nor is it lasting, save to distract and lead away from God's path. The booking up, too, of Lord's Day evening services for long periods does not leave room for the Lord to send along suitable help as He knows best and in response to proper exercise. We are convinced that departure from these Scriptural principles has a great deal to do with the decay in testimony and the lack of fresh Gospel preaching and suitable upbuilding ministry as the Spirit only can provide.

Regarding Conferences or Believers' Meetings, there is much need for definite guidance and scriptural and upbuilding ministry to strengthen the things that remain and correct evil living and evil teaching. Here again, human arrangement is sapping the life out of what otherwise, and in former days, was a distinct blessing amongst saints. Convenient preaching which can adapt itself to the circumstances wherever found, hurt nowhere, consequently leave worldliness and departure as firmly entrenched as ever can never do anything but deplete the saints. This is very much in evidence in places where, formerly, such meetings were a power for good and for God. There should be definite exercise on the part of brethren to see that saints are not neglected in smaller Conferences because larger ones present more of an audience, etc. More Spirit-led service would obviate too many being at a Conference expecting to minister the Word—a sort of "every man a chance" arrangement would not seem to be the mind of the Spirit. Ministry at such times would be devoid of "personalities" and certainly would not be "discourteous," aimed at some other brother either in the audience or out of it. There is no need for this and it has never been productive of blessing. God's Word, ministered in all its fullness, is the corrective, not personal invective. And if the Word will not correct, nothing else will. Let us see that there is room for all the Word—nothing short of this will satisfy the true servant of Christ—and he is not happy to acknowledge by his presence any place where there is a definite or implied silence as to the truth of God. God can only bless and use His Word where there is room for it. He alone can make room for it and set before his servants the "open door"—cp. Rev. 3:8. He is the Administrator and the Governor—sometimes He opens, again He closes.

It is well to consider the use of money in the matter of the Lord's service also and although there may seem to be an abundance of it at times for the "popular" preacher—a conference or two at one weekend presents such a snare—the true servant will well consider the impact of his testimony and path and will avoid such evidences of departure from Scriptural procedure and practice. The quiet, steady plodding servant who knows His God is worth much more than the former to the work of the Lord, indeed all lasting work is the result of faithful and steady work in a definite manner, not in haphazard "running" and covering as much country as possible. Dear Frederick Stanley Arnot probably "opened up" the beloved strip, from Natal to Benguella on the West Coast of Africa, over a period of years, on less than it takes today to equip and furlough every little while some of the modern so-called "missionaries." The remembrance of this quiet and godly brother to this day is an inspiration. The advice of a faithful laborer to one in this country years ago who thought it was his duty to remain in America, as he said, "emancipating assemblies," instead of returning to his field of labor in Africa, was contained in a short and pithy message—"Come back to Africa, dear brother, your job is here, not in America emancipating assemblies." What shall one say of the seemingly endless procession of men and women, a night here and a night there, over the whole of the great continent while true laborers remain at their posts and do their work quietly and efficiently, often under much difficulty. An elderly and faithful worker, such as we have mentioned, wrote us recently concerning a much younger man—"He must have plenty of money the way he is flying about out here." This was not said in the spirit of undue criticism but merely a very self-evident fact which one could not readily avoid noticing. The calibre of many professed missionaries is not what it was in years gone by and how few seem to have proper knowledge of God's ways in testimony and in "gathering to the Name of the Lord." Instead a going in with much that is "denominational" in character seems to be the order of the day amongst not a few. Saints, therefore, in this land need particular exercise and wisdom relative to this whole matter—that godly men, young or older may be encouraged, while that which is not according to the Scriptural pattern should meet with disapproval, either at home or abroad.

RE-VALUATION

A complete re-valuation of professed service for the Lord would seem to be much needed amongst us today and any real exercise that develops as a result shall surely have the Spirit's seal. Probably a page or two of print would be sufficient to record all that the beloved and faithful laborer


Paul said of his travels, trials and experiences and we are certain he did this only when "ye have compelled me." How different from the present day "sensational" and highly colored reports of service done for the Lord to "tickle" the ears of a people who have a desire to "hear some new thing."

The Lord give us men of God who fear God and are willing to prove God in these days when "the sand is running out."

GOD'S DEALINGS WITH ME

(Continued)

FRANK KNOX

 SOON afterwards, I took ill and was confined to bed for twenty two weeks and I watched the "brook drying up"—1 Kings 17:7. I think it was easier for the prophet to face the wicked king Ahab and condemn him, than it was to sit and watch the brook failing, getting less and less each day.

After a number of weeks and the water was low, one of the workmen, a Christian, called to see me. He told me that the Society had a meeting and had decided to send me the full benefit of the Society each week until I would be able to work again and he handed me a pound (four dollars then). I said to him: "My dear brother in Christ, if I would not conscientiously pay into the Society when I was well, how can I take out of it when I am ill?" Then he was sure I was odd. He said, surely you are not going to refuse it, Frank. I told him I could do nothing else and to thank the fellow workmen very sincerely for their thought and kindness and tell them I will thank them myself when I get well. Then he asked me if I would take some money from himself. On replying that I would he handed me ten shillings or about two dollars. I thanked him and he prayed with me and left. Just as he was going out, a brother in Christ met him at the door, reaching him something, he said—"Give that to Frank and tell him I am in a hurry and will see him again." The man left hurriedly. The brother came back and told me what happened and said it is a pound that he gave me for you. I said—"That's all right, just put it beside the ten shillings you gave me . . . you see that's thirty shillings instead of the pound the Society sent me." We both thanked the Lord and he left. Now, that brother was a real friend to me all the rest of his life.

Later, some of Job's comforters came to see me. One told me: "I told you many a time you should look after your work and not preach so much." (Our brother did what many of the brethren did in days gone by, worked by day

and preached by night—Editor.) Another one came and said, "You know, Frank, it is all your own fault. I told you many a time to leave your work and go on with the preaching." So I was in a "strait betwixt two," Phil. 1:23. Even a good man like Nathan gave David bad advice, 2 Sam. 7:3, 12, 15. However, in the goodness of God I got better and returned to work. Though the Lord had met my need and the need of my family, I did not feel convinced that I should leave my work and go preaching full time (don't smile please). So I continued at my work for some time.

ANOTHER TEST

The Friendly Society became amalgamated with the transport workers union and orders came for every man to "join up" or "clear out." I, of course, refused. I said I would rather lose my job than lose my conscience. A number of my brethren worked with me—they all joined the union except one and he went back to the job he left. None of them asked me to join with them. They knew my mind about it. But one man who never was spiritual came to me and asked me why I did not join. He said I was no better than the rest of my brethren and they had no conscience about joining it. I told him that their conscience did not guide me and I did not ask them to be guided by mine, so I chased him from me, Nehemiah 13:28. I had to leave my job and clear out. Now this certainly gave me much exercise of heart.

I left on Saturday and my heart was heavy—no means, a home and a family of five children to support. I spent the Lord's Day as usual—Lord's Supper, Sunday School, Gospel meeting at night. My heart was heavy but "God is the strength of my heart"—Ps. 73:26. On Monday morning I decided to spend the day in prayer lest I should take a wrong step or perhaps be flattered into preaching. The Lord helped me to pray and I felt that I was on safe ground. Tuesday came, and I decided to spend it the same way, but about one o'clock a knock came at the door. A brother in Christ who had joined the union wanted to see me. He said: "Frank, we had a business meeting in our hall last night and they decided to ask you if you would come and have some Gospel meetings." I said: "No, I did not leave my work to preach." He said: "But you could come and have some meetings anyway and it is a long time since we had a special effort." I told him I would come and have a week's prayer meetings and see how we would get on. He agreed and so I went. We got help from God to pray every night so I decided to try a few meetings.

To my surprise, the brethren arranged a Believers' Meeting at 4 o'clock and a Gospel Meeting at 7. I had often spoken a few words to believers but never had a Believers'

Meeting all to myself. I consoled myself with the thought that only a few would come and we could have a prayer meeting and get home. I was a little late getting to the meeting as I had to go to a Bible Class first. When I got there I was amazed to see the little Hall full from wall to wall, quite a lot of experienced brethren from various Halls in the city being present and when I saw them I said: "God help me." A brother opened the meeting, so I said: "Lord keep this brother at it and I will close in prayer." He went on for a little while and sat down. I looked at the clock and said "Lord, where will I read and what will I say?" So I got up and made the announcements for the week and all the time I was looking to the Lord for help and guidance. I opened my Bible at Genesis 15 and read the first verse. Then I said, the Revised Version says, "Thy reward shall be exceeding great." When they heard me quoting from the Revised, they all thought I knew something. (I heard of a young fellow in his prayer saying: "Lord, thou knowest what it says in the Revised"—Editor). I continued, "I am going to speak to you from these two words—FEAR NOT." It seems one was an awful hypocrite, speaking from "FEAR NOT" while I was trembling and fearing that I would not have enough material to fill up the time, but after a few minutes I could feel that the Lord was helping me. The people were listening well. I continued: "Brethren, there will never be a day in our lives but we shall have His "FEAR NOT"—then began to refer to the many kinds of days that come into the life of a believer. Even the day you carry out the remains of your dearest on earth, there is a "FEAR NOT" for it. Now I really FELT this as I had quite recently passed through this bitter experience. There were tears both with speaker and hearers. I looked at the clock again and it was 5 o'clock. Time was up, so I thanked God and took courage, Acts 28:15.

As I was going out of the door a man reached me what I thought was a letter. I wondered what it was about. Was it criticism, or correction—maybe a rebuke for something I had said on the platform? I did not know, didn't read it just then, fearful there might be something in it which would spoil the Gospel Meeting that night. The little Hall was packed out for the Gospel Meeting and the Lord was really good to us. When I reached home I thought I would read the letter, so I did, and it did not take me long for there were just two words in it—"FEAR NOT," written on the back of a Five Pound Note. Oh! what a sigh of relief, and as I stood looking at it with tears of gratitude to the Lord, the devil whispered: Yes! that is one week's wages but where will the next come from? Well, a good

many hundred weeks have come and gone since then and the Lord has never failed me once, PRAISE HIS NAME.

(Editor's note— We feel it necessary to abridge our brother's interesting account of these early days of his service for the Lord, the above we are happy to insert as it shows the Lord's leading when there is real exercise before Him as to the path, coupled with a simple dependence upon Himself . . . We need more of this simple path of faith today.)

LAODICEA

WILLIAM LINCOLN

HOW imminent His interposition is here, is seen both in the warning, "I am about to vomit thee out of my mouth," as also by His position of standing at the door. This language proves the perfection of His grace to the very last moment. It also discloses the insensibility of the great professing body, in that whilst it persists to the last in calling itself the church of Christ, the Lord is outside of that body, and summoning those who will to open the door, to come out to Him, that He may come in to sup with such. The word "sup," too, suggests the time, and that the hour is late. But, further, the standing at the door presages how near the separation of the two classes is. That this symbol is one not only of grace to the last, but also of judgment near, is evident from James 5:9. He calls, in verse 21, from polluted rest and worldly honor and ease, to the sharing of His own throne by the obedient victor. So He counsels souls once more, to seek from Himself for the true riches of grace; with power to walk in separation from evil; conjoined with divine teaching from the Word, that they may not walk in darkness, but have the light of life.

Yet not by any violent effort will the mass of professors have reached the goal of apostasy. Rather, the stages of iniquity seem to glide each one into the next. Now behold, in conclusion, the picture of Christendom, just ere Christ speaks out, IN ACTION, glorious and terrible.

The word Laodicea means, "Justice for the people." The democratic element here is in the forefront. It contrasts designedly with the Nicolaitanism at the commencement of the decline. Who can but see and hear the beginnings of this final condition, even now?

Lukewarmness, that is to say, a perfect jumble of sacred and worldly matters. The word here does not, as is oft supposed, point chiefly to halfheartedness. But like as this lukewarmness would be produced by the pouring of hot and cold water both together into the same vessel; so intense worldliness will be varnished over by plausible and humanitarian and religious pretences.

Much missionary zeal is contemplated, as another symptom of the last days; whilst sin is not repented of, nor the religious world forsaken. "Thou thyself art the wretched one and the pitiable," is Christ's last check to the thoughtfulness for others being used as an opiate for self-deceit, see 2 Timothy 3. This expression of the Lord Jesus, "It is your own self" that needs the pity, "YOU," who are so wretched—all this is intensely solemn in this picture of the professing church, at the close of the dispensation, that is to say, now. The words reveal that this professing mass will not believe in its own desperate condition; but will persist, instead, in pitying others. This sort of thing is very cheap, very easy, and very empty.

But in all this there is nothing gross! Yet here is the state that most offends the Lord; so that, as He vouches, He can endure all this no longer. Boastfulness also characterized Judah at the last. So was she punished, Micah 3:11, 12. But here is boastfulness, religiousness, worldliness, fierce democracy, with pious pretensions, missionary boxes for the heathen, with a Christ outside the whole thing. And there is that which the Lord is about to reject, in profound ignorance of His judgment and of her doom. So nothing evidently remains to awaken this self-contented, boastful Christendom, but for the Lord, by His snatching away His own into His presence, to mark out in action, distinct at last, at last, who are His and who are not. Then, "when once the Master of the house is risen up, and hath shut to the door," and such "begin to stand without, and to say, Lord, Lord, open unto us," He shall disown them finally and for ever. Here the passage, Luke 13:26, points at the hearers. But remarkably, in the parallel place in Matt. 7:22, the preachers are also many of them disowned and rejected too.

SHORT PRAYERS

“**A**ND Elisha prayed and said, Lord, I pray Thee, open his eyes that He may see,” 2 Kings 6:17. Elisha came to the point at once. He asked God for what he wanted, and then he stopped. This might give us a hint in the way of praying—especially public prayer, for we never met with one who required a hint to shorten his private prayer. But in praying along with our brethren, we should just do what Elisha did: ask the Lord for what we want and then stop. Long, dreary, general prayers for everything, have no countenance from the Word of God; and the only effect they seem to have is to make believers drowsy. It has been remarked that the prayers recorded in Scripture are all short; and when long prayers are referred to in God's Word, it is

certainly not in the way of commendation, Matt. 23:14. If we are led by the Spirit, it will be in accordance with the Word; and our prayers will bear some sort of resemblance to the prayers recorded in Scripture. Look at Asa's prayer for instance, 2 Chron. 14:11. A single verse takes it all in. Then there is Paul's prayer concerning the Ephesian believers, Eph. 3:14. Some dear brethren seem to think that a prayer is not a prayer unless they pray for everything you could think of. If you were to go up to one of such dear brethren, after a long general prayer, and say, "What was that you were praying for?" he couldn't tell you! He had been asking the Lord for so many things, that he really could not remember the half of what he had been asking. We all know that this is the case, although it should not be. In such circumstances, how can the brother "watch" for the answer—or rather the many answers—to his prayer? But the remedy is simple. It is just to cry to God for whatever things you are burdened about. It may be only one or two things. Very well. Ask God for that one thing, or these two things. Tell the Lord what you want, and then stop, as Elisha did. But do not pretend to be burdened about a thing, if you are not burdened at all about it. A little honesty in this matter, and a little plain dealing with God when we come together, would drive the formality out of many a prayer meeting. Then younger brethren would feel constrained to put in their requests too; and, from every corner of the prayer meeting, you would hear short pointed prayers going up to God, yea, and moving "the arm that moves the universe." And a word here to you, younger brethren. Don't be afraid to cry out to the Lord in the prayer meeting. In earthly families, when the little children begin to speak, it is a source of joy to the whole family. And so it is in the Church. Older brethren are greatly refreshed when this brother and that brother begin to open their mouths in the prayer meeting. You have the same boldness as they have to enter into the holiest. So do not make any excuses. "Open thy mouth wide," says the Lord, "and I will fill it," Psalm 81:10. But let none of us forget that we are to lift up holy hands, 1 Tim. 2:8. It is only then that prayer can be with a good conscience, and that we can comply with the injunction to pray in the Holy Ghost, Jude 20.

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WHICH KIND IS YOURS?

If the Word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture: their memories are like those ponds, where frogs live, but fish die.

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REJECTING THE BIBLE

Men do not reject the Bible because it contradicts itself, but because it contradicts them.

LAODICEANISM IN THE ASSEMBLY

BY THE LATE DR. L. E. BARNES OF CHICAGO

THE desire of the natural, or "old man" is to smooth away, or tone down, the brusqueness of the truth . . . In our day of laxity, or Laodiceanism, Rev. 3:13, 22, the subtle work of the enemy is by peace, or prosperity, Dan. 8:25, to destroy many. When have believers had such prosperity as today? How they are engrossed with increase of business, building themselves finer homes; living more luxuriously; while God is given less and less place in their hearts and lives. And when it comes to the affairs of the Assembly, these are conducted in the same carnal way that their business is done; not by the Spirit's leading, nor by the Word of God. The majority rules; they must have their own way, right or wrong. Because of such things, the spiritual thermometer is "lukewarm, neither hot nor cold." Laodiceanism. The abominable middle path of neutrality the Lord hates and says: "I would thou wert cold or hot." Rev. 3:15. God wants men and women of Scriptural extremes, so that their state may be known to all men. This neutrality may be pleasing for a time because of its deceptive character, but in the end it destroys confidence since men who are not governed by the Word of God must be indefinite and vacillating in order to keep peace with the changing pace of the times. Oh, for the spirit of Joshua when he said "As for me and my house, we will serve the Lord." Joshua 24:15.

Some are in favor of introducing musical instruments into the Assemblies and quote such Psalms as the 150th, as their authority. The types and shadows of the Old Testament are for our learning, but they require to be properly applied, 1 Cor. 10, 11. If we are to follow the Divine plan of the "church in the wilderness," Acts 7:38, spoken of Israel, we will find no musical instruments in the Tabernacle worship while in the wilderness, nor until they crossed the Jordan and came to the days of David. So with the Church. No musical instruments are provided for this, the day of His rejection—the day of her pilgrimage through "this present evil world." No musical instruments are recorded in the Epistles . . .

Again there are those who hold that baptism is not essential to fellowship . . . Nowhere in the New Testament do we read of Christians being in Assembly fellowship, without being baptized. "Many of the Corinthians hearing, believed and were baptized." Acts 18:8 . . . Any other baptism than the baptism of believers by immersion is not Scriptural baptism, and has no right to be recognized by the people of God.

It is evident that there are many who "break bread"

and yet are not in full fellowship. Consider for a moment how many there are who are seen only at the breaking of bread, and not again until the next Lord's Day. Do you call that fellowship? Surely not. The order revealed by the Holy Spirit in Acts 2:41, 42 is the ideal order for full fellowship:

1. **CONVERSION.** Gladly received the Word.
2. **BAPTISM.** Were baptized.
3. **RECEPTION.** Added.
4. **OBEDIENCE.** Continued . . . in apostles' doctrine.
5. **IN FELLOWSHIP.** Including all the responsibilities, financial and otherwise, as well as in privileges that go to make up Assembly life.
6. **BREAKING OF BREAD.** Cp. Acts 20:7.
7. **PRAYER.** Seven is God's perfect number. This is God's perfect program.

The importance of these seven things cannot be over-estimated, and to single out any one and despise the other is far from hearty fellowship. These constitute the fellowship of the present age, and form a standard by means of which we may judge our own fruits, and those of others. "By their fruits ye shall know them." Matt. 7:20.

THE LONG HAIR OF SISTERS

Evidently there is a lack of teaching in some sections or our sisters in fellowship would not be so worldly with their bobbed hair. Surely they are not taught the first half of 1 Cor. 11, which precedes the Lord's Supper, or 1 Tim. 2:9, 15, or 1 Peter 3:1, 8—"Which in the sight of God is of great price."

Bobbed hair is only temporarily permissible because of serious disease. It was copied from the stage actresses, the same as short skirts and low-cut waists. There is no bobbed hair in Luke 7:38, John 11:2, Matt. 10:30—apparently God thinks a lot of your hair, dear sister.

OTHER HEATHEN PRACTICES

Do you allow Christmas trees in your Sunday School? Jer. 10:1, 6. These are an abomination to the Lord. Each one is a monument of lies. Abraham had to get rid of his trees and return to God out of the land of the Philistines where he was for many days. After restoration, he received the greatest blessing of his life. Cp. Gen. 21:33, 34; Gen. 22; Jer. 10:1, 6.

PURPOSE OF HEART

Oh! for more Daniels, with purpose of heart. Let us ask ourselves—Have I set my face to the Lord God to seek His favor—not to my brethren? Cp. Dan. 9:3, 2 Tim. 2:15, Prov. 23:23 and Rev. 3:18.

(Reprinted from a former issue—abridged)

QUESTIONS AND ANSWERS

QUESTION: Where a brother feels that false reports have been circulated about him which, under ordinary circumstances, would call for legal action to clear his character; what would be the proper procedure to follow, considering the truth of 1 Cor. 6:1, 8 which forbids the Christian taking recourse at law?

ANSWER: Such a case would be most serious and no one has a right to damage the character of another—in fact this is one thing which courts of the land protect most thoroughly. Now, should such an unfortunate matter develop between professed Christians, it seems that the 18th of Matthew from verse 15 to the end would apply.

First, there would be the attempt to straighten this matter up between the two parties.

This failing, then the aggrieved brother should take one or two other responsible brethren of repute amongst the saints and approach the wrong-doer (i.e. considering there is wrong—all matters should be "facts," not suppositions etc.).

Even then, if there is no straightening up of the matter, it would be right and proper to approach the Church (i.e. locally) where the wrong-doer is in fellowship and lay the whole matter before them. It would then be the responsibility of that local church to go into the matter thoroughly and, if facts are proven and actual, the brethren would require that the wrong-doer make proper and immediate amends for the wrong that he has done. If he is so disposed, it is the responsibility of the aggrieved brother to accept his apology and forgive him—Matthew 18:21, 22.

Failing a full acknowledgment of wrong, if wrong has been committed, there is nothing else to do but to carry out further the discipline as brought before us in verse 17—until there is repentance. God's assembly must be kept clean. W. F.

« « «

QUESTION: Is Mark 16:9, 20 authentic.

ANSWER: This portion of Holy Scripture is regarded by some as not being authentic, and much is made of the fact that it is not found in the two most ancient manuscripts, the Sinaitic and Vatican (see note in Revised Version). Whilst this is true, it proves little, for the verses ARE quoted by Irenaeus and Hippolytus in the second and third century, whereas the Sinaitic (the older of the two manuscripts) is considered to be the work of the fourth century. One textual critic regards the readings of the Sinaitic manuscript as "peculiar" and, together with the Vatican, it "is noted for its mutilations of Scripture."

The Received Text, that from which our Authorized Version is translated, bears, in the judgment of very able scholars, overwhelming evidence of its superiority over the modern Greek Text adopted by the Revisers, in that it is based upon a far greater number of manuscripts and copies, and is recognized as a more faithful representation of the Sacred Originals than all the subsequent attempts at the construction of new Greek Texts. Mr. J. N. Darby, a recognized able translator, says of the disputed verses—"I read them as Scripture." Mr. Thos. Newberry, that careful and scholarly editor of "The Englishman's Bible" firmly contended for the authenticity of Mark 16:9, 20. **WE CANNOT SURRENDER THIS PORTION OF THE WORD OF GOD TO THE CRITICS.** (Editor—Nor can we surrender to the latest Revisers in this land, our beloved Authorized Version).

FROM OUR MAILBAG

FROM ARGENTINA: Another thing worthy of note in the city of Cordoba (where the Conference was held) was that of a lady there who wished to see the teacher who had made her daughter so successful in her examinations and to thank her for the help she had been to her daughter. She went alone to the School where there were some sixty teachers but she did not know the teacher's name. She went to the Head Mistress and asked her if she could tell her who the teacher was, as she wished to thank her personally, so after hearing various teacher's names, and still unable to locate her, the Head Mistress said—"How does she dress? Perhaps that would be a clue to finding her" and as the mother said she always dressed very moderately, according to her daughter's description, she hadn't had her hair cut, neither did she use paint, etc., the Head Mistress said—"Ah! I know who you mean. She is one of those religious Evangelicals"—so she called her at once, without any further difficulty.

Yes! By their fruits ye shall know them. It is a pity this is not more prevalent in all assemblies today.

Much love in the Lord.

Thos. E. Stacey

« « «

FROM COUNTY CORK, EIRE: There is liberty to work among the Protestants but those who get saved seem unwilling, at times, to leave the religious systems and bear the reproach of Christ, so the assemblies are despised . . . There are seventeen in fellowship here . . . and we often have good meetings when any of the brethren from the North come along. There is a Conference in the Gospel Hall, Cork, every year on March 17th, and we have a good time of blessing, as most of the believers gather from the few assemblies in the South . . . We find Words In Season a great help and find the plain teaching on scriptural truths a great help and blessing in grounding one in the ways of the Lord, as we need to know His will in these dark days.

« « «

FROM WALES: From J. Duthie, former missionary to Japanese territory (now Soviet controlled) . . . You speak of worldliness creeping in—I fear that is so in most parts of the English speaking world and is Satan's way of weakening the testimony. We never hear from the saints in Manchoukuo now. The Communists see to it that they cannot communicate with anyone in the West. We hear a little at times and they seem to be going on, with their testimony greatly restricted. However, the Lord can work under such circumstances. We heard of one brother in Peking who has done a wonderful work for God through the years and was allowed to go on until recently, without much interference. Then the Authorities demanded that he should have large photos of Stalin and the Chinese President Mao-Tzu-Tung put up on the front of the Hall, and when he refused to do it, he was thrown in prison.

« « «

FROM MANITOBA: The days are dark but our hope shines the brighter and who would not choose the present of all days, in which to live for His glory.

« « «

FROM NORTH IRELAND: They have been Words In Season to the weary. Our prayer is that it may continue, as it has done, in the things most surely believed among us.

THE BLESSING OF LIGHT

WHEN first from the chambers of God it proceeded,
 To banish the darkness encircling the deep;
 To give to creation that light which it needed,
 And waken the earth from its midnight of sleep.

'Twas glorious: Lovely: revealing the beauty
 Of earth's now created and bountiful store;
 And 'twixt it and darkness the Lord placed a bound'ry
 For time and eternity — for evermore.

But soon that light shone on God's quick-erring creatures;
 The darkness they sought, to evade its sweet ray:
 And sin wrote its legend upon their fair features,
 And Satan triumphantly went on his way.

To save them God sendeth the Son of His bosom,
 To save them Christ left that fair region of Light;
 And hast'ning to earth, their strong bonds He unloosened,
 By dying at Calvary, 'midst deepest night.

And now, midst the darkness, we wait for the dawning,
 And eagerly look for that Star of the Light;
 The ray, swift fore-telling eternity's morning,
 To banish forever remembrance of night.

Poor sinner! Take heed, ere eternity's darkness,
 Enshroud thy poor soul in the doomed sinner's plight:
 The sorrow and gloom of a well-deserved darkness
 Shall never be cancelled by pencil of light.

W. H. F.

“He (Judas) then having received the sop went immediately out: and it was night.” John 13:30

“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” Jude, verse 13

“We are not of the night, nor of darkness.” 1 Thess. 5:5

“God is light, and in Him is no darkness at all.” 1 John 1:5

Victoria Road, Ont.—Bro. John Meridew had two weeks here recently using his chart on The Two Roads. At the close of the meetings six were baptized, five of them fruit in the Gospel from previous meetings. We trust these will really "go on."

Leamington, Ont.—Brethren in this district were interested in commencing their open air Gospel effort during May — we trust the Lord will bless the Word and that it may be proclaimed faithfully.

Prince Edward Co., Ont.—G. P. Taylor and Timothy Kember have been having Gospel meetings in a School house at Daxies Corners.

Simcoe, Ont.—We enjoyed a visit of brother Vernon Markle with good ministry and a report of the work entrusted to him in Cuba.

Toronto, Ont.—Bro. J. B. McMullen was hoping again, d. v. to be able for some work for the Lord as in the past—his wife was in the hospital recently but has made recovery.

The Canadian Prairies.—Saints in the different Assemblies were looking forward to the Conference season, stretching over six or eight weeks of the Summer, and we should pray especially for these believers, many of whom are quite isolated, that the Lord will truly bless these seasons to the strengthening of testimony and the ingathering of the lost. Ministering brethren, exercised as to the need, also should have a place in our prayers. This also applies to many other parts of this great Continent—the need is great for faithful men to minister the Word suitably and faithfully, peaceable men who are not changeable.

Welland, Ont.—The small Assembly here had an appreciated visit from Robert Bruce. They welcome the Lord's servants walking in His ways.

OTHER LANDS

Faroe Islands.—In a recent letter brother Angus McKinnon, who has labored here faithfully with others for years, mentions the Conference at the end of the year in Thorshavn—two ministry meetings daily for four days and about 600 gathered in nightly to hear the Gospel. These Gospel meetings continued for about a week after the Conference and a few were saved—a number were also baptized. He visited then the Northern part and was in Klakkevik, the second largest town in Faroe—it also has the largest Assembly. Meetings exceptionally large, a few baptized there also. He also visited a few neglected places . . . "It is a joy to help these dear lonely saints, Gospel work there, too, is just full of interest." He adds—"I have been sending Words in Season to the leading brother in Uddevalla, Sweden. He writes in every letter—'If only we had such a monthly in Swedish.' He appreciates it very much, and so do I."

(Remember this lonely outpost of the North Atlantic—Editor).

France.—Brother H. Beattie writes of many opportunities for work in their new district—Le Chambon sur Lignon and they were hoping to have the opening meetings in the new little Hall the first of April. He says—"About 200 believers from other parts hope to come along." Saints in South Paris were meeting in the Hall at 129 Boulevard St., Germain, Salle Albert Viger, Paris 6 E (near Mabillon subway station.) Breaking of Bread 10 a.m. Brother W. E. Taylor continues his Gospel work and has been much cheered by the reception of the Word in several of the Prisons as we mentioned last month. His address is 147 Avenue Du Marechal Joffre, Argenteuil, France. He would be happy to help believers in his district.

Pray for needy France—"Out of a population of 41,000,000 only 2% is even nominally Protestant. Of these the majority are content to attend an occasional weekly service. Often the Pastors have modernist views and do not consider the new birth a necessity." One correspondent states—"I would like to mention an interesting awakening within the Roman church in France to the value of the Bible; many of the clergy and laity are studying it at present. May we claim the promise of Psalm 119:130."

Belfast, No. Ireland.—Sam Hamilton is keeping busy over here—He says—"I am staying at the old homestead at present, as I have started meetings in an Orange Hall near by."

CONFERENCES

Portage la Prairie, Man.—We purpose, God-willing, having our Conference on June 12, 13 and 14, preceded by Prayer Meeting, June 11th. Corresp., S. Rey, Box 997.

Pugwash, N. S.—Annual Conference will be held D. V. July 3rd, 4th and 5th, preceded by Prayer Meeting, July 2nd. Corresp. M. C. MacLeod, Pugwash Junction, N. S.

London, Ont.—Conference Dates—June 6th and 7th.

Garnaville, Iowa.—Conference dates—June 6th and 7th.

Ashfield, Man.—Conference dates—June 6th and 7th.

Sarnia, Ont.—Conference dates—June 12th, 13th and 14th.

Victoria Road, Ont.—Conference dates—June 19th, 20th and 21st.

Bolton, Ont.—Conference date—Lord's Day, June 7th.

Prayer Meeting precedes all of above Conferences the evening previous to above dates. Consult May issue for particulars. Believers Hymn Book used. All God-willing.

Springfield, Mass.—We purpose D. V. having a Conference on June 20 and 21, commencing with Prayer Meeting, Fri., the 19th, at 7:45 p.m. in the Gospel Hall, Cross and Willow Streets., Sat. and Lord's Day all meetings will be held in the Community House, 735 Longmeadow St., Longmeadow, Mass., three miles South of Springfield on Route 5. Servants of the Lord who preach and practice the "old paths" will be welcome. All communications to Wm. Gourley, 48 Rimmon Ave., Chicopee, Mass.

Eden Grove, Ont.—Annual Conference D. V. Lord's Day June 28th. Breaking of Bread at 10:30 a.m., usual order of meetings following. Prayer Meeting, Sat., June 27th, at 8 p.m. Ministry from those walking in the "old paths," who teach and practice the same, will be welcome. Corresp. S. R. Purdy, Cargill, Ont.

Charlton - Earlton, Ont.—Annual Conference to be held D. V. June 26, 27 and 28, preceded by Prayer Meeting Thursday, 25th, at 8 p.m. Meetings, daily, will be held in both Halls, the Lord's servants being duly exercised as to the needs of both districts, and arranging their time accordingly, under the Spirit's guidance. Communications to Norman Ferguson, Earlton or Stewart C. Rodgers, Charlton, Ont. The above arrangement should avoid overcrowding in either Hall and is a substitution for the previous five day Conference.

Glen Ewen, Sask.—Annual Conference will be held D. V. June 26, 27 and 28, commencing with Prayer Meeting Thursday evening, 25th. Correspondence to Roy Macfarlane.

East Aurora, N. Y.—Annual Conference on July 4th and 5th, D. V. in Tent in same location. Prayer Meeting preceding evening of the 3rd. Trusting to see much exercise amongst Lord's servants and the saints who attend. Corresp. H. B. Underhill, R. F. D.

FALLEN ASLEEP

Stout, Iowa.—Our esteemed bro. Conrad Weber "went home" Feb. 12th, aged 77. One of the first to be saved when the Gospel came to Stout and in fellowship since then. Often took part in prayer and a word of ministry.

Also on April 21st, our dear sister Mrs. Harry DeGroot was called home, aged 63. Saved in 1940 and in fellowship in Stout assembly soon after. Prayer requested for a daughter and her husband that the Lord may visit with His salvation.

Newport News, Va.—Our brother William Union went home to be with the Lord, April 4th, aged 72. Born in Scotland, born again here and in fellowship for many years. A faithful brother whose desire was to please the Lord in all things.

Springfield, Mass.—Our beloved bro. Robert Watson passed peacefully into His presence, April 8th in his 91st year. Saved in Scotland over 60 years ago, in fellowship here the past 37 years. a man of "fixed principles"—having left the denominations 59 years ago, he continued steadfastly. His last words to bro. Gourley—"My body is getting weaker, but faith is getting stronger."

Omaha, Nebr.—On April 9th, our esteemed sister, Mrs. Marie Rodgers "went home" to be with the Lord, aged 81. Born in Denmark, brought to U. S. A. as a child and saved in Omaha in 1898, in the Assembly for 53 years. Dearly beloved and a "mother in Israel"—she will be missed. The mother of our brother Arthur B. Rodgers, and four others left to mourn.

Abbotsford, B. C.—Our beloved sister, Mrs. Alexander Wilson, departed to be with Christ April 18th. Saved for 21 years—her record is on high. Much missed by her loved ones and the Assembly. Prayer is requested for the three children that they may be saved while young and we should also remember especially in prayer our dear brother who labors in the Gospel and will miss much the help and cheer and counsel of his life companion.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE SHADOW OF THE ROCK

Isaiah 32:2

The Shadow of the Rock!
Stay, Pilgrim, stay!
Night treads upon the heels of day;
There is no other resting-place this way.
 The Rock is near,
 The well is clear —
Rest in the Shadow of the Rock.

The Shadow of the Rock!
The desert wide
Lies round thee like a trackless tide,
In waves of sand forlornly multiplied.
 The sun is gone,
 Thou art alone —
Rest in the Shadow of the Rock.

The Shadow of the Rock!
To weary feet,
That have been diligent and fleet,
The sleep is deeper and the shade more sweet.
 O weary, rest!
 Thou art sore pressed —
Rest in the Shadow of the Rock.

The Shadow of the Rock!
Thy bed is made;
Crowds of tired souls like thine are laid
This night beneath the self-same placid shade.
 They who rest here
 Wake with heaven near —
Rest in the Shadow of the Rock.

Faber.

JULY, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

CHANGE OF ADDRESS

Mason City, Iowa—Gospel Hall now located at 146 6th St., S. W.
Correspondent is Harold R. Pike, R.F.D. 2, Osage, Iowa.

Cleveland 2, Ohio—Roy Morrison, 1448 W. 101st St. Bro. Morrison
is correspondent for the West Side Assembly.

Springfield, Mo.—John Elliott, 907 W. Central St.

New Haven 11, Conn.—R. Cappiello, 611 Orange St.

SUBSCRIPTIONS OVERDUE

What about those you subscribed for last year who are still re-
ceiving the Magazine? If cancellation is desired, we should know,
otherwise we should receive subscription cost. Please consider this!

A GOOD WORK

For men who have some spare time and a heart for God, the
suggestion has been made that they could fill up the car with good
Gospel Booklets and Books (nothing fictional or light and trashy),
taking along also some Bibles and Testaments and Gospel portions
and visit the farmers and others in their district, and farther afield.
These could be distributed or sold at a nominal sum (in this way
the books and Bibles would be more appreciated perhaps) and this
would make wonderful reading for these farm homes in the months
ahead—God is able to bless His own good Word. There are men
who are not fitted perhaps to preach publicly or minister amongst
the saints with acceptance and such could find a ready field here
and a most valuable work. The time is short—let us be up and
doing . . . John 4:35, 37.

UNITED STATES

Forest Grove, Ore.—Saints here were looking forward to their
Conference—Four young Christians were received last Lord's Day,
bro. Goff writes, "so we look up, trust God and take courage."

Springfield, Mo.—John Elliott writes—"Have not seen much
to encourage in these parts recently but we praise God for a few
who go on steadfastly." He was hoping to visit districts of Kansas
this Summer.

Cleveland, Ohio—The West Side Assembly convened at Deco-
ration holiday season for the ministry of the Word—rented a
large Hall and enjoyed much of the Lord's presence and help in
the Conference. Christians came from Akron, Youngstown, Steuben-
ville, Toronto, Pittsburgh, McKeesport, Detroit and Ontario to enjoy
the good Word of God. Bre. Roy, Warke, Dobson, Stewart and
W. Ferguson gave help in ministry and the Gospel. Saints of Ad-
dison Rd. and Akron gave good assistance in the work.

Frostburg, Md.—A good time around the Word reported at re-
cent Conference, about five of Lord's servants present . . . Bro.
D. L. Roy of Cleveland has been having nice meetings in Cumber-
land and hoped to return there after Cleveland Conference.

Indiana, Pa.—Bro. Klabunda has not been too well recently
but, with bro. Lipke, had good meetings in Punxsutawney—they
had seven weeks and God graciously saved a few, some long
prayed for. Christians from Indiana came over well, 30 miles each
way, and God graciously visited three of their families in salva-
tion. God is still able to reach through definite Gospel activity.
Criticizers of old-fashioned Gospel preaching in godly ways usually
have nothing of a creditable nature behind them in Gospel effort.

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. 45

JULY, 1953

No. 7

GATHERED GEMS

A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may hate instil;
A brutal word may smite and kill:
« « «

It is almost worth having a wound to prove how tenderly He heals.

Blessed be His Name, it is part of His covenant to visit us with the rod, little as we may be worthy of it.
« « «

Mr. Fleming, describing beloved Samuel Rutherford's death-bed . . . "And thus, full of the Spirit, yea, as it were, overcome with sensible enjoyment, he breathed out his soul, his last words being: 'Glory, glory dwelleth in Immanuel's land!'" « « «

There is a short cut into the very depths of the heart of God — that is, Submission.

The story from beginning to end is "Look and live." As a sinner I looked to Him and lived; and now, as a saint, I still look on; and every look brings back to me the light, and character, and beauty, and impress, of the blessed One I look at.
W.

« « «
What a sunning thing the bright love of God is! How it casts its bright light on things which in nature are all darksome! Paul got on the light-beaming side of things.
G. V. W.

« « «
Nothing tests a man's sincerity, concerning the things of God, more perfectly than the call to the entire renunciation of self and the world for truth's sake. It was this which put the character of Moses to the proof, as a believer in the God of his fathers, when he might have enjoyed the highest honours in the land of Egypt.

« « «
Often when men abandon divine principles, they feel and show a peculiar malignity to those they desert. This is a characteristic of apostacy and such become bitter enemies of truth they once professed, or preached.

« « «
A gracious word may smooth the way;
A joyous word may light the day;
A timely word may lessen stress;
A loving word may heal and bless.

ROBBING THE EAGLE'S NEST

NEAR my Highland home there are great cliffs where eagles build their nests. My brothers and I were strictly prohibited from disturbing the birds or robbing their nests.

On our way home from school one afternoon, a party of English tourists met us, and offered a considerable sum if one of us would descend the cliff and rob an eagle's nest. I volunteered to make the dangerous descent, my brother saying he would hold the rope securely above.

In a few minutes the rope was fastened, and I was lowered down the rocky steep, the wild waves dashing against the rocks many feet underneath. Once or twice I looked down and my head reeled. If the rope should break, well I knew I would be dashed to pieces, and my soul would be in eternity. I reached the place and began my work of robbing the nest. This was not so easy, for I had no sooner lifted one of the eaglets, than down swept the parent birds, and began to make a fearful noise. I shouted to my brother and those with him above to draw me up, but this was a much harder job than they had counted on. I thought I was to be killed on the spot, and I remember in my distress I cried to God to save me. As I looked into the yawning gulf below, I felt as I had never done before, that there was a thread between me and destruction. What followed I cannot tell. I became unconscious, and the first thing I remember was, I found myself lying on the grass, my brother bathing my brow with water. The tourists were gone, and our promised reward with them. How that awful gulf, that straining rope, with these terrible birds hovering around, abode in my memory. I might have been ushered into eternity in a moment, and where?

Years rolled on. Youth and boyhood had passed away. I was a young man in the busy city learning my profession. One Sunday evening I sat listening to the faithful preaching of a servant of Christ, who spake in no bated tones of wrath to come, of the sinner's danger, the uncertainty of life, how we were suspended by the brittle thread of life above death, the grave, and the eternal world. That scene of my boyhood came back with all its vividness to my mind. It seemed to present, in terrible form, a much greater danger to which I was still exposed—the danger of being launched into a Christless eternity, an unconverted and unpardoned sinner. Death and judgment like the eagles seemed hovering around, ready to fasten upon me. Hell from beneath was opening its mouth to receive me. I cannot tell whether I cried out or not, but for the moment I seemed again to forget everything, until I found myself at the close of the service, with a young man seated by my side, telling me of Christ and His outstretched

arm, able and ready to save. It was not my case to be forced into an acceptance of salvation by human persuasion, but thank God I was willing and cast myself upon Christ, believing. He would save me, and praise be unto His name, He did then and there. I knew it, as surely as I had known the former deliverance, and I could praise God from my heart from that moment and say—"Thou hast delivered my soul from the lowest hell" Psalm 86:13. And the grace that delivered that day has preserved till this, and shall soon present me before His glory to praise Him for ever and ever.

Reader, where art thou? Suspended over the sinner's hell, with a slender breath between you and your doom, or raised up, and eternally saved by the Son of God, through faith in His Name? There is nothing between. You are at this moment, either safe on Christ the solid Rock, or hanging over the gulf of hell, ready to drop in at any moment.

Selected

THE FATHER

DR. J. NORMAN CASE

MOSESES was pre-eminent as a prophet. No man of old was admitted to the familiar intercourse with Jehovah which Moses enjoyed—cp. Num. 12:6, 8—Deut. 34:10, 11. But not till Christ came had we a full revelation of God. All the others were partial and fragmentary. Not till the incarnation, was God made known in that highest, yet dearest, of all relationships—FATHER. "No man hath seen God at any time; the Only Begotten, which is in the bosom of the Father, HE HATH DECLARED HIM."

This is the characteristic revelation of God in this age. Only IN THE SON could God reveal Himself as FATHER, cp. John 14:9; Heb. 1:1, 2, etc.; and only as we are IN CHRIST can WE call God our Father, for He is first of all the Father of our Lord Jesus Christ, and then the Father of all who believe on Christ—John 20:17; Gal. 3:26.

Favored as Moses was, even to him God could only show His "back parts," the less glorious parts of His character, Exodus 33:18, 23. But in Christ we have the last, highest and perfect revelation of God. All that we can ever know of God is to be seen in Christ, for He has shined forth, giving "the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Moses and the prophets were like the moon and the stars in the night, their testimony was infinitely better than total darkness, yet it was night only; but now, in Christ, we have the sun at noon-day.

THE PITFALL OF HUMAN ORGANIZATION

WM. H. FERGUSON

IT HAS always been true that man has ever sought "association." And further, it is likewise true that all human organization has, in due course, developed into a distinctive society opposed to God and to His authority. The cities of Cain and the "Shinar Association" (Babel—C. H. M.) furnish an example in antediluvian and post-deluge days. The progress of the world and its impending doom lies before us in the first and the pride and arrogance of a progressive and counterfeit religious society, in the second, doomed to confusion and extinction, Rev. 18:21, 24.

All of human society, based upon association, whether political, religious or social, has failed because its aims have been prosecuted in rebellion against God's authority and in absolute self-will. The only everlasting kingdom is the Lord's.

THE SELFISHNESS OF ORGANIZATION

There lies behind all organization a "selfish" motive. It ultimately resolves itself into a "protection for self." Its aims may seem laudable, its arguments for extension very plausible but the old root is there—SELF. Why not look to God for protection? Why not look to God for safety in sickness, in disaster? Why look to fellow man, weak and failing, and and often deceiving?

It is the same old story—God is not sufficient—He is not known and He does not know (Job 22:13). Contrast with this unbelief—"But without faith it is impossible to please God," (Heb. 11:6). All human organization operates on the principle of "faith in man or men" and not in God. This is why there is no such thing as human organization and association in God's purpose or plan for His people in any age or at any time, past present or future. He, Himself, is "All-sufficient"—is He not spoken of as "El-Shaddai?"—2 Cor. 6:18. God the all sufficient One, the God Who can sustain His children, as a child is sustained and nourished in its mother's arms and upon her breast. The first mention of this wonderful title is to Abram in Gen. 17:1 and sets the example for all "pilgrims" ever since who are content to walk with God outside the world and its affairs and societies or associations.

THE CHURCH OF GOD

When, according to His pattern, and in obedience to His Word, and by the mighty power of His Spirit, the Church is first seen in local testimony in Jerusalem—Acts 2—we have what might have seemed to an outside and worldly person, a most extensive and powerful organization of men; but its history has shown (when God's Word has been accepted as guide) that the fellowship of saints thus expressed

was anything but of human organization. Divinely planted, divinely sustained and, at times, divinely scattered, church testimony today where it exists apart from all human and organized authority, is the wonder of the many. Says one, it cannot be! Who will sustain it? Who will care for it? Where will the funds for its sustenance and propagation come from? Such, and many more, are the questions true Assembly testimony draws forth from the world, religious or irreligious, which cannot understand the "path of faith" and does not know the "Author of faith"—the Captain of our salvation, our blessed Lord Jesus Christ. The blessed Holy Spirit, the third Person of the Godhead, is unknown or dispensed with in human organization with its "heads" and "sub-heads" and "committees" etc., He is as thoroughly disowned as is Christ in His Lordship.

DANGER TODAY

In home field (so-called) and foreign field (which may not be so very far away), the tendency is toward some sort of Committees or Societies for the propagation of so-called evangelical or philanthropic aims. This danger faithful men in all fields have seen and have protested. It seems some groups get together, feel their own importance, and formulate some plan of action, then foist in such amongst the saints, as if it had some Scriptural authority—this we feel to be thoroughly dangerous and sectarian ground. It naturally follows that this Committee or the like must be recognized, given some sort of status and name incidental to its incorporation and purpose and launched with some fanfare and publicity. Sometimes men are to the fore and when things get farther advanced, and farther from God's pattern, one finds women's names attached to such societies or committees and so the thing grows. Sometimes the growth of the mushroom type seems rapid, more frequently it is soon absorbed by larger and more influential societies of a religious or philanthropic nature and is soon lost in the denominational "maze."

The Scripture warns of such, NEVER tells us to form such and never countenances in the way of collective testimony this attempt to substitute man for God. God is sovereign, He may deign to visit such and save souls in spite of their unscriptural origin, but He never expects the Christian to "form" such—No organization—no committees—no societies—nothing but the "Assembly of God" or "Church of God," locally as a power for God in any community, is countenanced by the Lord. Were saints generally to return to the simplicity of Christ and reliance upon His guidance through the Word and give place to His Holy Spirit, the world would be more aware of the presence of the "Church" in their midst, a living, vital organism (not organization)

with aims and purposes different entirely from those of the world, indeed "not of the world." John 17:14, 16, 18.

SCHOOLS, CAMPS, COMMITTEES, ETC.

These fall into the same category and pattern of human attempts to improve upon God's order. They have no sanction in Scripture, they are usually centered around an individual or group more or less dominated by a few, each with some peculiarity or the like and some "drawing card" which either brings people into their orbit and, if not people, then money, the latter not inconsequential. One does not need to form a school or found a camp or engineer a committee to reach the unsaved with the Gospel — what committee was behind the apostle Paul and his companions when they went forth, "sent forth by the Holy Ghost"— Acts 13:4? What sort of School did they attend as a preparatory measure (in the desert with God would not appeal to the modern generation at all)? Did they promise the saints a good time and much entertaining recreation at some summer camp along the shores of the "blue Mediterranean" with its balmy air, etc.? Nay, rather, they told the saints that they should "through much tribulation enter into the kingdom of God." And that within probably fifty miles of the balmy and intoxicating sea! Surely they missed a lot! How invigorated they would be to continue their testimony and make their mark in the world after such a season! Such would have been the reasoning in those long past days, had the generation of preachers and so-called shepherds, been as we find not a few today. But no, all such things are absent when we consider the faithful men of that distant day and dare we, even at this late date in the church's history, suggest that we have more light and more wisdom than they had, directed as they were by the Spirit of God and in obedience to the revelation of God! We have the whole Scripture of truth and nothing else is needed but its pattern is ours to follow, till traveling days are done. The vain ideas of men are indeed a poor substitute for the directions of the living God as to our behaviour in "the Church of the living God"— 1 Tim. 3:15.

When an appeal is made to the "natural" instincts, rather than to that which is "spiritual," we can be sure that there is something wrong with the whole business of human organization, as it relates to the things of God. In the "spiritual" concept of the believer's life, individually, or in the church life of the saints, there is nothing natural resorted to, rather a turning to the Word of God for spiritual guidance and spiritual "unction" which God has promised to His children, 1 John 2:20, 26, 29. And when a thing is not definitely of the Spirit (marked out and plainly delineated in the Word of God if it is so) we want nothing of it, neither do we need it. We are well equipped to carry on the work of God

only when we abide by the Word and live in daily dependence upon the Spirit's guidance therein. How wonderfully the Lord helps in this simple path of dependence and how blessed the path is, only those who pursue it know. Cp. Prov. 4:26, Job 28:7, 12, etc., Jer. 6:16.

THE HIDDEN ROOT

The underlying poisonous root of all such associations of men, seeking to encroach upon a Scriptural concept of the Assembly of God, and undermining the character of local testimony to the Name of the Lord, is the old principle of man acting apart from Divine commandment. In other words, it is man acting apart from "faith" and in self-will. Further, in the final analysis, it is for self.

Have we any reason to suppose that results will prove to be different from those of the past which have given way to the sectarian organizations of today? Such are honey-combed with false and illusive theories and doctrines, catering to a pleasure seeking religious community. Young Christian! Beware of all such organizations, Committees, Camps, Religious Unions, etc. Their name will become "legion" as the days go by but let such form no part of the vocabulary of those who gather only in the Name of the Lord and refuse all merely human support of that Testimony.

Thank God! There are many who see this danger the world over and are seeking to go on in simplicity, till He Come, and it is a joy to seek to encourage such to "hold fast" the truth of God which He has entrusted to us as a precious stewardship. This we are enjoined to do in the Word—"Behold I come quickly: hold that fast which thou hast, that no man take thy crown. Rev. 3:11.

LEARNING AND THE CROSS

CURSED be all that learning that is contrary to the Cross of Christ. Cursed be all that learning that is not co-incident with the Cross of Christ. Cursed be all that learning that is not subservient to the Cross of Christ.

John Witherspoon, First President of Princeton.

(One might well weep when viewing the apostacy of higher institutions of learning . . . Truly the Christian parent should not encourage, in any way, the placing of their offspring under modern teaching which refuses the Cross and Blood of Christ).

A CHRISTLESS CROSS

A Christless Cross no refuge were for me,
A Crossless Christ my Saviour might not be;
But oh! Christ crucified, I rest in Thee.

Augustine.

THE LACK OF POWER

FRANKLIN FERGUSON, NEW ZEALAND

THE complaint is often made that there is a sad lack among the saints of the power of the Holy Spirit in life and testimony. Admitted that this is so, what then is the cause and what the remedy? We would consider the subject in the light of Holy Scripture.

SUPERNATURAL LIFE

The normal state of every soul, truly born again, is that he has supernatural life, John 3:3, 8, and his body had become a temple of the Holy Spirit, 1 Cor. 6:19, without which one could have no part in Christ, Rom. 8:9. Moreover, at his new birth, he is by the Spirit baptized (immersed) into one body, whether Jew or Gentile, whether bond or free, and is made to drink into one Spirit, 1 Cor. 12:13. There is no second baptism of the Spirit; this is done once for all for every member of Christ's body.

FILLING OF THE SPIRIT

However, there is the filling of the Spirit, with varying degrees of fulness. Its extent is governed by the measure that the Spirit is ungrieved within us, Eph. 4:30; by how truly the "branch" abides in the Vine, John 15:4; and by how closely we walk in the truth, 3 John 3—"Thy Word is truth," John 17:17. "Be filled with the Spirit" is as much a command as "love one another." John 15:12.

A SPIRIT CONTROLLED LIFE

Given these essential conditions, the believer then comes under the controlling power of the Spirit, and, unmistakably, there will be a life filled with God. The real point at issue is not that we shall have more of the Spirit, but rather **THAT HE SHALL HAVE MORE OF US**. Consequently the more we remove the obstructions of sin, worldliness and unbelief, the more will the Divine Power be in evidence in our life. There may be nothing spectacular, but a holy and serene power will be there, which will tell for God continually.

FRUITS OF THE SPIRIT

Everything is known by its fruits, Matt. 7:16. The proof of being full of the Spirit, is "the fruit of the Spirit" produced in the believer, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—Gal. 5:22, 23. A Spirit-filled soul will undoubtedly exhibit conformity to the image of God's Son, Rom. 8:29, and in him will the "life of Jesus" be manifest, 2 Cor. 4:10. More time given to prayer and confession and meditation in the Word, with a closer walk with God, will make us, in a very real sense, "vessels meet for the Master's use." 2 Tim. 2:21.

THE REALIZED POWER

Now that the Spirit has come, according to promise, and taken up His abode in all saints, we have no induement of power to tarry for, as before Pentecost; but now simply to yield ourselves to God, Rom. 6:13, that He unhindered, may work in and through us, "both to will and to do of His good pleasure." Phil. 2:13. We shall not need to think or talk of "power"—it will be there in the life for certain. God Himself will verily be in us and with us, and His realized presence is power.

(Editor's note: We recommend a careful reading and study of this article. Herein lies a deep secret, known only to those who are dwelling in His presence.)

WHEN YOUR CHILDREN ASK

JAMES A. RONALD

AMONG the ever increasing difficulties of the present day, those concerning our children are by no means the least. Yet we can, as the children of God, turn to the written Word for our instruction, and therein is clear guidance for present day need.

The Lord knew that the inquiring mind of the child would ask the Israelitish parent the meaning of the many orders of their day, and were not only to be ready with the answer, but also to instruct the child with a view to their spiritual future.

Taking in order the five examples of this, Exodus 12:26 gives us:

REDEMPTION

truly a good starting place, for seeing the preparation of the whole nation in this important event, the passover, the young mind would inquire, "What mean ye by this service?" They would be reminded of Egypt's bondage and deliverance therefrom, as well as death to those unsheltered. And how this would fill the young mind with thoughts of a God of righteousness as well as of mercy. Yet I fear this is fast leaving us today. Amidst the rush of life, many parents leave it all to the Sunday school teacher, and what a lot is lost. Should not the children be often reminded of a God of holiness, filling the young mind with a fear of sin? Should they not also be reminded of the only way of salvation, the sheltering blood, creating in early life that longing to be saved? Little wonder so many have no ear for the gospel long before maturity. Education, pleasure, and business have been the chief subjects taught them, leaving no room for the gospel. Every child given is a charge from the Lord, and will we have it said of us as of Jacob, Genesis 35:6, "So Jacob came

to . . . Bethel, he and all the people that were with him." Noah saw all his house in the ark of safety, and we note as well many New Testament examples. May the Lord exercise every parent as to what is expected of us.

SEPARATION

This is before us in Exodus 13:8 where the feast of unleavened bread was the subject of instruction to the inquiring son, teaching us that not only is it His will that our children be saved, but the life should prove this also. Seven days of unleavened bread followed the feast of the passover, ever a reminder of Exodus 12:34 when the dough was taken before it was leavened from which, verse 39, were baked unleavened cakes. Leaven, or bread of corruption, was forbidden in all their dwellings, Exodus 13:17, during those seven days. And what lessons for our children. Not only are we delivered from the pit, but a life of separation from all that will spread corruption is required. Some will be saying, "But you don't expect all this from the young do you?" Let the answer be, "What does the Lord expect from them?" Thus, the parents' place is to guide with the word of instruction ever before them. Give a young tiger the taste of blood and it will have more. Give your children a taste of the world, and they, too, will crave for more. Keep before them from early life example and precept, then we can count on God doing the rest.

CONSECRATION

Was the outcome of Exodus 13:14 when the inquiring youth had watched either the neck of the young ass broken, or a lamb offered in its stead. When Pharaoh would hardly let us go, the father would explain, the Lord who slew all their first-born, saved ours, both of man and beast; and now as one that owes everything to Him, I sacrifice to the Lord all the first-born of beasts, v. 15.

Do we as parents teach our children this? I, for one, am thankful for my parents' careful instruction in this way, turning the mind of the young christian into this channel of privilege and responsibility. We are not born with a liberal mind. This is a grace that is to grow in us, 2 Cor. 8:7. Oh, that we might consider what another has given for us, 2 Cor. 8:9. Then it will not be asked — How much shall I give, but how much shall I do without?

OBEDIENCE

In Deut. 6:20, the testimonies, statutes, and judgments which the Lord commanded, that filled the mind of the inquiring son, were again shown to be the outcome of deliverance. Remembrance of it will help us in our simple path of obedience to His will. In verses 7 to 9 they were to teach the children diligently, talk to them when walking, sitting,

lying, and upon rising; even having the Word written upon their possessions and bound upon their persons. Then in verses 24 and 25 the doing of them would bring life and righteousness, which might speak of both a present and future reward.

What does life mean to our young today? If saved, a desire will be there to live pleasing to their God. There will not be the empty life of the sports field, the political world or even the unsatisfying craving of the business realm, but rather the life that is profitable now and hereafter, 1 Tim. 4:8. Thus the needed warning of Deut. 6:12 . . . "Beware lest thou forget." How easy, like Israel, do we become so engrossed with the blessing and forget the Blessor! May we ever remember, "The Lord hath commanded."

RESURRECTION

Is the happy ending of our meditation in the childrens' asking? Joshua 4:6. These stones from the river Jordan with another twelve placed in the river bed were ever to be a reminder of the past, as well as their present. Have our children, like those stones, been brought out of the river of death? Every true child of God now stands on resurrection ground, but do we enter into this? Egypt and the wilderness in the past, Canaan and its blessings, a type of the heavenlies, before us. What a place we are brought into by His grace. He has opened the way: ours is to follow. Paul could say "The world is crucified unto me, and I unto the world, Gal. 6:14. In other words, the cross stands between me and the world, just as the river of death came between these children and their past interest. If now "married to another . . . that we should bring forth fruit unto God," Rom. 7:4, His pleasure in us can only be in our living as those who are "raised to walk in newness of life," Rom. 6:4.

THE STAR AND SCEPTRE

"There shall come a Star out of Jacob and a Sceptre shall rise out of Israel." Numbers 24:17.

I SHALL see Him, but not now; I shall behold Him, but not nigh." Israel, while encamped in the plain below, little knew that the enemy was seeking to curse them from the hill-top, and that the Lord was working for them and turning the intended curses into blessings, as He often does now for His own. It has been said that "Israel were never safer than when Satan tried to turn God against them, but never more in danger than when he sought to turn them against God." Num. 25.

The Blessed Hope of the Star, that was to come out of Jacob, must have cheered the weary path of many an Israelite. But darker days came and He still tarried, till men said, "It is vain to serve God and what profit is it that we have

kept His ordinances?" Mal. 3. The apostasy of the Jews necessitated the first advent, the apostasy of the Gentiles will necessitate the second. Rom. 11.

MISGUIDED

The wise men from the East saw the star that heralded the Coming One; and when they saw His Star, they wanted Himself. They set out with this hope in view, and while they looked up for guidance, all was well. But in an evil hour they turned aside to the worldly company of King Herod, the high priests and the scribes. The leaven of all three worked — they were sent back to Bethlehem. Herod sent them, and each step they took was a step further from their object, for the Babe was not there, but at Nazareth. For "when the days of Mary's purification were accomplished, they brought Him to Jerusalem to present Him to the Lord," Luke 2:22, then "they returned to their own city, Nazareth," v. 39, from whence they departed to Egypt, on the departure of the wise men. Matt. 2:13-15.

DIVINELY GUIDED

But notice that as soon as they got outside the camp, the Lord again resumed His guidance and revived their hope. The star, which they saw in the East, went before them, till it came and stood over where the young Child was. The result was exceeding joy and worship. They gave gold (Glory), frankincense (Divinity) and myrrh (suffering). Trace these symbols at His baptism and transfiguration.

OUR HOPE

Now all this is most interesting when we remember that we, too, are looking for a Star—the Bright and Morning Star. Wise men looked for the first, and not in vain; wise virgins have long looked for Another. This was the Hope of the early Church—to wait for His Son from Heaven. But the journey has been long and the pilgrims grow weary, and again many have turned aside—foolish and wise together—professors and possessors mingled inside the camp, and the Star lost to the eye of faith.

Now again the cry has gone forth "Behold the Bridegroom cometh; go ye out to meet Him," Matt. 25:6. Separation follows—"the foolish said to the wise . . ." The wise virgins are finding their way outside the camp. The Lord is again revealing to the eye of faith the Bright and Morning Star. Again there will be "exceeding joy," Jude v. 24; again there will be worship, Rev. 5, and a glorious fulfillment of our hopes.

One word more: The wise men had reluctantly to turn away from the Object of their worship, but now every step of the Christian is a step nearer Home. "Soon Thy saints shall be gathered, inside the veil." H.J.B. of N.Z.

THREE CLASSES OF PREACHERS

Preachers have been divided into three classes:

1. Those you can listen to . . .
2. Those you cannot listen to . . .
3. Those you cannot help listening to . . .

We have no doubt that these three classes, generally speaking embrace the whole force of preachers of every kind. That is to say, any preacher will find himself under one or other of these "heads." Let us glance at each in turn.

Preachers you "can listen to" are those who have no brilliant abilities, nor any special "fire." They are steady-going believers, who can speak for a quarter of an hour or so, and who, as a rule, have something to say. Being readers of the Word, they are often found handing out some fresh thought, or some old thought in a fresh light. They obtain a hearing more on account of the "matter" of their preaching, than the "unction" of their preaching. Usually cool, calm and collected, they claim a certain amount of attention by the fact that they generally convey some information to the mind in regard to the things of God. They do not rise to speak in a hap-hazard fashion, depending on the inspiration of the moment for a message. They have been "chewing the cud of meditation" regarding some particular truth or passage of Scripture; and, when they rise to their feet, you perceive that they have something definite to bring before the meeting. This of itself invites a certain amount of attention. But when all this is admitted, it must also be admitted that they have set no one on fire. They kindle no flame of enthusiasm. They may fill up a gap with moderate acceptance. Some instruction may be picked up from their address. They have been tolerably interesting, and you can listen to them; but that is about all that can be said.

We now pass on to the preacher you "cannot listen to." It is a pity there are any of this class. We would fain hope there were none. But "facts" are against such a hope. We have to deal with things as they "are"—not as we would like them to be. The preacher you cannot listen to may not be a bad sort of brother. He may possess certain qualities that would give him a fair amount of acceptance as a "rank-and-file" believer—if he would only recognize his true place, and take it. But that is the very thing he fails to do. He is simply a brother who has mistaken his calling. He sees a whole meeting swayed too and fro, through the impassioned ministry of one man; and he thinks he can do that, too! Alured by the "dazzling attractions" of the platform, or persuading himself that he has been called of God to the ministry, he presses forward—rushing in with the greatest coolness where a God-sent man would tread with bated breath. As

he has not the heavenly call, neither has he the heavenly equipment, nor the spiritual discernment to perceive that he is only beating the air. He may be one who has nothing particular to say, and who then wanders from one thing to another, clutching at anything that will enable him to spin out another minute of time. Or, he has a definite thought, and pounds that thought with such monotonous repetition that the toleration of the meeting gives way to impatience. His ministry becomes a positive INFLICTION. His defects may be even more serious than those we have pictured. The "life" may give the "lie" to the teaching. The garments (character) may have an unsavoury smell. But, whatever be the nature of the "dead fly in the ointment"—it will be happy for him, as well as for the saints, if he discovers, or is made to know, his true calling.

As for the preacher you "cannot help listening to," no doubt you have heard him. He scarcely needs to be described. It can be said of him, in measure at least, that he has been anointed with the "oil of gladness" above his fellows, Psalm 45:7 . . . (Christ is before us here in type — Editor). He has been manifestly fitted of God, i.e. this preacher we are describing, for the work of the ministry, unto the edifying of the body of Christ. His lips have been touched with a live coal from the heavenly altar. He has been called of God for a particular work; and man can neither make nor meddle in the matter. The messenger whom God sends is sure to have a message; "for He whom God hath sent speaketh the words of God." John 3:34. The opening of his lips shall be right things, Prov. 8:6; and the words that he indites shall touch the King, Psalm 45:1. He needs not to elbow his way into a position, not to contend that his ambassadorship be recognized. His gift makes room for him. He arrests your attention—commands your attention. His words are instinct with life. You feel the message searching you—breaking you down; while at the same time it wafts you away to regions of "a purer air." Your prejudices begin to give way. You forget them, you forget everything but this, that "living truth is being ministered to your heart in living power." Explain it how you may, you are to a certain extent a different man, now that you have drunk in that message from the Throne. But, then, the preacher was one whose life, and heart, and lip, were alike attuned by Heaven for the ministration of Christ; and that was why you could not help listening. The Believers Treasury, 1894

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

GLEANINGS AMONG THE MOUNTAINS

The bleating of a sheep

MR. PEDEN, during his temporary residence at Gilchristland Shiel, was not idle; for as this pious household failed not to minister to him in temporal things, he did not fail to minister to them in spiritual things. To minister in the Gospel was his work and his delight, and for the truths sake he endured the loss of all things, and subjected himself to hardships of every description. One day he was engaged in his spiritual vocation, expounding the Scriptures to the family, and probably a few of the neighbors met with them. He enlarged on the precious truths of the Gospel, and his little audience were intent on the weighty matters presented to their notice, and were happy in listening to the joyful sound. They were assembled in a retreat where little danger was anticipated, and therefore, without much anxiety about their safety, they gave their minds entirely to the religious exercise in which they were employed. The apparent eagerness with which this little flock in the wilderness received the doctrine of Christ, filled the breast of the preacher with a heavenly satisfaction, and imparted a holier earnestness to his address. To the man whose great object is to win souls to Christ, nothing is more gladdening than to witness the truth taking effect on those to whom it is propounded. And in what blessed circumstances must that company of worshippers be, on whom the Spirit in his saving influences has descended, softening the heart, and uniting the soul to Christ, in a relation never to be dissolved.

As Mr. Peden and his company were thus engaged, a sound like the wailing of an infant, and then like the soft bleating of a sheep, was heard not far from the house. Nobody took notice of it, nor was it necessary, as every one knew what it was. In a little while the same sound was heard again, but in rather a stronger tone. No one stirred. At last the sound was heard, with startling violence, close at the door, and then louder still within the door, and so impatiently incessant, that the shepherd rose to drive away the intruder that had come so unseasonably to disturb their serious thoughts. It was a large sheep that, without any apparent cause, sought on a fine day, when the rest of the flock were grazing tranquilly on the bent, shelter about the door. The shepherd instantly turned it out to the heath, and following it a short distance from the house, discovered, to his surprise, a party of moss-troopers advancing in the direction of his cottage. All within was consternation, and the poor sheep, whose obtrusive bleatings were considered as a special annoyance, was now regarded as a harbinger of mercy, sent to warn them of their approaching danger. Whatever cause

may be assigned for the visit of the poor animal on this occasion, it is obvious that Providence made use of it as a means of rescue to the equally helpless sheep of his fold, who were convened within. The Lord is never at a loss for instruments when he has work to perform, or deliverances to accomplish; "for all are His servants."

The meeting was instantly dispersed, and Mr. Peden hastened to the cave of Garrick Fell. The dragoons, disappointed in their object, returned without perpetrating any act of violence, and the honest shepherd and his household gave thanks to Him who had provided for them a feast of good things in the wilderness, and who had not permitted the enemy to mingle their blood with their sacrifice. Their spiritual meal was sweet, and sweet also was the deliverance vouchsafed. Meanwhile, the venerable servant of God reached his cavern with safety, and there praised and honoured Him who had added this one deliverance more to the many formerly experienced. This cave, the roof of which was the superincumbent mass of the mighty mountain, was capable of accommodating with ease several persons at once. Its entrance, which was narrow, was concealed by a special provision of nature—a large bush of heather growing from the turf on the upper part of the aperture, and spreading downwards like a thick veil, covered the upper half of the opening; and the lower part was screened by a green bracker bush, which, springing from the bottom, spread itself like a feathery fan, till it met the pendent heather, and then the two, like the folding doors of an inner chamber, closed the entrance in such a way that no individual in passing could possibly recognize the existence of any such place, however near he might approach it. What a slender barrier sometimes serves as a complete protection to those whom Providence would shield from harm! Here the good man was as safe in God's keeping as if he had been encompassed by the impenetrable walls of the solid mountain; and his enemies might pass and re-pass full in his view, without the slightest suspicion on their part that he was actually within their reach. It is easy to conceive the state of mind with which Mr. Peden must have looked through the heathery curtain which formed the door of his cell, on those who sought his life, as they marched in order immediately before his face, noticing their menacing aspect, hearing their angry words, and observing at leisure the deadly weapons which were prepared for his destruction. The feelings of a person in this situation must be somewhat akin to those of the man who, from his well-sheltered and comfortable chamber, contemplates the storm as it rages without. The cave of Garrick Fell might be cold and damp—still it was not cheerless, for God was there, and its occupant enjoyed both personal security and peace of mind. We need not be afraid of suf-

fering for Christ's sake; for in proportion to our outward afflictions is our inward consolation: "As thy day is, so shall thy strength be." Some of those who outlived the long period of the Church's distress in Scotland, declared, in testimony of their Master's kindness to them in the days of their trial, that the happiest season of their life was the season of their persecution. Hebrews 11:37, 39.

CAN YOU EXPLAIN

I WAS eating a piece of watermelon years ago and was struck with its beauty. I took some of the seeds and dried them, and weighed them. I found that it would require five thousand seeds to weigh a pound, and then I applied mathematics to that four pound melon. One of these seeds put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work, it gathers from somewhere 200,000 times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with green, inside the green it puts a layer of white, and within the white a coat of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction.

What architect drew the plan? Where does the little seed get its tremendous strength? How does it collect the flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can limit the ability of the Almighty, or say just what He would do or how He would do it. Everything that lives in like manner mocks by its mystery, beauty and power the proud intellect of presumptuous man.

W.J.B.

Truly! "Vain man would be wise" . . . "But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living . . . He prepared it, yea, and searched it out. And unto man He said, 'Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.'" Job 28.

TRUTH NOT OUR PROPERTY

Truth is not man's property which he may keep to himself; it is confided to him as a steward, and woe to him if he does not utter it, and give to it all the breadth of which he and it are capable.

QUESTIONS AND ANSWERS

YOUNG PEOPLES' CONFERENCES: Is there a Scriptural authority for young Christians in an assembly having a "Young Peoples' Conference?" I would like to get straight on this as they are having such here today and tomorrow.

ANSWER: One would search the Scriptures in vain for any such thing in the pattern of Church testimony, as found in the Acts or in the Epistles—the whole thing savors of insubordination to the Word of God and godly overseeing. Where overseers tolerate or encourage such a thing, they will be held in the place of responsibility for the defection. A very striking "young men's conference" is found in 1 Kings 12:8, 16 but with very sad results—it brought about the first actual division amongst the tribes of Israel. Beware of all such! Women's conferences would be abomination to the "spiritual."

« « «

QUESTION: Is the Lord's Supper a "memorial" (since He is alive) or is it a "remembrance?"

ANSWER: The Lord's own words are—"This do in (or unto) remembrance of Me"—Luke 22:19—i.e. we would be led especially at this time to a loving consideration and remembrance of Himself in His death, as shown in the bread and in the cup; further, we "shew the Lord's death till He come"—1 Cor. 11:26. This latter Scripture gives the thought of an announcement of His death or proclaiming of it and would include all that pertains to the death of our Lord Jesus Christ with its far reaching effects reaching unto the glory.

The word "memorial" means "serving to preserve remembrance" or "of or pertaining to memory"—hence it seems there would be nothing to hinder the use of this word in its true meaning as pertaining to His death. Likewise the word "remembrance" signifies "the act of remembering, or recollecting" which is our occupation when around the Lord's table and partaking of the Lord's supper.

We would suggest, however, that the use of the word "emblems" as referring to the bread and the cup is the wrong word to use when speaking of such. The meaning of "emblem" is "a picture accompanied with a motto, a set of verses or the like, intended as a moral lesson, or a visible sign of an ideal; an object, symbolizing or suggesting another object, or an idea; as, the scepter is the emblem of "sovereignty." It is always well to adhere to the words of Scripture. The word in the original is simply—"a calling to mind."

« « «

QUESTION: What scriptural qualifications, if any, should the brother have who "breaks the bread" and passes it—also the "cup" on the Lord's Day morning during the Lord's supper.

ANSWER: 1 Peter 5:5, 6 gives us a code of conduct, relative to each other, which would solve not a few problems arising in our relationships one with the other—"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for 'God resisteth the proud, and giveth grace to the humble.'" Ordinary rules of decorum or dignity would forbid the "young" overstepping—even the beloved and esteemed Paul could write of some, in Rom. 16:7—"who were in Christ before me." However, the "breaking of the bread" thus is not an "official" act and any brother, near the table, if in the mind of the Lord, could perform this simple act for the assembly.

FROM OUR MAILBAG

FROM PENNSYLVANIA: I am sending a few lines that you may rejoice with us. I was in the hospital for an operation and, between pains, was reading Words In Season. I came home Saturday morning and gave my daughter P..... who is 23 years old, the article in March issue entitled "The Marked Testament." In the afternoon God saved her precious soul.

FROM JAPAN: "Words In Season" is ever appreciated and the ministry on the need for taking the Gospel to places where there is no witness is especially enjoyed.

FROM BRITISH Columbia: A friend of mine, asked me in a letter why the saints "gathered together" according to Matt. 18:20, called themselves "assemblies" instead of "churches" and she pointed out that in the New Testament the Lord Jesus used the word "church" and in 1 Cor. 14 the word is used several times, etc. I must confess that this question from my friend sent me to searching the Scriptures as the thought had not occurred to me. I have only been in fellowship less than a year. My reason for writing to you, instead of asking one of the local brethren is because many others will be benefited, should you include it amongst your questions and answers in the Magazine.

ANSWER: The word "church" in the New Testament in the original Scriptures is "ekklesia" and has the meaning of "that which is called out" or "a called out company"—therefore it is entirely proper to speak of the assembly as the church, or locally, we would speak of "churches of the saints"—"churches of God"—"churches of Christ" when referring to assemblies gathered to His Name in certain districts or towns, etc.

That the word "assembly" has come to be used very frequently instead of "church" or "churches" is unquestionable. In the recoil from sectarianism and denominationalism which is around us on every hand and where the word "Church" is employed universally as descriptive of such; evidently there has been a desire to substitute "assembly" to distinguish somewhat from what one sees around. But as long as one has before the mind the proper thought, the appellation in either case would mean the same thing, and New Testament language favors "church." "Ekklesia" then is used of the "church" or is used of "assembly" (sometimes even in a purely earthly sense, cp. Acts 19:32, 39, 41). When the church of God is mentioned, immediately it connects itself with the thought of that church or assembly being distinguished by the presence of God or the presence of Christ. One sees this also in the expression—"churches of Christ" and where we find the expression—"churches of Galatia"—"churches of Asia"—immediately these same churches are before us, only linked up with their respective countries or provinces. The following quotation may be in order here from H. & V. on Thesalonians—"The Church which is His (Christ's) Body," Eph. 1:22, 23, is not in Scripture called by any of these names; "churches of God," "of Christ," "of the saints" are obviously inapplicable thereto, inasmuch as these phrases are found in the plural, whereas "The Church which is His Body" is one and indivisible, and of this the plural, whereas "The Church which is His Body" is one and indivisible, and of this the plural could not be used." Some confuse the term "church of God" with that which is applicable to the Church, the Body of Christ, to their own confusion. Quite often we find this is so because it lends a lever to their ideas for the so-called "open table" relative to fellowship. The New Testament does not use it indiscriminately.

A PROMISE FOR THE TRIED AND SUFFERING

"WHEN THOU PASSETH THROUGH THE WATERS,
I WILL BE WITH THEE;
AND THROUGH THE RIVERS,
THEY SHALL NOT OVERFLOW THEE:
WHEN THOU WALKEST THROUGH THE FIRE,
THOU SHALT NOT BE BURNED;
NEITHER SHALL THE FLAME KINDLE UPON THEE."

Isaiah 43:2.

PASSING THROUGH

"When thou passest through the waters!"
God will never leave thee there!
He will bring His sons and daughters
Safely through with tender care!

He controls the raging billows,
Ne'er shall they our barque o'erwhelm:
Promises He turns to pillows!
Rest we! Christ is at the helm.

In the midst of surging sorrow,
'Mid the deep'ning gloom of night,
Let us trust — a glad to-morrow
Soon will make the darkness light.

Then we'll fully know the meaning
Of the waterfloods all past!
Not a shadow intervening,
We shall sing, "Safe Home at last!"

And, Eternity before us,
Ever worship and adore,
While our Hallelujah Chorus
Sweeps along the blissful shore!

D.R.

George Herbert, when dying said, "I am sorry I have nothing to offer to my merciful God but sin and misery; but the first is pardoned, and a few hours will put a period to the latter.

Stout, Iowa—Recent Conference was good and large, the Word ministered in freshness and a goodly measure of power—God's presence felt. About 10 of the Lord's servants present. Bro. Smith hoped to continue at Antioch, Iowa, and bro. Warke was hoping to join him in the Gospel. Other brethren scattered to various fields, mostly helping assemblies of the district.

WARNING

We would urge the saints to know those that labor among them and not be led astray by biased and unworthy reports relative to the various assemblies and their testimony—especially some weaker assemblies who have been carrying on for years amidst discouragement at times. God has not only blessed some of these in days gone by but the fruit of their labors is seen in many other assemblies of their district, who continue to this day.

It seems the modern idea on the part of some (like the young Levite of old) is to look for a "place"—Judges 17 and 18 . . . we saw it advanced where this place should be taken over by a couple, etc., who would then become like a "little pastor" and of course the "victuals and change of clothing" would follow. The recent Bible School idea (unknown to the godly pioneers of this country in the Gospel) tends to this end which is foreign to true testimony in the Gospel and follows the denominational pattern—turning out a sort of miniature priesthood of a very questionable character. Some, when one field fails them, look for other fields to "conquer," generally where others have gone before, and one of their weapons is to disparage the work of older servants of Christ and men who have done the work, so as to ingratiate themselves into the good wishes of the Christians. Beware of all such attempts to minimize the work of others by men who have done nothing to help to establish true assembly testimony to the Name of the Lord and have not been used in the care of such. Satan is busy and seeks to destroy all definite testimony to His Name. "Prove all things; hold fast that which is good."—1 Thess. 5:21.

CANADA

Deseronto, Ont.—Our Conference was one of the best we have had with about twelve of the Lord's servants to help in ministry. They were Jas. McCullough, G. Johnston, Bruce, Joyce, Ball (just out from Ireland), Meridew, Stanley Simms, Grattan, Douglas, Kember and Taylor. Jas. McCullough remained for a few nights in Deseronto and Picton, bro. Bruce went on to Ottawa and McCullough and Taylor visited Victoria Road later. Bro. Ball (with bro. Joyce) went out to the Prairie Conferences, calling at Stout Conference on the way. Our brother's ministry is of a helpful nature and strengthening to the testimony here, and is in freshness and power. Wish that could be said of all that visit our shores. Merely because a man hails from the other side of the Atlantic doesn't mean that he will be a help unless he walks in the right ways of the Lord, with a desire to "strengthen the things that remain." Cp. Deut. 18, 6, 8. Some of the younger preachers who come out, ostensibly to do pioneer work, should stick to their promise and do this work faithfully for a number of years—such would then be better fitted to minister at Conferences, etc., when they had some good work behind them . . . (Editor).

London, Ont.—Recent Conference was, on the whole, good and profitable. A goodly number of assemblies were represented and it is felt that these seasons around the Word are of much value to many from isolated parts where they do not enjoy as much ministry as larger centers. We recommend to men with exercised hearts the work amongst the smaller assemblies, these are worthy of help and consideration and carry on loyally in spite of weakness.

Sarnia, Ont.—This city was visited by a destructive tornado, recently, much wreckage everywhere in the center of town—the homes of the saints were spared as was the Gospel Hall and the Conference Hall usually secured for the Annual meetings. While making up this report just this morning, word has come of another destructive tornado in our own State of Michigan, by-passing Detroit by about 30 miles but working havoc and death elsewhere through the State. Such reminds us of the first chapter of Job—let us remember

also that all such is a voice to us from the Lord — truly our lives are in His hand but "not a shaft can hit till a God of love sees fit." About 130 were killed, hundreds injured in our State of Michigan last night.

Barrie, Ont.—Our beloved brother David Miller (93 Shanty Bay Road) has had a heart attack, was in the hospital for a while but at home and writes cheerily of God's goodness to him — let us pray for our brother's recovery. He has been a faithful tract distributor and pioneer worker amongst the saints for many years.

Toronto, Ont.—Our brother J. B. McMullen, whom we thought was making good progress, has had to go to Hospital for an operation. Pray for him also. It would be good for saints also to remember in prayer our brother Jones of Kitchener, Ont., a faithful shepherd amongst the saints there and in districts around. He has had a breakdown and is in Hospital in London, Ont. Our brother suffered the tragic loss of his daughter and her husband some time ago in a train-crossing accident and, doubtless, this has told heavily upon him. God is able.

St. Thomas, Ont.—Saints were expecting a visit from brother Saword of Venezuela and bro. Johnston after London Conference.

Hemford, N. S.—Bro. L. K. McIlwaine was holding forth in the Gospel in the wooden tent here — let us pray for this district.

OTHER LANDS

Scotland—In Shields Road Hall, Motherwell, during the Spring, Frank Knox of Belfast had five weeks good meetings — some saints admitted restoration and a few professed salvation . . . our brother was in Windsor Hall, Belfast at last writing.

Brazil—Bro. Harry Ruston writes of labors for the Lord in these parts. He says—"The small group here in Santos are scattered over a wide area and the lack of a suitable place in which to meet presents a problem; however, it is a joy to meet with them in their homes (we have seen poultry living under better conditions) yet such places are truly illuminated by that very Light in which we are exhorted to walk if we are to have fellowship one with another. We solicit your prayers." Caixa Postal 1255, Santos, Brazil, S. A.

CONFERENCES

Pugwash Junction, N. S.—Annual Conference will be held D. V. July 3, 4 and 5, preceded by Prayer Meeting, July 2. Corresp. M. C. MacLeod.

E. Aurora, N. Y.—Annual Conference here D. V. July 4th and 5th. Prayer Meeting on the 3rd in evening. Meetings in Tent on the Underhill Farm. Corresp. H. B. Underhill, R.F.D.

Mervin, Sask.—The Mervin-Louisville Mid-Summer Conference will D. V. be held on July 11, 12 and 13, preceded by Prayer Meeting, July 10th, at 8:00 p.m. Corresp. C. C. Cox, Mervin, Sask.

FALLEN ASLEEP

Mason City, Iowa—Our dear brother Henry Meinder "went home" April 21, aged 49. Saved in 1947 at tent meetings of bre. McBain and Jamison—a good and faithful brother.

Viola, Iowa—Oud dear brother Clement Merritt was called home May 10th aged 55 from Veteran's Hospital, Iowa City. Saved in 1951 when bre. Smith and Elliott pitched tent in Viola, later baptized and in Manchester assembly. Pray for his five unsaved children.

Lonaconing, Md.—On May 14th our beloved sister, Mrs. Henry Crosser, was called home, aged 79. In fellowship here for 61 years—her life and testimony resembled that of the virtuous woman of Proverbs 31. Her long, happy and helpful counsel, and companionship, will be greatly missed by our aged brother for whom we bespeak the prayers of the Lord's dear people. Their home was a haven of hospitality—such stalwarts for the truth of God we miss greatly.

North Shields, England—On May 18th our beloved sister Mrs. Samuel Davidson of Cullercoats was called home. Saved in early years and connected with Shields Road Hall, Motherwell, Airdrie, Wallsend and North Shields Assemblies for 46 years. Much missed. Pray for our brother and his daughter and family.

Words in Season

THE BIBLE FAMILY MAGAZINE



IMMANUEL'S LAND

But flowers need night's cool darkness,
The moonlight and the dew;
So Christ, from one who loved it,
His shining oft withdrew:
And then, for cause of absence,
My troubled soul I scanned —
But glory, shadeless, shineth
In Immanuel's land.

Soon shall the cup of glory
Wash down earth's bitterest woes,
Soon shall the desert's brier
Break into Eden's rose;
The curse shall change to blessing —
The name on earth that's banned,
Be graven on the white stone
In Immanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame
Earth's proud ones have reproached me,
For Christ's thrice blessed Name:
Where God's seal set the fairest,
They've stamped their foulest brand;
But judgment shines like noonday
In Immanuel's land.

Rutherford's Breathings.

AUGUST, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

ASSEMBLY ADDRESSES

France.—Visitors to the Paris district might contact brother W. E. Taylor, 147 Avenue du Marechal Joffre, Argenteuil (Seine et Oise). The Gospel Hall is next door to his home.

CHANGE OF CORRESPONDENT

Lynxville, Wisc.—Assembly correspondent now — Carl Aspenson, R. R. 1, Gays Mills, Wisc.

Youngstown, Ohio.—Correspondent now — Robert Jones, 346 E. Broadway, Girard, Ohio.

UNITED STATES

Garnavillo, Iowa.—Conference here reported good with about 10 of the Lord's servants present to minister the Word.

Byfield, Mass.—Annual Conference large and ministry good — Bible Readings enjoyed before the first meeting each day and much prayer characterized the meetings. Seven of the Lord's servants present to minister to profit.

Augusta, Me.—The small Conference here was a great cheer to the saints. Bre. J. McCullough, Pearson, Rea and Vendetta ministered acceptably. Bre. McCullough and Rea were going to try some nearby territory again with the Gospel — a new field — "Securing a suitable lot means a lot of work and concern in a new place and at times it is a real problem."

Springfield, Mass.—Saints here had their first Conference after a long lapse and were greatly cheered by the response. They secured a fine and large Community Hall, a few miles South of town, with every convenience and the Lord gave the Word through brethren Jos. Pearson, J. McCullough, S. Rea, John Govan, N. Vendetta, S. Porteous and Wm. Ferguson. Weather was extremely hot but the Christians showed real interest in the Word. Our brethren will likely continue this effort another year, if left here, perhaps varying the time. It was a big venture for a small Assembly but, again, the Lord proved "All-sufficient."

Brodhead, Wisc.—Bro. F. Hunter saw good interest here, also visited Hitesville, Aredale and Blue River earlier — was going to Pinehill for their Conference July 4th, weekend.

Arlington, Wash.—Enjoyed visits recently from bre. Saword. McKinley, Maxwell, Alex. Wilson and Paul Elliott.

Waterbury, Conn.—Bro. Rosanio was feeling somewhat better and was going to look for a lot for the tent with bro. Pizzulli, perhaps in Torrington. Pray for them.

East Aurora, N. Y.—On the grounds of the Underhill Farm, for several years, brother Klabunda has pitched his tent and the saints of this Assembly have had their Conference therein. This year a goodly number gathered together again and it was felt that the Lord gave help to brethren Watson, Johnston, McBain, Govan, N. Crawford, Klabunda, Stewart, W. Ferguson and Geo. Baldwin to minister the Word and preach the Gospel. Saints seemed cheered . . . trust some unsaved were spoken to.

Stout, Iowa.—C. Fite had three weeks of good meetings here.

CANADA

Victoria Road, Ont.—Conference here reported good, larger than last year. About 12 present to help in ministry of the Word.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 45

AUGUST, 1953

No. 8

GATHERED GEMS

O'ER the distant mountains breaking
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch, and pray,
'Tis thy Saviour,
On His bright returning way.

< < <
A saint, when about to depart to be with Christ, was heard to exclaim, "Blessed be God, though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God."

< < <
About a young Christian woman who married an unsaved man: She began to sup the cup of sorrow with the spoon of grief. T. W. Ball at Stout Conf.

< < <
A sanctified body never carries a "cropped" head — the two are incompatible in the "mind of heaven."
H. L. England.

< < <
The devil is often blamed when the flesh is responsible . . . "That which is born of the flesh is flesh" and it will never be anything else but flesh. My advice to all of you is — "Watch the flesh, it is never converted." David Oliver.

THREE GOOD TURNS:

< < <
Job turned away from evil - - - - - Job 1:1
Moses turned aside to see God - - - - Exodus 3:3
The healed Samaritan turned back to give
God thanks - - - - - Luke 17:15
Jas. B. McMullen.

< < <
Uninterrupted sunshine makes a desert — cloudless skies mean barrenness.

< < <
It takes a holy heart to keep a silent tongue.

< < <
When God inclines the heart to pray, He has the ear to hear.

RABBONI!

< < <
She looked aloft, she listened, turned and gazed
A revelation flashed across her brow;
One moment — and she prostrate fell, amazed —
"Rabboni! It is Thou."

JIM THE SCORNER

Or

"The Voice of Wisdom Cries — Be in Time"

A WORK of Gospel grace had been in progress for many weeks in a rural district of the North of England, in which many young in years were turned to the Lord. Nightly meetings were held in several hamlets and villages in turn, and all the countryside was stirred by the preaching of the Word in the power of the Spirit. Such seasons bring out the secret thoughts of very many hearts, and arouse opposition in quarters where few expect it. In one of the villages, a band of young men combined to give trouble at the meetings, and to annoy and persecute those who had been converted and were confessing Christ as their Saviour and Lord. One of the favorite devices of the scoffers was to march through the village during the time the meetings were held, singing compositions of their own, parodying some of the hymns that were being sung by the evangelists and converts. All this was very trying to the workers, but it was used — as such opposition often is — to "harden off" the young believers and to cause them to stand clear of those who had lately been their companions in sin. A hymn much used in these times, and sung with great fervour and power as a warning to the unconverted, was one beginning —

"The voice of Wisdom cries —
Be in time."

This hymn evidently had aroused and disturbed the consciences of the band of scoffers, and in order to turn away its point and message from themselves, they made a parody of it, which, no doubt, they considered to be very clever. Night after night, they walked along the village singing —

"The voice of Satan cries —
Never mind, never mind."

which seemed to please the crowd and evoked a laugh from some who were too religious to openly oppose, but yet had full sympathy with the scorners in their burlesque of sacred things. Such conduct may pass at ordinary times, but when God is near and the Divine Spirit at work convicting of sin and converting sinners to God, it is a solemn thing to mock, and especially to turn to ridicule His mighty working in the souls of men.

A young man, the son of a farmer, was a ringleader in this band of scorners. Nothing at all seemed too base for this bold lad to engage in, when it was in the way of opposition to the work of God. More than once he had been warned and personally pleaded with to stop his gruesome work, but to all these entreaties he had turned a deaf ear. In one of the villages to which a number of the people drove in their little donkey traps and carts, he made it his practice to stand and

utter abusive language as they came and went, until even his comrades were ashamed and left him alone. It was while he was thus engaged one summer evening, that God, through the lips of a girl convert, sent the young scorner His last message and final word of warning. Pointing her finger at the scorner as he stood volleying forth his contempt for the work of God, she said — "Take care, Jim, lest you do this once too often. God has said, 'He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'" Prov. 29:1. A shudder seemed to pass through him as these solemn and awful words fell upon his ear, but he turned away, and, I suppose, soon forgot them. It was part of his work to attend to his father's horses, and while returning from the field one night, one of them kicked the young scorner, and the following day he was in the eternal world. His untimely end produced a striking effect on his companions. Fear fell on many who heard of his sudden call, and the solemn visitation of what was regarded by many as the hand of God in judgment, caused even the most careless to stand speechless. God is "rich in mercy," Eph. 2:5, "not willing that any should perish"; but He is God, and will not be mocked.

Reader, if you have been convicted of sin and convinced of your need of a Saviour, do not trifle with, do not presume on, the longsuffering and forbearance of God. Death may cut you down; you may be suddenly called — like the young scorner — into Eternity. Then your opportunity of being saved will be for ever past, and the future for you will hold out no hope, only remorse and despair. See that you are ready, and this can only be by receiving and confessing Christ as your personal Saviour. He is willing to save you just as you are, and will do so now, if you will come to Him acknowledging that you are a guilty sinner and that He, by the shedding of His precious blood upon the Cross, has atoned for your sins to reconcile you to God. Selected.

ETERNAL TORMENT

WHATEVER is terrible in separation from God, whatever is melancholy in a soul that has no refuge, whatever is dreadful in a conscience void of rest, is a faint picture of hell. Just imagine the agonies of the mind and conscience, as well as of the whole frame of an unconverted man on his dying bed, continued through eternity, carried on for ages in an eternal death, and you may know something of what is meant by "The worm that dieth not," and "The fire that is never quenched." Yet who can know what that word HELL signifies! It is an ocean of sorrow that has never been sounded.

DAVID'S MEN

WM. H. FERGUSON

WHAT a motley crowd do we see here! 1 Sam. 22:1, 2 — but these dear men of old were drawn to David in grace and “he became a captain over them.” It reminds us of ourselves — miserable, guilty sinners who have come to our David, our blessed Lord Jesus Christ, Who is truly “The Captain of their salvation” Heb. 2:10. YES! He is our Captain and has given to us not only salvation but, with this, the honor and dignity of relationship with Himself — “Unto you therefore which believe, He is an honor.” (Margin 1 Peter 2:7). The many around knew them well as sinners but the nomenclature afterwards blots out the past as they are called over and over again “David’s men” — “David and his men.”

THE DRAWING POWER

It was not the immediate prospect of palace royalty and grandeur that led these men out to David; for a damp, miserable cave of Adullam, with the true king in rejection and hunted as a partridge on the mountains, held little such prospect but their hearts had been WON to David and his person was ever before them. Any one of them would say “Thou art worth ten thousand of us” 2 Sam. 18:3, reminding us of the words of the S. of S. 5:10 — “The chiefest among ten thousand.”

These men believed the rightful king would, one day, enter into his right and were content to share his rejection until then, with all the pain and suffering connected with it. Their love and devotion to David reminds us of the lines of the stanza:

“Drawn by love that knows no measure,
Outside the camp.”

Our David is in the place of rejection by the world today and David’s men (this is a generic term) are truly glad to “go forth therefore unto Him (Christ), without the camp, bearing His reproach. For here we have no continuing city but we seek one to come.” Heb. 13:13, 14.

LOYAL MEN

The record proves the loyalty and devotion of these men. “Not every one that saith unto me, Lord, Lord” is truly applicable to the great mass of profession today. The fruits of regenerating grace must be seen and those with a “heart and a heart” or of a “double tongue” are not like David’s men at all, Psalm 12:2. Vanity, flattery and duplicity are triplets of evil. Every true lover of the Lord Jesus avoids such as he would poison. Those who “sup up popularity” are not David’s men, nor are those who flatter with their lips.

PEACEABLE MEN

David said to some of Benjamin and Judah who came

to him to the hold — 1 Chron. 12:16, 17 — “If ye be come peaceably unto me to help me, mine heart shall be one with you (margin).” Here a true unity is suggested — not a man made one, nor a confederacy or combine of divergent peoples but suggesting to us, the heart truly knit to the Lord Jesus in rejection and willing to share this place of reproach with Him, finding others likeminded who leave the great mass of “Christianized” profession to “go forth unto Him.” Thus God would stir up our hearts to this blessed oneness of purpose in relation to our David that we may maintain the place of His choice “till He come.”

“A little while, ’twill soon be past,
Why should we shun the shame and cross?”

They were warriors — could handle the sword (Cp. Eph. 6:17 and 1 Sam. 25:13), but they were peaceable men in that all opposition to David’s rule and authority had vanished and they had one desire only — “to make David lord and king of their lives.” So it is today. Peaceable men are those who have determined in the fear of God to give Christ His rightful place here and now in heart and life, individually and collectively . . . “Sanctify Christ as Lord in your hearts.” 1 Peter 3:15. Those who REFUSE Christ’s Lordship and the authority of His Word are found amongst the enemies of the Lord, building up a decaying and opposing kingdom to that kingdom which is the Lord’s and instead of sharing in his rejection are helping on His enemies. We read of some in Phil. 3:18 — “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”

All attempts to minimize the truth of separation to the Lord and which would lead back into Egypt and its ways of grandeur, pleasure and sin, are thus marked out by God as being opposed to the cross of Christ and the disassociation of Christ and His Cross is one of the outstanding marks of the empty religious profession of the day. Much activity, mostly of a pleasurable sort, much professed sacrifice apart from any real sacrifice, much learning (while never able to come to a knowledge of the truth), much professed love but little or no desire to share in the reproach of the cross and Christ; all marking the LAODICEAN CONDITION in the church today . . . Christ unwanted as to His rejected Person . . . Christ outside the activities . . . the professed testimony carried on, every one seemingly well satisfied . . . and CHRIST OUTSIDE THE WHOLE THING — Rev. 3:20. David’s men could see a counterpart in their day and consequently they went “out to David” in love and devotion. This is our privilege and portion today but let not anyone think it is a path of leisure and popularity — it is indeed a difficult place to occupy, full of danger and reproach and shame but to be with our David, our blessed Lord in this place of rejection is truly

blessed. "Truly happy is our portion, who the Saviour's sorrows share."

UNDERSTANDING MEN

In 1 Chron. 12:32 we see another mark of these dear men who associated themselves with David and came to Hebron to turn the kingdom to him — "men that had understanding of the times to know what Israel ought to do." They were men who understood that their help was needed at this critical time, men who had the respect and confidence and loyalty of their brethren, v. 32 and they gathered to David in Hebron (the place of fellowship) with their brethren, truly David's men. Then in v. 33 others came (note that the loyalty and devotion of some always inspires others to acts of devotion and loyalty). These were men who could "keep rank," truly a helpful addition. How many today in assembly testimony do not "keep rank" — breaking out — disorderly — running here and there — showing plainly that they do not realize what God requires of them. Some big evangelistic campaign comes to the city and off they go, linked up with the whole "gamut" of unscriptural practices — solo singing, the world's choirs (with all their fashion and show of worldly appeal), the world's music developed to appeal to the natural ear and natural man, pressure groups extracting professions from hundreds and incidentally helping on the work of "damning" men's souls by a Christless profession to swell the newspaper totals, etc. Such are not like David's men. David's men could "keep rank" and they "were not of a double heart." 1 Chron. 12:33. Such disorderly ones are "above the pitch, out of tune, off the hinges."

ONE HEART

The whole matter is admirably summed up in v. 39 of 1 Chron. 12: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king," and the closing clause of v. 40 states "there was joy in Israel." This was a direct consequence and a wonderful confirmation of the first and true devotion of the original "four hundred" men — 1 Sam. 22:2. What a contrast to what we read in 1 Chron. 12:22 — "For at that time day by day there came to David to help him, until it was a great host, like the host of God." The little remnant band of the early days would have a special joy and a special part in the heart of dear David in that day, surely. Truly it is worth while, brethren, to have a share in Christ's rejection today with a view to the coming day of glory.

THE NEED TODAY

That which will help testimony today and help more and more to the "keeping of the unity of the Spirit in the bond of peace" is a fresh realization of the old truths of the Word relative to separation to His blessed Person and

"Gathering to His Name" and to this end we need men who are loyal and peaceable and understanding. Criticizing, carping, troublesome men are little help as are men who are not willing to bear the reproach and shame attached to His Name (probably some in olden days balanced the thought of the king's favor and the palace and the place of rejection and sought to find a way to maintain an equilibrium between the palace and the cave). But there was no middle ground — it had to be the cave or the palace — David or Saul — the king's favor or the love of David, the present enjoyment or the future glory . . . so it is today — the "little while" of rejection bids us say farewell to the world and the camp and the thing which God has determined to remove (cp. Acts 13:22) and the people's choice and "GO FORTH UNTO HIM, WITHOUT THE CAMP, BEARING HIS REPROACH" Hebrews 13:13 . . . you will find others likeminded . . . all through the world there seems to be an awakening afresh to this blessed truth and there seems to be a fresh desire to return to the simplicity of the Word and in humble obedience, yet loyal devotion, to cling to the promise He has made as to His person and promise "till He Come." Cp. Matt. 28:20 — Matt. 18:20 — Rev. 3:11.

May the Lord help us all, young and older, to remain loyal to Himself amidst the departure today when, at times, heart and hand would fail. The eye upon the Lord, the heart stayed upon Himself, the Word constantly before us, the quiet hour of prayer and meditation shall all be helpful to this end. REMEMBER! "the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

A GODLY WIDOW

By the late David Oliver

"WE READ a lot in the Word of God about widows. Most of it is all to their credit. Look them up and see for yourselves. When I was a young man there was a poor widow in our assembly. She depended on God for her support. She was a godly woman that we young fellows could go to for counsel and wise advice, and she could give us a Bible reading on our problems (no young people's gatherings in those days.) One Lord's Day morning as she got to the door of Victoria Hall, our brother Mr. W. H. McLaughlin, got out of his carriage at that moment, and being a gentleman as well as a Christian, he took the aged widow's arm up the steep stairs. When he left her to go to hang up his hat and coat he pressed into her hand a crisp new one pound note. That morning the Lord's Work offering was for F. S. Arnot of Africa, and Mr. McLaughlin was one of the brethren who counted the money when the box was opened. He recognized his new pound note, and knew it was put there by this saintly widow. When I heard it I said it was just like Mrs. Kennedy to do that. No wonder she could counsel and guide young men and women."

A CHOSEN VESSEL

From Notes of an Address by Benjamin Bradford

GOD SENT Jeremiah down to the potter's house where he saw the potter making a vessel on the wheels; and the vessel that he made of clay was marred; so he made it again another vessel as seemed good to the potter to make it. See Jer. 18:1-4. By our natural birth we are all marred by sin, corrupted by the devil. Because of this we all needed to be made over again. We needed the "new birth." Thank God, with the most of us here this afternoon, this has taken place. We have been made new creatures in Christ Jesus. If this has not taken place, and you die as you are, heaven you will never see. The marred vessel was not patched up. Men try to patch sinners up by reformation, or temperance, or religion, but the potter set it aside completely and made it again another vessel. God is not putting new wine into old bottles. He makes new vessels.

Turn to Acts 9:12-15. "A chosen vessel." This is what every made over vessel becomes. We sing "Chosen not for good in me." Every one saved by the grace of God is a chosen vessel. Think of our many friends sitting in darkness, on their way to everlasting destruction, and God has picked us up. Why did He do it? What was His object in choosing us? Was it merely to give us a place in heaven? What did He choose Paul for? "To bear MY NAME before the Gentiles, and kings and the children of Israel." The Lord's name was put upon him, and he was to bear it wherever he went. And God has put the name of His Son upon us and we are to bear it wherever we go. How careful we should be when we know that we bear the name of Christ upon us! Our behaviour ought to give weight to our testimony. If we are mere worldlings, making our nests down here, and living for self, stepping into places where we have no business to go, theatres, moving pictures, dance halls and such like, we drag down the Name.

Paul was a chosen vessel to bear that Name. The Name separated Israel from the Nations. What a testimony they were to the Nations when they obeyed the Word of God! And so it will be when we walk worthy of the Name. In China the Christians are called "Jesus men." And this is what we ought to be, in our homes, in the mills, in the Assemblies. The ungodly blaspheme the Name in their homes, and in their business; and carnal Christians cause that Name to be blasphemed. It is done sometimes through the unequal yoke in marriage. God cannot honor disobedience to His Word. Uniting with a child of the devil — think where such doings bring the Name that is called upon us!

Paul was to bear the Name before kings and Gentiles and the children of Israel: "For I will shew him how great

things he must SUFFER for my Name's sake." What an honor to suffer because we belong to Christ! It is a sorry day when the children of God cease to be persecuted. It is a sorry day when the unsaved cease to persecute you. "All that will live Godly in Christ Jesus shall suffer persecution." If you do not suffer your life is not speaking. How are you getting on as a vessel to suffer for Christ?

Turn to 2 Tim. 2:20, 21. We have spoken about Christians as born again vessels; as chosen vessels to bear the Name and to suffer, and here we have them as VESSELS UNTO HONOR, or honorable vessels. I believe that the wooden and earthen vessels here are those who are not born again. The gold and silver represent those who are born again, and redeemed. The born again vessels are responsible to purge themselves from the unconverted who make up the bulk of the great house of Christendom. The unconverted glory, every man in his particular system of religion, the bulk of which is unconverted. Singers from the theatres are paid to come and sing for them. Think of Christians listening to that. What a sight for heaven to look down upon! The influential ones in such places are those who have the most money, no matter how ungodly. How few in so called "church work" are honorable vessels. Most of the preachers do not believe in a real hell of fire and brimstone. God's Word is to purge ourselves from all such, "Come out from among them and be ye separate." This is how to become a vessel unto honor. Then we are to flee youthful lusts. Are any of you indulging in lusts? If you are you are not an honorable vessel. Flee from your lusts as you would flee from a copper-headed snake. And "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." This is how to become a vessel unto honor. Are you going in for it?

Read 2 Tim. 4:6-8. In Acts 20 we read of Paul commencing his journey to Rome. Difficulties, dangers and imprisonment lay before him, but he was going forward to finish his course with joy. It is a solemn thing to begin the course and not to finish with joy. How many I have seen that have not finished with joy. I remember one who was happy in his soul when he was a common laborer earning his daily wages. Some lots were for sale in Yonkers, and he bought some. Then after a little he built a house there. He never used to miss a meeting and was always ready to help in every way, but now he was miles away from a meeting, and he seldom got out to any but the morning meeting. Then he became foreman; and bye and bye he went into business for himself, and attendance at all meetings stopped. He was too busy to get out. He was visited, and pleaded with, and prayed with but to no effect. One hot summer day a storm was gathering and he hurried home, took his child into his arms and was cooling off on the porch when the lightning flashed and killed him instantly. The great prospects were all blighted. Credi-

tors came in and grabbed up everything and his poor wife was left penniless and the Christians had to minister to her need. How sad! How solemn to have Christ's name called upon us if we drag that name in the dust.

How did Paul end? He says, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day." He was like a vessel just ready to enter the harbor with flying colors. What was his chart and compass? It was the holy Scriptures. He says, "I have kept the faith." All that was committed to him he had kept; and now he was ready to enter the glory. May God work these truths into our souls, for His Name's sake.

CHRIST IS ALL

WHILE he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save JESUS ONLY." Matt. 17:5-8.

NOTHING BUT CHRIST

Have you ever been in the "cloud," dear brother? Have you ever heard the "voice"? Have you been on your "face"? Have you felt the "touch"? Then, have you heard another voice, "Arise"? Do your eyes see "no man save Jesus only"? Many, perhaps, have reached the top of the mount; but few, very few, have been in the "cloud," have heard the "voice," have been on their "face," have risen to see "Jesus only." Oh, let us know more of that rich blessedness which comes of making "Christ all" — of seeing "Jesus only." Our cry should be — "that I may know Him." In our selfishness, we cry and beg for blessings. It is the Blesser we need — Himself. He is the joy of the Father's heart. Let us taste with Him the delight He takes in His Son. Christ is infinitely higher than doctrine or experience. Experience we shall have, but only with Him can our hearts be ravished and raptured. Why is it we are not changed more "from glory to glory"? The veil has been rent, the blood has been sprinkled, the Spirit has been given. The reason is we are occupied with ourselves and the work of the Spirit in us, rather than with Christ alone. This is the weakness in the widespread holiness movement, which is superficial and deceptive. Let us look more in the unveiled face, from which streams the light of the knowledge of the glory of God. All else will pale and fade if we will but linger there. The work of Christ, won-

derfully blessed as it is, can never be the object of my heart. It gives my conscience peace, sweet peace, but only His person can satisfy my heart. And, oh, how His person does! Ten thousand hallelujahs to Him. The Father directs our attention to Christ, Matt. 17:5. The Holy Ghost would occupy us with Christ. Acts 7:55, 56. The Word of God testifies of Christ, John 5:39. He is the object of faith; He is the object of love; He is the object of hope. And the faith, or love, or hope, that does not make Him the object is spurious and unreal. He is all for my path; He is all for my service; He is all for my worship — blessed, blessed be His Name. He is not on the Cross; He is not in the grave; He is on the throne. Wondrous fact, a Man in the glory of God, and that One my Saviour, my Priest, my Advocate; the One who died for me; the One who lives for me; the One who is coming for me; the Bridegroom of the Church. It is not surprising that Peter could say, "unto you therefore which believe He is precious." The ungodly world, as well as the religious world, are equally bent on shutting Him out. The former is "reserved unto fire." The latter He will spue out of His mouth, 2 Peter 3 and Rev. 3. Therefore keep clear from them both. Let us "go forth unto Him without the camp," Hebrews 13:13. He is enough and it pleases His heart for us to make everything of Him.

May it be with us — Christ, Christ, Christ. You cannot get a better portion or place than He gives. Your portion here will be "food and raiment," your place "outside." Your portion there is "all spiritual blessings," your place, "in Him." And now, dear brother, let every affection, every desire, every thought and every aim, be gathered to, and centered in, HIM.

F. B.

ABIDING IN OUR CALLING

To be holy, a man need not leave his work.

HIS WILL

COME with me; turn under this low doorway; climb these narrow, creaking stairs; knock at the door. A pleasant voice bids you enter. You see a woman sixty-four years of age, her hands folded and contracted, her whole body crippled and curled together, as cholera cramped, and rheumatism fixed it twenty-eight years ago. For sixteen years she has not moved from her bed, nor looked out the window; and she has been in constant pain, while she cannot move a limb. Listen — she's thankful. For what? For the use of one thumb; with a two-pronged fork, fastened to a stick, she can turn over the leaves of an old-fashioned Bible, when placed within her reach. Hear her: "I'm content to lie here as long as it shall please Him, and to go when He shall call me."

PHILADELPHIA

WILLIAM LINCOLN

THIS picture, with the seventh (Laodicea), portray our own day — Rev. 3:7, 13. Probably, we are ourselves at the close of the sixth scene, and at the commencement of the seventh. (This was written by Mr. Lincoln in 1875 A. D.) Here we find, that although the wicked will still do wickedly, and still call evil good, clinging to their judaised Christianity; still, a further advance out of religious apostasy is certainly here made by the godly. And, as if their action were painful, and their path of separation to be persisted in, the Lord points these to His future kingdom, when they shall have need to "GO NO MORE OUT." Here in this picture the religious formalists are thrown into the background. Probably they are glanced at indeed in other verses besides verse 9 . . . Let us, for our encouragement, listen to what the Lord says of His own in our day.

They keep His Word — twice said. See vs. 8 and 10. This obedience to the Word requires "patience" — v. 10. It is well to notice this because it is quite possible that some may adopt certain principles of the Word, because these suit their taste; or because then they can hear themselves prate; or because they have drunk into the democratic spirit of the world. But those truly keeping the "word of His patience," find that such obedience costs them something. **BUT OBEDIENCE THAT COSTS NOTHING IS WORTH NOTHING.**

They have not denied His Name. Similarly in Malachi, the expression, My Name, is found seven times. Here too, note the emphasis thrown on the word "My," which is used seven or eight times. Verily, this ought to animate us when our hands hang down and our hearts sink, at so few accepting God's own principles — at so many either ridiculing them, or abandoning them after they had embraced them. How strange is all this. We seem almost brought face to face with the Lord. He knows the way of the godly. Though He may appear to be silent a little longer, here we see He knows all. The conscience exercised as to His Word He does not despise. (What a word of cheer this is! Editor). Such are to continue a little longer, show brother love (Philadelphia) to each other, and in preaching His Gospel, and in begetting children in the faith, through Him Who, with David's key, (administrative authority), opens so that no one shuts; and Who has set before such an open door of ministry. These are to be buoyed up by His great promise, and by the knowledge that, as now, they have His testimony that they please Him; so suddenly shall they be removed all from the scene of judgment to the immediate presence and embrace of God. Oh, how near these things are to us! Where is our faith? Then verses 11 and 12 show that there is indeed a reward for the righteous; and a Lord Who, though silent as yet, save to the ear of faith, is judging in the midst of the churches.

GLEANNING AMONG THE MOUNTAINS

A Father's Love

THIS good man lived some time at Locherben; and his piety and non-conformity exposed him to the notice of his enemies. Like the most of those who were friendly to the same cause, he was obliged to consult his safety by withdrawing from his own house, and hiding himself in the dens and caves of the earth. Near his cottage there was a rocky place in the hill above, to which he frequently betook himself for concealment. Here he found a refuge when the enemy was searching all around for their prey; and he succeeded in keeping himself out of the way of the destroyer till the danger was overpast. It was no trivial advantage to his family that his place of concealment was so near them; for, on account of its contiguity to his house, he could easily visit them by stealth, and could both give and receive that assistance which was needed. A hiding-place so favorable was not always the good fortune of many of those who were placed in similar circumstances. They had often to remain in the heart of the dreariest solitudes, with none to comfort them, and none to tell how it fared with those who were left behind. Howatson's family, when he durst not venture to his house, could occasionally meet him in the cave, and bring him a supply of food and other necessaries.

On one occasion, when Howatson, on account of the strict search made for him, was obliged to confine himself to his cave, his wife was delivered of a child. A party of the dragoons arrived at the house in quest of her husband, and, finding the poor woman in this situation, behaved in the most insolent and brutal manner. They searched every corner of the dwelling, but without success. They then proceeded to the bed on which the woman was lying, and stabbed with their swords all around her, beneath the bed clothes, if perchance they might find her husband. The annoyance which this gave the honest woman was peculiarly distressing to a person in her condition. They threatened her in the most violent manner, if she did not instantly reveal her husband's hiding-place. The good woman, whose mind was kept in comparative composure, and who was fortified with more than ordinary strength to maintain her ground, and to outbrave her persecutors, answered with firmness and determination, that she would not comply with their request, nor on any account betray her husband. The rude and unmannerly assailants were abashed at her fortitude, and, though they vaunted and threatened all manner of mischief, they were not permitted to inflict any injury on her person. She upbraided them for their mean and unmannerly conduct in thus assaulting a helpless and unprotected female, and expressed her confidence in the protection of that God whom she and her husband served, and

who had promised not to abandon in the day of their distress those who trusted in Him.

During the uproar, a little boy, who was standing near his mother, began to cry bitterly. He was terrified at the appearance of the dragoons; their pistols, their broad swords, and their loud and angry voices filled him with terror. He clung to the bed on which his mother lay — his little heart was ready to burst, and his screams filled the apartment. The behaviour of the child arrested the attention of the soldiers, and one of them, seizing him by the tiny arm, dragged him from the house, in spite of the entreaties and expostulations of his mother. They carried him to the brow of the hill, not far from his father's hiding-place, who was at that moment concealed in the cave. Their object was to extort from the boy information regarding his father's retreat, and they expected to find him more communicative on this subject than his mother. In order the better to succeed in their design, they resolved to operate on his fears, and accordingly they tied him to a tree, and plainly informed him that they would either stab him with their swords, or shoot him dead on the spot. The timid child, fearing lest the soldiers would fulfil their threatenings, screamed louder than before, and his shrill and agonizing cries reached the inmost recesses of the cavern in which his father lay. The well-known voice of the boy in the utmost distress, roused Howatson, who, looking forth from his concealment, beheld, in consternation, his beloved child tied fast to a tree, and the dragoons standing before him, as if about to put him to instant death. Not a moment was to be lost; he issued from the cave, and sprang between the soldiers and his little son, prepared to save the life of the dear boy at the expense of his own. The stratagem planned by the soldiers being thus successful, Howatson was instantly seized, and his child dismissed. The party proceeded with him to Drumlanrig. The road along which they marched passed a place called Closeburn Mill, where a small house of entertainment was kept; and here the troopers halted, for the purpose of regaling themselves with liquor. They continued to drink deep, and Howatson continued to watch his opportunity of escape. In a short time the intoxicating beverage began to operate, and soon rendered them oblivious, both of themselves and of their prisoner. Howatson, who now saw his advantage, stole quietly from the apartment without being observed, and speedily made his escape. When the soldiers awoke from their stupefaction, their captive was gone. Satan caught them in his snare, and while they were held in it, this honest witness for the truth obtained his freedom.

This father was ready to sacrifice his life for the sake of his child; and now the Master whom he served rewarded him by giving him his own life for a prey in return. He was restored again to his family, who in the day of their tribulation trusted in the Lord, and He did not forsake them. Howatson,

at length, wearied out by a ceaseless persecution, retired with a fellow-sufferer, of the name of Harkness, to Ireland, where he lived in concealment till the Revolution, when he returned to his native land, and died in peace. Hebrews 11:37, 39.

PERSUADING MEN TO ACCEPT THE GOSPEL

TO PERSUADE is to induce, to lead into; and in order to lead we must know the way and walk in it without deviation from the true path. If we would persuade people to accept the Gospel we must live the Gospel. In laboring to lead others we achieve much, if we can truly say to them, "Follow me as I follow Christ Jesus."

If the love of Jesus constrains me, then the love of Jesus working through me, will constrain others. This is a sure rule. The Apostle was in the spirit of this when he said, "We beseech you by the mercies of God." A very good way to persuade men to accept the Gospel is to beseech them by the mercies of God.

EARNESTNESS

Another good rule in persuading men to accept the Gospel, "We pray you in Christ's stead be ye reconciled to God." How much earnestness of soul the apostle put into that expression, "We pray you." Are we in the habit of trying so earnestly to persuade men that we PRAY them to accept the Gospel? But the main part of this rule is in three words, "In Christ's stead." With what compassion Jesus moved among the people of His time. "He went about doing good." There was persuasion in the touch of His hand, as He went from village to village. May the compassion of Christ have a large place in our hearts, so that we may have persuasive power with the people for whom we labor. Jesus in bodily form, is not going about the villages today, but He goes through His servants. He sends us in His stead, so that we are to talk to them in the same spirit in which He talked. We are to go about doing good, as He did. This work was His meat and drink, and we must love to tell men about Him more than we love our daily food. No halfhearted entreaty will persuade men. One must be wholehearted to be persuasive.

PERSUASION

Recall some of the people whom Jesus tried to persuade, and His methods with them. The mercenaries, John 6, to whom He said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Did Jesus turn away from these men? No. He preached to them one of the best sermons of His life, on "The Bread of God," and He even extended to them the assurance, "Him that cometh unto me I will in no wise cast out."

Another man came to Jesus by night. He seems to have been not a very promising case, but Jesus did not think that to teach him would be a waste of time: He did not say it was too late and bid him good night. No. He preached to Nicodemus that wonderful sermon on the new birth, and the love of God. This method proved successful, for it persuaded Nicodemus to believe the Gospel.

Then the moralist came to Jesus. A young man who thought that he could make heaven by his own efforts, and that eternal life was due him because of his good works. How did Jesus deal with this moralist? "Then Jesus beholding him loved him." I fear that we are apt to pour out more sarcasm and impatience than love. In love Jesus sought to win him from his self righteousness.

Another came who was not a moralist, but a sinful woman. Probably we would have called her a hopeless case, but when this woman came to Jesus, weary, hungry, and thirsty as she was, He did not lose the opportunity to persuade the sinful one to accept the Gospel. With the love, wisdom, power and patience of His great soul, forgetting His weariness and hunger, He told that sinful woman of the water of life. Was the effort wasted? We read that many of the Samaritans of that city believed on Him for the saying of the woman, which testified, "He told me all that ever I did."

From the Master's dealings in such cases we might well learn that tact is very essential in dealing with souls; and if we are to have tact we must have a close sympathetic contact with the people. We must love them. It will not do for us to be like the missionary who wrote home, "I am deeply interested in the study of the language, I am charmed with the scenery of the country, I greatly enjoy the luscious fruits; in fact, I like everything, but the people."

Tact has been defined as a sensitive perception or skill, but it is more than that. "Tact is wise and loving thoughtfulness." If we would practise this kind of tact we must try to change our bluntness and rudeness into true gentleness. Don't argue, don't ridicule.

ENTHUSIASM

Present the Gospel with all the enthusiasm of your soul. In dealing with needy, sinful men, never lose your grip on your enthusiasm. Think of Judson in the foul prison of Burma with thirty-two pounds of chains on his ankles, and his feet bound to a bamboo pole, when taunted by a fellow prisoner saying, "Dr. Judson, what about the prospects of the conversion of the heathen?" He answered with unwavering enthusiasm, "The prospects are just as bright as the promises of God."

Present the Gospel with deep conviction of its divine source and of its wonderful adaptation to the needs of the

people to whom you give it. Present it with absolute reliance on the power of the Holy Spirit to transform the lives of sinful men. Labor for the individual; never give up a man whose friendship you have gained, or who manifests an interest in the Gospel.

LOVE

Finally, and above all, the essential thing in persuading men to accept the Gospel is LOVE. This was preeminent in our Master's work for sinful men. It led Him to lay down His life for them. Without this we will be mere glass gongs or clanging cymbals. And love to sinners is only to be had by love to Christ. Love Him truly and then your heart will take in the whole world. It is not science nor intellect, nor eloquence that wins souls; but love to Christ overflowing in love to men under the influence of the Holy Spirit. Love will give a delicacy of perception, an ingenuity of persuasiveness hard to resist. It will reconcile the profoundest scholar to a life among savages, it will carry us over the sea, through the jungles, on to the regions beyond. It will carry the refined and cultured with the precious tidings into the most unattractive homes. Love beareth all things if only it may win men to Christ. The true secret of endurance is love. It is our greatest need. It binds us to God and man. Selected.

PAUL'S LABORS AND FAREWELL PARTY AT DAMASCUS

ARE THEY ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. (Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;) in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket (probably a rope basket for refuse, etc.) was I let down by the wall, and escaped his hands. 2 Cor. 11:23, 33.

QUESTIONS AND ANSWERS

QUESTION: Is it in accordance with the Word for "elders," thinking there should be more added to their number to choose out some men, call a meeting of the assembly, place their names before the saints and have a "vote" of favor or the like?

ANSWER: One marvels that such a question should need to be asked or answered, yet such is the departure from the Scriptures today that such is taking place, sad to say, not an isolated question. **IT IS ENTIRELY UNSCRIPTURAL** and no man with anything of the smell of God about him would even suggest such a thing. Acts 20:28 should be sufficient to settle the question in the minds of the godly. Concerning the Assembly and overseers in Ephesus, Paul states — "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers."

Overseers . . . elders . . . shepherds . . . are made by the Holy Spirit. Man cannot make one, much less appoint one. 1 Timothy 3:1 suggests that to stretch out the hand to overseership is a good work — i. e. a man laying himself out to do this sort of work . . . it is a work, not an office but it will be readily apprehended by saints when such a man is raised up of God . . . the sheep do not need to have the shepherd pointed out to them, they know him. Titus 1:5 has been suggested as an example of appointment but this was a case where Titus merely marked out the men who were already doing the work and already had the essential qualifications. One must remember that the translators of our King James Version had much of ecclesiastical form and ceremonies before them and it seemed to be difficult for them to refrain from translating certain passages apart from the "coloring" of their thoughts by such ecclesiastical authority. However godly overseers know all such "modern" ideas are not of God and they refrain from them.

The whole thing savors of a lack of "faith in God" to raise up men at the right time and make them manifest . . . man must put his hand to it and, consequently, spoils God's perfect pattern. Sometimes younger, inexperienced men have been brought to the front who should never have this duty placed upon them. Such may not be fitted at all, have not the essential qualifications and lack the confidence of the saints. This has produced nothing but confusion and unscriptural decisions and trouble amongst saints.

Men, not manifestly raised up of the Lord, and brought into a place of rule and authority in the church are frequently the "leaders in revolt" against godly order . . . many of the new ideas which are disrupting and destroying testimony are promulgated by such and the great danger is "the removing of the lampstand" as the departure becomes more pronounced and not repented of. True repentance and return to God is the only way in which such "removing of the lampstand" can be avoided, Cp. Rev. 2 and 3, etc.

« « «

QUESTION: Is it necessary to have a song-service before Gospel preaching?

ANSWER: It is not only unnecessary, it is a detriment in that it detracts from the solemnity of Gospel preaching. One or two good Gospel hymns, sung by the company, apart from arm-waving and "semi-professional" leading are sufficient and, in between speakers if there be such, a well chosen verse or two can be used to carry home what has gone before and, at the close, another fitting hymn — all carried out with due reverence and godly fear. The twenty minutes or so, or even more, devoted to this so called song service is a "carry over" from denominational campaigns and is a familiar refuge for men who can adapt themselves to this when they cannot speak a profitable word to the unsaved. The calling on one and another to pray is also an unscriptural proceeding — savoring of man's wisdom. Psalm 116:6.

FROM OUR MAILBAG

FROM AN ELDER: We enjoy the articles in the Magazine. They are much needed. There has come into the Assemblies with the present generation what we read of in Judges 2:10 and 3:1. I fear in much of the preaching it is true what my father said many years ago . . . "In much of the evangelistic work there is sad recklessness; the natural conscience awakened through fear, and reasoned into profession. There never was a time when profession counted for so little; or when manifest life counted for so much; the standard of holiness is so low that a mere professor can bring themselves up to it."

If this was so 40 or more years ago, what is it today? Matthew 23: 15 comes before one. It is so hard to reach such after a "profession."
A. M.

“ “ “

FROM ENGLAND: I thought I would take the opportunity of saying how much we all enjoy Words in Season. When there is so much of the world and so much of other things filling our papers, it is grand to get one to help on the young and also to help the old. We need more than ever the closer walk with the Lord Jesus . . . All to whom I send the Magazine tell me how much they look forward to it.

“ “ “

FROM AUSTRALIA: I pray God's blessing upon all who take part in putting forth the Word of truth so faithfully in the Magazine. They truly are "words in season" in accordance with His Word. I look forward to it coming every month and pass it on to those whom I know are seeking to walk in the "old paths." It is now over 50 years since God, in His mercy, saved my soul through the prayers and godly life of my Sunday School teacher at a small Gospel Hall in the North of England . . . Yes! proving our God not only saves but keeps.

“ “ “

FROM BRAZIL: From time to time we have had the opportunity of reading an odd copy or two of Words in Season and have been impressed at the high tone of the written ministry in "holding fast to that which is good," when all around we witness so many seeking to build up those things which we once destroyed. That which is of Him and to Him we know He will bless.

“ “ “

FROM ALBERTA: May the Lord bless and encourage in this ministry of the Word which is as water to a thirsty and weary traveler.

“ “ “

FROM VICTORIA ISLAND: We do enjoy the good, faithful ministry of the Lord's servants.

“ “ “

FROM IOWA: I want to say how much we appreciate the Magazine — its contents are timely and plain, the kind of ministry every truth-loving child of God should desire. May it please God to use it to help saints to stand and sinners to be saved.

“ “ “

FROM NEW ZEALAND: Just a note to express how one is so thankful for the faithful and practical ministry in these days of weak, sentimental ministry which does not get to the conscience nor affect the soul to live for God.

“ “ “

FROM A MOTHER: Your Magazine is much appreciated for the sound ministry and I want my girls to have it, too.

“ “ “

FROM AUSTRALIA: It is my privilege to pass on the Magazine to others not so privileged as I am and it would rejoice your heart to hear their appreciation for the ministry suitable for their souls. I have had others who won't have it, preferring the traditions of the fathers. May the Lord continue to give much grace that profit may be with His church.

THE CRUSE THAT FAILETH NOT

IS THY cruse of comfort wasting?
 Rise and share it with another,
 And through all the years of famine
 It shall serve thee and thy brother:
 Love divine will fill thy storehouse,
 Or thy handful still renew;
 Scanty fare for one will often
 Make a royal feast for two.

For the heart grows rich in giving;
 All its wealth is living grain;
 Seeds, which mildew in the garner,
 Scattered, fill with gold the plain.
 Is thy burden hard and heavy!
 Do thy steps drag wearily?
 Help to bear thy brother's burden;
 God will bear both it and thee.

Numb and weary on the mountains,
 Wouldst thou sleep amidst the snow?
 Chafe that frozen form beside thee,
 And together both shall glow.
 Art thou stricken in life's battle?
 Many wounded round thee moan;
 Lavish on their wounds thy balsams,
 And that balm shall heal thine own.

Is the heart a well left empty?
 None but God its void can fill;
 Nothing but a ceaseless fountain
 Can its ceaseless longing still.
 Is the heart a living power?
 Self entwined, its strength sinks low;
 It can only live in loving,
 And by serving love will grow.

Selected.

« « «

“BEAR ye one another's burdens, and so fulfil the law of Christ.” Gal. 6:2.

(This is in the sense of infirmities — Newberry).

« « «

“For every man shall bear his own burden.” Gal. 6:5.
 (This latter burden is a load in the sense of responsibility—
 Newberry).

Earlton - Charlton, Ont.—Conference largest yet, both Halls filled to capacity. 17 of the Lord's servants present. Bro. Meridew remained for a few meetings at Earlton; R. Bruce to Charlton; H. McCready at Englehart; Noah Grattan and Jas. Clark at Kirkland Lake. French Conference was to be held July 4th weekend, no report yet. Held at Rollet for two days. Pray for the French work in Northern Quebec, a needy field. Bro. Widdifield was returning to these parts after brother David Miller's funeral to continue visitation of smaller assemblies — a worthy work. He and Jas. Clark had five weeks in Arnstein during May and June with some blessing.

Eden Grove, Ont.—One Day Conference here was a time of cheer. Bre. Gordon Johnston, G. Taylor, Jn. Adams and our now departed brother David Miller took part in ministry and the Gospel.

Newfoundland.—Bro. Moffatt is visiting in Ontario and farther West for a spell. Herb Harris sticks to the work here faithfully — was not too well during the Winter. Bro. Pearcey hoped to give help during the Summer months. Bro. Simms has had to leave this field for physical reasons at present. Pray for all these brethren in this needy and lonely part of the Dominion.

Abbotsford, B. C.—Bro. Geo. McKinley seemed to feel that he should visit again the Northern Prairies with the Gospel and would value prayer. Expected to do house to house work.

Sarnia, Ont.—Recent Conference here was large and good, a goodly number of the Lord's servants present to give help in ministry and the Gospel. Weather was ideal this year for the meetings.

Muncey, Ont.—The assembly of Indian Christians here concerned about building a meeting Hall, notwithstanding the imminence of the Lord's Coming and will value prayers of the saints for them, and guidance. This is a small testimony to a needy people.

Toronto, Ont.—Brethren of West Toronto Hall have requested us to state that their week night meetings will be Tuesday at 8 p.m. Bible Reading, Thursday at 8 p.m. Prayer Meeting.

CONFERENCES

Orillia, Ont.—God-willing we hope to hold our Annual Conference as usual Labor Day weekend — Sept. 6th and 7th, with Prayer Meeting Sept. 5th at 7:30 p.m. Breaking of Bread, Lord's Day, at 10:30 a.m. Servants of the Lord walking in the "old paths" welcome. Corresp. Cecil R. Clark, R. R. 4.

Arlington, Wash.—Annual Conference d. v. Sept. 5th, 6th and 7th, beginning with Prayer Meeting Fri., Sept. 4th, at 7:45 p.m. All meetings to be held in the Gospel Hall. Corresp. Arthur S. Colburn, R. R. 2, Marysville, Wash.

Hartford, Conn.—Annual Conference will be held d. v. in the Gospel Hall, 49 Charter Oak Avenue, Sept. 5th, 6th and 7th, preceded by Prayer Meeting Fri., Sept. 4th at 8 p.m. Servants of the Lord walking in the "old paths" welcomed. Corresp. N. Vendetta, 35a Giddings St.

Longport, N. J.—Annual Conference d.v. Sept. 19th and 20th, with Prayer Meeting commencing Friday evening, Sept. 18th. Meetings in the Gospel Hall 29th and Atlantic Aves. We are looking to the Lord to send along His servants who are not afraid to bring to the Lord's people the needed ministry for these days of declension. Corresp. William Moon, above address.

Midland Park, N. J.—Annual Conference, d. v. will be held Sept. 26th and 27th with Prayer Meeting, Fri. eve., the 25th. All meetings in the Gospel Hall. Corresp. to Lester C. Greene, E. 20 Glen Ave., Paramus, N. J.

Hitesville, Iowa.—Annual Conference will be held d. v. Sept. 19th, and 20th, preceded by Prayer Mtg. Sept. 18th at 8 p.m. The Lord's servants who are practising, preaching and maintaining the "Ancient Landmarks" and who have at heart the spiritual welfare of the Lord's people, will be welcomed. Corresp. to Geo. L. Frey, Aplington, Iowa.

Sault Ste. Marie, Ont.—Joint Annual Conference of the Assemblies Gathered to the Name of the Lord Jesus Christ on both sides of the boundary will be held D. V. Sept. 5, 6 & 7 in the Technical School, preceded by Prayer Meeting in the Gospel Hall, Sept. 4th, 7:30 p.m. Visitors welcomed and freely entertained. R. H. Davis, 178 March St. For Michigan write E. G. Quack, 800 E. 4th, Sault Ste. Marie, Michigan.

FALLEN ASLEEP

Mechanicville, N. Y.—Our dear sister Mrs. Ophelia H. Sanders "went home" March 23rd — saved March 19, 1920 — received into fellowship at No. Chelmsford, Mass. Remember her husband in his loss. Another sweet link broken.

Kamloops, B. C.—Our dear sister Mrs. Julia Mary Sylvester of North Kamloops passed into the Lord's presence May 18th, aged 71. Saved in her own home in 1943, a lover of the Lord and His Word. Almost completed her fifth time reading the Word through since conversion — constant in assembly attendance. Remember the 3 daughters and 2 sons in prayer.

Sarnia, Ont.—Our brother William McBain went home to be with the Lord on May 22nd in his 91st year. Saved at age of nineteen while Alexander Marshall was pointing him to the Word of God through Isa. 53:6. Associated with Clyde Galt assemblies, later here.

Jackson, Mich.—Our dear sister Mrs. Barnhart "went home" June 4th, aged 63. Saved over 20 years and in fellowship with the saints of this assembly, formerly of North Adams.

Hamilton, Ont.—On June 5th, our beloved brother Norman Merkle "went home" to be with Christ. He was in his 57th year and was saved 36 years ago here. In fellowship in McNam St. Assembly — a quiet, godly brother and left a good testimony where he was employed. Remember his widow in prayer.

Alpena, Mich.—Our dear sister Mrs. Anna Phillips "went home" suddenly June 8th, while at her son's home in Roscommon. Born in Durham County, Ont., saved and received into fellowship over 60 years ago. One son and one daughter survive.

St. Catharines, Ont.—Our esteemed brother Robert J. Scott departed to be "with Christ" June 28th. Born in Fintona, No. Ireland in 1872. He came to Canada in 1911 and was saved in 1913 at meetings held by his brother, an esteemed servant of the Lord still with us, Mr. David Scott. He bore a quiet, consistent testimony for forty years — a lover of the Lord, His Word, His people and good men. A most sympathetic visitor. Pray for his widow at this time. She was saved the same year he was.

Springfield, Mass.—Our dear bro. William Hanley passed into His presence June 20th. He was saved 47 years ago in India while a soldier in the British Army. Came to Springfield in 1912 and in fellowship ever since. A good man and a help in the assembly.

DAVID C. MILLER

Many will be saddened to hear of the sudden death of our dear brother David C. Miller of Barrie, Ont., on June 29th. Our brother had a heart attack as we mentioned in our last issue. He seemed to improve quite well and went to the Eden Grove Conference for Lord's Day, June 28th. He took part in ministry in the afternoon, speaking of the contrast between Ahaz and Hezekiah, also Timothy and Demas. On the Monday he started for his home in Barrie but was stricken with another attack in the Railroad Station in Toronto and was soon "at home."

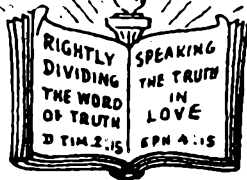
Our brother was in his 75th year, had been a valued helper in the Assembly in Toronto and gave himself entirely to the Lord's work in 1925. He was an indefatigable tract distributor and often gave good and faithful words at some of the smaller Conferences. One knew always where to find him as to the truth of God—he was a safe man to visit the assemblies at any time.

Bro. Widdifield, who knew him well, has just written us and states in part — "I knew of none his equal in tract distribution. I have been with him when he would order \$100 worth of tracts at a time." Of recent years we sought to interest him in Northern Michigan and although it was Winter and heavy weather, off he went to give help. He wrote us from the Mining Country that he never saw so much snow in his life but he kept at the work of daily visiting with tracts and inviting the people out to the meetings . . . "Till the day dawn and the shadows flee away."

He leaves his widow, one daughter, three sons to mourn his loss and many of the smaller assemblies have lost a faithful shepherd, a good friend and helper. He was 56 years "in Christ."

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DEATH OF THE RIGHTEOUS



HOW blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves th' expiring breast!

So fades a summer cloud away:
So sinks the gale when storms are o'er:
So gently shuts the eye of day:
So dies a wave along the shore.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!

Barbould.

SEPTEMBER, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

CHANGE OF ADDRESS

Calumet, Mich.—Mark Martinmaki, 443 5th St., Correspondent for
the Lake Linden Ave. Gospel Hall, Laurium.

Changing Your Address?—Please report such ahead of time, giv-
ing old and new address, and allowing us time to make the necessary
changes on our records, stencils, etc. Do not report minor or unneces-
sary changes. Send all changes to the Editor in Detroit.

UNITED STATES

Mason City, Iowa.—Saints here are happy to be in their new Hall,
looking for the Lord's blessing on their testimony. Were rather look-
ing for brethren Smith and Warke to visit them with the Gospel.

Baldwin, Kansas.—The little Assembly at Coal Creek, Kansas,
still continues, seeking grace to go on for the Lord in His simple ways.
They would appreciate help from any brethren with a view to the
"strengthening of that which remains." Delbert Hird, Baldwin, Kansas.

Albuquerque, N. M.—Bro. F. L. Pearson was in tent work here,
same location as the past year or two, local brethren helping. A new
district East of the City is exercising the saints.

East Aurora, N. Y.—John Govan remained on here for some
meetings after the Conference, using Egypt to Canaan chart.

Alpena, Mich.—A. T. Stewart gave an appreciated week here, also
at Sault Ste. Marie, ministry needful and helpful.

Fresno, Calif.—The Lord seems to be exercising some here as to
the truth of Assembly fellowship . . . pray for this needy district.

Jackson, Mich.—Bre. McBain and N. Crawford pitched the tent
south of Grass Lake, East of here — indifference seems to be the
order of the day but God is able.

Detroit, Mich.—Bro. Saword of Venezuela gave a call here on his
way East to New York from whence he sails by S. S. Dalheim for his
field of labor in Venezuela. W. Ferguson visited the Mining country
again this season.

Statesville, N. C.—O. MacLeod and G. Baldwin were trying this
new field with their tent. Brother MacLeod had a month earlier about
18 miles from Hickory, not too much to encourage there. Pray for them
in their efforts to reach new districts.

CANADA

Sault Ste. Marie, Ont.—Bro. Pizzulli is here amongst the Italian
people — he had a visit with Christians in E. S. Gospel Hall (Italian)
on way up in Detroit.

Vancouver, B. C.—Our dear brother David R. Scott has been laid
aside for some time — pray for him. Bro. Sydney Saword called in at
some of the Prairie assemblies on his way East and en route to Vene-
zuela, visiting Mervin, Portage la Prairie, Glen Ewen and Winnipeg.

Nipigon, Ont.—Bre. Cudmore and Robert Boyle (the latter recent-
ly commended to work in the Gospel by Port Arthur brethren) are
here in the wooden tent belonging to the Port Arthur Assembly. This
point is 70 miles East, a little encouragement.

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. 45

SEPTEMBER, 1953

No. 9

GATHERED GEMS

SOME murmur if their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue:
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night. R. C. T.

« « «

He who believes in God is not careful for the morrow,
but labors joyfully and with a great heart. "For He giveth
His beloved, as in sleep." They must work and watch, yet
never be careful or anxious, but commit all to Him, and
live in serene tranquility; with a quiet heart, as one who
sleeps safely and quietly. Martin Luther.

« « «

Hope — "the blessed Hope" keeps our head above
water when everything seems lost and dark as to the
future. James McCullough at Springfield Conference.

« « «

Our object (in ministry) is not so much the develop-
ment of a subject as the reaching of the heart and con-
science in that ministry. The late Handley Bird of India.

« « «

Abel worshipped God as a holy God — Cain wor-
shipped God as a hungry God.

T. W. Ball at Stout Conference.

« « «

Brother — seems to be a good man, they were very
kind to me — may God bless them and save their family
for Jesus' sake. God blessed the house of Potiphar for
Joseph's sake; He blest the house of Laban for Jacob's
sake; He blest the house of Obed Edom for the Ark's sake;
He blest Mephibosheth for Jonathan's sake but He blest
me for JESUS' SAKE — Blessed be His Holy Name for
ever. F. K.

« « «

Thy home is with the humble, Lord!
The simple are Thy rest;
Thy lodging is in child-like hearts;
Thou makest there Thy nest.
Isaiah 57:15.

HARVEST DAYS

On the Farm

UNDER the glowing autumn sun, busy harvesters were at work on an Eskdale farm, clearing the field of the golden sheaves of ripened grain, which, amid the merry songs of those who share the joy of harvest, were being safely gathered home. Among the reapers that day on the harvest field, were two bright, young girls from Galashiels, nieces of the Eskdale farmer's wife, who had come along on a short visit, and were, with their cousins, helping in the harvest work. During their short forenoon rest, one of the party addressing the girls said, "Sing us one of your new songs, lassies. You are always learning something new in the towns while we out here in the country sing away at the same old songs day in and day out, until they are as stale as dishwater." The girls looked at each other, and smiled. They were not much accustomed to display their vocal powers in such a way, but it so happened that they had both just lately learned one or two "new songs," of which they were particularly fond, and had both a personal interest in singing. So, after the bread and milk repast was over, and the company seated among the "stooks," two sweet voices — one Soprano, the other Alto, joined in singing:

"I feel like singing all the time,
My tears are wiped away,
For Jesus is a friend of mine,
I'll praise Him every day.

"When at the Cross my Lord I saw,
Nailed there for sins of mine,
Fast fell the burning tears, but now
I'm singing all the time.

"The melting story of the Cross
Tell with that voice of thine,
Till others with the glad new song,
Go singing all the time."

When the hymn was ended, the farmer's son (their cousin) asked them where they had learned that, and added he had "never heard anything like it in his life before." Somewhat tardily at first, for it was their first effort in testifying to the saving grace and power of the Gospel, the girls told how they had picked up the hymn and its tune at meetings held in the early spring-time in Galashiels, which they had attended night by night for four weeks, and where they had both been convicted of sin by means of the Word spoken, and also converted to God by the power of the Gospel received, and the dead and risen Lord — whose Person and works it exalts — confessed as personal Redeemer and Saviour. Months of hap-

py Christian life and fuller knowledge of the One to whom they had thus been turned, had given them the deep desire to speak well of Him to others, and that long-promised visit to the farm of their uncle and cousins, had been the subject of many an earnest prayer that God would enable them to take advantage of whatever opportunity might be given them to testify for Christ and His Gospel to their friends. It is truly wonderful how such ways and means are found in a simple and unobtrusive way, by those whose hearts are true to God and who watch for opportunities of wayside service for the Master. There was little more said that forenoon, but night after night, when the day's work was over, the girls were asked to "sing another song" by the harvesters, which they did, and God used their testimony to soften hearts through "the melting story of the Lamb," sung by saved lips moved by motive power from Christ-filled hearts glowing with His love believed, Gal. 2:20, perceived, 1 John 3:16, enjoyed, John 15:9. Sometimes God works quickly, as in the case of the jailer of Philippi, convicting and saving within the brief period of an hour; at other times silently and slowly, breaking down self-righteousness, making the sinner unhappy, causing him to feel the burden of sin and the emptiness of all that is "under the sun." The singing of that hymn on the harvest field was the first pebble dropped into the stagnant waters of at least one soul who heard it, causing her to feel that her two young cousins had a "something" to which she was a stranger. This was the farmer's only daughter. That clear and definite testimony to the saving grace of God convinced her that she was not a true Christian, but only a professor of religion. How vast the difference! Weeks passed, during which her soul-trouble increased, but she had no one to guide her into the way of peace. Her cousins invited her to spend a week-end with them in Galashiels, and there she heard the clear simple Gospel. Listening to the Word, she saw that it was to "save sinners," 1 Tim. 1:15 — not saints — that Jesus came, that it was for "sinners" that He died. The light of the Gospel thus made plain entered her soul, and she welcomed it. She passed from death to life, John 5:24, and returned to Eskdale a new creature in Christ, to live for Him.

Selected.

SURE AS DEATH

The Young Fisherman's Awakening

WAITING for the incoming of the fishing boats, one sunny morning, in a village on the Morayshire coast, a sturdy young fisherman carelessly said in conversation with another, "It's as sure as death." Standing within hearing was a Christian fish merchant, who tapping him on the shoulder, quietly remarked, "If your death is sure Jamie, I hope you are ready for it." Not a word was said more, and the young fisherman evidently ashamed, went away. But that word pierced his

conscience and kept him company for that day and many after. He became deeply concerned about his salvation, and had no rest or peace, until he was saved by believing on the Lord Jesus Christ. Reader, if death is sure, then let me ask — Are you ready for it? Pause and consider. There is no heaven after death without Christ, none for the Christless soul. Death introduces the unpardoned, unconverted sinner to a lost and a hopeless eternity.

REMOVING THE LANDMARKS

Proverbs 22:28

WM. H. FERGUSON

DURING to the continued opposition to the simple truths of “gathering to the Name of the Lord” — several have suggested that we continue our testimony against the “removing of the landmarks.”

This is in accord with our own exercise in the matter as one views the departure, all over the world, from the simple path of testimony which we have loved for many years and which, by God’s grace, many of us would seek to follow, “till traveling days are done.”

The Lord had marked out plainly the bounds of the inheritance of His people and He was most careful that the “landmarks” should not be removed. It was an unworthy act — often nefarious and violent — when such landmarks were either obliterated or removed or the inheritance caused to pass to another than the rightful owner. God never countenanced it — held the violator responsible — and constantly warned His people against the possibility of such ungodly action being taken. All action against God’s Word is “ungodly,” or “lawless.”

THE NEW TESTAMENT PARALLEL

To carry the figure into New Testament language, it would show us the necessity of “holding fast” to God’s Word which has “delineated” the pattern of Church practice and teaching and fellowship, and a “contending earnestly” for the “faith”—Jude 3. Many there are today who speak lightly of such things and not a few who are “violently removing the landmarks.” We have seen much of this in the last decade, though the seeds of such departure were sown by the arch-enemy stealthily much earlier. This is Satan’s way of corrupting an assembly. False brethren and deceitful workers “creep in” with evident humility and are soon standing on “all fours” to violently oppose the truths which have been most precious to the saints.

It, therefore, behooves elder brethren to be most careful in the matter of “Reception” into an assembly of God. Those who advocate what they term the “open table” or “gathering on the ground of the one body,” are inviting disaster to all

true testimony to the Name of our Lord Jesus Christ. Where there is not a godly order in reception and an interrogation of those who apply for fellowship as to a "sound" conversion and a straight life and obedience to the command of the Lord in scriptural baptism, and making sure such know, in measure, what they are doing in coming amongst the saints, the way is left open for the introduction of that which will, in time, disintegrate and corrupt and "a little leaven leaveneth the whole lump." Not only does the leaven spread but it gives its "character" to the whole. If those coming amongst the saints have had sectarian connections, they should, of necessity, show evidence that they have judged "sectarianism" to be sin and that they are through with it once and for all, otherwise there is bound to be a "weakening" of testimony rather than a "strengthening." That is where, largely, we are today — weakened instead of being strengthened by the introduction into the assembly of God of men and women of "mixed principles" who have known little, or nothing, of "gathering unto the Name of our Lord Jesus Christ."

WRONG ASSOCIATIONS

The fallacy that Christians must have fellowship with all that is nominally on "assembly ground" is as fatal to testimony as it is unscriptural.

Not a few of such professed companies, when examined by the Word, are found to be lacking in Divine "planting" as an assembly of God. Unscriptural practice honeycombs some, baby sprinkling and baby and household baptism pass current in some cases. Pleasure-loving, pleasure-seeking and worldliness often characterize others and how any spiritual child of God can associate with such pleasure-seeking, theatre-viewing, game-playing, world-conforming company is certainly difficult to understand. There must be a tremendous lack of the slightest spiritual "scent" to be found enjoying such surroundings and fellowship.

Again, not a few of such have been begun in active division against divine principles as contained in Romans 16:17 (and remember, that those who depart from such divine principles are the active causers of division, no matter how they claim "antiquity"). Men and women have been received with "open arms" who should not have been received at all, sometimes excommunicated from God-fearing assemblies who have sought to "keep clean" for God, etc., etc. To think that we must (as some would tell us today) link up with such and go in and out amongst them (preaching, of course, anything as long as it would not interfere with their practice) is not only preposterous — it would be a definite denial of true testimony in a collective sense to the Name of our Lord Jesus Christ, according to Matthew 18:20. We append an extract from the writings of the late C.H.M. which seems timely in this connection:

I can only feel myself responsible to present myself in the assembly when it is gathered on proper church ground, i. e., the ground laid down in the New Testament. People may assemble and call themselves the Church of God, in any given locality, but if they do not exhibit the characteristic features and principles of the Church of God as set forth in the Holy Scripture, I cannot own them.

If they refuse, or lack spiritual power, to judge worldliness, carnality, or false doctrine, they are evidently not on proper church ground: they are merely a religious fraternity, which, in its collective character, I am in no wise responsible before God to own.

Hence the child of God needs much spiritual power, and subjection to the Word, to be able to carry himself through all the windings of the professing church in this peculiar evil and difficult day.

The above test put to many "professing" bodies of Christians today would be sufficient to cause the child of God, desirous of pleasing God, to refrain from any association with such at all. Only in this way can we be kept.

REMOVING THE LANDMARKS

All such sophistries merely make way for the "removing of the bounds" and the introduction of a Christianized profession characteristic of the religious world around us — from this we are told to "come out" and God would have us stay out . . . 2 Cor. 6:11, 18-7:1. This is true "enlargement" as the apostle mentions in ch. 6:11 where there is room for all the Word of God and godly ways. The Christianized profession of today is only concerned with increase of numbers and prestige and is willing to let go of any particular truth relative to church doctrine and fellowship for the sake of "union" and "amalgamation" which is only man-made and can, by no means, be called the "unity of the Spirit" since the Spirit of God could never countenance evil and worldliness and pleasure-loving and world-conformity and the setting aside of the Word of God in discipline, nor the setting aside of a godly order in assembly testimony — Col. 2:4, 5. To mention the condition of the Corinthian church as an excuse for the fraternizing with disorderly companies, shows a lamentable ignorance of the purpose of the Epistles to the Corinthians which were written with a view to the restoration and the repentance of the church at Corinth and had this desired result in their "clearing of themselves" as we find in the second Epistle, ch. 7:8, 11.

REMOVING "THE NAME"

The removing of the "Name of our Lord Jesus Christ" from notices of assemblies is surely an evidence of the success which has attended Satan's efforts thus.

Let us not be ashamed to state to the world that we are "gathered unto that precious Name" according to Matther 18:20 and we are content to let all other names and unions and confederations and schools of thought perish.

"Let names and sects and parties fall,
And Jesus Christ be all in all."

THE REVISED STANDARD VERSION IN RELATION TO THE PERSON AND GLORY OF CHRIST

W. FISHER HUNTER

No. 1

INTRODUCTION

The Council responsible for the publication of the NEW VERSION of the Holy Scriptures must be adjudged by the record and the men who had part directly in the translation work, likewise, will find that their public utterances and their avowed adherence to the tenets of their respective sects, will largely affect the true Christian, i. e., one who has been really born again by the Spirit of God, as to his acceptance or rejection of the "Version." We do not presume, but by taking up, as brother Hunter has, those portions of Holy Scripture dealing directly with the Deity of our blessed Lord, we trust sufficient warning shall be given to cause our readers to beware of this latest attempt at a translation which is unnecessary, tragically characteristic of the "modern" state of the professing church, and contains in its bosom, we believe, the poison of the Old Serpent and Deceiver of the whole world.

(Editor's note).

ONE must know to judge. We know enough about this New Version to reject and condemn it as an untrustworthy translation. The reasons upon which we base this judgment will be given later on in this paper.

We do not propose to give in this paper an evaluation of the general contents of the Revised Standard Version. We shall confine our examination of it to one theme — The Doctrine of Christ. We judge that if the New Version is wrong or astray only on this fundamental teaching, that this in itself is sufficient to discredit it in the eyes of the Christian who believes in the deity of Christ, and is also his warrant for disassociating himself entirely from all means that pertain to promoting its use and circulation. This view, attitude and action is based on the following Apostolic injunction: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 10, 11).

We have found not less than thirty texts that have undergone some change to the extent of impairing the doctrine of Christ and adversely affecting His person, honor and glory. It is our sober judgment that the Revised Standard Version dishonors Christ in a three-fold way, vis.:

- (1) By denying His divinity;
- (2) By detracting from His glory;
- (3) By discrediting Him as the predicted Messiah.

It may be asked, "How was this done?" It was accomplished by the following methods: (1) By taking the predictive element out of many scriptures that testify of Christ; (2) By mistranslating the words of Scripture; (3) By deleting from the Scriptures original words that speak of Christ; (4) By rearranging the words and changing the punctuation of Scripture as it is

Son of God shows that he understood the person he addressed in verses 5 and 6 to be divine. Furthermore, there is plenty of evidence in the context to prove that the Person Paul addressed is divine; for not less than fifteen times in the chapter He is termed Lord and seen to be omnipotent, omnipresent, sovereign, Lord of the disciples, owner of the saints and the source of salvation. Anyone who has the least concern about maintaining the divine rights of the Lord Jesus, and who reads carefully the New Version will readily discern that its translators have little sympathy with the Scriptural and universally accepted belief that Jesus is a divine person in the Godhead.

(To be continued)

THE OLD VERSION MOST RELIABLE

WE QUOTE the testimony of the departed scholar and translator, Mr. Thomas Newberry, written in his old age:

“As the result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the signification of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it . . . The godliness of the translators, their reverence, the superiority of their scholarship, and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole as the Word of God.”

“From Wholesome Words.”

GOD'S WORK

A VERY learned “higher critic” was raising a cheap laugh by ridiculing the Bible account of the creation of man. He spoke scornfully and blasphemously about God taking “a piece of mud in hand, breathing on it, and changing it into a man.” There sat one in his audience who knew the saving grace of God; he had the opportunity of replying to the critic of God’s Word, and said, “I will not discuss the creation of man with you, but I will tell you this: God stooped down to our town and picked up the dirtiest bit of mud in it. He breathed upon it by His spirit, it was new created: changed from a wicked wretch into a man of God, into a man who hated his former sins, and loved the God who had saved him. I was that bit of mud.”

Correct views of God’s character are of the greatest importance; they lie at the root of our confidence, comfort, courage and sanctification. Let us see to it therefore, that our views are derived from God’s own Word, for there only is He correctly represented.

HE MUST INCREASE, BUT I MUST DECREASE

WILLIAM WILLIAMS, VENEZUELA

THREE terse statements in John's Gospel give us the purpose, power and prestige of John the Baptist. In the first we have a plain declaration of his life's ambition — "He must increase, but I must decrease." John 3:30. It was made under circumstances calculated to annoy and aggravate. The onlookers wished to stir up envy in his noble heart by saying — "All men come unto Him." He had been doing his best, yet his disciples, such as Andrew and others, were leaving him and following JESUS. Even the unsaved noticed his declining prestige. Only a short time ago it could be said — "Then went out unto him Jerusalem, Judea and all the region round about." Matt. 3:5. But now his popularity was waning. He offers no excuse, makes no apology but simply states that what was happening was that which he wished and expected — "He must increase, but I must decrease."

What a good slogan the Baptist has given us! It generally happens, and is most often seen, in those who are called "the Lord's servants" (but it is by no means limited to such) that the older a man gets in the work of the Lord, the more he is appreciated and this frequently leads to a certain self-consciousness which looks for the first and best place. When this spirit is catered to, the owner becomes selfish and self-centered and feels keenly if he is not made much of. To check and wither this selfish spirit, we recommend the Baptist's formula — "He must increase, but I must decrease."

The Apostle Paul states the same truth in different words in Phil. 1:20 — "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." John wished Christ to increase — Paul wished Christ to be magnified — to be made great — bigger and clearer. The other day we were looking at a small watch. The name of the country where it was made was almost illegible to the naked eye. However, we took a magnifying glass and, without effort, we could read "Swiss" — indicating that the watch was made in Switzerland. Now we should so live and act as to make Christ bigger and brighter and better to the unsaved by magnifying HIM. He growing bigger and the "I" growing smaller.

A BURNING AND A SHINING LIGHT

In the first Scripture mentioned we have the Baptist's purpose — now we have his power as witnessed by the Lord Himself, and who could judge better? Christ tells us that he was a "burning and shining light." He not only gave light but he gave heat; he warmed up the people. Some Christians glory in their "light" but they are clear, cold and censorious. Clear they may be as to "separation" (and this is needful) but cold

in the love that has to continue, the brotherly kind. Critical of Gospel efforts, or missionary extension; but conservative with their offerings: censorious of the errors of the sects; but callous, when opportunity presents itself individually, to present to them the "truth in love."

We shall never forget the first time we met the late Mr. John Smith of Cleveland in Stratford, Ont. He exposed our "Bullinger" ideas with all the light and vim of his honest heart. His scriptural reasoning left us perplexed; but when we separated from him, he put his hand on our shoulder and said: "Aye, laddie, you have got a lot to learn." We looked into the kindly face and felt the warmth of that hand and we thought—he is a sincere man. It was truth with love that drove us to read our Bibles on our knees and there we learned the truth of believers' baptism which we had resisted for five years. Thus began a chain of events which, in God's good hand, has led us to give 43 years of service among the R. C.'s of Venezuela.

"And many resorted unto Him, and said, 'John did no miracle: but all things that John spake of this man were true.' And many believed on Him there." John 10:41, 42. Here we have John's prestige with the world. He so spake of Christ and acted for Christ that the people were WON for CHRIST. No miracle attested his divine mission; but meekness is better than miracles; piety better than popularity, and obedience better than ovations.

The Baptist was by no means a smooth tongued preacher who could adapt his message to the liking of his audience — "O generation of vipers, who hath warned you to flee from the wrath to come?" This was no soft peddling to suit the Pharisees, nor condoning of the publicans avarice, neither did he tell the soldiers that in fighting their country's battles they would merit Heaven's smile. He looked each class straight in the face and touched the sore spot, but with such a faithful hand that they had to admit their sin, and the result was that "many believed on Christ."

It is lamentable to see how some who pose as preachers (or missionaries, Editor) can suit their message to the "gusto" of the oversight. We see them at the West Coast in Scriptural Assemblies giving a "good line of things." A short time later you can pick up a magazine and you see them booked with men of mixed principles "in happy Christian recreation," in some religious camp. The people in John's day could appreciate his self denial and sincerity. He was just what he was. No airs had he, no aims to be a witty speaker and a good mixer. People in this respect have not changed. They can still appreciate sincerity but detest affectation. They respect the honest laborer but decry the man who would ape the clergy, without the cloth. It is not necessary to work miracles to lead sinners to Christ but it is necessary to be simple, sincere and straightforward at all seasons and in all situations.

A CALL TO SEPARATION

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” 2 Cor. 6:14-18.

BY THE LATE WM. PINCHES

THIS passage gives utterance to a divine exhortation for those belonging to Christ to hold aloof from all intimate associations with the ungodly. It expressly forbids them entering into alliances with the unconverted. It definitely prohibits the children of God walking arm-in-arm with worldlings. It is an admonition applying to every phase and department of our lives — religious, domestic, social, commercial. And never, perhaps, was there a time when it more needed pressing on Christians than now. The days in which we are living are marked by the spirit of compromise. On every side we behold unholy mixtures, ungodly alliances, unequal yokes. Many professing Christians appear to be trying how near to the world they may walk and yet go to Heaven.

“BE YE NOT UNEQUALLY YOKED TOGETHER”

This is a call to godly separation. In each dispensation this divine demand has been made. To Abraham Jehovah's peremptory word was, “Get thee out of thy country, and from thy kindred, and from thy father's house.” To Israel He said, “After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances, Lev. 18:3. And again, “Ye shall not walk in the manners of the nation which I cast out before you,” Lev. 20:23. It was for their disregard of these very prohibitions that Israel brought down upon themselves such severe chastisements.

At the beginning of the New Testament we are shown the forerunner of Christ standing outside the organized Judaism of His day, calling on men to flee from the wrath to come. The Saviour announced that, “He calleth His own sheep by name and leadeth them out.” John 10:3. On the day of Pentecost the word to believers was, “Save yourselves from this untoward generation.” Acts 2:40. Later, to the Christian Hebrews Paul wrote, “Let us go forth therefore unto Him without the camp,” Heb. 13:13. God's call to His people regarding Babylon will be, and now is, “Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. 18:4.

“BE YE NOT UNEQUALLY YOKED TOGETHER”

This is God's word unto His people today. Nor does it stand alone. In Rom. 16:17 it is said, “Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” In 2 Tim. 2:20 we read, “In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." 2 Tim. 3:5 speaks of those "having a form of godliness, but denying the power thereof," then it is added, "from such turn away." What a word is that in 2 Thess. 3:14, "If any man obey not our word by this Epistle, note that man, and have no company with him!" How radical is the admonition of 1 Cor. 5:11, "Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such an one no not to eat."

"BE YE NOT UNEQUALLY YOKED TOGETHER"

We are fully persuaded that it is disregard of this commandment, for command it is, which is largely responsible for the low state which now obtains so generally among Christians, both individually and corporately. No wonder the spiritual pulse of many churches beats so feebly. No wonder their prayer-meetings are so thinly attended; Christians who are unequally yoked have no heart for prayer! Disobedience at this point is a certain preventative to real and whole-hearted devotion to Christ. No one can be an unshackled follower of the Lord Jesus who is, in any way "yoked" to his enemies. He may be a truly saved person, but the testimony of his life, the witness of his walk, will not honour and glorify Christ.

"BE YE NOT UNEQUALLY YOKED TOGETHER"

This applies, first, to our religious or ecclesiastical connections. How many Christians are members of so-called "churches," where much is going on which they know is at direct variance with the Word of God — either the teaching from the pulpit, the worldly attractions used to draw the ungodly, and the worldly methods employed to finance it, or the constant receiving into its membership of those who give no evidence of having been born again. Believers in Christ who remain in such "churches" (?) are dishonoring their Lord. Should they answer: "Practically all the churches are the same, and were we to resign, what could we do? We must go somewhere on Sundays," such language would show they are putting their own interests before the glory of Christ. Better stay at home and read God's Word, than fellowship with that which His Word condemns.

Concluded next month, D. V.

« « « THE JUDAS KISS

Of how little worth are person's words, when they are negated by their acts! In that case, the more vehement and emphatic they are, the greater is their shame. The dastardly course of garlanding a cause with rhetoric while stabbing it to death with deeds is as old as human history. It is another form of the "Judas kiss" which has often paved the way for the scaffolding of the right and the spear-thrust into its very heart. And, as the discerning can see, the ghastly spectacle is still going on about us.

Meek.

THE BIRTH OF OUR LORD

“I THINK it suggestive that the Lord was born during the Feast of Tabernacles . . . I have for years maintained that the Lord was born in September and not in December and I believe there is an allusion to it here . . . The Lord “pitched His tent” or was born during the Feast of Tabernacles. That is in September. David divided the year’s service of the priests into twenty-four courses and the eighth course fell to Abijah, 1 Chron. 24:10. The Jewish ecclesiastical year commencing with the month of Abid or Nisan, nearly corresponding to our March, the eighth course would occur at the end of June or at the beginning of July in our computation. Zacharias, the father of John the Baptist, was of the course of Abia, and he was ministering in the order of his course (that is in June or July) when the angel appeared to him; and that immediately on his return home his wife Elizabeth conceived, it follows that the conception of John the Baptist was about midsummer where we place his birth. In the sixth month of Elizabeth’s pregnancy, Luke 1:26-36, i. e., in December, where we place Christ’s birth, the angel Gabriel announced to the Virgin Mary that she should be the mother of Christ; and counting forward nine months we come to the month of September and to the Feast of Tabernacles, which was a type of the incarnation of the Son of God, as the period of the Saviour’s birth. In which feast-time of eight days Christ pitched the Tabernacle of His flesh amongst us as appears in John 1:14, “and the Word was made flesh and pitched His tabernacle amongst us.”

William Lincoln.

WHAT’S WRONG HERE . . . ?

THE wicked shall be turned into a lost eternity, and all the nations that forget God. Whosoever shall say, Thou fool, shall be in danger of a lost eternity. It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into a lost eternity. Fear Him which is able to destroy both soul and body in a lost eternity. I will build My church; and the gates of a lost eternity shall not prevail against it. How can ye escape the damnation of a lost eternity? The rich man also died . . . and in a lost eternity he lift up his eyes.

“HOLD FAST THE FORM (OR PATTERN)
OF SOUND WORDS”

Moral: “Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Use God’s terms when speaking or praying “as the oracles of God.” (1 Peter 4:11). Why a six-syllable phrase ever had to be substituted for a simple Scriptural term is a puzzle indeed — unless departure has come in among us to the extent that “hell” must be toned down in our preaching and praying!

THE ASSEMBLY OF GOD

CHRISt is Lord in the assembly. He is the Head of the Church, which is His body, and He is Son over God's house. Moreover, the Holy Spirit is here to gather to Him alone, to bear testimony to the virtue and power of His Name and hence where two or three are gathered together to His Namè, there He is in the midst. His presence gives character and reality to that company so GATHERED. The first thing in the assembly is that Christ is there recognized as Lord and Head, and that those gathered are gathered to Him and in full submission to Him. He is in the midst to be the Leader of their praise to God, Heb. 2:11, 12, and they are there as connected with His name and His interests. For a number of believers to come together in a voluntary way for some mutual agreement, and then attach His Name to their meeting is a totally different thing, assuming something quite unwarranted by Scripture.

When the Christians (or believers) at Corinth were gathered together, it is clear they were assembled as "the assembly of God at Corinth," with privileges, functions and responsibilities attaching to that high and holy designation. I suggest that you should prayerfully ponder over the meaning of that wonderful expression — "The assembly of God."

I think it will be easily understood that were, say, three hundred members of Parliament to come together by their own agreement, this would not constitute them the "House of Commons." But when gathered in obedience to the call of the king, though there were but forty or fifty, with the speaker in chair to control and guide, then there is a value attached to the proceedings altogether lacking in the former case, for they are gathered according to the rules of the constitution of the realm under the authority of the king, in subjection to him.

Even so is it where two or three are gathered together unto the Name of the Lord Jesus Christ.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the assembly of the living God, the pillar and ground of the truth" — so wrote the Spirit of God by Paul to Timothy. 1 Tim. 3:15.

HOLINESS A NECESSITY

IF WE forget that God's demand upon His children is holiness, we shall turn the grace of God into licentiousness; if we forget His grace, we shall be impoverished, and get into bondage, weakness, and sin. Holiness and grace must never be separated; they are exact counterparts of each other. If God sows the seed by giving us the knowledge of His grace, He looks for the fruit; and if we desire to please Him by bringing forth the fruit of holiness, we must live in and upon that grace which is its sole and single spring, and which He has made to abound towards us in Christ Jesus our Lord.

AFTER MANY DAYS

I HAD been away from the town where I spent my childhood for about twenty-five years, and during that time I had traveled through many lands and had seen a good bit of what men call "life." Heart-sick and weary the Lord found me and saved me, and set my feet upon the eternal Rock.

On returning to the home of my childhood I found that many changes had taken place. Friends of early days had passed away so that scarce an acquaintance remained. I saw, however, on the opposite side of the street, an aged man with silvery hair, leaning upon his staff. The face seemed familiar and, after a moment's consideration, I recognized him as my Sunday School teacher of full thirty years ago. I hurried across the street, held out my hand, told my name, and what the Lord had done for my soul. A gleam of sunshine seemed to pass across that wrinkled face; I saw a tear stand in his eye, and grasping my hand with warmth I had not felt since the days of my childhood, he said — "My dear lad, I have prayed to my God for you for many a year, and I have long expected to see or hear that you had been converted. How good of the Lord to cheer me thus in the days of my declining strength, by allowing me to see your face, and to rejoice before Him in the answer to my prayers."

It was indeed a mutual joy to my dear teacher, and to me, to thus meet and record the faithfulness of the Lord. I never forgot, even in my wildest and most thoughtless days, some of the loving counsels and faithful warnings he had given me when a boy in his class. To him it was the joy of the harvest, and to me a strengthening of faith and courage to "labor on," assured that no labor truly in, and of, the Lord shall ever be in vain. Eccles. 11:6; Isa. 55:11.

WOUND IT

THE vine is for fruit-bearing as we all know and the words of another come to mind — "Sometimes it is necessary for the great Physician to use the pruning knife in our lives. He may have to cut deep, but He knows just how far to go, and we can be assured that He will not cut deeper than is necessary. Can we not hold still under the process and say as did Job of old — "Though he slay me, yet will I trust Him"?"

One is reminded of the remarks of our late brother Conrad Weber of Iowa regarding "fruit-bearing" when we were discussing the subject a year or two ago. A vine had been planted at his daughter's place and it was not doing as well as she thought it should, after a due time of waiting for development. She told her father one day when visiting him

about the vine and its evident failure to properly develop. He gave the answer of "experience" in very brief words. "Take the spade, get under to the root, and 'wound it' — then it will do better." We thought then how truly this also applied to the lack of fruit-bearing, spiritually, in our lives. How necessary it becomes for our Vine-dresser to wound us at times that the fruit may come. Let us not fear, then, the pruning knife or the wound when administered by the loving hand of our blessed Lord. It is for our good and eternal reward. "No physician ever weighed out medicine to his patient with half so much care and exactness as God weighs out to us every trial; not one grain too much does He ever permit to be put in the scale." 2 Cor. 4:17.

W. F.

THE SHODDY HOUSE

THE story is told concerning a builder of houses who was so badly in debt that he and his family were in danger of being turned out into the street in the midst of the winter. The men to whom he owed money were becoming more threatening every day, and the poor house-builder was almost frantic.

But a man who lived in the town heard of the house-builder's sad plight and gave him a contract to build a house. He told the man precisely how he wanted the house built and the kind of material — the very best — that was to be used, and then went away for a long stay. The house was to be built while he was away.

So the house-builder went to work, and as he pondered over the costly material to be used, he thought he could save quite a goodly sum of money for himself by using inferior material, for the man would never know what went into the building of the house. And so he used the poorest and cheapest material he could find, and put it in places where it would never be found out.

Finally the owner came back, and the builder went to him and told him that the house was all done.

"That is well," said the owner; "and now I wish to tell you as a good, honest friend of mine, that you built the house for yourself, for I am going to make you a present of it, and you and your family can move into the house at once. I wanted the best of material and workmanship in this house, because it was to be yours!"

CHRISTIAN READER: How are you building relative to eternity? Remember! The Judgment Seat of Christ is ahead. 1 Cor. 3 and 4; Matt. 7:24, 27.

Adapted.

QUESTIONS AND ANSWERS

FROM IRELAND: Are all believers in the "local church" as we have it brought before us according to scripture? Some here would try to teach this line of things.

ANSWER: All believers are in the "Body of Christ" which embraces all, truly born again, and includes those already with the Lord—i. e., the "church" of this dispensation—the "bride of Christ"—the completion of which church is rapidly nearing and the "shout" of the Lord as in 1 Thess. 4 shall signify this completion and the "church" shall be caught up and "so shall we ever be with the Lord."

However, the purpose of God as to testimony down here is seen in the planting of "churches of the saints" or "Churches of God" in the various cities and districts viewed in the Acts of the Apostles, etc. Some cities were passed by, without question, by the early preachers of the Gospel in favor of others and assemblies were divinely "planted," by the direction of the Spirit of God, using human instrumentality in the process. Paul states in 1 Cor. 3:6 — "I have planted" and again in v. 10 — "I have laid the foundation," etc. Here he refers to the preaching of the Word, the reception of the message by some (cp. Acts 2:41, 42) then we find these believers were baptized and by the Spirit of God through the teaching of the apostles, cp. Matt. 28:20, they were "gathered together" by that same Holy Spirit as we find in Matthew 18:20 — "having been gathered together" and they were constituted thereby — "churches of the saints" or "churches of God" or as we speak today — "assemblies of God." These simple "gatherings" where saints realize that they are "gathered to the Lord alone" seven days of the week, though not always "in assembly" or gathered in church capacity, are scattered throughout the world and the Lord has signally owned the testimony thus "to His Name."

The theory that all believers in a city or town constitute the "local church" is the old "exclusive" theory of "gathering on the ground of one body." or, it may be, the later attempt of men to introduce loose and lax principles into an assembly so that they can have their own way of going here and there and mixing with the religious world. While we recognize the ability and exercise of some of these early brethren, above referred to, and thank the Lord for any light on Holy Writ which they have given to us, we firmly believe that the teaching of "gathering on the ground of the one body" is destructive to all true testimony to the Name of the Lord. It has not stood the test in their own case — they have been divided by it and for the most part disbanded in this day — now they would introduce to simple assemblies of the saints the teaching which has brought about, in large measure, their own failure and downfall. It will do the same with us today. With all due deference to any gift or godliness seen individually in certain individuals or leaders, we believe that those who have come amongst us from such sources have not been to the "strengthening" of the testimony but have been a source of weakness and have introduced a laxity with regard to certain of their "teachings" which is reflected today in the assemblies. Well is it for the brethren in place of responsibility if they take good care that no teaching, nor any professed teachers, will be allowed to distract and lead away the saints from the simple path of obedience to the Word of God and the maintenance of true testimony to the Name of the Lord. True and faithful and wise "watchmen" are needed as "doorkeepers" — cp. Num. 25 and 1 Chron. 9:19, 20 relative to Phinehas, whom God so signally honored for his faithful stand.

This blessed truth of "gathering to the Name of the Lord" is given to the saints by revelation from the Lord, through His Word, and in response to the soul who desires, above all else, to "sanctify Christ as Lord in your hearts." 1 Peter 3:15, etc. Where there is this desire, the Lordship of Christ in the Assembly shall be humbly acknowledged and the supremacy of the Holy Scriptures as the rule and guide by the

Spirit shall be likewise acknowledged. This, in turn, will lead to the associating of one's self with those "gathered to His Name" and where there is no assembly present, will doubtless as there is proper exercise before God, lead to the "gathering together" of saints according to the Word and an "assembly" formed for His glory. May we continue as in 2 Tim. 3:14 even "till He Come." W. F.

FROM OUR MAILBAG

FROM BRITISH COLUMBIA: Is it scriptural for sisters to cover their heads while giving thanks at table, and is there any difference in giving thanks at the tea table and in prayer?

ANSWER: It is in "assembly" or "church" capacity that the sisters are required to have a "covering" on their heads to show subjection — 1 Cor. 11:10.

While believers who "gather to His Name" are in the "local church" seven days of the week and twenty-four hours of the day, nevertheless such are not always in "assembly," i. e. assembled together; hence it would seem altogether unnecessary to cover the head while in household prayer and thanksgiving.

« « «
FROM WISCONSIN: Would you explain to us Acts 14:23?

ANSWER: It is evident that Paul and Barnabas re-visited the saints who had been "gathered together" by the Spirit through the Word ministered by them after their salvation, for a "church" was already formed — v. 23 — in these localities, and they "pointed out" men suitable for elders who already were showing a desire to care for the little flock and an ability. The word "ordained" is characteristic of the ecclesiastical atmosphere which was prevalent when our English Version was translated and in the New Testament has not the thought presently attached to it at all. Several of the reliable translators give the rendering of this passage — "having pointed out for them, in every assembly, elders." This apostolic practice (characteristic of new assemblies being instructed in the way of the Lord by those who had planted, in God's hand, the assemblies) can, in no wise today be taken as a precedent for choosing of elders by vote or by man's wisdom. It is the Holy Ghost who makes overseers — this we find plainly taught in Acts 20:28 — "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."

The duty of the overseers or elders is to "feed" and "rule" as we find in the Lord's instructions to Peter in John 21, later seen in Peter's first Epistle, ch. 5:1, 4 — the duty of saints is to acknowledge those evidently raised up of God and to "obey" them as we find in Hebrews 13:17. Such produces peace and unity in an assembly of God — departure from scriptural principles is always at the root of disorder and division of thought in such an assembly.

« « «
FROM ENGLAND: Through the reading of your Magazine I have got in touch with brother Gabler of Elgin, Ill., who has sent me some packages of tracts and the good seed has been sown in the West country. Unhappily, as the love of God's Word has declined, so tract distribution is no longer engaged in by many. How many denominational churches display Gospel texts these days? (we fear, few, if we take our U. S. A. as an example — Editor). My employer, a member of one of the churches, owns extensive advertising sites overlooking some of the busiest thoroughfares here. I suppose he draws an appreciable income from the advertising contractors who put up gaudily printed posters advertising drink, entertainment, etc. I often think, however, how much greater would be his reward, if saved, if he would devote that space to Scriptural texts — Isaiah 55:11. Perhaps you would point this out in your Magazine. It is a matter over which I am much disturbed. Thousands will not bother to listen to an evangelist, but who knows what exercise John 3:16 may bring to passing multitudes!

SOWING BESIDE ALL WATERS**Isaiah 32:20**

“In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccles. 11:6.

GO FORTH

Go forth to the world with the message of love
In the strength of the One Who is reigning above;
With a heart full of pity for those who are lost
Never fearing the foe, having counted the cost.

Many others have gone, their conflict is o'er,
Their weary days ended, they're laboring no more;
They have heard from the lips of the Master — “Well done.”
They've exchanged the sad world for the light of their home.

IN MEMORY OF BELOVED DAVID C. MILLER**A Faithful Tract Distributor**

FAITHFUL to finish and loyal to Him
Who had redeemed and had saved him from sin,
With its dread penalty, death hanging o'er;
Days filled with gladness, serving the more.

Gift from the Lord, in his own simple way,
Happy and cheerful, from morning all day;
Out on the highway, and now door to door,
Knocking and telling the Gospel's rich store.

Sowing seed broadcast and fearing not cloud,
Traveling afar, as His Master allowed;
Not cast down quickly, humbly to tell
How God could save and deliver from hell.

Lord's Day at Eden Grove — next day “at rest” —
Labor all ended and now with the blest;
Leaving example to younger and old
How the sweet story can daily be told.

W. H. F.

Mervin, Sask.—A very good Conference reported here, bre. Willoughby, Ball, Wilson, Gray, Maxwell, Saword, Alves. Taylorside also had a large Conference — Willoughby, Douglas, McKinley, Joyce, Ball. Alves and Wilson ministered there. Five of latter mentioned were also present at Hiawatha Conference. There are about eight Conferences during the Summer on the Prairies — there is great need here for men with a pioneer spirit to tackle new fields. Bre. Ronald and Wilson are doing such work in N. E. Saskatchewan, with encouragement. Bro. Alves continued on at Mervin speaking on the Tabernacle and expected to remain in Saskatchewan for the Summer. No reports to hand yet of the other Conferences.

Tweed, Ont.—Bre. G. Taylor and T. Kember were under canvas in this new place (about 40% R. C.) Some evil person did some damage to the walls of their new tent with a knife — they have been using the tent also as “quarters” — visiting the homes, etc., interest just fair, but Prov. 14:23 comes to mind.

Toronto, Ont.—Bro. Watson visited some districts East of here calling on some isolated and sick saints — also gave a little help to our brethren at Tweed, calling also at Deseronto, Peterboro and Picton. Bro. Jas. Scollon was expected to visit Toronto for a few nights.

OTHER LANDS

Queensland.—The “Ipswich Conference” of long standing was held again this year early in June. Bro. Parkinson writes: “I was thinking of the visit long ago of James Campbell, John Blair, Robt. McElheran and John Trimble and their visit of six months. They all left us in October of that year and three never returned. This year the ministry was good, the platform was left open for the Spirit’s guidance and there were many carloads from long distances, N. S. W. and Old Bonalbo. Meetings held in the large Town Hall.” Pray for our brethren in Australia and New Zealand who seek to carry on for the Lord — they have their problems as well as ourselves. May the Giver of all grace meet their need and ours.

Ireland.—Sam Hamilton writes: “Had a good day at Ballykeel on Coronation Day in connection with two small assemblies in the country — around 700 gathered to hear the Word and the Lord gave help to five brethren to bring the good Word. I visited Omagh this week with my fellow laborer, bro. Bunting, and crossed the line into the Free State.”

Two professed at tent meetings by McShane and J. Milne outside Drumlough. Bro. Milne was to leave for Venezuela Aug. 5th. E. Allen has a tent at Pointspass — H. Paisley had his tent at Laurelvale. 3 professed, and are now with Mr. Wallace at Newtonstewart. Our Irish brethren keep at the tent work — wish we had this to report more generally here on this side. Especially younger men should put in a good Summer’s work in tent or schoolhouse or kitchens or in the open air to commend themselves. We agree heartily with the remark of the late John Blair that the man who hasn’t done this over a period of time and seen God’s hand with him, has not yet proved himself.

Frank Knox hoped to rent a large dance hall near his house for Gospel effort in Belfast — pray for this effort.

Ahorey Conference reported good, Bleary had bre. McKelvey, Bunting, Hamilton, Vanstone (Winnipeg) and others there to minister. Ballyboylan reported good. Bunting and Sam Hamilton have a tent pitched at Bleary, meetings doing fairly well at last report. Sinners seem to be getting harder to reach in Ireland, as here.

CONFERENCES

Oshawa, Ont.—Annual Conference D. V. will be held in the Union Hall, 44 Bond St. E. Lord’s Day, Sept. 27th. Breaking of Bread at 10:30 a.m. Standard time. Prayer Mtg. in the Gospel Hall, Sat., the 26th at 7:30 D.S.T. Hearty invitation to the Lord’s people and His servants. Corresp. A. C. Mattice, 105 Hillcroft St.

Manchester, Iowa.—Annual Conference will be held D. V. October 3rd and 4th, commencing with Prayer Meeting in the Gospel Hall, Fri., the 2nd, at 8 p.m. located corner Union and Wayne. All other meetings in the High School. Corresp. Dan Lubben, 505 E. Butler St.

Huntsville, Ont.—Annual Conference will be held D. V. Sept. 11th, 12th and 13th, commencing with Prayer Meeting, evening the 10th. Corresp. Geo. Cottrill.

Arnstein, Ont.—Conference of Christians here, gathered to His Name, will be held D. V. Sept. 18th, 19th and 20th, with Prayer Meeting evening of Sept. 17th.

St. Thomas, Ont.—The Assembly here purposes having their Annual Conference again at Canadian Thanksgiving time — dates and particulars next issue, d. v. usually date is set for second week of October. The Lord's servants walking in the "old paths" and teaching the same will be welcome to minister the Word. Corresp. Frank H. Woods, 94 Manitoba St. Meetings to be held in Arthur Voaden School.

Seattle, Wash.—The Annual Conference, held usually at New Year season, will D. V. be held this year the weekend following the Arlington Conference, beginning with Prayer Meeting Fri. evening, Sept. 11th at 7:45, continuing Sat. and Lord's Day, Sept. 12th and 13th. Breaking of Bread 10:30 a.m. Corresp. Geo. Morrison, 4418 Woodlawn Ave. Seattle 3.

Notice of following Conferences appeared in our last issue — consult it for particulars. Prayer Meetings precede on the evening previous.

Orillia, Ont.—Sept. 6th and 7th.

Arlington, Wash.—Sept. 5th, 6th and 7th.

Hartford, Conn.—Sept. 5th, 6th and 7th.

Sault Ste. Marie, Ont.—Sept. 5th, 6th and 7th.

Longport, N. J.—Sept. 19th and 20th.

Hitesville, Iowa.—Sept. 19th and 20th.

Midland Park, N. J.—Sept. 26th and 27th.

FALLEN ASLEEP

Lake Shore, Ont.—Our beloved brother Robert Kersey of this Assembly was called into the Lord's presence July 13th. Suffered much distress for six weeks, patiently borne. When twenty years of age he was led to Christ under the ministry of our late brethren James Kay and W. B. Johnson in Flint, Mich. and was in Assembly fellowship there in the original Assembly, where we first knew our brother in 1917. After moving to this district about 33 years ago he maintained a steady course and was a real standby to the saints. His advice to his brethren in connection with Assembly matters was, first of all, to wait earnestly upon the Lord and, when His mind was learned through His Word, not to depart from these convictions. Such men are greatly missed as shepherds. His business connections won him the respect of the neighborhood. Pray for his widow and family.

Boston, Mass.—Suddenly on July 24, our dear brother Jas. Penney was called home. Saved in Dec. 1921 in Abington Hall, Glasgow, Scotland. In U. S. A. since 1923 and for past 30 years in happy fellowship with saints of Cliff St. Assembly here. A faithful witness and steadfast in Assembly principles.

Charlton, Ont.—Our esteemed and beloved bro. Stewart Rodgers passed peacefully into His presence July 28th, aged 71. One of the first to get saved here in 1921 and among the first to form the Assembly in 1923 — he continued steadfastly to the end, a worthy brother, a good shepherd and witness. Leaves his widow, five sons and seven daughters, 29 grandchildren. Pray for one daughter and two sons, still unsaved. Funeral largest ever seen in these parts. He was brother-in-law to Mr. Ben Widdifield as was our recently departed brother, David Miller of Barrie.

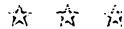
Words in Season

THE BIBLE FAMILY MAGAZINE



THE WAY — THE TRUTH
THE LIFE

John 14:6



HE is the WAY! Through Christ and Him alone
Can there be access to the Father's Throne:
God's presence too, may be the daily boon
Of those who come to God by Him alone.

HE is the TRUTH! Of Deity to learn
We must, on earth, of Him be truly known:
'Tis only through the Christ, th' ascended One,
Th' Invisible, Eternal God is shown.

HE is the LIFE! E'en life so truly Thine!
Where else in scenes of time can this be
found:
O God o'er all! True life is known by Thee,
Through Jesus Christ, by Thee to earth sent
down.

D. L. Roy.

OCTOBER, 1953

WORDS IN SEASON

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Bound Volumes for 1953—Please let the Editor in Detroit know by Dec. first if you desire such. This will guide us to order for binding. Cost is \$3.25 mailed anywhere. Supply is limited.

New Subscriptions—We welcome NEW subscribers. While our supply lasts we will include Sept. and Oct. issues to all so that the complete four articles on the New Revision may be had. Our circulation is constantly increasing for which we thank God as it shows a desire for the good and plain Word of God. Send all subscriptions to the Editor in Detroit.

CHANGE OF CORRESPONDENT

Richmond 23. Va.—Roy Reams, Sr., 2008 Bailey St., Corresp. for the Gospel Hall, 2506 Carlisle Avenue.

CHANGE OF ADDRESS

Vancouver 16, B. C.—Geo. McKinley, 6526 Dawson St.

UNITED STATES

Willmar, Minn.—H. Dobson has seen a little blessing here this past season, three had professed at last report, others coming in to listen. Bro. Leonard DeBuhr is laboring with him. Continue to pray for our brethren there.

Kendall, Wisc.—Paul Elliott and Alex. Studnicka expected to have a baptism here August 16th. They pitched their tent later at Union City, Wisc.

Garnavillo, Iowa—Saints here enjoyed a passing visit by bro. Saword ere he left for the East and Venezuela.

Black Earth, Wisc.—Saints wish it mentioned that Breaking of Bread is at 10:30 a.m.

Statesville, N. C.—Bre. MacLeod and Baldwin have seen some good interest here in their meetings. Several strangers coming in. Pray for this effort in this new place.

Cleveland, Ohio—Bro. Wm. Foster will value the prayers of the saints for recovery from a recent operation.

McComb, Miss.—L. Ballhagen mentions an effort at Holmesville, Miss., He says: "We have obtained a tent to be used in reaching the neglected Choctaw Indians some distance from here."

Laurium, Mich.—A. T. Stewart paid an appreciated visit to saints here, also Duluth, Minn. W. Ferguson spent a month in the Copper Country, visited also some former Bible Carriage fields in the iron country.

Jonesville, Iowa—Brethren from Cedar Falls and Stout were trying some meetings here in the Town Hall—nice to see a branching out on the part of local brethren, with the Gospel message.

Philadelphia, Pa.—The Olney Assembly will continue their monthly ministry meetings on the fourth Sunday of each month from September to May inclusive, God willing. John MacLellan, 6515 No. 5th Street.

CANADA

Picton, Ont.—Bre. Taylor and Kember found it difficult at Tweed in the tent but the good seed was sown faithfully all around the district—some Christians were contacted and they may try some cottage meetings later, d.v. They pitched their tent later at the entrance to the Picton Fair Grounds and with a good supply of Bibles, Tracts, etc., were trying to interest the pleasure seekers in eternal things. They had some large texts, flood-lighted. This is "sowing the seed broadcast."

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. 45

OCTOBER, 1953

No. 10

GATHERED GEMS

DAILY INQUIRIES

Am I glorying in the person and work of Christ?
Am I guided by the Spirit and Word of Christ?
Am I seeking to be more and more like Christ?
Am I living to the praise and glory of Christ?
Am I loving all who bear the image of Christ?
Am I forgiving others, as I am forgiven of Christ?
Am I using my means as a good steward of Christ?
Am I patiently suffering for the Name of Christ?
Am I adorning in all things the doctrine of Christ?
Am I prayerfully looking for the Coming of Christ?
Am I rejoicing in hope of being ever with Christ?

« « «
The believer should ever remember that Christ is his
life, and that Christianity is nothing less than the living
exhibition of Christ in his daily walk.

« « «
Riches are acquired with difficulty, enjoyed with trem-
bling, and lost with bitterness. Bernard.

« « «
You want to grow in grace. Then be sure you are alive
at the roots.

« « «
Nothing is ever done beautifully which is done in rival-
ship; nor nobly, which is done in pride.

« « «
"HOW DO YOU KNOW Christ is risen?" asked a
scoffer of an old Christian. "Because I had an hour with
Him this morning," quietly replied the Christian. "Our
fellowship is with the Father and with His Son Jesus
Christ." 1 John 1:3.

« « «
The written Word has been the canon of the Church,
because it has been a voice which came TO it, not because
it was a voice which proceeded FROM it. Selected.

« « «
A HOLY WAR is better than the peace of the devil's
palace. Matthew Henry.

« « «
Luther to Melancthon . . . "So preach that those who
do not fall out with their sins may fall out with thee."

« « «
Some folks will trust God for the salvation of their
souls, but they won't trust God with the key to their cash
box.

« « «
He giveth more grace when the burdens grow greater
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials His multiplied peace.

AN OLD-FASHIONED CONVERSION

The Testimony of William Gilmore, Bangor

I WAS saved in the year 1879, when in my thirteenth year, while attending tent meetings conducted by two servants of Christ, long since gone to their "rest" and "reward." Soon after my conversion I began to declare what the Lord had done for my soul, but in this I found little encouragement. Some of the old folks said, "Poor little chap! he's talking about being converted, but he'll forget all about it when he grows up." Well, I am grown up now, and begun to grow down again, but I have not forgotten it yet. Still the memories of the past doth with my spirit stay. How vividly all the circumstances stand out before my mind, although fifty-one years have passed away since the great transaction took place . . . (This was written over twenty two years ago . . . our dear brother has now been saved 74 years). I can still see that tent in the corner of the field in Ballyhay, Co. Down, and the eager, anxious throng, all hurrying to secure a seat. I can hear the hearty singing of those dear old hymns which can never die: "Rock of Ages, Cleft for Me," "Jesus, Lover of My Soul," "Look and Live," "I Heard the Voice of Jesus Say," "I Once Was a Stranger," "In Evil Long I Took Delight," etc. I can hear the faithful Gospel messages preached from such texts as "Prepare to Meet Thy God," "Ye Must Be Born Again," "There Is No Difference, For All Have Sinned," "Believe on the Lord Jesus Christ and Thou Shalt Be Saved," "The Wicked Shall Be Turned into Hell, with All the Nations That Forget God." Under this plain and faithful preaching many were awakened up from wrath to flee, and saved through faith in our Lord Jesus Christ. Some of these remain unto this present, and some are fallen asleep, but Jesus is coming again, when the sleeping shall be raised and the living changed, and we shall be altogether with Himself, "safe in the Glory Land."

Up to this time I attended church and Sunday School and tried to be good, as I was taught, in the hope that God would love me and take me to heaven at last. At these tent meetings I heard and learned from the Scriptures that I was a child of wrath by nature, having no hope and without God in the world. I also learned that only those who had been born again could see or enter the Kingdom of God. In looking back over my short life, I could not remember any time when this great change had taken place with me, so I came to the conclusion that all was not right with me for Eternity, and I longed to be saved. My anxiety was deepened by the hymn:

"Eternity! Time soon will end,
 Its fleeting moments pass away:
 Oh, sinner, say, where wilt thou spend
 Eternity's unchanging day?
 Eternity! Eternity! Where wilt thou spend Eternity?"

Everywhere I went this great question kept ringing in my ears, until I could not rest day or night for thinking about it. My anxiety increased as the days passed, until one night going home from the meeting I felt that the matter must be settled at once, so I waited until the people had passed on before me, and being left alone, I stopped at a cross-roads and prayed earnestly that God would save me there and then. A few minutes after, and before I left the spot, the voice of God spoke peace to my soul in the beautiful and precious words of John 3:16: "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." I had heard and read these words before, but paid little attention to them; but now that I was anxious to be saved they came to me like cold waters to a thirsty soul, and like good news from a far country. I saw that God had loved me so much that He had given Christ to die in my room and stead, and that God required nothing of me but simply to believe in His dear Son. So I ventured my all for Time and Eternity on Jesus Christ. Will you not do the same?

"ALL OF GOD'S CHILDREN GOT SHOES"

A PREACHER out west preached a sermon on "Iron shoes" and I wonder where he got his theme. Why, there in Deuteronomy. It is the blessing of Asher, the Happy. The Revised Version puts the word "shoes" in the margin, but, truly, it belongs in the text. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deut. 33:25.

Iron shoes -- for what? Oh, the saints of God have sometimes a rough road to travel, and they need those iron shoes. Tender feet cannot abide those sharp stones and wicked thorns in the path. Think of Joseph, think of Moses, of David, of Elijah and Jeremiah, and Daniel, and all the Prophets. Think of every man and woman who has lived and toiled for God -- how could any of them have come through except for those iron shoes?

"None of these things move me," said Paul. Paul, where did you get those shoes? Just where all God's children get them. And with it goes another precious promise: "As thy days, so shall thy strength be." Come the hard days, comes the more strength from God to meet the difficulties of the way. "Most gladly therefore will I rather glory in my weaknesses" says Paul, "that the power of Christ may rest upon me." . . . "For when I am weak, then I am strong." 2 Cor. 12:9, 10.

How has the Lord provided for the need and weakness of His servants! Wondrous Lord! . . . Happy servants!

THE JUDGMENT SEAT OF CHRIST

"Give An Account of Thy Stewardship"

WM. H. FERGUSON

AMONGST many things, of one thing we are sure, relative to the Judgment Seat of Christ, that an accounting of the stewardship the Lord has entrusted to us must be rendered. An accounting shall be made and due reward, or loss, reckoned as a result of our Lord's estimation of our faithfulness (or lack of it) thereto.

The apostle states the matter aptly and in few words in 1 Cor. 4:2 when he writes — "Moreover it is required in stewards, that a man be found faithful." He kept his eye upon the Judgment Seat and the day of reckoning; was not turned aside by any seemingly present reward; and so must we be if we would be pleasing to the Lord. One fears the dread possibility of being occupied with the manner in which one's service appears to man. Paul recognized this danger and states in v. 3 — "But with me it is a very small thing that I should be judged (examined) by you, or of man's judgment; yea I judge not (examine not) mine own self."

We are living in a very late hour of the church's testimony — all should agree as to this. This late hour is characterized, as we see plainly in Rev. 3:14, 22, by riches, an increase of goods, a self-sufficiency, manifested in most every place relative to the testimony. This condition has produced a spirit of covetousness (largely characteristic of the last days) and also a spirit of laxity as to the truth of God. On every hand the latter is being let go and the grip on divine things relaxed, while the former is being eagerly sought and when obtained, an eager grasp maintained, no looseness in these temporal things but a tenacious holding of them. Lust for money — lust for power — lust for pleasure — lust for a name and place "under the sun" seems to be almost universal. Those who aspire to leadership and control are holding tenaciously to that place of power. There is an evident desire to "entrench" and "enlarge the sphere" and make the position secure by availing themselves of every legal help to this end. One views with alarm the rising of "Incorporated Societies" for the handling, control and distribution of monies and property of the Lord's people who, a decade or so ago, had no idea of such. Whether such money or property has been acquired by gift or pressure salesmanship, is immaterial, the end, in the mind of many, justifies the means. The results, however, are the same in all cases — the relegation of power to a select group of men here and there in various places who claim to represent "Assemblies of saints."

AVOIDING ALL SUCH

It would seem that Christians "gathered to the Name of the Lord Jesus Christ" should avoid all links with these In-

corporated Societies relative to the Lord's work, the Lord's money, and the extension of the Gospel. **THEY DO NOT REPRESENT** the Assemblies gathered to His Name — have no official standing relative to this representation and if they should claim such, or eventually gain a sort of "governmental acknowledgment" of "representation," it would be furtively and by secret means, not openly, nor truly, nor Scripturally. No earthly Society could ever be said to truly represent Assemblies of Christians Gathered to the Name of the Lord Jesus Christ, since all such, by their very existence, are a protest against every form of religious organization and recognize only one authority, i. e. the authority of the Risen Lord and His unerring Word of truth.

In the case of men who advocate such "Societies," to their own master they stand or fall, but the Lord's people should be awake to the dangers incurred by any relegation of power, seeming or real, to such, either by an encouragement of these, or a further investing of funds in such "personal incorporated societies." They are humanly controlled, there is no proof whatever of a continued adherence to scriptural principles even though some men, who seemed to have a hold of scriptural principles, become identified with such societies. The whole thing savors of an abject surrender to sectarian principles of control and church government and a rejection of the simple path of faith of believers in their testimony. That there is no scriptural precedent for such Societies is apparent even the simplest believer who studies and desires God's path for His people. Hence — from all such turn away.

RESPONSIBILITY OF ELDERS AND TEACHERS

Shepherds in an Assembly of God and teachers who move freely amongst the Assemblies, must give account at the Judgment Seat of Christ — hence we are not free to adopt our own thoughts relative to any matter in connection with the testimony of the Lord, Heb. 13:17. Saints should have made plain to them Divine principles of "gathering" and the principles which govern "ministry" by the Spirit, also the individual and collective responsibility of saints in an Assembly of God and faithful brethren should constantly state the manner in which the work of God is carried on in homeland or farther afield, using only the Scripture of Truth as their guide. One can readily see that many who are coming amongst the saints, who have not known the principles of the Word, and who find themselves faced with a flood of literature advertising such human societies (all with a seemingly good purpose as their object) and who find certain names to the front of men, professedly in Assembly fellowship and in adherence to divine principles, identified therewith, find themselves confused and, unconsciously, led into the web and ensnared. Godly shepherds should beware of this and give due and adequate

warning against all methods of carrying on the work of the Lord which do not conform to the Word.

Believers should be taught, and will learn, the blessedness of having fellowship in a practical way with the work of the Lord and the laborers in the vineyard of the Lord. They should be taught their responsibility first as to the needs of their home Assembly. They would soon learn they could also reach out in individual giving to the servants of the Lord who have gone forth "for the Name" 3 John v. 7 whom they have come in contact with or of whom they have heard or read. They, then, could write to such and have individual and practical fellowship with them, altogether apart from any Fund or Incorporated Society. How cheering to the lonely laborer to be remembered thus — how blessed to the giver who is content to let the Lord alone know of the gift and the recipient. (Incidentally, drafts through your local banker may be sent to any brother laboring in the harvest field, even afar off). But, you say, I will not be able to deduct the item in my tax report. That may be so in some cases, but you will gain then a further reward at the Judgment Seat of Christ. We believe there shall be many such revelations at His Judgment Seat. 2 Cor. 5:10.

Where the distribution is left to an Incorporated Fund or Society the constant danger is to "favoritism" and the use of such funds or fellowship for sending only to those who favor such methods or are willing to go along with such without questioning the means. The further danger, as these Funds or Societies feel their power or acquire a certain amount of prestige is in the "cutting off" of faithful men who refuse to be dominated or influenced by them. This is nefarious, to be sure, if ever indulged in. Thank God! there are faithful men who fear not the wrath of man.

ARE INCORPORATED SOCIETIES NECESSARY?

This can best be answered by looking at the history of the Lord's work altogether apart from such. What Society was behind the noble F. S. Arnot and his helpers who sought to open up South West Africa to the Gospel? Even the young, less-instructed Hudson Taylor, opened up the vast interior of Inland China after severing connection with the Missionary Society under whose auspices he originally went forth. What developed there later is another story — the danger to which we are now pointing.

As the men of God of the '59 "revival" went forth from all walks of life in Ireland, Scotland and England, what Society backed them up? They looked to none but the "living God." And to come nearer home, when this great continent proved to be a veritable Gospel field to such men as Donald Munro, Donald Ross, John Smith, James Campbell, William Matthews and later, a host of other brethren of the now pass-

ing generation, what Society did they have behind them? Was there any such that, for a moment, they would have tolerated. No, indeed, they scorned such and the "living God" alone carried them through. It has remained for a decadent and "dying" testimony to produce the modern concept of carrying on the Lord's work.

And so today, the "living God" is still sufficient without recourse to human attempts to organize. This is all summed up in God's prohibition to His people of old not to "go down to Egypt for help."

FUTURE REWARD FOR FAITHFULNESS

For all, who in dependence upon the Lord, whether collectively as churches of God, or individually, as servants of Christ responsible to the Lord, continue to serve Him faithfully without condoning any unscriptural means or currying favor to such, the Lord will have a special joy in rewarding in a coming day. Rich men are poor men to look to in connection with the Lord's work and rich societies are a poor "crutch" for the servant of Christ to lean upon. Times change, men change, all around us is a changing scene; but thank God—He never changes and His Word is like Himself, unchangeable and inviolable.

Let us go on to prove Him to be "All-sufficient" in the testimony and work of the Lord. The Judgment Seat is ahead, the day of revelation not far away, the reward is to the faithful, not to the popular nor the great. There are no "great" men when they come to die as we sometimes reckon greatness. It takes a very small niche to hold many who have tried to gain stature in this world. The reward is not to the successful organizer and the clever promoter. All these things, highly esteemed amongst men, the true servant of Christ counts as the veriest dross and offal, fit only to be thrown to the dogs. Phil. 3:8.

We recognize, in all fairness, that not a few men have given of their time and effort in such societies, believing they were doing God service, but good aims, however plausible, can never be a substitute for Godly order and a scriptural pattern as one seeks, in fellowship with fellow saints, to maintain a true and godly order in the local church.

« . . . «

(We would add this further word of caution relative to the above . . . The so-called "Needed Truth" movement and the "Exclusive" position, both of which have failed, sought to centralize authority and had some sort of control "outside of the local church." This is fatal to all true testimony to the Name of the Lord and this is what we see developing on every hand, concerning which we give this warning voice. "Societies" lead to "Society" — this is ever the cycle . . . such is not far away as it concerns the testimony of saints today, unless there be a retracing of steps and repentance. Rev. 2:4; 2:16; 3:3; 3:19).

**THE REVISED STANDARD VERSION
IN RELATION TO THE PERSON
AND GLORY OF CHRIST**

No. 2

W. FISHER HUNTER

IN A previous article we considered two confessions made to Christ concerning His person. One of these concerned Him in His humiliation (Matt. 16:16); the other was made to Him as glorified and exalted to God's right hand (Acts 9:5, 6). We also pointed out that by the simple rule of withholding and not using the word "thou" in these direct addresses to Christ the New Version translators imply that Christ is not acknowledged as a divine person.

In this article we shall consider Christ's unique birth and other confessions to His person.

COMPARISON

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14 — Auth. Vers.

"Therefore the Lord himself shall give you a sign; Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." New Vers.

COMMENT

The translators of the New Version clearly show their bias regarding the truth of Christ being born of a virgin. Here in Isaiah chapter 7, they do this by deleting the word "virgin" from the text and by inserting two footnotes in connection with verse 14. One of these insertions reads, "or virgin." Now if the translators believe the words "young woman" is the precise meaning of the Hebrew word "almah," why should they give "or virgin" as an alternate reading? Is this not an admission that the original Scripture "almah" could just as well have been translated "virgin"? That being so, and considering the change from "virgin" to "young woman" affords no spiritual benefit to the reader and was bound to cause contention, we might well question what motivated the translators to make the change. The other footnote reads, "or is with child and shall bear." This reading is misleading and very damaging to the divine design and the original inspired intent of the text for it robs it of its Messianic predictive element by referring to the "young woman" as being then present with child, and not as the Holy Spirit says, "a virgin SHALL conceive," as pointing forward to the time of conception by the virgin Mary.

The question to be answered is: Was there Scriptural jus-

tification for changing the word "virgin" to "young woman"? In view of the vital importance and far-reaching consequences that are attached to the change we believe there were insufficient grounds for making it, and for the following reasons: (1) The Hebrew word "almah" which is here in the Authorized Version translated "virgin" and which occurs in six other passages, always conveys the sense of virtue in connection with an unmarried female; that the word can and may mean virgin is made clear by Genesis 24:43 where it is used of Rebekah who is described in verse 16 of the same chapter as a "virgin and no man had known her"; (2) The fact that divine intervention, a sign, and a wonder are connected with the predicted birth of the son justifies the sense of virgin. Surely, in a normal young woman bearing a child there is no sign or wonder; (3) The witness of antiquity should have some weight as evidence. The Septuagint Version, probably the oldest translation of the Hebrew Scriptures extant, and a recent discovery termed "The Isaiah Manuscript of the Dead Sea Scrolls" written probably before the birth of Christ, both use the word "virgin"; (4) Scripture is its own best interpreter and in this case inspired Apostolic authority in Matthew 1:22, 23 ascribes Isaiah 7:14 to be a prediction of the virgin birth of Jesus our Lord. Apostolic authority should be the deciding factor as evidence in what is the proper word to use in Isaiah 7:14.

COMPARISON

"Then said Mary unto the angel, How shall this be, seeing I know not a man?" Luke 1:34 — Auth. Vers.

"And Mary said to the angel, how can this be, since I have no husband?" New Vers.

COMMENT

The words, "I know not a man" invariably throughout Scripture mean, "I am a virgin" (Genesis 24:16). There is a mighty difference in the consequences between the meaning of "I have no husband" and "I know not a man." The woman in John chapter four spake the truth when she said she had no husband, but it would have been a very deceitful falsehood had she said, "I know not a man." By translating the words, "I know not a man" with the words, "I have no husband," the New Version translators have struck another blow at the virgin birth of Christ. Twice already they have cast doubt upon it; first, by removing the word "virgin" from the text in Isaiah 7, and afterwards, in connection with Matthew 1:16 by inserting a footnote, which reads as follows: "Other ancient authorities read, Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ."

COMPARISON

"Truly this was the Son of God." Matthew 27:54—
Auth. Vers.

"Truly this was a son of God." New Vers.

COMMENT

By changing the definite article "the" to the indefinite article "a" and by not capitalizing the word "son," the translators convey the idea that the Centurion was relegating Jesus to a heathen god class and status. The context clearly discloses that the Centurion's words are related to the phenomenal happenings at the time of crucifixion and that they are a divinely inspired confession of the deity of Christ. The confession may also be looked upon as an oral testimony against the Jews who delivered up Jesus to be crucified because He said He was the Son of God.

COMPARISON

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*." John 18:5 — Auth. Vers.

"They answered him, Jesus of Nazareth, Jesus said unto them, I am he." New Vers.

COMMENT

The translators of the Authorized Version Incorporated into the text of their version italicized words. This was their method of making known to the reader that such words are not a part of the original Scripture. The word "he" in the Authorized Version text we are considering being in italics denotes that it is no part of the original confession of Christ. He simply said, "I AM." In saying, "I AM," Christ announced and attributed to Himself that ineffable and incommunicable name by which God was made known to Moses in the burning bush. Failure on the part of the translators of the New Version to delete the word "he" or to put it in italics and thus effectually divorce it from the all-sufficient name of God—"I AM"—beclouds Christ's confession of ascribing a divine name to Himself. The confession as it stands in the New Version may be taken to mean nothing more than, "I am Jesus of Nazareth."

COMPARISON

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Romans 9:5 — Auth. Vers.

"To whom belong the patriarchs, and their race, according to the flesh, is Christ. God who is over all blessed for ever." New Vers.

COMMENT

This verse as it appears in the Authorized Version and in the English R. V. (1881) contains a frank and probably the most impressive testimony in all of the New Testament to the deity of Christ. To Paul Christ was God over all, blessed forever. By the simple, yet devious device of rearranging the words and changing the punctuation of the text as found in the Authorized Version and the English R. V. (1881), the translators of the New Version have denied Christ the divine name—God.

The punctuation of this verse has been a matter of debate. The scholarly men who were responsible for the English Revised Version and many other men accredited with scholastic ability, who have translated the New Testament Scriptures during the last century have all retained a punctuation that ascribes the divine name — God — to Christ. A careful reader of the Revised Standard Version (1952) will discover that where doubt existed in the translation of any Scripture pertaining to the doctrine of Christ, the translators as a rule gave the Modernist conception of that doctrine the benefit of the doubt.

EDITOR'S NOTE: Rabbi Balfour Brickner of Temple Sinai, in Washington, D. C. perhaps, unconsciously, gives one of the most glaring indictments against the Revised Standard Version when he stated, in connection with his views on this new translation, "The translation of this one word in Isaiah 7:14 has been abused and misused for far too long and I am delighted that the Rev. Dr. Weigle and those scholars of his committee have seen fit finally to translate the original Hebrew correctly . . . I am delighted to know that at last, this great error of mistranslation has finally been corrected and that at least some elements of the Christian world no longer officially maintain that Isaiah 7:14 is a prediction that Jesus was to be born from the Virgin Mary."

Quoted from the Washington Post.

MODERNIST STRATEGY

The "modernist" does not stand by the colors of his cult when they are under fire—he repudiates and volubly forswears them; but his desertion of them is only "seeming." As soon as there ceases to be any danger of his suffering loss, he rallies back to them, as much bent as ever on making them wave in increasing triumph. There probably never lived any more constant practiser of the familiar philosophy of the craven: "He who fights and runs away, may live to fight another day." M.

THE BLOOD BARS HELL!

THOSE cells cannot admit a Christ-washed soul. If it be possible, let such reproach. The chains refuse to touch. The fires curl back abashed. The gnawing worm can find no prey. The jailor drops his keys. My soul! See to it that this blood is yours. It is sure safe-guard against hell-pains. "Law."

"BE YE NOT UNEQUALLY YOKED TOGETHER"

THE LATE WM. PINCHES

THIS applies also to membership in Secret Orders. A "yoke" is that which unites. Those who belong to a "lodge" are united in solemn oath and covenant with their "brother" members. Many of their fellow-members give no evidence of being born again. They may believe in a "Supreme Being," but what love have they for God's Word? What is their relation to God's Son? Can two walk together except they be agreed?" Amos 3:3. Can those who owe their all to Christ, both for time and eternity, have fellowship with those who "despise and reject" Him? Let any Christian reader who is thus unequally yoked get from under it without delay.

"BE YE NOT UNEQUALLY YOKED TOGETHER."

This applies to marriage. There are but two families in this world: the children of God, and the children of the Devil, 1 John 3:10. If then, a daughter of God marries a son of the Evil one, she becomes a daughter-in-law to Satan! If a son of God marries a daughter of Satan, he becomes a son-in-law to the Devil. By such an infamous step an affinity is formed between one belonging to His arch-enemy. "Strong language!" Yes, but not too strong. And O the bitter reaping from such a sowing. In every case it is the poor Christian who suffers. Read the inspired histories of Samson, Solomon, and Ahab, and see what followed their unholy alliances in wedlock. As well might an athlete, who attached to himself a heavy weight, expect to win a race, as a Christian to progress spiritually by marrying a worldling. O what watchfulness in prayer is needed in the regulation of our affections!

"BE YE NOT UNEQUALLY YOKED TOGETHER."

This applies to business partnerships. Disobedience at this point has wrecked many a Christian's testimony and pierced him through with many sorrows. Whatever may be gained of this world by seeking its avenues to wealth and social prestige, will but poorly compensate for the loss of fellowship with the Father and with His Son Jesus Christ. Read Prov. 1:10-14. The path which the disciple of Christ is called to tread is a narrow one, and if he leaves it for a wider road, it will mean severe chastenings, heart-breaking losses, and perhaps the forfeiting of the Saviour's "Well done" at the end of the journey.

We are to hate even the "garment" — figure of our habits and ways — spotted by the flesh, Jude 23, and are to keep ourselves "unspotted from the world." James 1:27. What a searching and sweeping word is that in 2 Cor. 7:1, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If any occupation or association is found to hinder our communion with God or our enjoyment of spiritual things, then it must be abandoned.

Beware of "leprosy" in the garment. Lev. 13:47. Anything in my habits or ways which mars happy fellowship with the brethren or robs me of power in service, is to be unsparingly judged and made an end of — "burned," Lev. 13:52. Whatever I cannot do for God's glory must be avoided.

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" How explicit and emphatic are the terms used here? No excuse whatever is there for failing to understand the terms of this exhortation, and the reason with which it is supported. "Fellowship, communion, concord, part, agreement" are so plain they require no interpreter. All unions, alliances, partnerships, entanglements, with unbelievers are expressly forbidden to the Christian. It is impossible to find within the whole range of Holy Scripture plainer language on any subject than we have here. "Righteousness, unrighteousness, light, darkness; Christ, Belial" — what have they in common? What bond is there between them?

The contrasts presented are very pointed and searching. "Righteousness" is right doing; "unrighteousness" is wrong doing. The unerring and only standard of right doing is "the Word of Righteousness." Heb. 5:13. By this alone is the Christian's life and walk to be regulated. But the worldling disregards and defies it. Then what "fellowship" can there be between one who is in subjection to God's Word with one who is not? "Light" and "darkness." God is light, 1 John 1:5, and His saints are "the children of light." Luke 16:8. But the children of the Wicked one are "darkness." Eph. 5:8. What communion, then, can there be between members of families so dissimilar? "Christ" and "Belial" — what concord can there be between one to whom Christ is everything, and one who despises and rejects Him?

"For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people." How blessed is this! First, we have the exhortation given. "Be ye not unequally yoked together"; second, the reason adduced, "for what fellowship hath righteousness with unrighteousness?"; third, the inducement proffered. This is a Divine promise, and it is striking to note it is a sevenfold one: 1. "I will dwell in them," 2. "and walk in them," 3. "And I will be their God," 4. "And they shall be My people," 5. "And I will receive you," 6. "And I will be a Father unto you," 7. "And ye shall be my sons and daughters."

"I will dwell in them," is fellowship; "and walk in them," is companionship; "and I will be their God," is relationship. First, in them, then with them, now for them; and "if God be for us, who can be against us?" Rom. 8:31. "And they shall

be My people," is ownership, acknowledged as His. "And I will receive you," means being brought to the place of experimental and conscious nearness to God. "And will be a Father unto you" means "I will manifest Myself to you in this charter, and impart to your hearts all the joys of such." "And ye shall be My sons and daughters," means that such godly separation from the world will afford demonstration that we are "His" sons and daughters." — Compare Matt. 5:44.

"Saith the Lord Almighty." This is the only time the Divine title "Almighty" is found in all the twenty-one Epistles of the New Testament! It seems to be brought in here for the purpose of emphasizing the sufficiency of our "Resource." As another has said, "Let any Christian act on the command of separation given in 2 Cor. 6:14-17, and he will find his path so beset with difficulties and so tending to arouse the hostility of all, that if his eyes are not kept fixed on the Almighty God who has thus called him out, he will surely have a breakdown." But let it be noted that these promises are conditional, conditional on obeying the preceding exhortations. Yet if the heart lays hold of this blessed inducement, then obedience to the command will be easy and pleasant.

Concluded.

DEVELOPED AFFECTIONS FOR CHRIST

THE LATE JOHN P. CONAWAY

I WOULD like to consider the Song of Solomon, chapter 8: 3, 14. This song is called the "song of songs" and although Solomon wrote 1,005 songs they have evidently all disappeared but this one. Solomon was in a "singing mood" when he wrote this one. He wrote Ecclesiastes over 30 years after he got away from God and tried the world. Gold and silver didn't mean a thing to him and after he tried the world then he wrote Ecclesiastes and captioned the whole thing — "VANITY." This Song represents a "pure" state, a second Eden, where there is purity of thought and no shame. When sin came in, shame came in. The very moment Adam and Eve sinned against God, shame covered their faces. Sin has spoiled our real appreciation of this Song.

Verse 3: "His left hand should be under my head, and his right hand should embrace me. The bride is speaking. The hand under the head speaks of peace of mind. The head is resting there. The world has no peace of mind — "There is no peace . . . to the wicked." The right hand embracing speaks of power — not only do I have peace of mind but I am kept by the power of God. "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." His is the great hand which holds the sheep. The shoulder of the shepherd is the place of power and getting

there doesn't depend on the sheep but on the power of the shepherd.

We, then, not only have peace of mind and his right hand around us, but we are leaning hard upon Him. We have to lean very hard today—we are very weak, our legs are shaking and one after another is dropping out of the line. It is the big men that drop out, not the little ones. Some of those giants were wonderful people in the eyes of men, but they are dropping out. When in trouble and distress lean hard upon God. The only way to trust is to rest all your weight on Him. God is bearing us after all and He is taking up the whole weight. We are like the apostles of old in the boat, rowing hard against the wind in the storm and trying to keep the old bark going. The tendency today is to take the line of the least resistance. They made three miles in nine hours, but when the Lord got into the ship immediately they were at the land. Face the foe and go on for God despite opposition. **YOU MIGHT JUST LAY DOWN THE OARS FIVE MINUTES BEFORE JESUS TAKES THE CHURCH TO HEAVEN.**

Verse 6: "Set me as a seal upon Thine heart, as a seal upon Thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." There is a seal upon thine arm — God wants a pertinent place in the heart as well as the arm. I don't know any place in the world where you will find more variety than in the assembly of God. God picks the saints out and puts them on His breast. He not only wants you and I too believe but to DO for Him as well, hence He knows the place we should occupy — communion first, then service. "Love is strong as death" — and death stung itself to death when it stung Christ. "Jealousy is cruel as the grave." The only thing that will satisfy jealousy is death. Many waters cannot quench love. We see this at the Cross where all the wrath of the Mighty God went over Him. Love cannot be bought . . . it is not substance because Christ gave HIMSELF. Whenever you give yourself, all your substance goes along with it.

Verse 8: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" This speaks possibly of the remnant of Israel. The breasts speak of developed affections. You have got to watch your affections dear young men and women. Israel hasn't developed the breasts for Christ yet. Israel again is going to turn to the Lord Jesus and fasten her affections on Him. She is going to get back on to the solid foundation of Christ again.

Verse 9: "If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar." The palace of silver speaks of redemption. The godly remnant will have a good door for the Gospel of the

coming King some day. There is going to be a company in heaven which no man could possibly number. What a song that will be! When those billions and billions of creatures redeemed by the blood sing to His glory! Good singing never needs an organ.

Verse 10: "I am a wall, and my breasts like towers: then was I in his eyes as one that found favor." This speaks of fully developed affections for the Lord Jesus Christ. You and I are working in the vineyard and we will get a reward, and everybody has their part in the great work of the Lord. I wonder if you have ever seen a soul won to the Saviour. Do not, under any consideration, bring anything into the Assembly that is going to try to make the Gospel popular, because it was never popular with the devil. If you try to add to it, you will only spoil it. It is best to keep to the simple story of the Cross and tell people about Jesus Who is able to save them. We miss prayers today. It is well to pray for the success of the Gospel. Sometimes God's people only pray until their loved ones get saved and then they quit. Pray that your loved ones will go on. God has saved your family and now you say — "let somebody else carry on." Remember, they are IN Christ but they are not in heaven yet. There are many pitfalls along the way. How we admire a person who is really saved and going on for Christ!

« « «

(Unrevised stenographic notes of address by our late brother at Hartford, Conn., Conference, September, 1941.)

WILL THE CHURCH GO THROUGH THE GREAT TRIBULATION ?

FRANKLIN FERGUSON, N. Z.

"There is therefore now no condemnation (that is, judgment) to them which are in Christ Jesus." Rom. 8:1. "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," or judgment, R. V., John 5:24. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation (that is, the Tribulation) which shall come upon all the world, to try them that dwell upon the earth." Rev 3:10. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble." Jer. 30:7. "Taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:8.

THE GREAT TRIBULATION comes within the period when God will be pouring His sore judgments upon this ungodly world. Before He can take vengeance upon the wicked He must take out the Church, the object of His great love, from among them to the haven of refuge above, for they cannot be partakers of the world's condemnation. "Who gave Himself for our sins, that He might deliver us from this

present evil world" Gal. 1:4, now, in a spiritual sense: then, bodily at His Coming.

When judgment was determined upon the old world, it could not come until the Ark was finished and God had safely shut Noah and his family within it. In the destruction of Sodom and Gomorrah, nothing could be done before Lot and his two daughters were well away and safe in Zoar. As it was in the days of Noah and of Lot, so it will be, the Lord tells us when He comes — His own taken out first; afterwards, the righteous judgments from Heaven upon the wicked. Ambassadors are recalled before countries begin hostilities; we are "ambassadors for Christ" (2 Cor. 5:20) among the nations, and the ending of this present day of grace and salvation will be signaled by our recall, when the Lord Jesus descends to the air.

Matthew 24, and similar passages, are particularly Jewish in application, as may be clearly seen by the peculiar references to the Jews themselves, to their city Jerusalem, to their country and to their captivity. The sorrows of their long dispersion and fiery trials, will culminate in the woes of The Tribulation. It is "the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7, as a refining fire. Not only must the Jews taste this Tribulation; but all the wicked nations shall swallow the dregs of its bitter cup, Ps. 75:8. Jews and Gentiles alike will suffer for their rejection of Christ. The Tribulation is, therefore, not for the Church the Bride, seen "coming up from the wilderness, leaning upon her Beloved" — S. of S. 8:5. True, He said, "In the world ye have tribulation" John 16:33 R. V., but this is present suffering for His sake at the hands of a hostile generation, quite a different thing to the other.

In Revelation, chapter 7, the apostle John saw a great multitude of all nations standing before the throne in Heaven, clothed in white robes. These, he is told, have "come out of the Great Tribulation" — ver. 14 R. V. John did not know them, till informed. The Church he had already seen and spoken of in chap. 5. This company represent the saved after the translation of the Church, believers of the Gospel of the Kingdom of the Son of Man, preached by the faithful remnant from among the Jews, who refuse to receive the mark of the Beast and will not worship his image. These are to serve God in His temple on earth — a remnant of the Gentile nations; whereas the Church will reign with Christ.

« « «

(Editor's note — Lest any should be confused at the mention of some being "saved" after the rapture of the Church, as in 1 Thess. 4 and 1 Cor. 15; those who are reached afterwards and during the terrible time spoken of in this article, are from amongst those who have never heard the Gospel. 2 Thess. 2:10, 12 makes it clear that none who have rejected the truth of the Gospel will be saved after the Lord comes. Their doom is sealed by their rejection of that message — Jew and Gentile alike).

QUESTIONS AND ANSWERS

FROM AUSTRALIA: On page 85 of May issue, you mention that "worship" precedes "service." We believe this principle . . . and would appreciate more scriptures and thoughts in this matter, therefore seek your help.

ANSWER: We believe the appreciation of the above thought of the precedence of "worship" characterizes all true service. The scriptures seem full of instances. Take David, for instance, as he sought to get into the Lord's presence constantly before undertaking anything for the Lord. His life might be summed up in the words — "I was glad when they said unto me, 'Let us go up into the house of the Lord.'" Psalm 122:1; Psalm 132:7. Note also in 1 Sam. 10:3, 8, in connection with Saul and Samuel who told Saul he would meet three men "going up to God" — then prophecy and ministry follows — vs. 8, 9, 10.

Take again the case of Abraham's servant in Genesis 24. Every step of his way was characterized by worship in his most important mission, cp. verses 12, 15, 21, 25, 26, 27, 33, 38, 52. He would only go on step by step in the true character of a worshipful servant of the Lord. This chapter has important lessons.

We believe the multiplicity of professed acts of service with little desire for the presence of God in quietness and the true spirit of worship, can all be carried out in the "spirit of haste" and of rushing into the battle, without God and "of the flesh."

What would one say of professing Christians coming to the meeting of remembrance in semi-sports clothing, ready for an afternoon of pleasure, etc., skip caps a mere subterfuge for a godly "covering" and a subject heart?

A return to godly principles of worship and service seems imperative if we should continue to have His presence amongst us as assemblies of the saints. Matt. 18:20.

QUESTION: What should be the attitude of elder brethren to those who present themselves, improperly attired for the Lord's table, painted lips and finger nails, earrings and excessive ornaments, etc., or improper headdress?

ANSWER: If the assemblies from which such come, armed with a letter of commendation, permit such glaring inconsistencies to pass without question, that is no reason why such should be imposed upon assemblies of saints seeking to follow a scriptural pattern. Such offenders should be told kindly, yet firmly, that their place at the Lord's Table would be a distraction and a distortion of the truth connected with the remembrance of our Lord and His sufferings on the Cross and they should be shown to the seat of the "unlearned." 1 Cor. 14:16, 23.

What an opportunity for faithful men, like Phinehas of old, Numbers 25:6, 16 to stand for the Lord and win an everlasting remembrance — Psalm 106:28, 31.

We heard recently of a Finnish preacher who told one of his congregation who applied for communion, thus decorated — "You look as though you had scratched the body of the Lord Jesus on the Cross."

FROM OUR MAILBAG

FROM ARIZONA: We trust this work of God will continue in His Name — "Till He Come."

FROM NO. DAKOTA: Please keep Words in Season coming. It is like a light shining in a dark place. If there was ever a time needed for crying aloud and spare not, it is now with the Coming of the Lord drawing near. The "adversary" is very busy.

FROM ONTARIO: Having long been helped by Words in Season, we feel we should have it the rest of the way. Another blessing is the privilege of praying for all laborers mentioned in it.

FROM CAPE BRETON ISLAND: We both enjoy, and the young Christians also enjoy, the reading of the Magazine. We have very few ministry meetings around here, therefore we really appreciate the good, sound ministry found therein.

FROM WASHINGTON: Words in Season is refreshing each month. I would that our Lord would keep us in the "old paths." It has impressed me how CHILDREN today lead the PARENTS away! Everything seems to be in reverse.

FROM IOWA: This little Magazine is truly a source of blessing in my life. May our God continue to bless His beloved servants seeking to walk in the "old paths" that His people may have the needed ministry.

FROM MINNESOTA: Knowing what a comfort God's Word through the little Magazine can be. I subscribe for it for others.

FROM NEW JERSEY: Have enjoyed your Magazine very much. It has helped me to go on for God and His Word.

FROM JAPAN: Thanks for the Magazine so kindly sent each month. At times I have used some of the articles for our assembly magazine here, in Japanese. Our purpose is to build up the saints in the faith and especially to lead them into a fuller realization of what God's assembly really is.

J. B. C.

FROM COUNTY ANTRIM, N. I.: I feel more and more of the old scriptural "line" of things and do enjoy reading Words in Season very much.

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The above cross-section of our correspondence we print so that you can pray for these dear brethren and sisters, though unnamed, since thus our family readers may prove, mutually, the power of prayer in this evil day. May the Lord keep us all going on, till He come.

"LAY IT ON ME"

THE GODLY Mr. Simeon of Cambridge, was at one time an object of much contempt for Christ's sake; and though usually he bore up bravely, it grieved him to know that nobody liked to be seen in his company. One day as he walked along with his little Testament in his hand, he prayed that God would send him some cordial from His Word. Opening the book, he alighted on the text, "They found a man of Cyrene, Simon (or Simeon) by name; him they compelled to bear Jesus' cross." "When I read that," he tells us, "I exclaimed, 'Lord, lay it on me, lay it on me; I will gladly bear the cross for Thy sake,' and henceforth I found persecution as a wreath of glory round my brow."

CURE FOR TROUBLED HEARTS

LET NOT your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1, 3.

THE TRYST

DEAR loved ones, I am keeping a tryst 'twixt thee and me,
In company with angels who guard us o'er life's sea;
And though you miss the footfall, and feel I've gone away,
The thought that I'm in glory will help you through the day.

Let not the clouds of sorrow bedim your thoughts of home,
I would you'd catch the splendor that heav'n has alone:
The God of grace will hold you secure within His care,
His Word will ever hasten the steps that lead you there.

My work on earth was finished, I heard the call—"Come home,"
You would not grudge PROMOTION to your "beloved" — your
own;

Then hearken to the message, borne on the wings of dawn —
God — in His own good season — will re-unite His own.

Life's span is just a moment, despite our count of years,
He's promised "joys eternal" — He'll wipe away all tears;
In the gardens of tomorrow, we'll walk and happy be —
Dear loved ones I am waiting to keep the tryst with thee.

M. R.

(Found in the pocket of the late John Sylvester, much esteemed servant of Christ.) Adapted.

Parkhill, Ont.—Bro. Watson gave a call here, also Watford and Grand Bend, seeking to encourage the saints. The brethren in Clinton are building a new Hall. These small assemblies need help and Satan often makes them a target. He hates anything that could be for God in this world.

Grand Bend, Ont.—Bre. Joyce and Ball (Ireland) were to visit saints here and a few places nearby.

Vancouver, B. C.—Saints here have enjoyed the recent visit of bro. Ball. His ministry was fresh and practical. He also visited Everson, Lynden, Arlington, Tacoma and Seattle, Washington.

Charlton, Ont.—Bro. Widdifield has been giving help to the assemblies of this district and doing personal work amongst the unsaved. Our dear brother, though not young any more, continues this needful work in the far North.

Simcoe, Ont.—Two young Christians have been baptized recently and have asked for fellowship.

Newfoundland—H. Harris and Bert Joyce were holding forth in the West end of this Island. F. Percy and E. Dellandrea in Upper Island Cove and Carbonear.

Prince Edward Island—Albert Ramsay and Russell Harris were in tent work here.

Straffordville, Ont.—Bro. Sydney Saword gave an appreciated call, outlining the work in Venezuela, ere he sailed on the S. S. Dalheim.

Orillia, Ont.—Recent Conference was refreshing and a little larger than last year. About 12 of the Lord's servants present. A. Douglas continued with them a night or two.

OTHER LANDS

Belfast, Ireland—"We have got going in the dance hall and there is an interest amongst the neighbors—'I dwell amongst mine own people'—it is quite easy to preach the Word and we are out around the houses each day, trying to get them out. Had a good happy open air meeting last night after the meeting and have gotten some posters up outside the Hall, so we are looking and praying and hoping for souls and I know you will be praying for us, though so far away." Remember our dear brother Knox in this Gospel effort.

Dromore Co. Down—Bro. Bunting reports meetings still in progress at Bleary, Sam Hamilton was helping him. He reports good help given by bro. S. Vanstone of Winnipeg on his recent visit to the old land at several Believers' Meetings.

CONFERENCES

Vancouver, B. C.—Annual Conference of Cedar Cottage Assembly will be held again as usual this year. d.v. October 10th, 11th and 12th, commencing with Prayer Meeting Fri. evening Oct. 9th. They were looking to the Lord for suitable ministry, to profit of all. Corresp. George Taylor, 1729 E. 33rd Ave.

St. Thomas, Ont.—Annual Conference will be held d.v. Oct. 11th and 12th, in the Arthur Voaden Vocational School, Flora St. preceded by Prayer Meeting at 7:30 p.m. on Oct. 10th, in the Gospel Hall, 3-1/2 Erie St. The Lord's servants walking in the "old paths" and teaching the same will be welcome to minister the Word. Visitors freely entertained. Corresp. Frank Woods, 94 Manitoba St.

Petersburg, Ont.—Annual Conference will be held d.v. in the Gospel Hall, Brock Street, October 17th and 18th. Meetings begin at 2:30 p.m. Saturday and continue over Lord's Day. The Lord's people will be freely entertained. Corresp. W. Cecil Parrington, 593 Sherbrooke St.

Simcoe, Ont.—Annual Conference d.v. will be held Sat. and Lord's Day October 17th and 18th, in the Junior Farmer's Building. Meetings commence Sat. aft. at 2:30. Lord's Day 10:30 a.m., 2:30 and 7:30 p.m. Corresp. Jas. A. Young, R.R. 5.

Houston, Texas—Annual Conference d.v. will be held in the Gospel Hall, 2402 Louisiana St., Oct. 30, 31 and Nov. 1, commencing with Prayer Meeting the 29th at 7:45 p.m. Psalm 50:5. Matthew 18:20, Exodus 33:15, 16. Corresp. to H. W. Dedman, 517 Union National Bank Bldg.

Manchester, Iowa—Annual Conference will be held d.v. Oct. 3rd and 4th commencing with Prayer Meeting in the Gospel Hall, Fri. Oct. 2nd at 8 p.m. Hall located corner Union and Wayne. All other meetings in the High School. Corresp. Dan Lubben, 505 E. Butler St.

Waterbury, Conn.—Annual Conference D.V. October 24 and 25; preceded by Prayer Mtg. 23rd at 8 p.m. All meetings in the Gospel Hall. Spencer and Phoenix Aves. Corresp. Wm. Batterton, Box 4131. Waterville.

Blue River, Wisc.—Annual Conference will be held God-willing October 17 and 18 with Prayer Meeting Fri. 16th. Ministering brethren walking in the "old paths" welcomed in ministry. Corresp. Alex. Studnicka, Muscoda, Wisc.

Mervin, Sask.—The Louisville-Mervin Fall Conference will d.v. be held in the Louisville Gospel Hall on October 24, 25 and 26. Correspondence to C. C. Cox, Mervin, Sask.

Creemore, Ont.—Annual Conference d.v. October 11 and 12. Prayer meeting Sat. Oct. 10 at 7:30 p.m. No circulars issued. Corresp. Harry J. Clark, New Lowell, Ont.

Detroit, Mich.—Annual Conference of West Chicago Hall will be held d.v. November 21 and 22, preceded by Prayer Meeting Fri. Nov. 20 at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd. (cor. Prairie). Those coming from a distance will be freely entertained. Corresp. Alex. Stewart, 9950 Pierson Ave., Detroit 28, Mich.

FALLEN ASLEEP

La Crosse, Wisc.—Our dear brother Louis R. Sundvay "went home" July 29, in his 85th year. A native of Norway, our brother was saved 39 years ago and "gathered out" and in happy fellowship since 1918. Although suffering greatly he spoke to his nurses of his blessed Saviour to the very end. A brother much missed.

Providence, R. I.—Our dear aged brother James Crawford passed into the presence of the Lord August the 3rd. For long associated with Pawtucket Assembly, of later years with saints in Providence. "Dear James" as he was affectionately called by many was well known to our beloved brethren of the passing generation and in early days of power and blessing in Pawtucket was a familiar figure. Many of our laboring brethren have known of his kindness in days gone by and we can add—"myself also"—Romans 16:2. Our dear brother never married, maintained an interest in the Lord's work to the end.

West Barrington, R. I.—Our dear sister Mrs. Annie E. Campbell "went home" to be with the Lord July 18th. Born in Barrington, her parents were Robert and Elizabeth (Chapman) Beattie. When very young the parents moved to England and our sister was saved there in Newcastle in her teens. The family returned to this country and our sister was in fellowship in Barrington as long as there was an assembly there, later she went to Providence. A husband, son and daughter wait for the fulfillment of that "blessed hope."

Stratfordville, Ont.—Our esteemed sister Mrs. Simeon Hodgskin passed quietly into His presence July 31st in her 84th year. Saved during meetings held by brethren Lamb and Beveridge in the Winter of 1898 and baptized by Mr. Wm. Lamb May 6th following.

Crumkill, Ballymenalon, Ireland—Our dear sister Mrs. McDowell, widow of Mr. Nathaniel McDowell "went home" August 10th, aged 82. Saved over 60 years ago—lived a godly and consistent life and had an open door and kind hospitality for all the Lord's people. Greatly missed. Job 1:21.

Detroit, Mich.—Our aged and esteemed sister, Mrs. T. Irwin "went home" Sept. 2nd, a happy release from the weakness of earth to the abode of the saved and blest. For many years in fellowship in Central Hall Assembly, one of the oldest sisters in the fellowship.

London, Ont.—Our esteemed and faithful brother Earl Plewes was called home suddenly Sept. 3rd. In fellowship in Pall Mall Assembly for years—a true shepherd heart for God's people and loyal to the Word of God as to "gathering to the Name of the Lord." Leaves large family—will be much missed. Further particulars not to hand yet.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE GRACIOUS SHEPHERD



Kind Shepherd, who Thy little flock dost guide,
Wisdom Thy rod — Thy staff unceasing love;
And dost in pastures feed and coverts hide
The wanderers, till they reach Thy fold above.

Each weakness and each want to Thee are known;
All strength is Thine, and every holy joy;
The people whom Thou choosest for Thine own,
No force can sever, and no power destroy.

Rich is the food Thou givest, bread from heaven,
Waters of life which from Thy presence flow;
And fitting guidance all their journey given,
Thy hand directing every step they go.

When through the vale of death they leave this land,
That vale where all is dark and chilly night —
Thou wilt conduct them to Thine own right hand,
And even gild the vale of death with light.

James Edmestone.

NOVEMBER, 1953

WORDS IN SEASON

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of the preceding month.

CHANGE OF CORRESPONDENT

Forest, Ontario.—J. K. Porter, R. R. 1, Correspondent for the Lake
Shore Assembly.

CHANGE OF ADDRESS

Halifax, N. S.—Douglas Howard, 10 Cross St., Fairview.

Orillia, Ont.—Russell Harris, 317 Mary St.

UNITED STATES

Hartford, Conn.—Saints here had a time of profit and blessing at
their recent Conference. A number of the Lord's servants and local
brethren gave help in ministry and the Gospel.

Longport, N. J.—Recent Conference large and good. A goodly num-
ber of ministering brethren present and ministry, on the whole profit-
able and practical. Many who do not get such ministry in their districts
very appreciative.

Midland Park, N. J.—Recent Conference very good with practical
ministry which should strengthen the testimony of saints there and in
assemblies represented. About 10 of the Lord's servants present. Bro.
T. W. Ball sailed for Ireland on Wed., Sept. 30th. Such conferences at-
tract many who desire the plain Word of God, apart from human in-
terference with the ministry.

Bryn Mawr, Pa.—Bre. McCullough, Ball and Wm. Ferguson gave
a week here after Longport Conference — ministry well received. Bre.
McCullough and Ball also visited Camden and Barrington Assemblies.

Newport, Me.—Our two young brethren G. McCullough and Wal-
ter Gustafson built a little portable Gospel tent and pitched in this
new place this past season. A good exercise for younger men which
may lead to further avenues for service.

Sault Ste. Marie, Mich.—Saints here much enjoyed two weeks of
ministry by bro. Fisher Hunter after the Conference — ministry well
received and helpful to the testimony and saints felt revived and
cheered — they have a desire to go on in godly ways and in the simple
path of obedience. May the Lord keep them so.

Seattle, Wash.—Recent Conference felt to be one of the best ever
held here. Bre. Alves, Maxwell, Wilson, Cudmor, Williams, Moffatt,
Fite and McKinley present to give help in ministry and the Gospel. God
graciously gave the needed help . . . to Him be the praise.

Willmar, Minn.—Bre. L. DeBuhr and H. Dobson had six weeks tent
meetings in this new place — good attendance from the beginning.
God graciously gave blessing and the brethren are exercised to follow
up the work as some were left concerned as to salvation. The exercise
of a woman saved 5 years ago was responsible for this effort.

Washington, D. C.—Bro. Wm. Warke was expected here for some
meetings. Arch. T. Stewart was to join him.

Bay City, Mich.—Brethren were commencing their monthly min-
istry meetings the first Lord's Day of the month from November to
June d. v. These have been helpful in the past. Breaking of Bread is
at 9:30 — Sunday School and Bible Class following. The ministry meet-
ing is held at 3:30 p.m.

McKeesport, Pa.—S. Porteous visited saints here recently for a
week. A. Klabunda had a night with them and Allen Ferguson did
some work amongst the children of the neighborhood.

Albuquerque, N. M.—F. L. Pearson was seeking to follow up the
season's tent meetings and hoped to commence a city-wide door to
door visitation with good Gospel literature.

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. 45

NOVEMBER, 1953

No. 11

GATHERED GEMS

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

J. R. L.

« « «
I believed, and therefore have I spoken. 2 Cor. 4:13.

« « «
The only "nameless" thing in the earth is the "nameless place," as Christ said — "Come and see." John 1:39.

F. G. W. at Orillia Conf.

« « «
The most powerful telescope has never recorded the flash of an angel's wing yet. A. D. at Orillia.

« « «
"The fulness of the Godhead was pleased to dwell in Him." Col. 1:19. From the Kanarese, Jas. Stewart, India.

« « «
The "video" — the T. V. was a source of amazement to me when I landed in this country — i. e. to see it in a Christian's home . . . it can never produce anything but that which is "vile" and "debasement" and must lead to the condition of the heathen as depicted in Romans chapter 1 . . . Substance of remarks by Jas. Stewart of India at Orillia Conference relative to television.

« « «
Thoughts of Leighton on Psalm 125:1, 2.

"That is the way to be immovable in the midst of troubles, as a rock amidst the waves. When God is in the midst of a kingdom or city, He makes it firm as Mount Zion, that cannot be removed. When He is in the midst of a soul, though calamities throng about it on all hands, and roar like the billows of the sea, yet there is a constant calm within, such a peace as the world can neither give nor take away. What is it but want to lodging God in the soul, and that in His stead the world is in men's hearts, that makes them shake like leaves at every blast of danger?"

« « «
How on a rock they stand,
Who watch His eye, and hold His guiding hand!
Not half so fixed amid her vassal hills,
Rises the holy pile that Kedron's valley fills.

Keble.

THE MESSAGE OF THE POCKET GOPHER

S. J. SAWORD, VENEZUELA

THIS small and cute burrower abounds in the vast wheat belt of the great Canadian northwest and one special feature of its humble life is the intense activity displayed whilst the harvest lasts. It can be seen scurrying over the ground, filling the pouches in its cheeks with fallen grain, rushing back to its subterranean retreat to deposit the load in its secret storehouse, then back again for another load, and so likewise throughout the long daylight hours till the harvest ends. Its Creator has given it a life preserving instinct to "make hay while the sun shines," as it were, as once the harvest is past it is not long ere the winds of winter begin to blow, bringing snow and zero weather, and woe betide the little gopher if he has neglected to make due preparation!

The summer season on the prairies is comparatively short. In July one can see the crops still green; in August the swathing of the golden grain begins; In September combines are cutting and threshing simultaneously, and by October the ground is once again bare. Snow and ice may be expected in November and then King Winter reigns supreme until March or April of the following year. Thus we see the meaning of the faithful prophet's solemn warning: "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20. Just like the prairie summer, man's life span is all too brief:

"Life at best is very brief,
Like the falling of a leaf,
Like the binding of a sheaf, Be in time."

It only seems like yesterday that the young man and woman of today were just children, and then in a few years the grey hairs of senile decay begin to appear. But God, in love and compassion for His creature man, has given him also the faculty of self-preservation. Serious people in one way or another try to "Lay by for a rainy day," and they like to be prepared for whatever eventually might arise in regard to this present life. On the other hand, regarding the "life to come" there are many, who, like the ostrich, bury their heads in the sands of time and close their eyes to the solemn fact that "It is appointed unto men once to die but after this the judgment." Their conscience under the Spirit's striving, warns them from time to time that their precious soul urgently needs a Saviour, and that Christ is God's wonderful provision, the Bread of Life for perishing sinners, but "they linger in their sins."

Does my reader happen to be amongst those who are allowing the summer time of God's grace and loving-kindness to run its course without availing themselves of the rich provision of Calvary? "How shall we escape, if we neglect so

great salvation?" The little gopher knows that there is no time to lose so he "gets busy." Neither have you any time to lose, dear unsaved friend: death may be waiting for you just around the corner. Only faith in the precious blood of Christ can cleanse your guilty conscience and make you fit for Heaven. Christ is coming again, at any moment now, to take His redeemed people Home. Then the sunshine of God's "day of grace" will give place to the dark thunder clouds of His righteous wrath, and the wintry blasts of judgment will overwhelm this Christ-rejecting world.

The little gopher has no money to pay for his needed supplies — he simply appropriates for himself that which lies in abundance all around him. So if you realize your absolute need there is nothing to do but just make God's great salvation your own; it is offered to you in Christ as a free gift and in such abundance that the Lord could say: "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

IS JESUS DEAD?

MRS. A. was converted. After her conversion she used to call on her neighbor, Mrs. B., and speak to her about her soul. By and by Mrs. B. was also saved. As the result of this these two women became more friendly than ever, and often used to talk together about the Lord Jesus and His Word. In course of time Mrs. B. removed to another part of the village, but still kept her intercourse with Mrs. A. But somehow the flame of first love began to burn less brightly, and now instead of the Lord Jesus being the subject of conversation, the different neighbors were discussed; and instead of what God said being surpassingly interesting, more interest was evinced in what "the folks" said. We fear that many could be found like Mrs. A. and B., ready to talk about all manner of worldly matters, and repeat every idle and foolish tale about their neighbors, and yet still profess to be "out for God."

This state of matters continued until one day Mrs. B.'s little boy turned sharply to his mother's friend and said, "Mrs. A., is Jesus dead?" "Jesus dead, boy! what do you mean?" "Oh, you know when you used to come here you were always speaking about Jesus, but I never hear you speak of Him now."

What a cutting rebuke! Is Jesus dead? No, indeed, He is alive for evermore. But is this the Jesus in whom we believe? A real living person? Does He live in our hearts, our thoughts, our words, our ways?

The Christ of God is risen indeed; we are called to be witnesses of the fact; evidences of it; that Christ is risen and rules, guides, governs, and controls us in all our ways. Do we believe in a Risen, Living, and Coming Christ?

THE CARE OF THE CHURCHES

WM. H. FERGUSON

AS ONE views the increasing need for spiritual care and shepherding of the churches of God in this, and other lands, it would be well to stop and consider the impact of our lives upon the testimony; especially among those who exercise a shepherd care and take a lead in the guidance of the flock of Christ. "None teacheth like Him." And the last verse of Psalm 72 shows how "skilfully" the Great Shepherd has led, and still leads, through the wilderness of this world.

SCARCITY OF LABORERS

There is a true scarcity of laborers to engage in the spread of the Gospel, that is, men who are willing to put in a good day's work for the Lord (and He never forgets to reward the work of His servants) and seek out the perishing "where Christ is not named." It is also true as to the ministry of the Word amongst the saints, with a view to their spiritual profit and growth in divine things. There is a real scarcity here of capable and reliable and godly men. This should cause deep exercise before God that He would strengthen and maintain those amongst us and raise up others, manifestly the "gift of Christ, the ascended Lord."

Each local assembly should have a good Gospel spirit and Gospel efforts should be gone in for in old fashioned ways and with Holy Ghost preaching, apart altogether from all modern "allurements" which cater to the flesh, by men with a heart for the perishing but these efforts should be interspersed with ministry meetings for the leading on of the young in Christ, teaching them and others the divine principles of "gathering to His Name" and kindred truths. The old fashioned assembly Bible Reading also should include the young in Christ and there should be a constant re-iterating of "those things which are most surely believed among us." We have noticed the tendency in not a few places for the young to seek to be in a class by themselves — the reason given at times that the Bible Class is not of interest to them. This **COULD** be the fault of incapable teaching but, more generally, it betrays a lack of interest in the divine Word on the part of such objectors and where there is not a real interest and love for the Word, there is something wrong.

Such need calls, equally with the evangelist moving in and out amongst the saints, for men who have a particular care for the churches and a God-given ability to teach and lead on in the right ways of the Lord.

One fears that the Lord's work, professedly, has degenerated more or less into a "looking for openings" on the part of some rather than a following of the scriptural precept in the "care of the churches." The preeminent thought in preaching or teaching is not just a continuing in this work

because it is one's calling but, rather, it is a work so manifestly laid upon the heart by the Lord that it is impossible for the faithful steward to do anything else but "discharge the stewardship." Such men are never at a loss for openings or work to be done . . . the Lord has laid to their hand that which He has for them and they are "men much sought for." Such are men of The Book who, by experience and care, are qualified of the Lord to lead on in godly ways the people of God, true laborers in the Lord's vineyard.

As we have stated, such are few. Of preachers there are many, of missionaries, professedly teaching as they go, a night here and a night there across the continent, also many — frequently the wife being occupied likewise with meetings here and there all through the country, although out of the Church "pattern" as given to us in the Acts of the apostles and the Epistles. But men with a heart for the saints, altogether apart from any other thought, anxious to see developed amongst them the truths which God has committed to them, are fewer. 2 Tim. 2:1. We thank God most heartily for those missionaries who seek to carry out God's order abroad, as well as at home, and such are a real comfort and strength to His own when they return and tell of His dealings with them and tell of saints "gathered to His Name" there as here. Let us never lose interest in work in far off fields, as well as those nearer home, but let us test all and "try the spirits."

THE PRESERVATION OF THE TESTIMONY

This, of course, is the work of the Lord, but He has entrusted to men a special stewardship of truth and we must, by all means, seek the preservation of that simple form of "gathering" which we have been taught of God and which has been so bountifully blessed of the Lord. Many of the Assemblies of the saints where there is still an "ear" for the Word can be preserved from the downgrade and modern movement by faithful teaching, either in their midst by godly elders, or by proper visits of God-raised men with the message of God, to strengthen, confirm and unite the people of God in a definite effort to maintain a Scriptural testimony and reach out with the Gospel. Phil. 1:27.

THE CARE OF SMALLER ASSEMBLIES

The smaller companies of His own should be encouraged by such visits — they have been a backbone for work in their districts to many a tried and lonely laborer and they need the timely visit of the godly and exercised brother who will not be easily discouraged. They DO NOT need a "little pastor" to take them over, nor a Bible School graduate to experiment upon them — we leave this for the sects around us who have an abundance of such, and a pitiful subterfuge for "godly shepherding" this surely is. There is too much "sheep-shearing" today rather than "sheep-feeding" at times. What a reward can thus be gained at the Judgment Seat

of Christ. Paul and his companion could say — “Let us go again and visit our brethren in every city WHERE WE HAVE PREACHED THE WORD OF THE LORD, and see how they do.” Acts 15:36. It was not a “looking for meetings” or “seeking an opening” for their gift — it was a God-given desire to shepherd and care for the saints — a work truly arduous, difficult and filled with days of toil and sorrow, but a work which the true servant of Christ must undertake if He would please His Master. A word of warning lies here — i. e., such good ambitions could be marred by “personal” strife and “personal matters being put first and true laborers could be parted who should never have been parted — cp. Acts 15:37, 41. Let us beware of the great enemy of souls.

NO TEARING DOWN

The godly watchmen must be on the watchtower to see that there shall be nothing which will distract the saints and destroy their testimony to the Name of the Lord and men who are not out and out for God, or unstable, going in for one line of things and then another, as the wind blows, are no help. Cp. Matt. 11:7. Men who go in with all kinds of unscriptural practices should not expect to find an entrance into Assemblies, scripturally gathered and scripturally governed. The “mixtures” of today must be an abomination to our God — fun and preaching — pleasure-seeking and professed Christian activity — inter-denominationalism and union with different kinds of questionable teaching. All this must be grieving to the Holy Spirit, hence the weakness of testimony where it might be effective. May the Lord have mercy upon us all. Surely one and all are made conscious of failure (none more so than the writer) but the remedy is in a “return to the Lord” and His ways and, we believe, an “asking for the old paths” — “where is the good way,” and the Lord says “and walk therein, and ye shall find rest for your souls.” The uncharted path of man’s wisdom can only lead into the morass of doubt and disaster — the “old paths” of the Word are the paths of recovery and return to the Lord. May we truly be found asking for such and, doubtless, the Lord will be merciful to us and lead us back again into such. The “time is short” — let us not lose heart but keep on “exhorting one another: and so much the more, as ye see the day approaching.” Hebrews 10:25.

Search thine own heart, what paineth thee in others, in thyself may be.

Parents are (at times) seduced into permitting their children practices which they would not for one moment allow for themselves, and thus they flood their houses with the sights and sounds of Egypt.

THE REVISED STANDARD VERSION IN RELATION TO THE PERSON AND GLORY OF CHRIST

No. 3

W. FISHER HUNTER

THE testimony of Jesus, is the Spirit of prophecy." (Revelation 19:10). In this article we shall consider a few Scriptures which prophetically testify of Christ and bear witness to His deity, His personal relationship in the Godhead, His incorruptible humanity, and His unique resurrection.

COMPARISON

"Thou art my Son; this day have I begotten thee."

Psalm 2:7. Auth. Vers.

"You are my son, this day I have begotten you."

New Vers.

COMMENT

Apostolic authority in Hebrews 1:5; 5:5 and Acts 13:33 ascribe this Scripture to Christ in proof of His deity, His resurrection and heavenly exaltation. Evidently the translators of the Old Testament section of the New Version do not believe in Apostolic authority in the same sense that a Believer in the verbal and plenary inspiration of the Scripture does. This vital defect is seen in them by the way they have translated Psalm 2:7. For, by changing the words "thou" and "thee," and not capitalizing the term "son," they have plainly made known that they do not believe that this Scripture applies to the Messiah and that it is a salutation by God of Christ's Sonship deity and a prediction of His Messianic glory. Whom shall we believe? The inspired Apostles who teach that Psalm 2:7 speaks of Christ — God's Son — or the translators of the New Version who virtually imply the Apostles did wrong when they used this Scripture as applying to Christ?

COMPARISON

"For thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption." Psalm 16:10. Auth. Vers.

"For thou wilt not give me up to Sheol, or let thy Godly one see the Pit." New Vers.

COMMENT

This text in the Authorized Version predicts the resurrection of Christ as an act of God and also states the unique fact that Christ was personally incorruptible. This is confirmed to us by the Apostle Peter, Acts 2:27, and afterwards by the Apostle Paul, Acts 13:35, both of whom argue that though the words were spoken by David, they could not apply to him inasmuch as he, "after he served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." The fact that Christ's body NEVER saw

corruption is a preeminent glory that belongs exclusively to His body of humanity.

The New Version translators have so defaced this text that it bears little resemblance to the text as found in the Authorized Version. By omitting the words, "Thou shalt not suffer Thine Holy One to see corruption," they have detracted from Christ a glory which alone belongs to His humanity. He and He alone in death saw no corruption because He was personally incorruptible. Furthermore, to change the word "corruption" to "Pit" as has been done here is misleading and very derogatory to Christ. The context (Psalm 16:9-11) and the Apostles' reference to His "flesh" not seeing corruption (Acts 2:31) agree and are witnesses that the Hebrew word "Shachath" in the text we are considering should have been translated "corruption" for it has reference to a state in relation to Christ, rather than a place (Pit) where they ignorantly assume He might have gone. The translators of the Authorized Version manifested spiritual understanding when they translated the Hebrew "Scachath" in the text we are considering with the word "corruption" rather than "Pit."

COMPARISON

"Thy throne O God, is for ever and ever." Psalm 45:6.

Auth. Vers.

"Your divine throne endures for ever and ever." New

Vers.

COMMENT

The writer of the Epistle to the Hebrews makes use of this Scripture in proof of Christ's deity by showing from it that God addressed His Son by the term "God"; "But unto the Son He saith, Thy throne O God is for ever and ever." (Hebrews 1:8). This New Testament quotation is our warrant for asserting that the New Version translators perverted Scripture and hence greatly dishonored Christ by deleting the word "God" from the text in Psalm 45. By such a device they effectually denied Christ the divine name — "God" — and also removed from the text the predictive Messianic element it contained. It is very significant that every religious sect in Christendom holding the unitarian belief of the Godhead (such as Jehovah's Witnesses or Russelites) and the like, pervert this text in a similar manner.

COMPARISON

"Whose goings forth have been from of old, from everlasting." Micah 5:2. Auth. Vers.

"Whose origin is from of Old, from ancient days."

New Vers.

COMMENT

This verse in the Authorized Version represents Christ as being born at Bethlehem and at the same time as being eternal in His pre-existence. It was upon this verse that

the scribes and the chief priests rested when they certified to Herod that Christ should be born in Bethlehem (Matthew 2:5, 6). By removing from the text the word "everlasting" and by substituting the word "origin" for "goings forth" the translators of the New Version have degraded Christ to the level of a creature and in so doing have denied Him an eternal glory attaching to His person, namely, eternal pre-existence.

COMPARISON

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Zechariah 13:7. Auth. Vers.

"Awake, O sword against my shepherd, against the man who stands next to me, says the Lord of hosts." New Version.

COMMENT

In this verse the Lord of Hosts is seen addressing Christ as His fellow, or associate, partner or co-equal, for that is the exact meaning of the word "fellow." By removing the words, "my fellow" and substituting for them the words, "the man who stands next to me," the New Version translators have denied Christ of a confessed acknowledgment by the Lord of Hosts of co-equality with God.

SUMMARY

When these twelve parallel texts of Scripture which we have quoted are compared with one another it will be readily seen that the New Version bears an altogether different testimony to Christ than does the Authorized Version. From the comments we have made, it is abundantly clear that the New Version is an unreliable, unfaithful and an unacceptable work insofar as these twelve texts which we have examined are concerned; they have been translated in a way, entirely derogatory to Christ. By the use of subterfuge He has been denied His rightful name — God; in devious ways He has been discredited as a divine person; in an insidious way He has been degraded to creature status; salutations and confessions by both God and man acknowledging and ascribing to Him deity have been so perverted as to render them null and void.

CONCLUSION

In the light of these vital blemishes that mar Christ's glory and are so pernicious to the Christian's beliefs of Him, we might well ask the question, "How should one (who believes that Christ in essence (nature) is God of very God; that in existence He is eternal; and that as to His person He is the Son of God) view the New Version?" It has been termed the "Devil's Bible" the "Traitor's Bible" the "Weigle Bible," etc. Some possessing more zeal than knowledge have burned it.

Although the Bible contains many books, yet in a very

definite sense it is a book in itself. God's providence is distinctly seen in its formation (covering a period of 800 years) and preservation (covering a period of 2,700 years). It is the Holy, God-breathed Word, and all the corrupting of translation by men who are not God's vehicle in such an important undertaking can never destroy the true text as originally written by "holy men of God as they were moved (or borne along) by the Holy Spirit." 2 Peter 1:21. Cleave to your Authorized Version, dear young and older believer — it has stood the test well — and shall continue to do so, even "till He Come."

SEPARATE FROM THE WORLD'S RELIGION

THE LATE T. D. MUIR

CRUCIFIED without the gate of Jerusalem, He was there apart from the world's religion, of which Jerusalem was the center. And, identification with Him there, involves going "forth unto Him," without the camp, bearing His reproach," Heb. 13:13. The "camp" then was Judaism; the "camp" now may mean to the child of God any of the many human systems of worldly religion which have no room for the Christ of God and the Word of God. And where He and His Word have not the highest place, there, surely, there is no room for any loyal child of God. Loyalty to Him who is the Lord's Anointed must take us out of such, unto Him! Others we may find there where He is. If so, let us thank God, and cast in our lot with them. But let us ever remember that the primary thought is identification with HIM. With others we may be, but if not so privileged, He is enough, and we can share the reproach with Him.

Of David's men, it is said, "At that time, day by day, there came to David to help him, until it was a great host, like the host of God," 1 Chron. 12:22. Thus there was a steady increase of those who came, they came day by day. Again the Lord's anointed was their objective, they came to David. Yet again they came to David, not for what they got from him, but, to help him, until the host grew to be like the host of God!

What a picture to contemplate! How complete as a study of what one might call the power of love to a person! Hearts won to the Lord's anointed, made them willing to forsake all, that they might cleave to him in the day of his rejection; and every man in that mighty host was a true helper in the war. And let us remember that the conflict is still raging. The enemy is still malignant, and determined, and the loyal saint — in fellowship with the purpose of God concerning His Christ, must take his stand on the side of the truth, and valiantly use the Sword of the Spirit, if he would be a "helper of the war."

NUMBERS DO NOT ALWAYS MEAN POWER

Numbers, alas, do not always mean power. In an assembly of God, it is often the case that with the increase of numbers come in strife and lawlessness, and a clamoring for place and authority on the part of some; while, in places where the company is small, there is oft-times a heartiness and zeal, as well as a co-operating vigorously in the work of the Gospel, that is lacking, when because of numbers increasing, the activity of the flesh is more manifest than the power of the Spirit. And it is ever well to remember that "the flesh" can never be a "helper of the war!"

Among the "gifts" God has bestowed upon the Church is that of "helps," 1 Cor. 12:28. All cannot be apostles, or teachers, or even evangelists, in the wider sense of the term. But it is a great privilege that all may enjoy, according to their several ability, to be a "help." None are too poor, or weak, or obscure for that. The poor widow, who in the days of our Lord here on earth, gave her all, in the shape of two mites that make one farthing, was commended as a "help," who in that act had given more than the rich out of their abundance. Andrew, who brought his brother Simon to Jesus, and Philip who sought and brought Nathaniel also were "helps," who though obscure enough afterwards, so far as records go, yet did a work that day, from which all succeeding generations have had to thank God. For . . .

"No service in itself is small,
Or great, though earth it fill;
But that is small, that seeks its own,
And great, that seeks God's will."

It is reported that the late Mr. Robert Chapman once said, in bidding good-bye to a young brother who was going to the foreign field: "Remember that the greatest thing you can do in Africa, as in England, is to please God!" And may we not add that the only way we can please God is by doing what He tells us in His Word? And in the measure in which I do His will, and teach others the same, am I a "help" to them, and a "helper of the war." And, in reverse order, the measure in which I am careless about my own ways, and my own obedience to His Word, am I a hindrance to others who may be influenced by my conduct.

When David reached the throne, he remembered those who were truly his "helpers" in the days of his rejection. And we do well to remember that the Judgment Seat of Christ is before us, when the Lord will review all we have been and done for Him. In that day, all who have sought to be true helpers of our David's cause, and of all who would be true to Him, by strengthening their hands in it, will be manifested, and He will see to it that they lose not their reward. Reproach they may have now, it is but His they are

sharing. Epithets may be hurled at them by the ungodly, and even by carnal Christians, let them remember the world, religious and profane, gave Him a cross! No doubt it may cost much to stand with Him, and at no time will it be an easy path, but His presence and His smile will make up for all the sneers of the world, and the misunderstandings, aye, and misrepresentations perhaps of others, from whom better treatment might have been expected. To give His heart joy, should fill us with joy, and well will it be for each one of us, if His coming, and the Judgment Seat that shall follow, will make manifest that, in the midst of much weakness and failure, we have sought to be true "helpers of the war!"

SERVICE FOR THE LAME

ROBERT LEE

THERE is an African proverb that runs thus: "A lame man is the porter at the gate of the gods," suggesting that the African has perceived that, in the economy of the universe, there is a place and ministry reserved for infirmity, that the wounded and bruised are admitted to a close and blessed relationship with Deity.

How this saying originated in that quarter is a mystery for in daily practice they act entirely contrary to it. The weak and ailing are despised and downtrodden. In some parts of Africa it is the custom when fathers and mothers become old, feeble and diseased, for their children to carry them to the forest, where they are left unattended to either die of thirst or starvation, or be torn to pieces by wild animals.

Whence came it? Have we to trace its source to Isaiah 33:23: "The lame take the prey?" In the Apostolic and post Apostolic periods, Christianity was firmly established on the African seaboards, and traders would carry the Gospel message into the far interior.

"The lame take the prey," which is another way of saying that even the lame will be as skilled hunters securing the prey. This is contrary to the general rule. Usually the race is to the swift, and the battle to the strong. Generally he who is strong in limb and fleet of foot secures the prey, the lame being dependent upon the charity of the able-bodied for a share in the spoil. The reason it is contrary to the general rule is because it is God's rule. "The survival of the fittest" is man's watch-word; "The lame take the prey" is God's.

An exposition of this text is not as easy as others. Some think the Assyrians are represented here under the figure of a ship wrecked by a violent storm, and the people on the beach — young, old, feeble and diseased — gather the spoil without any to hinder them. Isaiah lived in good King Hezekiah's reign, when the great Assyrian host invaded the land.

Coming up against Jerusalem they were destroyed by the Lord in one night, and the prey was so plentiful that the lepers and the lame had a share. There are statements in this chapter which have direct reference to Isaiah's millennial glory.

But we will not postpone the fulfilment of this promise until then. For it gives, as clear as noonday, a message of hope, cheer and comfort for all the Lord's lamed ones. In the Lord's great harvest-field there is work for all, even for the lame. No one need make his or her infirmities or disadvantages an excuse for abstaining from service. There are many of the Lord's dear redeemed ones who, because of some physical or temperamental impediment think they are excused from doing service for the King. That is really not so. There is work for all. There are many illustrations of this. Let us refer to three.

Who has not heard of Dr. Moon? There is nothing more sublime in the history of mankind than the way he acted when he lost his eye sight.

He was well educated, a man of culture and refinement, just at the beginning of his career, when symptoms of blindness made themselves felt. He besought God earnestly and persistently that He would deliver him from the curse of blindness. But the blindness continued, until he was in total darkness.

What then would you have done? Railed upon God for His neglect of your prayers. Would you have allowed the unanswered prayer to have soured and embittered your life? That is how man usually acts. What was Dr. Moon's conduct? He lifted up his sightless eyes to God and prayed, "My heavenly Father, I thank Thee for the talent of blindness. May I so invest that talent that, at the Coming of the Lord Jesus, He may receive His own with usury." Was this not great! That prayer was gloriously answered. It was Dr. Moon who invented the system of raised letters whereby the treasures of sacred and secular literature have been opened to the blind. The ministry of lame men need not be a lame ministry. What is your physical infirmity? Accept it as a talent to be invested in public service that thy Lord might receive His own with usury.

ANOTHER TRIUMPH

Another instance of indomitable spirit, by the grace of God, triumphing over infirmity.

When the terrible accident was over, and they uncovered his mangled body, so little of life was left in it that they thought him dead. And when the surgeons had finished their work, there remained but the physical wreck of a man.

Both legs were gone; the left arm was missing, and had taken with it the greater part of the collar bone. Of the right

hand, only a finger and thumb remained. There was only left enough, of the man that had been, to suffer and remember.

But he still possessed a brilliant mind, stored with the rich fruitage of a college training, and enriched by travel in every part of the world. And it was all wasted, wasted, wasted! There was nothing he could do but to remain a helpless sufferer.

So he thought as he sat by the window in the Home for Incurables, and looked out on a world of which he had ceased to be a part. Before him lay his Bible, and he read the parable of the talents, and reflected bitterly that he had not one talent to bury; he himself was as good as buried, and his talents, which had been many, were buried already.

An old lady wheeled her chair beside him and read a letter which had been sent her. It was from a stranger, but it did her good.

He was interested, and asked her about it, and learned that there was a kind of organization that furnished addresses of invalids and shut-in folks to persons who were willing to write them cheerful letters. She had sent her name as one who would be glad of an occasional letter, and this unknown correspondent wrote her regularly, and the letters comforted her.

A sudden thought came to him. To receive letters would be little comfort to him, but why should he not write them? But to whom? Could there be any person so shut in as he who could be cheered by his letters? Possibly the men in prison were a trifle more to be pitied; yet even they had hope of release, and he had none. But it was worth trying.

So he wrote the secretary of the organization for the names of some prisoners. He was informed that his letters could not be answered; the rules of the prison would not permit. But he undertook the one-sided correspondence.

Twice a week he wrote, and the letters taxed his strength to the limit. But into those letters he put his whole soul, all his experience, all his faith, all his Christian optimism.

It is hard to continue writing when writing costs labor and pain, and especially hard when there is no reply. There were times when he grew discouraged, and was tempted to give up. But it was his one remaining talent, and he resolved to use it as long as it lasted. At length he got a letter. It was very short, and written on the stationary of the prison by the officer whose duty it was to read the letters of the convicts. All it said was this:

"Please write on as good paper as you can afford, for your letters are passed from cell to cell till they literally drop to pieces."

Yet one more instance of the lame taking the prey. When Hudson Taylor issued one of his calls for laborers for work in China, very few responses were at first received. Learn-

ing of this, a good Scotsman with but one leg, offered his services. It hardly seemed the proper thing to accept a one-legged candidate. "Why have you offered your services seeing you have but one leg?" he respectfully asked. "Because the men with two legs are not offering themselves." "But," queried Hudson Taylor, "suppose you are in Inland China addressing an open air meeting, and a riot occurs, as is often the case, how can you, with one leg, run to a place of safety?" "Why," said the indomitable candidate, "have you not read, 'the lame take the prey'?" What then could be done but accept him? And he turned out to be one of the most successful missionaries to China.

There is a bit of work for you all, even the lame. Nothing should hinder anyone from performing some duty or service for others out of love to Christ. "The love of Christ constraineth us."

JOSEPH

"A Fruitful Bough"

JAS. B. CURRIE, JAPAN

OF THE seven representative men found in Genesis, Joseph is without doubt the fullest and most expressive type. His life leads us in picture through many phases of our Lord's very full sojourn on earth, carrying us forward to that blessed era when He, Who is now rejected, will reign in splendor and be manifested as the "Saviour of the World," as Joseph's Egyptian name, Zaphnath-Paaneah, is believed to mean. (Also "Revealer of Secrets," see Newberry's margin.)

Joseph's introduction, after the record of his birth, is in Chapter 37 of Genesis. Here he is seen as the one through whom God reveals the "family histories" of Jacob, vs. 2. In other words, all that pertains to Jacob's "generations" is seen in its true light, its relationship to Joseph the coming ruler. In type, this surely points to our Lord Jesus and it should speak to the hearts of all who have aligned themselves with the "rejected Joseph" looking for His manifestation in glory. Jacob speaks of the faith family. He had his eyes set on "things above" in contrast to his brother Esau, that profane person, who despised the God given birthright, having no conception of the unseen blessings which are eternal.

In verse 2 of Gen. 37, Joseph is "feeding the flock with his brethren." How often this principle holds true in the O. T. types. Those men who are destined to lead or rule God's people are first of all given necessary experience feeding sheep, e. g. Moses, David, etc. Jacob, in his dying blessing upon Joseph, chap. 49:24, said that Joseph was strengthened by the hands of the Mighty God of Jacob (from whence is the SHEPHERD, the Stone of Israel.) Those "hands" upon which

Joseph learned to feel distrust finally caused him to be proclaimed ruler of all the Land of Egypt, second only to Pharaoh in power, and blessed be God they have also provided salvation for Jew and Gentile alike and for "the brethren" in the future day of famine they have provided deliverance in the Person of Christ.

THE SHEPHERD KING

See Chapter 49

While Joseph was with his brethren it is distinctly stated that he was separate from them, chap. 49:26. He had no part in their evil deeds; in fact he bore testimony against their wickedness. This, and Jacob's deeprooted love for Joseph were the main reasons why the brethren hated, and finally sold him to the Midianites. Of the heavenly "Joseph" this was even truer. He was "in all points tempted as we are yet sin apart." He was verily separate from His brethren, and His testimony concerning the evils of that day was rejected just as decisively as was Joseph's. Israel's sin was the greater because of Christ's coming and His witness to them, but like Joseph He was hated by His brethren, and "hated without a cause." The brethren in their unregenerate state could not possibly share the father's love for Joseph, and as for his dreams (God given) of future glory, why! the brethren were only made the angrier. Thus the three reasons for the brethren's hatred of Joseph, (1) His witness against evil; (2) Jacob's evident love seen in the coat of many colors; (3) Joseph's testimony to the future glory, are also to be found in Israel's rejection of the Lord Jesus. Christ's righteous walk, the visible proof in His miracles, etc. that God was with Him, John 3:2, and His witness concerning future judgment, which had been delivered into His hands with its accompanying glory, was unacceptable to Israel from ruler to common man. They, not knowing the wisdom of God, slew the Prince of Glory to their own eternal shame.

We thank God that the Egyptian prison was not the termination of Joseph's dreams, nor was the cross the finish of the claims Christ made when with His own. The disciples, through unbelief, thought for a time that it was the end, as did the enemies of the Lord. But not so, Christ rose triumphant from the dead and was shown to the believers of whom "over 500 saw Him at once." In this manner were they given the necessary proof that "the Midianites," "the pieces of silver," "the pit" and even "the prison" were only instruments in God's hands to glorify the One in Whom His Heart delighted. God had indeed sent forth the heavenly Joseph to "preserve life."

As far as Jacob was concerned, when he saw the blood stained coat of many colors, his son Joseph had died a violent death, and his grief was unassuaged, but in reality it was not

so. The blood was another's, and the pit wherein Joseph was placed held no water, but the Lord Jesus cried out of the depths of suffering, "All Thy waves and billows passed over me." Christ's death was no mere type or picture, but it was a very solemn fact which, when contemplated, causes the believer to say with all sincerity "Love so amazing, so Divine, demands my heart, my life, my all."

There came a time when the sufferings of Joseph were forever past. Joseph was released from prison and raised to a place of high honor. He was given a Gentile bride, and at last his repentant brethren were made to kneel before him in reconciliation. What an eloquent picture of Christ, Who has redeemed us to God by His blood. Even the youngest believer can see in this a plain expression of the truth of Eph. 2, "Ye who were afar off are made nigh." The believer is given a position of nearness to the King of Kings. He has no fear of the famine years that shall surely come upon the earth, for Christ has in His death made ample provision, and now in Christ he is assured that "when Christ Who is our life shall appear, then shall we also appear with Him in glory," as His well beloved and blood bought Bride. But Israel, like Joseph's brethren, will only seek the Lord when the famine lies sore upon them. They do not recognize the Crucified Christ as the Messiah, nor will they until He comes in delivering Power and as Thomas of old, when they see the wounds of Calvary, they, too, shall say "My Lord and My God."

Christ has died and is now risen to God's right hand. He is presently, through the Holy Spirit, building His Church, the Bride, the New Jerusalem. On earth we are given the blessed privilege of entering into these truths in fellowship with Himself, the object being that God might in us receive homage and praise. Surely as we consider these examples, written for our learning, our hearts will marvel at the matchless grace that enables us to sing:

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

In this short meditation of Joseph as a type of our Lord Jesus, most of the finer details have been left untouched. It is the desire of the writer that each reader will be led to "think on these things" and by the Spirit's guidance be drawn closer to Christ Who,

By weakness and defeat
He won the mead and crown
Trode all His foes beneath His feet
By being trodden down.

QUESTIONS AND ANSWERS

DOES Genesis 6:1, 5 refer to the marriage of "angels" with men? If not, please give reasons for rejecting this theory.

ANSWER: I believe it is a purely fanciful speculation without any real base of probability or Scripture. What is in question is rather the intermarriage of men of the Seth line, the godly seed, with women of the Cain line — the worldly seed. Hitherto these had kept apart, as they always should. It is affirmed that the expression "sons of God" always refers in Scripture to angels. It certainly does, I judge, in Job 1:6-2:1 and 38:7. But these are holy angels. Satan, with the brazen audacity which characterizes him and his followers, presents himself among them, but there is no reason to suppose he, or other fallen beings, could be thus described. Or are we asked to believe that holy angels were tempted by lust toward women? The whole idea is grotesque. Angels are of an entirely different order of creation to human beings. But analogous expressions such as "sons of the Most High" and "sons of the living God" — cp. Ps. 82:6 and Hosea 1:10 — seem to refer to men, and in the New Testament the exact expression is applied to God-fearing men and women — Matt. 5:9, 45 — Romans 8:14, 19. And I judge it is the same here.

Then it is stated, but quite incorrectly, that the result of this "unholy union" were "nephilim," which is the Hebrew word for giants anglicized, so as to convey to our minds something mysterious and monstrous. But a careful reading of the passage shows that these "giants" were already in the earth at the time, BEFORE these marriages took place, and then we get the words — "And also after that (giving the facts of verse 2), when the sons of God came in unto the daughters of men" the result was "men of renown," not half-angels or half-men, but true human beings, so that the union seemed to succeed, but God only saw increased depravity in the earth.

The only other place where this word "nephilim" occurs again is in Numbers 13:33 — "And then we saw the 'giants,' the sons of Anak (which come) of the 'giants,'" but here again, there is not a hint that these were not real men, like the rest of the Anakins — e. g. Goliath and his four brethren, etc. It is asserted that "nephilim" is connected with a verb meaning to fall, and that these mysterious beings were "fallen" "apostates," etc., but Gesenius denies this meaning, and says the true meaning is "fallers on" or attackers," i. e., violent men. There must, it is supposed, have been a further "angelic intermarriage" after the flood to account for the appearance of these giants in the land of Canaan; for all the first company would have been drowned! WE MAY SUPPOSE WHAT WE LIKE, BUT THERE IS NO HINT OF SUCH A THING IN SCRIPTURE.

As a matter of fact the whole speculation seems directly opposed to our Lord's own words, when speaking of the resurrection state: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. 22:30, the thing is impossible. This surely ought to suffice to show that "the angels that kept not their first estate" of Jude v. 6, have nothing to do, as has been affirmed, with the "sons of God" in Genesis 6. Such speculations have no real Scriptural ground, and we should avoid them carefully.

(The late Wm. Hoste, Editor Believer's Magazine).

FROM OUR MAILBAG

FROM IRELAND: One feature of your paper I like very much is that you nearly always have a good conversion story. The mention of old preachers leads me to say that I count it a great privilege to have been much in the company of brethren Campbell and Matthews in my early days. And I was a great deal in the company of Andrew Fraser in the last year he was in this country. These were true men of God. As Wm. Rodgers said to me once — “the look of these men would make one afraid of sin.”

• An aged laborer.

« « «

FROM A CHRISTIAN DOCTOR IN THE ANTIPODES: Your welcome publications have been coming to me since the beginning of this year and are found most helpful. It is indeed encouraging to know that brethren far away hold the same truth and seek to serve the same Lord. There is no doubt that there is world-wide departure from the simple teaching of the Scriptures. With the loss of power, the carnal believer falls an easy prey to the seductions of Satan and we see everywhere attempts made to bolster up the failing power. Instrumental music, radio-sessions, and special youth endeavors, where there is little or no regard for the truth, are the usual thing these days. Sound teaching is needed, in the power of the Spirit, to save some from the general drift. May the Lord give grace to continue the good work of publishing healthy doctrine. I have, and value, a copy of “The Pattern Assembly” by Dr. Martin and had the privilege of hearing the ministry of S. C. Keller when here some years ago. It is good to know that the work continues.

« « «

FROM ONE OF OUR AGED, AND ESTEEMED CONTRIBUTORS: It is a great privilege to have this additional field in which to help feed the flock of the Great Shepherd. As we are nearing His Coming again, the need for suitable food was never so apparent, for the Evil One has become more active in his subtle effort to poison the bread. I am glad you are all sustained of God and helped of Him in this service . . . One can be thankful for the sound teaching and healthful ministry supplied monthly; though I am aware some of it is resented in certain quarters, but was heartily accepted by the past generation.

« « «

FROM A YOUNG CHRISTIAN: Although saved for a number of years, I am still a youth and the practical ministry has been very helpful, preserving me from doing things that would have dishonored the Name of Christ. I believe it would be a blessing to younger Christians like myself to print more articles relating to our behaviour, etc., by older, experienced Christians.

« « «

FROM ONE PASSING THROUGH TRIBULATION: Thankful for the words of comfort. What a glorious transaction it will be, when our Lord comes in the air and we shall go up to meet Him, leaving this old flesh and all the sins behind. Perfect light! Nothing to obscure! Face to face shall I behold HIM! The beautiful Lily of the Valley and the Rose of Sharon. Oh! the fragrance He gives to us as He shines out in all His beauty. His love is so great, and His mercy endureth forever, to the saints.

« « «

FROM A HIGHLAND HOME: Appreciated here every month, without fail.

“THE LORD LOVETH THE GATES OF ZION”

Nehemiah 3

THE SHEEP GATE — Oh the wonder of a Shepherd's love to me!

THE SHEEP GATE — Wondrous story, so that I a sheep might be!

That grand word — Whosoever — is written o'er this gate;
No locks or bars to hinder one, unless you come too late.
Then, on ent'ring through the **FISH GATE**, my heart doth burn again,

Begone all selfish motive, since He makes us fish for men.
And, following his guidance, the **OLD GATE** we approach,
And, asking for the “old paths,” thus we learn of His reproach.
Further, **VALLEY GATE** we enter, in much humility,
And learn the “apostles' doctrine”—the truth which makes us free.

'Tis here we learn the lesson of the flesh, corrupt, unclean,
And **DUNG GATE** is our portion till self-judgment makes us clean.

And then, Ah! Who can tell it — Oh what things He hath prepared?

The **GATE** of the blest **FOUNTAIN**, where the penitent is heard.

Oh, then to keep it covered, so that springing up and free,
That well of living water should course freely then through me.

Yet still God's faithful dealing in the washing by the Word,
The **WATER GATE** reminds me that I'm walking through this world.

Nor must I feel sufficient, though much exercised alone,
For **HORSE GATE** teaches team work and thus service with His own.

So lest our weary spirits now, our service sweet should mar,
He bring us to the **EAST GATE** and the “bright and Morning Star.”

And not alone His Coming, for the **GATE MIPHKAD** would show

We're going up to meet Him, this appointment well we know.
Then through the **GATES OF ZION** our appointed course is run,

And eventide now finds us at the **GATE** where we begun:
For none but “sheep” shall enter, when the Shepherd calls His own,

We'll hear His shout! We'll rise to Him, and never more shall roam.

A. B.

(Suggested by ministry of Alexander Wilson
at Westbank, B. C. recently.)

CANADA

Moncton, N. B.—Bro. Robt. McCracken is very ill — pray for our brother earnestly.

River Hebert, N. S.—Labor Day Conference reported very good, much waiting on the Lord — helpful ministry.

Newfoundland.—Bre. Pearcey and E. Dellandrea have been working here this past Summer — had a Gospel effort in Carbonear which encouraged the saints. "These souls get a lot of stiff opposition in taking their stand for the truth of God and the Assembly." Bro. Harris and a young brother, Geo. Campbell, were working in the other side of the Island at Cornerbrook with bro. Bert Joyce. At Upper Island Cove, bro. Pearcey writes — "We trust God has some souls for us here."

Halifax, N. S.—Brother Douglas Howard, although his summer's work was somewhat curtailed was able to get in some good meetings in Truro Heights, in fellowship with the Debert assembly — two professed to be saved. We believe our brother is building a new wooden tent and purposes using it right away in Dartmouth, N. S.

Charlottetown, P. E. I.—Writing from here, brother Russell Harris mentions that he and Albert Ramsay have just finished eleven weeks in a new district on the Island, about nine souls professing faith in Christ, giving much joy. They plan on moving the wooden tent into another district in a week or two but were continuing a weekly meeting at Wheatley River as some others seemed quite anxious. Pray for these brethren who are seeking to carry on for God in godly and scriptural ways.

Huntsville, Ont.—Bre. Widdifield and Jas. Clark were hoping to commence a few meetings in the village of Baysville, a new place, three nights a week (when they can get the hall) the other two nights at Deer Lake where there are a few believers. The recent Conference was felt to be a good one, a goodly number of ministering brethren present. The early morning Bible Readings were helpful to many. Bro. Jas. Stewart of India went to Orillia (Dominion Hall) for some nights before Arnstein Conference — we heard indirectly this was also large and on the whole good. 14 of the Lord's servants present.

Creemore, Ont.—Christians here seem to have felt the need of a new Gospel Hall and expect God-willing to commence building one.

Lake Shore, Ont.—Saints here were expecting bro. F. Hunter for a few meetings, he also visited Sarnia.

Moosonee, Ont.—This farthest North point on the railroad was the terminus of a trip brother Russell Harris made with the Gospel some time ago. He spent two months distributing tracts and Gospels, working North into these isolated parts. The train to James Bay (an Arctic district) is called the "Polar Bear" and was crowded with Indians and their families — they do "trapping." They were back home when bro. Harris was there the first week in June, there was still ice on the Moose River. The Government has a large modern Sanitorium there, three miles out on an Island, filled with Indians and Eskimos. Our brother had a large supply of tracts and visited the Indians and this Sanitorium, also distributed tracts at the various settlements. All the children and quite a few of the adults can read and understand English, though they use the "Cree" language. He had some good, long talks with some of them. The Anglican and R. C. churches are there but they seem not to have heard the simple Gospel. This is work that should appeal to us all.

CONFERENCES

Detroit, Mich.—Annual Conference will be held D. V. in the West Chicago Gospel Hall, 7345 West Chicago (cor. Prairie) on November 21st and 22nd with meetings at 10 a.m., 2:30 and 7:30 p.m. Prayer Meeting precedes on Fri. eve., Nov. 20th, at 7:30. Those coming from a distance freely entertained. Address correspondence to Alexander Stewart, 9950 Pierson, Detroit 28.

Phoenix, Ariz.—Saints "gathered to His Name" D. V. expect to hold their Conference, November 26, 27, 28 and 29, commencing with Prayer Meeting Wed., Nov. 25. They welcome in ministry servants of the Lord, preaching and practising walking in the "old paths." Corresp. Wm. Ismay, 3302 E. Pierce St. Gospel Hall located at 1246 E. Garfield St.

Bryn Mawr, Penna.—Christians of this Assembly hope to convene their usual Thanksgiving Conference in the Auditorium of the Bryn Mawr Fire Company, Meetings Thurs., November 26, 10:30, 2:30 and

7:30, Friday at 7:30 p.m. and Saturday at 2:30 and 7:30. Lord's Day at 10:30, 2:30 and 7:30. Saints given a hearty invitation to sit under the ministry of the Word.

OTHER LANDS

Venezuela, S. A.—"I am writing from Puerto Cumarebo where, with my wife and Sr. Naranjo, we have been for three weeks. Last Lord's Day a new Hall was opened in Tocopero and another Assembly formed there with some 40 in fellowship. We are leaving for home (Puerto Cabello) Monday after ten weeks away and Bruce Cumming is leaving by plane to join his wife in Vancouver. He has worked hard and long here.
—William Williams.

FALLEN ASLEEP

Peterboro, Ont.—On July 7th, our dear brother John James Edwards of Campbellford "went home," aged 71. Saved in August, 1906, long associated with the small assembly at Lang. A farmer by calling, his constant readiness to help those in need, created for him many an opportunity to testify for his Saviour. Loved to make Christ known on the street corners of villages and towns in his district. His place not easily filled.

Windsor, Ont.—On Aug. 19th, our dear sister, Mrs. Elva M. Davis of Partington Ave. Assembly "went home," aged 69. Saved in Aylmer in 1936 at the time of her husband's death.

Hamilton, Ont.—Our beloved brother William Thompson "went home" Aug. 24th, aged 72. He was a kind and godly brother who enjoyed the things of God — in fellowship in McNab St. Assembly for past 30 years.

Glen Ewen, Sask.—Our esteemed brother Charles Macfarlane "went home" Aug. 29th, from Portage la Prairie, in his 83rd year. Saved when 22 years old and gathered later to the Name of the Lord Jesus here, until 1936 — in Portage Assembly since then. Long associated with brethren like D. Munro, J. Smith, D. McGeachy, A. Matthews, Edward Stack, Dr. Martin and others. These brethren left their stamp upon his life by their godly lives. A lover of good men, given to hospitality. Pray for his widow.

London, Ont.—Further word regarding our dear brother Earl Plewes who "went home" suddenly Sept. 3rd, indicates that he was 56 years of age, saved 32 years ago and all his Christian life connected with the Pall Mall Assembly. As one has said, "he will be much missed for many little things done that few perhaps knew much of." A good commendation. Pray for the widow and six children.

Pawtucket, R. I.—Our aged and esteemed sister, Mrs. Edith Baum "went home" Sept. 5th, in her 90th year. Born in London, England, born again in Westerly, R. I. sixty years ago during tent meetings by bre. Wm. Matthews and Wm. Hunter. Although unable to attend meetings of recent years, she always had a word in season for those who visited her.

McKeesport, Pa.—On Lord's Day Sept. 20th, our dear brother Chas. Seery was suddenly called home. Saved four years ago in meetings held by Jas. Lipke, and in fellowship in this assembly. Survived by his mother and sister, both in fellowship.

Cleveland, Ohio.—On Sept. 24th, our dear sister Mrs. Tom Roberts was killed instantly in an automobile crash near Stratford, Ont., aged 65. Saved when a girl in Saginaw, Michigan. The crash seriously injured her sister who was driving and one in the other car, the other occupant of that car killed. Such reminds many of us how near we are to eternity constantly. She will be remembered by many as Mrs. Harry Gatie of New Bedford. Pray for our brother and the son.

Vancouver, B. C. Our dear brother James Westaway was called home August 30th, while reading the Word at the breakfast table. Aged 84, he was saved as a young man of 20 in Devonshire, England, and gathered to the Name of the Lord there. In Brandon for 20 years, later in this district.

Vancouver, B. C.—Our dear sister Mrs. Isobel McPhedrean passed into the presence of the Lord, October 3rd, in her 54th year. Born again when 18. Gathered unto the Precious Name of the Lord Jesus for over 30 years — in fellowship in Hastings East Assembly. Sadly missed.

Sarnia, Ont.—Our dear sister, Mrs. S. Barnes, went home to be with the Lord on June 29th, aged 75. Saved in Oil Springs in 1901, received into fellowship there, in Sarnia since 1917. Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



CLINGING TO THEE



Blest with this fellowship divine,
Take what Thou wilt, I'll ne'er repine;
E'en as the branches to the vine,
My soul would cling to Thee.

What though the world deceitful prove,
And earthly friends and joys remove,
With patient uncomplaining love,
Still would I cling to Thee.

They fear not Satan nor the grave;
They feel Thee near, and strong to save:
Nor dread to cross e'en Jordan's wave,
Because they cling to Thee.

Blest is my lot — whate'er befall;
Who can distrust me — who appall?
While as my Strength, my Rock, my All,
SAVIOUR! I cling to Thee.

C. E. 1789 - 1871.

DECEMBER, 1953

WORDS IN SEASON

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WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

Volumes for 1953.— Please advise if you wish one.

Errata: On page 216 of November issue, first line, the words —
“Joseph learned to feel distrust” should read instead — “Joseph
learned to put his trust.”

Godly Care: “And we beseech you, brethren, to know them which
labor among you, and are over you in the Lord, and admonish you;
And to esteem them very highly in love for their work's sake. And
be at peace among yourselves.” 1 Thess. 5:12, 13.

UNITED STATES

East Boston, Mass.—Saints here were getting along well with their
new Hall, expected completion soon.

Woodbury, Vt.—Saints here encouraged by some Gospel meetings
recently by Jos. Pearson, Sr. They had a baptism in October. 1 Thess.
5:25.

Waterbury, Conn.—Heard that the recent conference was good
and Word ministered to profit. Bro. Robert McCracken (who is poorly)
was able to be there and gave a good word with others of the Lord's
servants. Bro. Patrizio also reported that the Italian Conference, held
previously, was also one of the best. He was going to Montreal to visit
amongst recent Italian immigrants.

Wellsboro, Pa.—Bre. Klabunda and John Adams gave an appreci-
ated call here recently.

Cumberland, Md.—Saints here opened their new Hall November
1st. Bre. Klabunda and Lipke gave help in ministry and saints came
along from Frostburg and Lonaconing — had a good day.

McComb, Miss.—Bro. Ballhagen reports two souls saved recently.
Bro. T. DeNeui gave them a call recently.

Akron, Ohio.—Bro. David Roy had two or three weeks of appreci-
ated ministry meetings recently.

Kendall, Wisc.—Here and at Union Center, bre. Paul Elliott and
Alex. Studnicka had eleven weeks — a few professed. Another bap-
tism was purposed at Ontario, Wisc.

Blue River, Wisc.—Recent conference large and good, between
600 and 700 there. About 10 of the Lord's servants present and ministry
in freshness and simplicity. Jas. McCullough went on to Stout, Iowa.
Other Iowa and Wisconsin brethren returned to their respective fields
of labor.

Grandview, Iowa.—Bre. S. Mick and L. Brandt saw a few saved
here.

Manchester, Iowa.—Bre. McBain and MacLeod have been here for
a number of weeks, good nightly interest, hall well filled, one had
professed at latest report.

Seattle, Wash.—Bro. T. Williams gave an appreciated visit here
on his way back to Chicago. Bro. John Govan expected soon for a visit.

CANADA

Vancouver, B. C.—Recent Cedar Cottage Conference good, a nice
spirit prevailed and ministry good — ten of the Lord's servants present
to give help. Attendance large.

New Westminster, B. C.—A. Douglas had two weeks of good and
practical ministry here recently. T. Williams also gave them a call.

Abbotsford, B. C.—Alex. Wilson continued in Mervin, Sask., after
the Conference with Gospel meetings, some interest.

Words

In

Season

May we suggest your subscribing for friends here or for some in foreign lands who are finding it difficult to get currency to us. What about those you subscribed for last year?

« « «

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EDITORIAL PAGE OF OUR FIRST ISSUE OF WORDS IN SEASON IN 1910

The object in sending forth this Magazine is to publish (God willing) accounts of work done for the Lord, in accordance with His Word, especially in the United States and Canada, and to be a help to God's people, giving words in season by those who are known to walk in the "old paths," and to render service in keeping with the precepts and examples made known in His Word.

We desire to intimate that we in no way wish to curtail or supplant the excellent service being rendered along these lines by other well-known publications, but rather to supplement such service. (The publications circulating then amongst those "gathered to His Name" were The Witness, The Believer's Magazine and Our Record. This latter publication was withdrawn entirely from circulation by the last editor and proprietor, Mr. C. W. Ross of Kansas City, about 20 years ago—Editor).

The need has been felt for a channel through which the Christians may be kept in closer touch with the movements and where-abouts of the Lord's servants in the above mentioned countries, and in publishing Notices of Special Meetings, Conferences, Tent Work, New Assemblies, Sunday School work, Assembly Meeting Places with a Correspondent's name and address; also, News Items of interest regarding work by local brethren in connection with Assemblies, or any service calculated to be a help to God's people, and to draw forth individual and collective prayer on behalf of the Lord's Work and workers.

We are thankful and take courage for the response from some of the Lord's servants in expressing their support by contributing ministry for its pages.

If, in this way, the truth of God should be more widely spread, and by Divine blessing prove "Words in Season" to help and strengthen those whose desire is to walk with God in "the old paths" — "holding fast the faithful word," the desired object will be gained.

« « «

We desire in the coming year, or years, as the Lord directs, to continue the Magazine according to the objective outlined above, and seek prayer in the undertaking.

William H. Ferguson, Editor.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 45

DECEMBER, 1953

No. 12

GATHERED GEMS

TRUE BREAD OF LIFE, in pitying mercy given,
Long-famished souls to strengthen and to feed;
Christ Jesus, Son of God, true Bread of Heaven,
Thy Flesh is meat, Thy Blood is drink indeed.

« « «
THE PSALMS: The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise, become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets are extracted from them. Horne.

« « «
REJOICING IN HIM: Rejoice in Him as the mercy promised to the Fathers, the Seed of the woman, Jacob's Shiloh, Isaiah's Emmanuel, Jeremiah's King, Ezekiel's Shepherd, Daniel's Son of Man, Zechariah's Branch, Micah's Ruler of Israel, Haggai's Desire of all Nations, Abraham's Sacrifice, Noah's Ark, Jacob's Ladder, Moses' Brazen Serpent, the Foundation-stone in the building of mercy, the brightest Jewel in the cabinet of Truth, the Pearl of great price in the field of Scripture, the Rose of Sharon and the Lily of the valley in the garden of the Church, the Sun of Righteousness in the firmament of revelation. Sel.

« « «
THE PERFECTION OF HIS WORK: He came to take away sin and bring salvation. He came that the storm of divine wrath, which was long gathering, and threatened to burst on our guilty heads, might be hushed, and pass away from us; that our sky might be bright and serene; that, instead of the thunderbolts of His anger, we might have the still small voice of His love, and instead of the flashing of His vengeance, we might have the light of His countenance. Sel.

« « «
SAFE SAILING: The boat is in the water (the proper sphere for its service) but if the water gets into the boat (i. e. the world into our lives) it is fatal.
F. G. Watson at Huntsville Conference.

« « «
THE NEW BIRTH: Far better to be a cripple going to heaven than an athlete going to hell. T. W. Ball.

« « «
An educated man without Christ and without the new birth is only an educated hater of Christ . . . Many professing Christians today are sitting in the scorner's chair. Ps. 1:1. T. W. Ball.

THE ROCK AND THE PEBBLE

THERE is a man on a sandy plain, within reach of a great Rock, on which many others are safely resting, while a resistless torrent is rolling and rising rapidly around him. Foot by foot the flood is approaching, and foot by foot the sand is yielding, and the men on the rock, seeing his destruction inevitable, are crying loudly, "Come up hither!"—"Come up here, and you are safe." But the man on the sand, within view of the Rock, and within reach of the Rock, and admitting the strength of the Rock; and, stooping in the face of the surge, he lifts a few pebbles out of the yielding sand, and, looking towards the men on the Rock, he answers as follows: "Sirs, you look with anxiety and alarm on my sinking condition; and doubtless it seems perilous: I am concerned somewhat for my danger, and believe I should do something to save myself. I think it is my duty to try and get up on that Rock; but I feel, somehow, that I should not attempt to do so without taking these few little stones along with me to lay on the Rock under my feet, that I may stand the more firm and feel the more secure when upon it."

Poor, foolish man! Does he think the great Rock is not strong enough without his pebbles? "There is but a step between him and death," and but a step of faith between him and life; and yet he delays to trifle and talk about feelings and pebbles! Will he step on the Rock without his pebbles and be saved, or will he remain on the sand and be lost? God knoweth.

Reader, "this Rock is Christ." "He is the Rock; His work is perfect." Deut. 32:4. The men on the Rock are those who are resting on Christ by simple faith, and who are looking down, from their high and eternal Refuge, on a sinful and lost world, with a look of pity, a heart of love, a word of welcome, and a voice of warning. But who is this man on the sand? Reader, if you are not resting on Christ, I must adopt the words of Nathan to David, and say, through this little tract, "Thou art the man." "Thou art the man" on the sand of a ruined nature, in a state of danger, because in a state of sin. You admit that there is something wrong, that conscience is often troubled, and that in view of death and eternity you feel unhappy. Now, all this proceeds from the wickedness of sin and the darkness of unbelief.

Do you believe that Jesus is the Son of God? If not, the devils believe more than you do. "The devils believe and tremble": they believe in Christ, as God, but not as their Saviour; for "He took not on Him the nature of angels"; and they believe every word in the Scriptures of the Old and New Testaments, and they "tremble" at what is there said of the doom of every sinful and wicked creature; they "tremble"; which shows that they not only believe, but feel, on the fearful subject of future judgment. But perhaps you say that

you believe that Jesus Christ is the Son of God, and hope to be saved by Him in the future? But, if you are troubled in conscience because of sin and its judgment, it is a conclusive proof that you are not at peace with God. And if you are not at peace with God through Jesus Christ, it is an evidence that you are not justified by faith. See Romans 5:1. To say you believe in Christ, while possessing a guilty and troubled conscience, and yet only hoping to be saved by Him in the future, clearly shows that you are not resting on Him alone, nor at present, for salvation, and also implies that you purpose to change your life, and perform certain duties, before death, in order to be saved. Now, what is this but standing on the sand of death within reach of the Rock of life, having your troubled thoughts exercised about pebbles? You believe in Christ, and yet you believe that some good thing must be done by you, and some great change wrought in you, before you can be saved. This is not the gospel. This admits that Christ is divine, but implies that He is not a Saviour. It admits the existence of the Rock, but implies that a few pebbles are needed on its surface to make it stronger. But does the great natural rock need a few loose sandy particles to give it strength before the poor shipwrecked mariner can venture to stand on it? No more does Jesus Christ, the Rock of our Salvation, need a sinner's good works before that sinner can rest on Him for salvation. To crown a rock with pebbles would be to dishonor it. And for a poor rebel sinner to lay his own self-righteous deeds and doings on the finished work of redemption is worse than dishonor. Christ by His death answered every demand of the law, and magnified it, glorified God, satisfied every divine claim, and made a perfect atonement for sin; and "by His own blood He entered in once into the holy place, having obtained eternal redemption for us"; so "His blood cleanseth us from all sin." Heb. 9:12; 1 John 1:7. This is enough. "He is the Rock; His work is perfect." Can any thing be added to perfection? Then, reader, throw away your pebbles, and flee to the Rock empty-handed, "just as you are." You flee by faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6:47. "Hath everlasting life," now! What can be plainer than this? May the Holy Spirit show you how plain it is! And all the way through Scripture it is, "Believe and be saved," — "Only believe," "Thy faith hath saved thee," etc. Glad and glorious tidings for poor sinners like me! "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

Saved by faith! Saved for nothing! Oh, blessed be God for such an absolutely free salvation! Surely this is the sovereign God of infinite goodness, acting like Himself! Free and eternal salvation is a gift worthy of Omnipotence. A free Christ to a

sinner in absolute poverty! A free Rock to a poor sinking soul! "You are sinking fast," said a minister to a poor aged and dying Christian. "No, sir," was her reply; "I cannot sink through a Rock." She was simply and sweetly resting on Christ, and she knew it. Now, who can sink through a rock? But it is easier to sink through a rock than to sink through Christ into perdition. Some believers "hope to be saved." But all who only "hope to be saved" are in more or less darkness on the all and absolute sufficiency of Christ and free justification by faith alone. We read of "the patience of hope"; and "hope" is scriptural; but in the matter of free justification by faith alone, every "I hope" implies a pebble. Men on a rock do not "hope" to be on it. They know they are on it. And will men on a natural rock know they are on it, and believers not know that they are resting on Christ? Alas! what darkness! Those whom Christ pronounced "saved" in the days of His flesh did not "hope" it was so. They knew it; they felt it; they believed it. And surely believers have the same word of Jesus to this day for their salvation. "He that believeth on me hath everlasting life." "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." 1 John 5:13. Now, can I look at these words, and believe them fully, and yet not "know," on Christ's testimony, that "I have eternal life?" Impossible.

Dear reader, I beseech you, by the love of Christ our Rock, turn to the divinely-inspired word of God, and hear what He there says on this all-important subject. And if, after reading that holy word and this little paper, you can say truly from your heart that you do believe on the Lord Jesus Christ, you may "know," on the same simple and pure testimony, that you are saved! — saved, because you believe on Christ to the saving of your soul. Acts 16:31. Selected.

THE SOUL DOCTOR

"THERE'S the doctor," I heard a little girl say, as she ran upstairs to tell that I was coming. I had been there many times before, and the child knew me very well, and surely she could not be mistaken.

After the usual inquiries and remarks, we had, according to custom, a season of prayer. When I turned and said to the girl, "I am not a doctor," she looked surprised and confused.

But, considering the subject a moment, she said: "You're my doctor, anyhow."

"My dear, what makes you think I am a doctor?" I inquired.

When she replied, "Because mother has been sick so long and many doctors have been here, and I have to go after so much medicine, and, for all that, mother didn't get any better. And she used to be so sad; and when I looked at her, I always saw the tears in her eyes. But since you came, she has been growing better; and now she smiles and sings. I don't know what medicine you've got, but I know you are a doctor."

BRING . . . THE BOOKS

Especially the Parchments

WM. H. FERGUSON

WHEN the beloved Paul penned these lines to his son in the faith, Timothy, in 2 Timothy 4:13, his prison cell was soon to give place to the abode of saved souls, in the glory. The cold was stealing into his bones in a body much weakened and distressed by incessant labors — he feels the need of his cloke; yet he wishes the books, but, more than all, the beloved parchments. These last evidently refer more particularly to the sacred writings, some of which he may have been deprived of for a time, or possibly may have loaned and entrusted to Carpus in Troas. It would seem that the apostle had a short period of liberty (unrecorded in the detailed accounts of his journeys in the Acts) prior to his final imprisonment and death. This could explain the words — “The cloke that I left at Traos with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.” He feels the need of them now as the darkness deepens and the furnace fires of affliction, yea of death itself, draw nearer and nearer.

THE USE OF BOOKS

That the early preachers were not cumbered with many books on their travels is self-evident. In all likelihood, little room would be found for anything in this line save the sacred Scriptures. Books would be cumbersome and difficult — this alone would solve that problem. But they had the holy writings — 2 Tim. 3:15 (*ta iera grammata*) — the holy alphabet or the holy grammar — signifying that such had been Timothy's daily companion, i. e. the living Word through which, eventually, he was saved on the occasion of Paul's first visit to his district about the year A. D. 45.

Certain books are undoubtedly of value insofar as they stir thought and stimulate the search for a more accurate knowledge of the Word of God but they are not the primary consideration in learning the mind of God. “The Book itself is suggested in the words — “especially the parchments.”

READ YOUR BIBLE

Young or older believer! Above all, read the sacred Scriptures. Become well acquainted with the whole book from Genesis to Revelation. Learn to compare Scripture with Scripture — the Old Testament with the New Testament. See Christ in every passage and, as the last century preacher said — “In every town and hamlet in England there is a road that leads to London, and in every verse or passage in Scripture, there is a road that leads to Christ.”

To be lacking in true Bible knowledge is to lack the essentials of growth — therefore mind less about accumulating

knowledge and apply every spare moment to careful, methodical reading of the Bible. This is the ONE BOOK, without which all other knowledge is an empty sham, i. e., relating to God and eternity and the soul's welfare.

One is aware today of the lack of this knowledge of the Word on every hand. We heard one of our able ministering brethren say recently at a Conference meeting that about all some young folk know of the Scriptures is some answers to be found in a "Bible Quiz Book." We agree thoroughly with his thought regarding many. The modern concept of "schools" to teach the Bible shows that the proponents of such are not far advanced themselves from this conception of Bible Study. In secret, in the quiet of the closet, asking God through His Holy Spirit to enlighten you, often on bended knee, read prayerfully, over and over, these precious writings. They shall be our companion through eternity's undimmed light and glory and the only regret one has as the years go by is this: that there has been less acquaintance than there might have been with the God-breathed Word — 2 Tim. 3:16. The life of service and testimony increases as the knowledge of God through His Word increases.

To talk about loving Christ and wishing to have Christ ministered apart from a corresponding love for, and obedience to, the Word of the Lord, is the height of inconsistency and folly and a mere subterfuge for a godly life. We have noticed much also that those who thus speak of "love" and "large-heartedness" relative to modern ideas of testimony, have very little of this to show to those who are unwilling, because of conscience towards God, to adopt their ideas. It is well to distinguish between "the lip" and "the heart." There is reproach connected with walking in the "old paths" and the fact that there are so many who seem to be getting stirred up as to the loss of precious truths of God is, doubtless, the reason why the devil seems to be getting angry about it.

BOOK COLLECTING

This can become a "craze" to some and of little value, unless there is the ability to distinguish between usefulness and excess. Just to collect books for dust and cobwebs to accumulate betrays the cobweb-infested mind of an old book worm. The "book worm" usually feeds on the binding and the paste and that's about all one gets from those who are proficient in books but deficient in true Bible knowledge, as taught of the Spirit. One of our older brethren used to say, concerning a certain individual — "You'll never hear him say anything you cannot read in a book."

MEN OF THE BOOK

Those most valuable to the Church or the world today are men and women of "The Book." These are found amongst those who are willing to forego pleasure, even social times,

and many other pursuits, in order to learn more of God's mind through His Word. Never have fear as to the avenue of service — it will open up to the child of God who is prepared of God in the secret place of prayer and reading of the Word. Cp. Acts 6:4. Such are essentially "men of the Book," not necessarily "men of books."

A WISE SELECTION

Should one feel the need of helpful books in the study of the Word, as to language, etc., a studied and wise selection is much to be valued. Indiscriminate picking up of books may even result in false and misleading teaching being imbibed (not an uncommon pitfall) as well as hard earned money spent foolishly. Better a few well chosen, practical, helpful and spiritual books within one's limitations than much that is circulated today. A sort of a rehearsal and duplication is about all one sees today and if the libraries of older writers, which some modern writers use as reference, were withdrawn from their use, their literary emanations would dissolve quickly. One can readily see that commercialism and book-selling is as important to some writers as anything else — perhaps more important.

A FEW REQUISITES

A good print Bible with good binding is essential — a wide margin for a few notes or cross references is helpful. If one wishes to study the Revised Version, use the Revision of A. D. 1881 which was undertaken — "To introduce as few alterations as possible into the Text of the Authorized Version consistent with faithfulness."

We cannot recommend at all the latest American Standard Revised Version for reasons treated of elsewhere in this Magazine . . . Avoid it.

Again, one should have a good Concordance, Young's or Strong's preferably and for an English Dictionary, either Webster's or an Oxford (unabridged if possible). Thus one can get to the root meaning of words easily and reliably. A Lexicon, giving the original or English equivalent, can be added as time goes on but is not absolutely essential.

The great need is the spirit of humbleness of mind, a desire to acknowledge the Lordship of Christ and the authority of the Word and, in the spirit of prayer, be submissive to the Spirit's leading in the reading of the Word . . . Read on . . . Read on . . . Read on. God will open it up to you, never fear, just what you need for the day and time you need it.

Above all, do not ape the intellectual. We hear some men attempting to give Greek derivations, etc., from the platform who can't even speak well in English. Such impress no one profitably. Some who make pretence at Greek cannot pronounce the Greek words correctly. How silly we can be at times. If one has a message from God, it will be simple and

plain and will reach the heart and conscience and, while the form of words is a necessity at times, such a "correct" form is not indispensable. It is wonderful, too, to notice the improvement in speaking of those who are constant readers of our beloved Authorized Version. There is nothing so beautifully touching or as impressive in the world; nor can the realities of heaven and hell, eternal life or the wrath to come, be as forcibly brought home to the soul as when reading it or listening to its clear tone and message. Thank God for it. It is our most priceless heritage.

NO FICTION

An essential to growth in divine things is an absolute avoidance of fiction — novels, etc., are poison to the spiritual life. The so-called Christian "fiction" is a tool of Satan to lead to false profession and create a desire for the worldly approach to the heart. Most are of a sentimental love and courtship character and a Christian "lie" is a contradiction of all that is truly Christian.

It is a pity to see such, at times, at Conferences on Book Tables. Elder brethren should see that what is offered to the saints is worth while. After all, a Conference is no place for "merchandising" but spiritual men will bring Bibles, Hymn Books, Hymn Sheets, Tracts and worthwhile books or literature by well known brethren for the upbuilding of young believers in true "assembly testimony." We notice the array of books by the "Reverend gentlemen" is ever increasing to the spiritual loss of the believer who desires God's ways. A few years ago such would not have been seen. One should also consider what a visiting Christian from the denominations or an unsaved person coming into a Gospel Hall would think, being met, as they often are, by an array of merchandise. Such seems hardly consistent with the object of Conference meetings. A more secluded spot would seem to be more in order since the object is to provide that which it is difficult for the Christians to obtain in the country, etc., and such Christians usually know what they need and can locate it.

There ought to be godly exercise about such matters; a godly procedure with a view to the spiritual growth and development of a sturdy Christian character in the believer. Such was the object of godly men of long ago who did this work for the convenience of saints at believers' Conference meetings and, as we have mentioned, the idea of "merchandising" was as far removed from their thoughts as possible. We believe some of our brethren still have this thought and abstain from an ostentatious "merchandise display." Let such be confined to the market place.

BELIEVER! Young or older — your Bible is the most important treasure you have. Determine, in the fear of God, to devote much more time and thought to it. Read it more carefully, study it more thoughtfully — meditate in these things

— (Be in them) — 1 Tim. 4:15, 16 — “that thy profiting (advancement or improvement) may appear to all (or in all things).” The time is short. The year draws to a close as does our little day here below. What an everlasting joy and reward shall be ours should we learn more of the Lord through His Word today. We shall enjoy more of Himself eternally. “Let us go on unto perfection” or “unto full growth.” Heb. 6:1.

THE REVISED STANDARD VERSION IN RELATION TO THE PERSON AND GLORY OF CHRIST

No. 4

W. FISHER HUNTER

THE SUBTILTY OF SATAN

WE BELIEVE the producing of the Revised Standard Version is the result of Satanic strategem, entered into, and using, a combination of men whose chief aim was to modify or change the universally accepted evangelical views of Christ. This could best be accomplished by discrediting the Authorized Version and by displacing it with their own version. This indictment will be accepted by the Christian who understands the beliefs of the inspirators, who is acquainted with the facts connected with the origination of the translation, and the means and methods adopted in its publication and circulation.

We are of the opinion that the New Version should be looked upon as the Modernist Standard Version of the Bible, a low standard as far as those who love and accept Jesus as their divine Lord and Saviour are concerned. Christendom has long been divided into two major camps: The Modernist and the Fundamentalists, whose essential beliefs are antagonistic to one another. Up until the present time the Modernist have of necessity used the Authorized Version of the Scriptures as the basis for their beliefs, practices and service. This has for a long time been a thorn in their flesh and a galling yoke to them; nor have they failed to make this known publicly through the press, from the pulpit, and from the professor's chair. Furthermore, a few of the leaders among them went so far as to produce on their own initiative, personal translations of the Bible that would conform and be in agreement with the Modernist's beliefs. Somehow or other these versions never received general acceptance from the Christian public. One reason for this may have been because they did not have the sanction and backing of the denominational churches as a whole. No doubt the publishers of the New Version learned a lesson from this disappointment and, therefore, saw to it and greatly publicized the fact that their version had the sanction and backing of the whole or most of the various modernist sections of the professing church

in the U. S. A. and Canada. The Modernist is no longer obliged to use the Authorized Version which he believes incorrectly states his concept of Christ.

The Christian who holds the doctrine of Christ as taught by the Apostles and who appraises what we have written in the light of their teaching, should have no difficulty in discerning that the New Version misrepresents the Holy Spirit's mind about the Person, Doctrine and Glory of Christ. Who and what is behind this pernicious Antichrist teaching? Does the Bible furnish an answer to this question? We believe it does. It is simply another manifestation of Satan's predicted enmity and the Serpent's seed assailing the Woman's seed — the promised deliverer — the Saviour — the Christ (Genesis 3:15; Matthew 4; Revelation 12:4). Scripture reveals that subtlety and deceit are connected with this devilish antagonism. It also makes crystal clear that at the present time this working of Satan would be carried on by his emissaries described in the New Testament as false teachers who deny the Lord that bought them (2 Peter 2:1; Jude verse 3); deceitful workers, ministers of Satan who transform themselves as ministers of righteousness (2 Corinthians 11:13-15); Antichrists who abide not in the doctrine of Christ and who do not acknowledge divine authority in connection with the writings of the Apostles (1 John 4:6).

OUR ATTITUDE

Naturally, another question arises, namely, "What should our attitude be toward the Revised Standard Version?" Should we condemn it or should we sanction and commend it? Have we any God-given rule upon which to base a judgment and by which we may be guided in adopting a just and a Scriptural attitude?

We believe we have. It is found in John's 2nd Epistle, verses 9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." The doctrine of Christ is here said to be the acid test of Christian fellowship. How does the New Version stand the test? During the months that it has been in the hands of the public there has arisen from all over the country and from every section of evangelical Christians a chorus of voices protesting against its general use on the ground that it contains an unfaithful translation of the doctrine of Christ. Besides this great multitude of protestors, we may add the many teachers, spiritually and scholastically qualified, who have with their pen proved with abundant and irrefutable evidence that the translation work of the New Version conforms to the Modernist's conception of Christ, which we know to be degrading to His person, and derogatory to His

glory. We conclude, judged by the Apostolic test, the doctrine of Christ, the New Version is found wanting. This vital defect is sufficient in itself to be the Christian's warrant for having no fellowship in approving, commending or circulating it.

The mere fact that certain so-called "fundamental" truths are not vitally affected by the new version is not, of itself, sufficient cause for endorsement by the true believer. We feel, in company with all who love truly the Lord Jesus Christ that, first and foremost, that doctrine respecting His Divine Person and work lies at the very foundation of the Christian faith. (To be wrong here is to be "damned." — Editor).

Some Christians, whose love for Christ seems to be unquestioned, have, for reasons best known to themselves, either condoned, sanctioned or commended the new version. It is difficult to reconcile how any person who is responsible to contend for the faith and to maintain the honor of the Lord Jesus, or who professes to have a care for God's flock, can do this, or even remain neutral in such a crucial matter and test.

Since the beginning of the Church's history upon the earth, God's people have been subjected to many and varied trials that have tested their fidelity to the Lord Jesus Christ (Acts 5:40; 7:58; Hebrews 10:32, 34; Revelation 2:10). The publishing of the Revised Standard Version (1952) probably is the greatest crisis that has come upon the Church since the days of the martyrs, and may well become an acid test of the Christian's loyalty to Christ, individually or collectively. He who is cognizant of the false views that it sets forth concerning Christ and yet commends it is taking sides with Anti-christ teaching; he who remains neutral virtually says he is indifferent in a matter where the character and glory of Christ are at stake.

WHERE DOES THE READER STAND?

(Concluded).

"THE ROBIN'S SERMON

"I HAVE one preacher whom I love better than any other on earth," once declared Luther, the great Reformer and preacher. "It is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing, and leaves tomorrow to look after itself." We see how bountifully God provides for even the least of living creatures. Can we not realize that He will do no less for us? Let us count our blessings, and trust Him for the future.

SPIRITUAL PROGRESS

2 Peter 3:9-18

IT IS the last little verse I want to call your attention especially to: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ . . ." I want to speak on the subject of our spiritual growth — our spiritual progress. We are living in a large country where there are large areas of land that years ago used to be filled with waving grain and other crops, but today are barren and dry because of carelessness on the part of the farmers and lack of knowledge as to how to care for their crops. In the large cities here and elsewhere there are thousands of children that will never amount to anything because they never had the proper care, the proper food so that they never grew and came to full maturity. In the denominations today there are Christians that possibly show the signs and manifestations of life but as far as spiritual growth is concerned, they are strangers to it. It is the desire and purpose of God that all His children should be healthy children and strong children, and that all should be growing children, but alas, it is not so. I wonder sometimes if the Christianity of the 20th Century is different from the Christianity of the apostolic times. I wonder where the wrong is. I wonder if it is in the parentage.

Notice the need or necessity of spiritual growth. God knows, and every other soul among the people of God knows the need of spiritual growth. Notice the nature of spiritual growth and what it really is, and then notice the way and means of spiritual growth, and also the hindrances to it. Some of the things that hinder in your soul and mine come from the devil, some come from the world, and some from the flesh.

I want you to notice the blessings or the results of spiritual growth. The leaders in the assemblies of God today are at their wit's end. A series of meetings is held, and a number of souls profess to be led to Christ and saved, and by and by they begin to wonder if there are any signs of life at all, and then they are brought into the assembly, but they look earnestly for the spiritual growth. God loves to see His child manifesting spiritual growth and getting stronger and going onward and forward, for remember this, the child of God should never be going backward. His course should always be going forward from place to place, from stronger to stronger, until he is able to do whatever God may appoint for him. It is necessary to bring joy to the heart of God. The child of God is planted in grace and grows in grace and in the knowledge of our Lord and Saviour Jesus Christ. Remember this, if you are to be a happy Christian, a joyous Christian, one who praises and gives thanksgiving to God, you will have to be a growing Christian and a Christian that is getting stronger from day to day. Another reason why growth

is necessary is to make us useful. Would you like to be a useful Christian? A puny Christian can never be a useful Christian, and a Christian that is not growing can never be a useful Christian. You need strength if God is going to use you.

Then we are to look at the nature of spiritual growth. Remember, growth should be a normal thing and not an abnormal thing. You have seen abnormal growths in children, one part being unduly developed and the other part being undernourished. Faith is the queen of all the graces. Faith is the parent of all the graces — they all spring from faith. It is the foundation of everything, and if my faith is weak, every other grace I ever possessed will be weak in comparison to my faith. The God we seek to serve is the God that would have you and I strong in faith. Faith knows no doubt; it knows nothing impossible. What about your faith? Does it ever waiver? Do you ever feel that your faith is so weak, you wonder if you have any at all? The God who saved us and delivered us from hell is a God who can preserve and sustain and keep us and supply all our need. What is the matter with us? When I doubt His love, His care, His interest in me, and His sufficiency, what grief that must bring to the heart of God. If we only know what faith in the living God is, we will know that all is well and all will be well seeing it is in His hands. I would like to turn your mind, heart and soul away to God. "Cease from man, whose breath is in his nostrils." Get your heart on God, and all your dependence on God, and nothing can ever hurt or distress you.

Not only should it be a growth in faith, but also a growth in love. That is another of the fruits of the Spirit. To many nothing that is spoken seems to have so much mystery in connection with it as this thing of love — some think that it remains in the heart in some undefinable way, and that nobody knows what it is and they can't define the thing. Love is a very practical thing and love always manifests itself. One of the ways love manifests itself is in obedience to the whole Word of God. It will manifest itself in the walking in the ways and paths God has laid down for all His people in His precious Word, and not turning aside to the left or the right hand.

There is another way in which love manifests itself, and that is showing love one to another. Love is a giving thing, and it delights to lavish upon the object of its affection all that it possibly can. I wonder if we all love one another? There are a few in the assembly, and it is very hard to love them, but I am not to be occupied with my brethren, I am to carry out the Word of God and do what God says.

Our hope should be growing. Thank God when we were saved we had a living hope, a blessed hope, and that hope was centered upon our blessed Lord Jesus Christ that He is coming again. The days are getting darker and still darker,

but the darker the day, the brighter should become the hope of the child of God, and his hope should be getting stronger and stronger. Is that hope in your soul a living, a burning and a bright, purifying hope? Are your faith, your love and your hope growing? These are a few hindrances to the spiritual growth of the child of God, and, as we have suggested, one of the greatest hindrances is the one mentioned already, and that is worldliness. Remember, you will not be a growing Christian if you are a worldly Christian.

Mr. R. W. McCracken,
Hartford Conference,
Sept., 1940.

(Unrevised)

SOME OLD PATHS

THE LATE T. D. W. MUIR

THE believer finds, as he reads the Word, that there are paths laid out for him, that were marked out there by God, and trodden by the saints in early days. Sometimes we hear it said that it matters not about these "non-essentials," if one truly loves the Lord, and the heart is right. But the question may be asked: "Are there any 'non-essentials' in God's Book?" If I truly love the Lord, shall I not seek to know His will, and to do it? The Lord Himself says, "If a man love Me, he will keep My words"; and, again, "He that hath My commandments, and keepeth them, he it is that loveth Me." John 19:21-23.

And yet again, we may ask, if one is right in heart with God, will it lead him to disobey, or minimize the importance of any commandment of the Lord? We believe not. As the Lord Jesus said to the Jews in His day: "Whosoever . . . shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

THE EARLY CHRISTIANS

What strikes one in reading the Acts of the Apostles is, the simplicity and quick obedience of the young converts. They seemed to say, with the Psalmist, "I made haste, and delayed not, to keep Thy commandments," Psalm 119:60. They "gladly received His Word and were baptized," is the simple statement of the Spirit in narrating the wonderful results of Peter's preaching on the day of Pentecost. And in almost every instance throughout the Acts, it is the same. The Gospel was preached, the people heard it, some of them believed, and then they were baptized. There was no argument about it — no "diverse views." God had spoken, and that was sufficient — They simply and promptly obeyed the Word of the Lord.

And, dear saints of God, let us not forget that this is the

Word of the Lord and His way still, and will be as long as this dispensation lasts. And all who have not been baptized since they believed, are either ignorantly or wilfully walking in disobedience to a plain truth of God, which He means them to obey unless physically or otherwise prevented from doing so. And no amount of reasonings, emanating from the busy brain of man, can set aside the plain statements of the Word of God, nor invalidate the responsibility of every child of God to be obedient thereto.

“CONTINUING STEADFASTLY”

And these converts, of the day of Pentecost, did not stop with receiving the Word, and being baptized. We are told that “they continued steadfastly in the apostles’ doctrine (or teaching) and fellowship, and in breaking of bread, and in prayers.” Acts 2:42.

There is something beautifully simple, yet very definite about all this. God had brought them into something, and there they continued — going on from that basis. No doubt they were saved as individuals, but they soon found that God’s purpose was to unite them together in a common fellowship. God, who was faithful, had “called them into the fellowship of His Son Jesus Christ, our Lord,” 1 Cor. 1:9. The apostles’ teaching would, in measure, unfold to them what was connected with that fellowship, or partnership, into which they had been called. And as they continued steadfastly in the teaching, they would be enabled, more and more, to enter into the wealth of all that they had “together,” as partners with Christ and with one another. And so we read “they continued steadfastly in the apostles’ teaching and fellowship,” or — as Mr. Thos. Newberry, drawing attention to the article, renders the statement — “and the fellowship.” That is, there was something definite in the way of fellowship, into which they were brought and in which they — continuing steadfastly — went on. Not only was there the partnership or fellowship of life, in which all saved ones have a share, but there was a definite circle of known and enjoyed fellowship of saints, where they shared in certain things ordained by God, and in these they continued.

THE BREAKING OF BREAD, AND IN PRAYERS

As we read on through the Acts and the Epistles, we get further unfoldings of the teachings of the apostles and of the practices of the saints, but in none of these is the simplicity of this the first chapter in Church history abridged or changed. The children of God walked in obedience to the Word of the Lord, whether it came through a Peter or a Paul. They continued to be baptized and to gather together in the Name of the Lord Jesus only, in fellowship one with another. The expression of that fellowship is seen in “the breaking of bread,” where they remembered Him who died for them, and waited

spoke openly and meekly of the precious truth the Lord had made known to her.

Her friends were grieved and astonished at this sudden change. One day, when some of them were met together, they talked of nothing but the mysterious transformation of Claudine. "We loved her so much," they said, "that we lament all the more that she is lost! She has left off going to the mass, and to every sort of amusement. And so suddenly, too. Ah! she has heard that creature, and has been bewitched by him." And one and all resolved they would visit her no more.

For a while they kept their resolution, and held aloof. But they watched their old friend; and one by one, they began to feel uneasy when they saw her holy life, her usefulness, her meekness, and gentleness. Could it be, after all, that she was changed for the better? At last they took opportunities of talking to her. Claudine spoke to them lovingly and humbly, and gave them each a New Testament. She told them of the precious love of Christ. Those same ladies, who had talked her over in bitterness and anger, were won to Christ also. They, too, cast aside their fine clothes, and gave their money to those who had need.

It is easy to read these things, and easy to approve of them in other people, especially if they lived some hundreds of years ago. But are we ready to do likewise? "Costly array," the "lust of the eyes, and the pride of life," are things which are no less of the world, and no more of the Father, in the nineteenth century than they were in the sixteenth. We read in the sixth chapter of the second epistle to the Corinthians, of a "coming out," but it is "from" not "into" that world, of which, if we will be the friends, we must be the enemies of God. I would ask you to read those words. They are the commandment of God.

Do you know what it is, thus to come out? And to come out, not as Lot's wife, looking back to the place of doom, but looking onward and upward to the glory, and to Him who is there — drawn from the world that crucified Him by the power of His love. It is true that worldliness often shows itself in a less vulgar shape than that of jewels or finery, or expensive food and drink. There is a worldliness in things of the mind, as well as in things of the body. There is a worldliness that is low and coarse. But in the one shape or the other, wherever the love of the world is found, it is a sure sign that in that heart the love of the Father is not. What solemn words! But they are the words of God.

(Echoes of reformation days).

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A BRAND FROM HELL

No man shall be in heaven but he that sees himself fully qualified for hell, as a faggot that is bound up for eternal burnings, unless mercy plucks the brand out of the fire. Traill.

FROM OUR MAILBAG

QUESTION: Is it scriptural for one brother to hand round the bread and wine each Lord's Day. As a young Christian thirty years ago I was taught by godly men that such officialism at the Lord's Table was foreign to the Scriptures and hindered the godly order and the divine leading of the Spirit?

ANSWER: The Scripture is silent on this point, but of one thing we are certain, i. e. that "officialism" here is entirely wrong. "The bread which we break, is it not the communion of the body of Christ?" To appoint to this, as a definite service, is unscriptural — to have any rivalry in the matter is a token of a wrong condition entirely at the Lord's table. Any godly brother who is near the table may perform this simple act for the saints. However, it would be unseemly for one younger in Christ, perhaps not long in the assembly, to take upon himself this act. In days long since, we have been impressed by the godly demeanor of brethren who realized that, although the bread and wine were only depictive, yet the scenes of Calvary were so real to them that, with steady and solemn step, and in humility, they handled the tokens of His love.

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A SAVED ETERNITY

Here is another little "scrape" which may interest you. It is a full brother to the one inserted in September issue — "What's wrong here"? Now, if a man is so sponge-mouthed as to call Hell—"A lost eternity," why not call Heaven "A saved eternity" and read as follows — "God created the saved eternity and the earth." Gen. 1:1. "I will rain bread from a saved eternity for you." Ex. 16:4 — "There is no God like Thee in a saved eternity," 1 Kings 8:23, etc., etc. "Because your names are written in a saved eternity." Luke 10:20.

Now you see the thing is too absurd to continue. Let a man preach like that and everyone will laugh at him and rightly so. Just a little further and we will be halfway to "modernism" and we shall find that the devil has another Balaam to do the "mixing" — Rev. 2:14. Some of my dear brethren can pronounce Heaven quite distinctly but, when it comes to Hell, one would think that they had a double dose of tonsillitis. The first thing the dumb demoniac did after the Lord healed him — "HE SPAKE PLAIN" — Mark 7:35. God graciously send us more plain speakers.

Now, my dear brother, I am very sorry to hear of the homecall of dear brother David Miller. I only knew him a short time but I learned to love him for his sincerity and humility. Just a few days before he went home I had a letter from him thanking me for help received at the meetings in various places in Canada . . . He remarked that the Ephraimites said "sibboleth," instead of "shibboleth" — they left out the "H" — Judges 12:6. "H" stands for either heaven or hell," so I think we have quite a few Ephraimites amongst us!!!

Frank Knox.

EXHORTATION FOR CHRISTIAN WOMEN

“THE aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober (or wise), to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.” Titus 2:3, 5.

KEEPERS AT HOME

“KEEPERS at home!” Can that mean me
 Inside my own four walls;
 Can there the Lord my labor see
 The work to which I’m called?

Yes! Well He can, since ’tis His Word,
 He knows what’s best for thee:
 To serve Him thus, as to the Lord,
 Must for thy blessing be.

The family’s cares — the husband’s weal,
 And children’s welfare, too;
 Let not the devil’s silvered snare
 Appeal as fair to you.

Neglect of home means loss of joy:
 Loss to thy children may
 In days to come cause bitter grief,
 As into sin they stray.

A mother’s love — a mother’s care —
 What can for these repay?
 Not all the wealth of clothes they wear,
 Can cover love’s decay.

So to thy task, dear Christian wife,
 Just cleave through life’s short day;
 And be repayed by warmest love,
 Instead of worldling’s pay.

And prove the deeper peace of soul,
 His loved ones only share,
 Who know His will and do it well,
 And have reward — UP THERE!

Parry Sound, Ont.—Bro. R. N. Bruce had a "stroke" three days after Arnstein conference, affecting his speech somewhat and right hand — however, in the goodness of the Lord, he was improving but, for the present, confined at home. Pray for our brother who has labored faithfully through the north country.

Picton, Ont.—Bro. Timothy Kember was going to try Gospel meetings in Campbellford. Pray for this effort.

Montreal, Que.—Bre. Gray and Maxwell were having a Gospel series here with the assembly — a few strangers were coming at last report. Weather very favorable this Fall for meetings everywhere.

Sarnia, Ont.—Brethren here have changed their weekly Prayer Meeting to Tuesday and their Bible Reading to Thursday evenings. Childrens' Meeting on Friday evening.

Kitchener, Ont.—Saints here were being helped by some good Gospel meetings by Robert Boyle of Port Arthur. Some strangers coming in.

Clinton, Ont.—The small Assembly here have their Hall about completed. Opening date was Nov. 15th. A noble effort for a few but it is God's way to use the "weak things of the world to confound the things which are mighty."

OTHER LANDS

Caixa Postal 264, Caxias do Sul, Rio Grande do Sul, Brazil, S. A.— "We have moved over to a new district, about 160 miles from Caxias, to endeavor to open up work there. Characteristic of so many places here, there is a great need, no assemblies and the greater majority in the darkness of Rome or ensnared in the "new light" of spiritism. While 7th Day Adventism flourishes, as also nearly all the false religions under heaven, the message of a present salvation in Christ is little known and seldom heard." John McCann.

England.—Tavistock Annual Conference Sept. 19th, was good, platform open as the Spirit led in ministry, some of the "old truths" of the Word plainly declared. Bro. Taylor of France enjoyed being present, saw his wife's sister delivered from the darkness of Rome and saved. She had been seeking rest of soul in a R. C. convent.

CONFERENCES

Los Angeles, Calif.—Annual Conference purposed, D. V. as usual in the Gospel Hall, 1231 West Jefferson Blvd., commencing with Prayer Meeting Dec. 31st at 7:45 p.m. and continuing through January 1, 2 and 3. Servants of the Lord preaching the truths pertaining to the "old paths" and walking therein, will be welcome. Visiting Christians from a distance should drop a card to our brother, the correspondent, as follows — James Parr, 2614 So. Harcourt Ave., Los Angeles 16.

Haddon Heights, N. J.—Annual Conference of the Camden Assembly will commence d. v. with Prayer Meeting in the Gospel Hall, 915 N. Front St., Camden, Thurs., Dec. 31st, at 8 p.m. continuing Fri., Sat. and Lord's Day, January 1, 2 and 3 in the High School, Haddon Heights. They are looking to the Lord for ministry as He is pleased to give it — Rev. 3:2 and Rev. 2:28, Mal. 3:16.

McComb, Miss.—Saints here plan their forth Annual New Year Meetings, Jan. 1st and 2nd, commencing with Prayer Mtg., Fri. at 2:30 p.m. Laborers seeking to "strengthen the things that remain" welcome. A hearty invitation to all to attend. Corresp. Paul Crawford, 703 Pearl River Ave.

Montreal, Que.—Annual Conference D. V. will commence with Prayer Meeting Thursday, Dec. 31st, in the Gospel Hall, 821 Ogilvy Avenue, continuing Jan. 1st, 2nd and 3rd, in the Town Hall, Mount Royal, P. Q. Communications to Wm. E. Reid, 25 Highfield Ave., Town of Mount Royal, P. Q.

FALLEN ASLEEP

Lonaconing, Md.—On June 11th, our beloved sister Mrs. Hayward Duckworth was "called home," aged 74. In fellowship here for 45 years — a faithful sister in the Lord. Remember her husband in prayer.

Cambridge, New Zealand.—Our beloved brother John Strahan "went home" Aug. 15th. Born near Ballymena, N. I. He was saved in June, 1892 — a faithful and beloved brother. His sister Miss M. E. Strahan survives and feels the loss keenly.

North Shields, England.—Our beloved sister, Mrs. Mabel Archbold, was "called home" Sept. 6th. Her husband and the Assembly will miss her greatly.

WILLIAM G. FOSTER

1886 - 1953

Cleveland, Ohio.—On Nov. 2nd, our beloved brother and servant of the Lord, departed to be "with Christ." He did not recover from an operation which seemed at first successful. Born in England, he came to U. S. A. in 1910 and about 30 years ago began to serve Christ in the Gospel as the Lord would lead. He preached at first with bre. Beveridge and Conaway in Maryland, where the Lord gave him some souls and has been well known through the middle West and Eastern States. He was saved 50 years ago in November through Romans 10:9 and Gal. 2:20. He repeated over and over in his weakness the Scriptures and the lines:

"Home, O how sweet the sound,
It thrills upon the heart;
Home, where the brethren meet,
And never, never part."

He will be missed by the brethren in the districts where the Lord led him from time to time — of late years family responsibilities claimed a good part of his time. An aged father (93 years) is left to mourn his loss and his sister. Our brother never married.

London, Ont.—Our dear brother Wm. Glennie was called home suddenly Sept. 19th, in his 81st year. Saved over 50 years ago and with saints in Newbury for about 48 years, recently here in Pall Mall Assembly. They had a hospitable home in days gone by.

Stout, Iowa.—Our dear sister Mrs. Sallie E. Becker "went home" Oct. 3rd., aged 77. One of the first to trust Christ when bro. Oliver Smith pitched his tent there in 1922. She went on well. A weak body did not hinder her from attending the meetings.

Volga, Iowa.—Our dear brother Chas. J. Adams was "called home" Oct. 14th, aged 69. Saved one evening 7 years ago while bro. Smith was reading some Scriptures to him, and soon after baptized and received into Garnavillo Assembly.

Montreal, Que.—On Oct. 7th, our dear brother Robert Binning passed into the Lord's presence in his 61st year. Identified with the Ogilvy Assembly since coming from Scotland over 30 years ago. A faithful brother with a generous spirit. A wife, daughter and four sons left to mourn his loss.

On Oct. 10th, another dear brother, John Leslie "went home" in his 68th year. A faithful brother, in the Assembly since coming from Scotland about 40 years ago. These two brethren will be greatly missed.

Maidstone, Sask.—Our dear sister, Mrs. Frank Foster "went home" Oct. 7th, from Victoria, B. C. A much respected Christian, now "present with the Lord."

Vancouver, B. C.—Our beloved sister, Mrs. John Taylor went to be with the Lord Oct. 22nd. For many years in Fairview Assembly, latterly in Cedar Cottage. She went on quietly and consistently through the years.

Cleveland, Ohio.—Our dear brother Thos. E. Mitchell "went home" Oct. 26th, aged 70 years. He was born and "born again" in Saginaw, Mich., on Sept. 22, 1901 through the preaching of our late brother James Kay, through Isaiah 53:1. A kindly brother, much missed.

Grand Bend, Ont.—Our dear sister, Mrs. Max Grattan "went home" Oct. 27th, aged 72. One of the first to be Saved in the Gospel effort here by brethren Joyce and Wilkie about 30 years ago and in the Assembly since its formation. She leaves two sons and two daughters.

Flint, Mich.—Our dear brother Edward Filer was suddenly called home to be with the Lord Nov. 4th, aged 67. Saved in April, 1948, he went on well with the Christians in the Davison Road Gospel Hall and will be missed.

New York, N. Y.—Our esteemed brother and faithful servant of Christ, Mr. Benjamin Bradford "went home" after much weakness, November 6th. Particulars in next issue, D. V.