

Words in Season

THE BIBLE FAMILY MAGAZINE



ENTERING THE YEAR

Forgetting what's behind,
And forward pressing on;
The prize before our heavenly gaze,
Until our day is done.

We'll give ourselves to prayer,
And to His Holy Word;
In grace and knowledge let us grow,
Conforming to our Lord.

Until our Lord shall come,
And shout His loud command;
The angel's voice, the trumpet sound,
His saints to Him respond.

Farewell forever then,
To earth and all its woes;
Exchanged for heaven and bodies new,
Rejoicing with our Lord.

To yester-year farewell,
We hail the dawn of day;
The bright fair morn without a cloud,
Shall wipe our tears away.

Submitted by H. W. Dedman.

JANUARY, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan
Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

Volumes:—Order your bound volumes for 1955 quickly now—\$3.25 mailed anywhere in the world. A useful remembrance. Order from Detroit.

CHANGE OF ADDRESS

Cuyahoga Falls, Ohio.—Albert P. Klabunda, 2783 Archwood Place.

Hayana, Cuba.—E. J. Wickert, Apartado 1745.

UNITED STATES

East Boston, Mass.—The recent Conference was good and well attended—seven or eight ministering brethren present to help. A nice spirit of harmony prevailed and the Word was presented in both Italian and English, with occasional translation. Our brother Clay Fite continued his meetings on the Egypt to Canaan chart. He has been giving help in some of the smaller meetings of New England.

Worcester, Mass.—The Gospel Hall is located at 76 Waverly St. Breaking of Bread is at 10:30 a.m. Tues. eve. Prayer Mtg., Thurs. eve. Bible Reading. Correspondent is Dominic Protano, 20 Northboro St.

Philadelphia, Penna.—The Olney Assembly will d. v. continue their monthly ministry meetings on the fourth Sunday of each month, January to May inclusive. Corresp. John MacLellan, 6515 No. 5th St.

Bryn Mawr, Penna.—The Lord gave a good Conference this year, suitable and helpful ministry to the strengthening of the saints being given by the Lord's servants—one professed. Bre. Alves and MacLeod continued with Gospel meetings.

Long Branch, N. J.—Our brother Frank Pizzulli has been visiting Orange, Jersey City and Hoboken.

Byfield, Mass.—Our aged brother Joseph Pearson has not been too well recently. He was able to attend the East Boston Conference, giving a short, but helpful word, Saturday morning. Pray for our brother and others of those who have borne the burden of the day in years past, both those at home and abroad.

Indiana, Pa.—Bre. Klabunda and Baldwin had some Gospel meetings here, some unsaved came but not regularly—plain Gospel preaching is not attractive to the world but it is God's message for the world. Bro. Klabunda is moving his residence to a suburb of Akron, Ohio, this month.

Lorain, Ohio—The recent conference at Thanksgiving was considered good and the Lord's people seemed cheered—visitors from other parts of Ohio attended.

Detroit, Mich.—Recent conference of West Chicago Hall was a season of refreshment. Suitable ministry was given to the edification, comfort and strengthening of God's people in their testimony. Attendance was good. Nineteen of the Lord's servants were present to give help.

Ferndale, Mich.—Our brother Ed. Wickert of Cuba, who has been spending some time in this country, hoped to return to his field of labor, leaving Florida Dec. 16th. He has enjoyed his visit much and feels that his contacts with the Lord's people have been helpful and encouraging. Those of us who have come in contact with him have enjoyed the simple and straightforward messages and we trust God will bless him richly as he returns, with his wife, to Cuba and seeks with the other fellow laborers there to further the Gospel and the truth of God amongst the believers.

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. 48

JANUARY, 1956

No. 1

GATHERED GEMS

CHRIST leads me through no darker rooms
Than He went through before;
He that into God's Kingdom comes,
Must enter by His door.

Richard Baxter

« « «

God must love because He is love.

If I were to look within for a cause of God's love, I would never find it: but I find in the heart of God the cause of His eternal love to me.

In connection with Job we note that seven times previously Job had been in prayer to God and his three friends never addressed God once.

It must have been quite humbling to these "gentlemen" to come, as it were with their hats in their hands, to ask Job to pray now for them.

Wm. Warke at the Sault Conference

« « «

A Modern Reading of Acts 4:32, 35.

"And the multitude of them that professed were of hard heart and stony soul, and everyone said that all the things that he possessed were his own, and they had all things in the fashion. And with great power gave they witness to the attractions of the world, and the love of gold. And great selfishness was upon them all, and there were many among them that lacked love. For as many as were possessors of land bought more, and (sometimes) gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to every man according as he desired!"

« « «

Full of the Holy Ghost: Acts 6:3.

This is to be full of love—as was said of an evangelist long ago . . . "The warmth of heart which sends all his thoughts into the hearts of others, kindling them into sympathetic fervour." Some evangelists are as clear as crystal in their explanation of the plan of salvation, and as COLD. We may be as majestic in the "get-up" of our addresses as an iceberg, and as freezing. We may be as symmetrical as a building in our utterances, and as lifeless. What we want are go, glow, grip, godliness and grace. The "go" of the Holy Spirit, the "glow" of Christ's love, the "grip" of Christ's truth, godliness of life, and the sustaining grace of God.

A NEW YEAR SCENE

IT WAS the New Year week, and the streets of Glasgow were crowded to excess with people, each possessed with a soul more precious than a world, but, alas! little cared for at such a time. Satan, ever busy in the destruction of the bodies and souls of men, seems to excel in the New Year week in bringing from his treasury things new and old for their wholesale damnation. All tastes he determines to please, all classes to enlist, lest poor, sinful man should have time to reflect over the past, with its follies and its sins, and remember that swift as the flowing river, Time is bearing him on, on to Eternity and to God. Yet such is the fact. Reader, pause and look this reality in the face. To-day thy time is shorter on earth than ere it was before. To-day thou art nearer to eternity and the judgment.

Around a well-lighted theater stood a large crowd, all eagerly waiting their turn to gain admittance, and fast as could be they were thronging along the passage, yet the crowd grew none the less, for from all parts of the city others joined it. The old and the young were there, all classes and ranks, some dressed in silks, some in rags, but all bent on one object, the "open door," and all pressing up to reach it, lest, perchance, the "house filled," and the "door shut," leaving them without.

As I passed the crowd, my eye caught in black capitals above the door whither the crowd was pressing, the words,

"TO THE PIT ONLY."

I passed along. I daresay most of them reached their desired destination—the "pit" of a theatre, where the opiates of hell are administered to the souls of men, while demons drag them down to the "pit" burning with fire and brimstone, the second death. Reader, are you a theatre-goer? Do you frequent the place where the gambler, the drunkard, the harlot, and the Christ-rejector meet? Are these the company you choose in Time? Remember, therefore, they shall be thy company in Eternity if you remain unsaved. The laugh and jeer of the "pit of the theatre" will soon be exchanged for the "wailing and gnashing of teeth" in the pit of the damned.

"To the Pit only"—such was the inscription, and thither the crowd hurried on. My thoughts turned to another crowd, another pit—the crowd of the unsaved pressing on to the pit of destruction. "Broad is the way and wide is the gate that leadeth to destruction, and many there be that go in thereat." As one writes (himself an old theatrical), "The way to the pit is easy." Yes, reader, it takes no effort to get to hell; everything is in your favor for going there.

Reader, are you among that crowd pressing along the broad road to destruction? Listen, a voice calls after thee.

'Tis the voice of God, "Turn ye, turn ye, for why will ye die?" Turn or burn. Yet you press on, God's appeals all unheeded by thee, but thine end will surely come. The end of those things is death. How wilt thou feel, poor soul, when on thy dying pillow? "To the Pit only" becomes a reality. The judgment day appears, the holy Judge and open books all declare "To the Pit only," and, like Korah and his company you sink into its open mouth.

"They sink, and sink, and deeper sink,
 Into the awful gloom
 Of hell's dark, bottomless abyss,
 The sinner's final doom."

Passing on from the woeful sight above, a short distance, I reached another door; no crowds stand there, but an individual now and then passes within its open archway. In large capitals, hung on the wall, every passer-by may read the inscription,

"JESUS ONLY,"

and as they read their hearts are glad, for the "only" is their joy and portion. "Jesus only" has both saved and satisfied them. They are gathered around His blessed Word, and as they learn there His love and see fresh beauties in His person, their hearts burst forth in praise, and they sing:

"O, worldly pomp and glory, your charms are spread in vain,
 I've heard a sweeter story, I've found a truer gain,
 Where Christ a place prepareth, there is my blest abode;
 There shall I dwell with Jesus, there shall I dwell with God."

Reader, do you know aught of this? Is "Jesus only" your portion? You have never known joy unless you know Him. Without Him you never shall. Will you this moment, unsaved one, accept of Him? His blood will then cleanse your sins away, His person satisfy your heart. You will be saved and satisfied. "JESUS ONLY" or "THE PIT ONLY." Reader, which is your choice? Jesus only can supply all I need to live or die.

J. R.

FREEMEN OF THE GOSPEL

Isaiah 55:1

An old man said once, that it took him forty years to learn three simple things. The first was, that he couldn't do anything to save himself; the second was that God didn't expect him to; and the third was, that Christ had done it all, and all he had to do was to accept the accomplished fact.

FAITHFUL IN THE LORD

ROBERT N. BRUCE

Born - - - - - In Year 1880

Born of the Spirit - - In Year 1903

At home with the Lord . . .

October 12, 1955

SOME men, in their life and service, shine more brilliantly than others for a while, then passing off the scene, are soon forgotten. Others, again, though more or less pursuing a quieter path, little caring for the esteem of the worldly wise, continue to work steadily, plodding on in out of the way places, visiting smaller assemblies, caring for the saints with a shepherd's heart and looking onward to the day of reward at the Coming of the Lord. The latter was the path chosen by our beloved departed brother.

Born in Shetland Isles, in the rugged North of Scotland, surrounded by the stormy Atlantic, he maintained more or less this rugged appearance and manner. He was saved in the city of Edinburgh in Scotland in the year 1903 and came to Canada in 1907 where he was gathered to the Name of the Lord with the saints in the Broadview Assembly. He steadfastly maintained the outside place, the truth having been learned of the Lord and he knew what it was to "go forth unto Himself" — Heb. 13:13 and never tired of telling of God's dealings with him, in salvation and in separation to the Name of the Lord. These precious truths governed him in his life and he sought to keep clear of all entanglements of the religious world or religious "half-way" houses which would lead God's people back into the Babylonish mixtures so characteristic of the present day. While recognizing God's sovereignty in all His dealings, he nevertheless was unwilling to relinquish the Divine position God had brought him into. This is the heritage he has left to the many who knew him, and respected and loved him for his sterling Christian character. Sinners were saved, taught the truth of baptism and the truth of "gathering to the Name of the Lord" and such he sought to encourage to maintain a steadfast course in accordance with Acts 2:41, 42. The correspondent of the Assembly in Parry Sound, Ontario, our brother's home, writes . . . "His faithful preaching and teaching will be much missed by the Christians here.. His steadfast walk should be an example to all of us."

Our brother Mr. Widdifield writes . . . "He spent some time around Victoria Road and Long Point . . . later he spent much time with me up in Northern Ontario and was with us when the Assembly was planted at Charlton in 1923, later when the Assembly was planted at Englehart—a good plodder, went faithfully on to the end, not turning

aside to the right hand or to the left and will be much missed." Brother Taylor, with whom he labored quite a bit in Western trips, mentioned at a recent conference, regarding brother Bruce . . . "He lived in His Bible." We need more men like this, so many today have learned little, if any, of the values of steady, faithful work for the Lord in needy districts and are constantly on the move, more like world travelers than the old fashioned men of God who worked with God in God's ways. Let us pray that more of the latter shall be raised up, even "till He Come."

« « «

GOD TOOK HIM

O RAPTUR'D worshipper!
 Our hearts would follow thee within the veil,
 As wrapped in wonder, first thine eyes beheld
 Without a cloud between, thy glorious Lord!
 What were thy feelings then? Say, did thy speech
 (On earth so ready) find a fitting word
 To make thy hearts full adoration known?
 Or low in solemn silence didst thou bow—
 Silence more eloquent than oral speech—
 Before the LAMB once slain on Calvary?

Well we remember with what rev'rence thou
 On earth didst worship at His sacred feet:
 And with what mingled feelings—joy and grief—
 Thy spirit contemplated Calvary's woe!
 But who shall tell what that glad moment wrought
 Within thy breast, when thou didst see His face,
 And on thine ears Heaven's sacred HALLEL fell?
 That song had oft on earth entranced my soul,
 But with what holy rapture thou wouldst haste
 To join the anthem and to swell His praise!

While in the body pent OUR spirits are,
 Mem'ry will oft recall the sacred hour
 When round the hallowed Table of our Lord,
 In sweet communion, thou didst lead our souls
 In worship low to bow before the throne.

Brother, belov'd and longed for, we shall miss
 Thy saintly service in the Church below!
 Vig'rous in mind, and strong in soul wast thou—
 Like fiery steeds which Pharaoh's chariot drew,
 So were they as compared to thy frail flesh.

Thy sacrifice of self, thy zealous love,
 Endeared thee to our hearts in either sphere,
 Yet not one moment would we bring thee back;
 With patient expectation we would watch,
 And wait the mighty Voice which soon shall call
 To union everlasting with our God.

CHRISTIAN EVIDENCES

WM. H. FERGUSON

IN LOOKING for distinct evidence of true Christianity in any person, there are certain vital forces which cannot escape detection and must manifest their origin and power in a world of darkness as to the things of God; a world which is in rebellion against His Word and authority. The first distinctive evidence we mention is

LIFE.

The sinner by nature is "dead"—Ephesians 2:1 and "without God," Eph. 2:12. The word used in this latter case is "atheos," really the root word for atheist. Sinners are unwilling to acknowledge that they are atheists, or without the life of God, or the knowledge of God in their souls—absolutely devoid of anything of God at all in their whole being. This is evidently the reason why so many pass by unconverted, even under the preaching of the Gospel and, also, the reason why there is so much superficial profession of being a Christian or deciding for Christ under preaching that makes little or nothing of the total depravity of the human race and does not stress the sinner's lost condition.

But a new born babe shows signs of LIFE and likewise a soul born of God, as in John 3:3 and kindred Scriptures, shows spiritual life immediately. Where there is not this evidence, the sinner is still destitute of God and in darkness.

SUBMISSION AND OBEDIENCE

Once life is imparted other evidences immediately begin to manifest themselves. In the case of Saul of Tarsus in Acts 9, there was immediately in the rebel against God a spirit of meek and quiet submission—the raging lion became as a lamb, with love to God, and His people and poor sinners; the words leaving his lips showing the mighty change wrought . . . "Lord, what wilt Thou have me to do?" v. 6. The disobedient sinner became the obedient disciple. And in v. 18 . . . "he arose, and was baptized." What about this evidence of true Christianity? What about those who have not been baptized with believers' baptism according to the command of our Lord, perhaps sprinkled as babies by unregenerate or disobedient clergymen or baptized with so-called "household baptism," the twin brother of "baptismal regeneration?" Considering this latter possibility, it would be well for overseeing brethren to question all who wish to come into their midst, if there is any doubt, as to whether or not they have been baptized SINCE they believed. It might surprise one to find even such armed with a letter of commendation from some chapel or otherwise. True and

godly care for God's Assembly demands spiritual unction and discernment. There are many "flat-nosed" priests today.

Yet another distinctive evidence is always seen in the case of all true believers in our Lord Jesus Christ, and that is the spirit of

PRAYER

In Acts 9:11 Ananias was told by the Lord to inquire for Saul, living in a street called Straight in the house of Judas, and the Lord said . . . "Behold he prayeth." Prayer is the Christian's vital breath and native air. Where it is absent the evidence of true Christianity is also absent. Do those who profess amongst you pray? If not, there is no life. Do they frequent the prayer meeting? If not, question their conversion. Are they enthusiasts for good times, sports, evenings, socials, musical sing-songs, etc., but not enthusiasts for prayer, then they are "tares" amongst the wheat— "illegitimate" as the word is in Matthew 13:25, etc.

Still another evidence we mention in this paper, although the evidences of Christianity are many, and we may consider others later, but this mark really stands out in the true child of God, and that is

CHANGE OF DESIRE

In Mark 4:19 we read . . . "the cares of this world, the deceitfulness of riches and the lusts (desires) of other things entering in choke the Word." Contrariwise, the desires of true believers differ from those of the world. There is a desire to drink in the sincere milk of the Word, 1 Peter 2:2. The Word captivates the soul, it becomes its food. As the Psalmist wrote in Ps. 119:72 . . . "Better unto me than thousands of gold and silver." And again in v. 97 . . . "Oh, how love I Thy law. It is my meditation all the day." Many of us can testify to this satisfying portion for a half a century and longer, and truly the precious Word is more satisfying and sweeter as the days go by, sweeter than the honeycomb; yea! incomparable as far as this world's vain delights go. Furthermore, there is a change of desire as to companionship and the true child of God can say . . . "I am a companion of all them that fear Thee." Psalm 119:63. This changes companions—does away with the unequal yoke in all its varieties. The marriage yoke with the unbeliever is forbidden, as is the social tie, and the political entanglement— all religious yokes of Babylon are destitute of the fear of God and the true child of God, in touch with God, can soon detect the evil and the snare. The business yoke is equally seductive (one must even warn against this unequal yoke in family relationships where one of the partners of a family remains unsaved) and today many look lightly upon things which, some years ago, would have caused consternation amongst the godly. What an op-

portunity to "prove" God lies here! We are convinced that the most potent testimony a child of God can bear in the world is linked up with his entire separation from evil—cp. Enoch in his holy walk of separation from the ungodliness of the days prior to the flood—Genesis 5:24. A word of warning is necessary here for younger believers, and perhaps older, too. In the present "drive" of larger companies to enlist stockholders in their corporation and organization, remember! **THERE IS NOT A SHARE OF STOCK IN ANY OF THE WORLD'S CORPORATIONS BUT INVOLVES THE UNEQUAL YOKE IN DEFIANCE OF 2 Cor. 6:14, 18.** This is something for the believer to seriously weigh in the light of the Word of God and in the light of eternity. Psalm 84:11 states distinctly . . . "No good thing will He withhold from them that walk uprightly." Why forfeit the favor of God for a share of worldly stock and incur thereby the disapproval of heaven? The stockholder or shareholder is a part of the organization, shares in the profits, etc., and accepts responsibilities concurrent with the affairs of that same corporation—he or she becomes a part of it. Herein lies the very fundamental structure of the coming kingdom of "antichrist"—how necessary to avoid the evil!

THE PURSUIT OF POWER

Elijah and Elisha — 2 Kings Chapter 2

ANDREW DOUGLAS OF HAMILTON

IT IS not enough that the grace of God has reached and saved me. It is expected that there should be progress in the things that accompany salvation, Heb. 6:9. The writer of the Epistle to the Hebrews unfolds to us the glories of Christ as the Sinpurger in chapter 1; the Deliverer in chapter 2; the Apostle in chapter 3; the Rest in chapter 4; the "called of God" Priest in chapter 5; and now in chapter 6 we hear the call . . . "Let us go on" unto perfection, or maturity or full growth. Progress, not stagnation is the thought in the mind of the Spirit of God for each of us.

Those addressed in Hebrews 5 seemingly had reverted to an infantile state, needing milk, which state consisted in a form of discredited and discarded Judaism. Unable to assimilate strong meat, weakness was the result. Hence the need of power.

The promise of power had been given to the disciples from the ascending Lord, as in Luke 24:49 . . . "Tarry ye in the city of Jerusalem, until ye be endued (clothed) with power from on high." In the Acts of the Apostles that

power was demonstrated to a remarkable degree, sealing the witness of those early believers.

Turning now our attention to 2 Kings, chapter 2, I feel that there are certain things recorded which might increase our desire after spiritual power as seen in this last walk of Elijah and Elisha, if only we are prepared to pay the price. This is not to be obtained or possessed in the manner suggested in Acts 8:19 but by a lowly and holy walk with the rejected Lord Jesus outside all lofty pretensions and ecclesiastical positions, however correct.

In the reign of wicked King Ahab, reverence for God's Word and true worship had been swept away by this godless man and his infamous consort Jezebel. But God will not leave Himself without a witness and living under "the shadow of God" in the mountains of Gilead, Elijah is projected into the scene of apostacy, apart from fanfare or introduction so customary amongst men.

As we trace his career from the first meeting with Ahab when he confronted this wicked king with his departure and apostacy from the true God, until the last scene of his life, what a vista of possibilities it holds for us, who are lesser men. We are assured that Elijah was a "man subject to like passions as we are"—Jas. 5:17, yet he prayed the prayer of power and, conversely, the power of prayer enables us to witness for God in this day of departure from the right ways of the Lord. As Elijah was deeply concerned, now that his conflict was over, so his desire was to impart to Elisha instruction (cp. 2 Tim. 2:2) and, if possible, to infuse into his spirit something of the holy zeal which had characterized his own testimony; reminding him of that memorable day when the call came to him (Elisha) from this outlawed prophet of denunciation. Elisha's response had been unhesitating . . . "I will follow thee."—1 Kings 19:20.

The time of separation has now arrived and we find both Elijah and Elisha at Gilgal. This is to be the supreme test for Elisha.

GILGAL — rolling away.

As we follow their path thus we can surely test our own loud protestations of loyalty to the despised and rejected Lord, remembering our Lord's words . . . "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62. This first stopping place on the pathway to power teaches wondrous things, if only we have the open understanding of Luke 24:45 and the willing heart to receive instruction. Here the reproach of Egypt was "rolled away." Blessed truth! Sins gone forever, Romans 8: 33, 34. Here it was that the ark

of God stood still, until "everything was finished." Joshua 4:10. As we pen these words what thoughts flow into our minds when we see Calvary in type, but we forbear, leaving the Spirit of God to open up the mystery of the death which the Prince of glory died. Blessing flows from that death, for here the twelve stones lying in the bed of the river Jordan tell forth the truth of my identification with Christ. I died with Him. These stones heaped up on the other side of Jordan are expressive of our being raised together and seated together with Him in the heavenlies, Ephesians 2:6.

Thus is described our standing before God. Then we come to the subject of the state which should correspond to my standing—bringing us to the truth of "circumcision." Here one would pause, for we fear that while this is being loudly proclaimed, it is little understood. It is easy to boast that "we are the true (or genuine) circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. In principle, however, circumcision bespeaks pain and suffering and, in practice, it is the denial of the old Adamic nature. This truth lies at the beginning of the pursuit of power. Strength for such a denial is to be found in the Passover of Exodus 12, where we are viewed as feeding, with girded loins, on the roast lamb—the strong meat—and later on the Risen Christ of Hebrews 5 . . . "the old corn of the land."

As we leave Gilgal we recognize something of the resources and leadership to be found in the Captain of the Lord's Host—readily available for the many hard and trying times of our day. The scene in Judges 3:12 between Eglon and Ehud gives a graphic picture of what is included in circumcision . . . "I have a message from God unto thee." Suffice to say that the action in that awful interview lays the basis for victory over and deliverance from the flesh—the slash of the dagger.

(to be continued)

A FULL REWARD

A military gentleman once said to an old minister in Scotland who was becoming infirm, "Why, if I had power over the pension-list I would have you put on half-pay for your long and excellent services." He replied, "Ah, my friend! your master may put you off with half-pay but my Master will not serve me so meanly. He will give me full pay. Through grace I expect a full reward."

To rely on Christ, and not to be weary of sin, is presumption, not faith. Faith is ever neighbor to a contrite spirit.

—Rutherford

"BEWARE OF DOGS"**Phil. 3:2**

BY A. McSHANE OF IRELAND

THE thought behind the many Biblical references to dogs contrasts boldly with the popular opinion that this animal is symbolic of faithfulness, watchfulness and companionship. These passages without exception indicate that in Bible times the dog was viewed with the utmost contempt and loathing. The domesticated pet known to us appears to have little in common with the half-wild, rapacious brute that prowled about in those days. When therefore anyone is referred to as a dog, or takes the place of a dog, in the Word of God, that one is not only regarded as occupying the meanest possible position, but also as having heinous characteristics. With this in mind we can appreciate Paul's warning which heads this paper, and it might help to impress it more forcibly upon us if we were to consider some of these references.

UNCLEANNES

The first of these at which we shall look is, "As the dog returneth to his vomit, so a fool to his folly," Prov. 26:11. These words have to do with the dog's depraved and unclean appetite. For it to eat unwholesome garbage is bad enough, but to return and re-eat the sickening stuff is truly abominable. Peter fittingly quotes his proverb as an illustration of mere professors. These for a time seem sick of the pollutions of the world, and as a result give them up, only to return to feast upon them more greedily than ever. Their dog-nature was unchanged although their outward conduct for a short time appeared to be so. Examples of such are not wanting around us—men who once made a fair show when they professed to be converted, but now, after a little testing, are again trying to enjoy the follies they formerly renounced. Many such still claim to be saved, but one has only to watch them to see that their love for what is of the flesh and the world is as strong as their hatred of what is spiritual and of God. These are not only injurious to themselves but their teaching and example are a menace to the saints in that they imply that we "should continue in sin that grace may abound." Death or the Lord's coming for such will mean a rude awakening. In light of these things, surely it behooves us to "beware of dogs."

CRUELTY

When Hazael heard from Elisha the evils he would do in Israel, he, imagining that he was incapable of such atrocious acts, exclaimed, "is thy servant a dog, that he should do this great thing?" 2 Kings 8:13. This question implies that a notable feature in the character of the dog is cruelty.

Indeed, the Lord's words, "Give not that which is holy unto the dogs . . . lest they . . . turn again and rend you," Matt. 7:6, substantiate this fact, for He here teaches that a dog would as readily abuse the givers as it would greedily devour their gifts. Therefore we have to "beware of dogs" not only because of their uncleanness, but also because of their violence. Nowhere was this cruelty more manifest than at Calvary. There the cruel soldiers surrounded the Holy Sufferer like a pack of dogs, and caused Him to cry out, "dogs have compassed Me: the assembly of the wicked have enclosed Me" Ps. 22:16. All who closely follow their Master's steps will to some extent experience the abuse of the dogs. Indeed, nothing rouses their evil passions more than holy living and holy teaching. Harshness and cruelty are not becoming to a child of God. Those who habitually "bite and devour" or "smite their fellow servants" manifest by their dog-like characteristics that they are not part of His family.

GREEDINESS

Dogs in Scripture are not only noted for their uncleanness and violence, but also for their greediness. In Isaiah 56:10, for instance, Israel's watchmen are likened to "greedy dogs which can never have enough." Their appetite is insatiable. Their time is spent in hunting after something to devour. Only those who are satisfied with Christ can let the world go by. Others, like the dog, seek to fill their hearts with earthly things. Sports-grounds, movies, clubs and socials are their principal hunting places. Let saints be on their guard lest they be tempted to join these worldlings in their empty pursuits. Those who "hasten after another god" are not fit company for one who can say, "The Lord is the portion of mine inheritance and of my cup." Ps. 16:5.

THE JUDAIZING DOGS OR RELIGIONISTS

In Phil. 3:2, from which the title of this article is taken, Paul stigmatizes the Judaizers as "dogs." The Philippian believers could have had no doubt in their minds as to whom he referred. These evil workers, who dogged the steps of Paul, and labored to upset the work he established were undoubtedly often spoken of by this name. At Corinth, Galatia, and Colosse they had manifested their greed, cruelty and uncleanness. Deeply rooted in the apostle's mind from childhood days was the idea that the Jews were seated at God's banquet-table, feasting upon His rich bounty, and that the Gentiles, like dogs, were sitting at their feet eating the refuse they cast away. Now the tables are turned. The despised Christians (many of them Gentiles by nature) are feasting upon the true blessings and the Judaizers, like dogs, are devouring what the saints regard as offal. He enumerates in detail the many things which in his unconverted days he reckoned as assets. Now these are looked upon as worse

than useless, yea, as liabilities—barriers in the way of his spiritual progress, which must be cast aside if he is to “win Christ.” If those, who habitually glory in their natural standing, their noble ancestry, or their religious zeal, were to ponder these verses, they would learn that they are feasting upon but dog-meat and that this is not fit fare for heavenly citizens. More than a century ago, many of the converted aristocracy of the British Isles, grasping the truth of such passages as this, cast aside what men counted dear, and exchanged their mansions for cottages, their silks for home-spuns, and their companions of rank for simple believers. The cross of Christ, and His coming, were deep realities to them. The tendency of some in the assemblies today is very different from this. Instead of the path of separation from all that is grievous to the Lord and contrary to His Word, they seek the popular course of association with religious dignitaries and with the movements they organize. These resist all Scriptural reproof or correction of their ways; they never can be taught God’s truth; and those who attempt to instruct them, they brand as bigots and extremists. In others words, they are the modern dogs of which we are to beware. No appetite for what is spiritual, no trace of the meekness of Christ, nor evidence of the love of God can be detected in their lives. Their main ambition appears to be to return to the religious corruptions from which many of the saints were delivered at no small cost.

Although such evil-doers may to our grief and shame have crept into the assemblies of the saints, the Bible shows they will never enter Heaven. “Without are dogs,” Rev. 22: 15, is a solemn proof that those who found their portion in the lusts of the flesh or in the pleasures of the world will not dwell in that holy abode. It is important to note that the three apostles, Peter, Paul and John unite to declare their terrible end. Compare the words just quoted with, “whose judgment now of a long time lingereth not,” 2 Peter 2:3, and with, “whose end is destruction,” Phil. 3:19.

TAKING THE LOW PLACE

Before leaving this subject of “dogs,” there is one other passage which strikes a brighter note, to which we must refer. It is the incident of the Syrophoenician woman seeking blessing from the Lord, Mark 7:26-30. By calling Him “son of David” she was claiming a false position as one of the subjects of His Kingdom. He was silent to her, therefore, until she took the place of a “little dog” (which is the meaning of the word here used). All who are truly the Lord’s have been taught a similar lesson, for not until they “sat down in the lowest room” did they experience His delivering power. Memories of that humble moment remain vivid to us all. We felt like Mephibosheth when he exclaimed,

"What is thy servant, that thou shouldest look upon such a dead dog as I am?" We took the "dog's" place in time, and thanks be to God, we have escaped the "dog's" portion in eternity.

THE CONVERSION OF LATIMER

The English Martyr

LATIMER'S discourse made a great impression. At last (said his hearers) England, nay Cambridge, will furnish a champion for the church that will confront the Wittenberg doctors, and save the vessel of our Lord. But very different was to be the result. There was among the hearers one man almost hidden through his small stature: it was Bilney. For some time he had been watching Latimer's movements, and his zeal interested him, though it was a zeal without knowledge. His energy was not great, but he possessed a delicate tact, a skillful discernment of character which enabled him to distinguish error, and to select the fittest method for combating it. Accordingly, a chronicler styles him "a trier of Satan's subtleties, appointed by God to detect the bad money that the enemy was circulating through out the church." Bilney easily detected Latimer's sophisms, but at the same time loved his person, and conceived the design of winning him to the Gospel. But how to manage it? The prejudiced Latimer would not even listen to the evangelical Bilney. The latter reflected, prayed, and at last planned a very candid and very strange plot, which led to one of the most astonishing conversions recorded in history.

He went to the college where Latimer resided "For the love of God," he said to him, "be pleased to hear my confession." The heretic prayed to make confession to the catholic: what a singular fact! "My discourse against Melancthon has no doubt converted him," said Latimer to himself. "Had not Bilney once been among the number of the most pious zealots? His pale face, his wasted frame, and his humble look are clear signs that he ought to belong to the ascetics of catholicism. If he turns back, all will turn back with him, and the reaction will be complete at Cambridge." The ardent Latimer eagerly yielded to Bilney's request, and the latter, kneeling before the cross-bearer, related to him with touching simplicity the anguish he had once felt in his soul, the efforts he had made to remove it; their unprofitableness so long as he determined to follow the precepts of the church, and lastly, the peace he had felt when he believed that Jesus Christ is the Lamb of God that taketh away the sins of the world. He described to Latimer the spirit of adoption he had received, and the happiness he

experienced in being able now to call God his father . . . Latimer, who expected to receive a confession, listened without mistrust. His heart was opened and the voice of the pious Bilney penetrated it without obstacle. From time to time the confessor would have chased away the new thoughts which came crowding into his bosom; but the penitent continued. His language, at once so simple and so lively, entered like a two-edged sword. Bilney was not without assistance in his work. A new, a strange witness—the Holy Ghost—was speaking in Latimer's soul. He learned from God to know God: he received Christ. At length grace prevailed: the penitent rose up, but Latimer remained seated, absorbed in thought. The strong cross-bearer contended in vain against the words of the feeble Bilney. Like Saul on the way to Damascus, he was conquered, and his conversion, like the apostle's was instantaneous. He stammered out a few words; Bilney drew near him with love, and God scattered the darkness which still obscured his mind. He saw Jesus Christ as the only Saviour given to man: he contemplated and adored Him. "I learnt more by this confession," he said afterwards, "than by much reading and in many years before . . . I now tasted the Word of God, and forsook the doctors of the school and all their fooleries." It was not the penitent but the confessor who received absolution. Latimer viewed with horror the obstinate war he had waged against God; he wept bitterly; but Bilney consoled him. "Brother," said he, "though your sins be as scarlet, they shall be white as snow." These two young men, then locked in their solitary chamber at Cambridge, were one day to mount the scaffold for that divine Master whose spirit was teaching them. But one of them before going to the stake was first to sit on an episcopal throne.

Latimer was changed. The energy of his character was tempered by a divine unction. Becoming a believer, he had ceased to be superstitious. Instead of persecuting Jesus Christ, he became a zealous seeker after Him. Instead of cavilling and railing, he showed himself meek and gentle; instead of frequenting company, he sought solitude, studying the Scriptures and advancing in true theology. He threw off the old man and put on the new. He waited upon Stafford, begged forgiveness for the insult he had offered him, and then regularly attended his lectures, being subjugated more by this doctor's angelic conversation than by his learning. But it was Bilney's society Latimer cultivated most. They conversed together daily, took frequent walks together into the country, and occasionally rested at a place long known as "the heretic's hill."

So striking a conversion gave fresh vigor to the evangelical movement. Hitherto Bilney and Latimer had been the

most zealous champions of the two opposite causes; the one despised, the other honored; the weak man had conquered the strong. This action of the Spirit of God was not thrown away upon Cambridge. Latimer's conversion, as of old the miracles of the apostles, struck men's minds; and was it not in truth a miracle? All of the youth of the university ran to hear Bilney preach. He proclaimed "Jesus Christ as He Who, having tasted death, has delivered His people from the penalty of sin." While the doctors of the school (even the most pious of them) laid most stress upon man's part in the work of redemption, Bilney on the contrary emphasized the other term, namely, God's part. This doctrine of grace, said his adversaries, annuls the sacraments, and contradicts baptismal regeneration. The selfishness which forms the essence of fallen humanity rejected the evangelical doctrine, and felt that to accept it was to be lost. "Many listened with the left ear," to use an expression of Bilney's; like Malchus, having their right ear cut off"; and they filled the university with their complaints.

But Bilney did not allow himself to be stopped. The idea of eternity had seized on his mind, and perhaps he still retained some feeble relic of the exaggerations of asceticism. He condemned every kind of recreation, even when innocent. Music in the churches seemed to him a mockery of God; and when Thurlby, who was afterwards a bishop, and who lived at Cambridge in the room below his, used to begin playing on the recorder, Bilney would fall on his knees and pour out his soul in prayer; to him prayer was the sweetest melody. He prayed that the lively faith of the children of God might in all England be substituted for the vanity and pride of the priests. He believed. He prayed. He waited. His waiting was not to be in vain.

From D'Aubigne's History of the Reformation

HINDRANCES TO "JOY"

I SHALL not soon forget the first flood of divine joy that filled my heart and caused me to raise my voice in praises to the Lord for saving even me. Very little of God's will was known to us but what we knew we thoroughly enjoyed, and surely our joy was as nothing to the joy in the presence of the angels of God over the returned wanderer.

Our object in now taking up the pen is to look back over the chequered experience of our Christian life, and at some of the times when our joy was low, in order that we may find out the things that cut off for the time the joy that ought to fill every believer's heart.

UNBELIEF

we believe is the first thing calculated to bring the young

Christian from the mountain top of divine joy down into the dark valley of doubt and despair. Satan inserts his poison. The young Christian begins to lean upon his own frames and feelings, and then follows that misery which only those who have experienced know. Young believer, it was belief of the truth that first brought you joy; simple, humble belief that your sins, which were many, were all forgiven, and when doubt and fear would seek to raise their evil heads, fall back upon God's Holy Word and that will point you from self to the bleeding Lamb, and "the God of Hope" will "fill you with all joy and peace in believing" Romans 15:13.

Then there is a host of followers in the train of unbelief.

PERMITTED SIN

that is, something you allow to go on in yourself, or to be performed by yourself, that you know from the Word is displeasing to God. If this is still allowed to go on the consequences generally prove disastrous and land in shipwreck. Dear young believer, let self-judgment do its splendid work. Confess, forsake your sin, and find mercy which will again cause you to rejoice, for "He that confesseth and forsaketh shall find mercy." Prov. 28:13.

DISOBEDIENCE

is just another form of sin allowed. It is not necessarily refusing to obey in a verbal or positive way, but may be simply shirking what God by His Spirit and Word has revealed as something He requires from His children. For instance, there are numbers who have seen the truth of believers' baptism to be according to the Word of God, yet because it was not the ordinary and popular way they refrained from obeying the Lord, and in almost every case known to us where such has happened, there has been no real joy filling the heart until the Word of the Lord had been carried out. It was disobedience that caused the fall, disobedience that kept Moses from entering the land of Canaan, and also brought sorrow upon sorrow among the Children of Israel when they entered the promised land. And my dear fellow Christian the promise of God is: "If ye be willing and obedient ye shall eat the fat of the land." Well might we seek grace to run in the way of His commandments, for the Spirit of God has said concerning things known "happy are ye if ye do them."

We believe that all the things that rob the believer of the joy of the Lord can be summed up in these two words—Unbelief, Disobedience—so that we may well continue the cry "Lord increase our faith" Luke 17:5, and also "Teach me to do Thy will" Psalm 143:10. Yea, may we ever seek to follow the steps of Him who could unfeignedly say, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8.

A. B. G.

QUESTIONS AND ANSWERS

QUESTION: Should I attend the marriage of a daughter, son, sister, or near relative in a Cathedral or Chapel? R. C. or Protestant!

ANSWER: Read 1 Kings 13:8, 9 . . . All this is excellent. There was firmness in the tone of Jehovah's messenger. He clearly understood the nature of his commission and he was determined to be obedient in every detail. Royal patronage should not deflect him from the Word of God. Eating and drinking is expressive of fellowship; so we are taught in 1 Cor. 10:14, 22. And there could be no fellowship between the people of Bethel and the man who respected Jehovah and His truth. Let us not miss the lesson of this. The need for bold testimony against religious evil becomes increasingly urgent as the apostacy draws near. But the testimony of our lips will lose all its value if we tolerate for a single moment that which we know to be contrary to God.

"But surely" one has said, "I may attend my daughter's wedding in the Cathedral." What sort of instruction have you given to your daughter that she should wish to be married in the Cathedral? If you have taught her correctly, and she persists in setting at nought your counsel, would you not do well to spend the wedding hour quietly at home in prayer for your wayward child? Why descend to her level by giving sanction to that which Cathedrals and clergy represent?

W. W. Fereday

QUESTION: What attitude should be taken towards believers who frequent places of worldly amusement, especially when there are young believers in the Assembly?

ANSWER: The presence of evil defiles the whole assembly—see 1 Cor. 5:6. Such should be visited by two or three elder brethren and their sin brought before them—if there is repentance and recovery, well and good. If there is a spirit of resentment or rebellion, after some repeated visiting, the matter should be brought before the Assembly at the conclusion of the Lord's Day morning meeting and the sin of it should be mentioned to the whole Assembly and a word of warning against such practices given. Should this still be unavailing, the names of the offenders should be mentioned and the principles of discipline found in 1 Thess. 5:14 and 2 Thess. 3:14, 15 should govern the case. In the case of any, truly saved, this surely should be sufficient and the sin of their bringing reproach upon the Assembly of God should weigh heavily on their conscience.

The Assembly must be kept clean and to avoid proper procedure of disciplinary measures in such cases merely invites further deterioration and loss of power and, eventually, the presence of the Lord Himself. There must be repentance as we find in Rev. 2:4, 5, etc.

QUESTION: We have understood from Acts 20:28 that the Holy Spirit makes or fits overseers for the work of the Lord but it has never been clear to us in what way this has been made known and definite to the Assembly?

ANSWER: The true shepherd is known by his work—the flock knows him—they recognize his qualifications, they instinctively turn to him when one and another of our elder brethren are removed by death or inability to further carry on as they have. The "setting forth of any to carry on definite work in the assembly would, of course, be with the hearty fellowship of the existing shepherds or overseers, they, in turn, recognizing the bond of fellowship between the shepherds and the flock, as we have it in Phil. 1:1 . . . "the saints which are at Philippi, with (the Greek word is 'sun' meaning in close association with or knit together with) the bishops, or overseers and deacons or servants." Spiritual perception is necessary on part of the church and the overseers.

EXTRACTS FROM LETTERS

FROM INDIA: In Words In Season we have the two-edged sword unsheathed . . . I am personally thankful for the helpful exhortations . . . May the Lord preserve in faithfulness to His Word and in that Wisdom "which is from above."

While the Lord allows us to remain in this land it is a privilege to seek to open up the Word to and with "faithful men who shall be able to teach others also." It is a responsibility also and we covet your prayerfulness on our behalf. The wicked enemy of souls has almost an infinitude of cunning little 'devices' to throw us off the simple dependence upon the Man sitting in all the glory of His finished work at "the right hand of the Majesty on high." Strange indeed (or is it?) that the worldly should term His "fullness," "narrow-mindedness." But may we continue satisfied with just that and Him.
Stuart R. Stokes

FROM NEW ZEALAND: May God richly minister the freshness of Heaven, for the continued supply of "angel's food."—Heaven's holy delight—Heaven's wondrous unfoldings and eternal excellencies—Heaven's measures and values—all in the Revelation of Jesus Christ to one "in the Spirit"—subject to Heaven's authority—the Name of our Lord Jesus Christ.

We love to commune over these matters with our beloved brother Franklin Ferguson, who ever speaks of his nearing the glory and His Lord, and the things of the earth have indeed waxed strangely dim, but his face lights up with the reflection of that bright expectation . . . We are grateful for his clear witness for that which he has ever stood for. Some good men have failed and undone in their last days of weakness much they taught in their strength, and it has been used cruelly by some for their own ends.
R. G. L.

FROM CONNECTICUT: Words In Season have certainly been that to me. May the Lord continue to use this means of ministry on many thoughts not always expounded in our meetings.

FROM NORTH BORNEO: So the Magazine with its spiritual link with great men for God keeps us humble and enjoying the living Bread.

FROM ENGLAND: Again I must say how much Words In Season is appreciated. In the Sept. issue the ministry on the need for individual exercise of sending gifts, direct and not through systems, is most timely.

FROM RHODE ISLAND: We enjoy the Magazine very much. There's no "flummery" about it—it's real.

FROM BRITISH COLUMBIA: How true that the conduct of Young Christians in the Assemblies affects the local testimony. We also think the conduct of unsaved children and young people from the Christians' homes affects the local testimony. (This would come under the thought expressed in 1 Tim. 3:4—Editor).

STATE OF WASHINGTON: I have taken it ever since it was first published and I enjoy every page of it: it thrills me to know that there are some who still hold to the truths such as we used to hear fifty years ago.

THE BRAZEN SERPENT**Numbers 21**

IT WAS not the voice of war
 Yet the wounded in anguish lay;
 And many a voice was heard no more,
 That in agony rose that day.

Yet high on the open ground,
 That the dying eyes may see,
 Is that which will heal their deadly wound,
 And the cure is both sure and free.

And as on the type they gaze,
 With eager, though failing eyes,
 What joyful bursts of heart-felt praise
 From among the wounded rise!

E'en thus was salvation brought
 By the Cross, where Jesus died;
 But few have believed the glad report,
 Or gazed on the Crucified.

Yet has He not died in vain;
 For thousands, since time began,
 Have looked, and found health, and looked again,
 On the token of peace for man.

And loud is the song that rings
 Where the saved ones His deeds proclaim
 Each voice in that multitude sweetly sings,
 And their music is JESUS' NAME!

Anon

« « «

“AND as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.”
 John 3:14, 15.

Hitesville, Iowa.—Bre. Oliver Smith and Leonard DeBuhr have had several weeks here with a nice interest in the Gospel—some have professed and others are troubled.

Manchester, Iowa.—Bre. McKinley and Paul Elliott had several weeks of Gospel meetings here—found it hard going but the Lord gave a little blessing ere they closed. Word faithfully preached.

Stout, Iowa.—Saints here had a good day at Thanksgiving, also Lord's Day following. They have had visits from John Gray of Port Arthur and Fisher Hunter, the latter also visiting Garnavillo, Aredale and Manchester.

Tylertown, Miss.—Bro. Ballhagen finished four weeks in the Gospel tent near here and followed up the effort with some well attended cottage meetings.

Auburn, Calif.—Bro. Alex. Wilson visited us here with encouragement.

Sturgeon Lake, Minn.—Our bro. Sam Hamilton has been visiting North of Duluth and had two weeks in Port Arthur with ministry and the Gospel, also visited Duluth where the small assembly still continues. He also had some meetings in a farm home with some interest. When he wrote it was 18 below zero and hard to get people out when it is so cold.

Prairie Du Chien, Wisc.—Louis Brandt and Henry Wahls were having meetings in a schoolhouse North of here recently. Thanksgiving meetings at Garnavillo, we hear, were good.

Elgin, Ill.—Our brother Louis Gabler, 617 Laurel St., still continues his tract work and is glad to supply such to those who will prayerfully distribute.

St. Louis 4, Mo.—Remember in prayer the work of our dear brother Carl Ostertag, 2251a Indiana Avenue, in connection with Palabras Fieles which reaches many Spanish speaking people in the great continent to the South and Islands, etc.

Fremont, Ohio.—Norman Crawford finds it uphill here but continues.

Akron, Ohio.—The Assembly here hopes to be in their new Hall about January first. It is located at 1225 Wooster Avenue. Correspondent is Joseph Bercaw, 928 Bisson Ave. Akron 7, Ohio. We bespeak for them the Lord's richest blessing as they continue in the "old paths" of the Word, with a good heart for the Gospel.

CANADA

Abbotsford, B. C.—Our brother Alex. Wilson recently visited Auburn, Calif., he states—"they are going on in weakness but on scriptural principles for which we thank God in these days of wholesale departure from truths once held."

Taylor'side, Sask.—Our brother Albert Joyce came on here from the West and has been having several weeks in the Gospel. Interest has been very good. Several have professed to be saved to the cheer of God's people.

Severn Bridge, Ont.—Russell Harris has been working up through this district and before the Winter weather set in, was painting some texts with good Gospel messages on the rocks of Muskoka district. Remember these our brethren who are on the lookout for opportunities for service for the Lord indoors and outdoors, in season, out of season, not forgetting the smaller companies of saints for the more popular path of visiting larger assemblies.

Arnstein, Ont.—Bro. Frank Percy was joined by Robert Booth and, at last reports, the people were coming out well. Our brother John Adams has been holding forth at Lindsay. Our brother Ben Widdifield finding plenty to keep him busy around his home district of Huntsville and the North country.

Toronto, Ont.—Our brother John Govan had two weeks of ministry recently with the Eglinton Ave. Gospel Hall. The Word was helpful and appreciated.

Niagara Falls, Ont.—Jas. Blackwood had a week of ministry here—in recent months a number of young believers have been added.

Muncey, Ont.—The small company who "gather to His Name" amongst the Indians here goes along in weakness—seeking to reach the younger ones with the Gospel and anxious for the prayers of the saints for His help in seeking to walk in the "old paths" of the Word. Corresp. for the Oneida Assembly, Angus Abram, P. O. Box 412.

FALLEN ASLEEP

Orange, N. J.—Saints here lost a beloved brother, John Iatesta, aged 76. Saved for over 34 years and faithful in attendance—a great help in ministry and in the Gospel. He shall be missed.

Winnipeg, Man.—Our dear sister Mabel Harriet Bentley "went home" Oct. 27, aged 63. In fellowship in the West End Assembly for a year and a half. She leaves one son in fellowship here to mourn her loss. Titus 2:13.

Niagara Falls, Ont.—Our beloved sister Mrs. Margaret Shillady Sheriffs went home to be with the Lord Oct. 27. Born and born again in Boston where she was in happy fellowship until coming here in 1926. Since then, she has been in the Assembly at Willmott St.

Vancouver, B. C.—On Nov. 4th our dear sister Mrs. Mary E. Bowron passed into the Lord's presence, aged 79. Saved in early years and in fellowship in Lashburn, Sask., and later in Cedar Cottage assembly here. Pray for her sorrowing relatives.

Anchorage, Alaska.—On Nov. 9th, our dear brother Cyril V. DeMille "went home" to be with the Lord, aged 58. Only saved in recent years, he had one desire to go according to the Book. He soon found his way to the small assembly of saints at Wasilla, with whom he had fellowship until an assembly was established near his home in Anchorage. His homecall weakens the small assembly here. Pray for the saints. He was a fearless denouncer of fleshly activities and ever ready to speak a word for the Lord. The day before his death he spoke to us in exultant tones of the blessings he had received through the magazine Words In Season. Pray for his wife and son.

Merlin, Ont.—On Nov. 16th, our dear brother Isaac Brown went home to be with the Lord, aged 79. He was saved as a young man 59 years ago—a large company was present at the funeral. "Until the day dawn and the shadows flee away."

Pittsburgh, Penna.—Our dear sister Mrs. James Barefoot, went home to be with the Lord, Nov. 4th, at Lake Worth, Florida, where she recently resided, aged 69. She was saved here 43 years ago and with her late husband was in fellowship in the Friendship Ave. Assembly for many years. Their home was open to many of the Lord's servants and we can testify to their godly care.

Midland Park, N. J.—Our dear sister Mrs. Arena Miedema went to be with the Lord, Nov. 19th, aged 83. Saved about 25 years ago here and received into fellowship about a year later—she left a very good testimony.

Saginaw, Mich.—On Nov. 21st, our dear brother Walter Sneddon went home. Saved in his teens and received into assembly fellowship about three years afterwards. Lived for some time in the State of Washington and in Iowa. He came here the early part of this year and we found him a good help and shall miss him.

San Diego, Calif.—On Nov. 21st, our dear sister Mrs. Thos. Robinson "went home" after 32 months of suffering. Many of her neighbors came to the funeral service and Christians came from Los Angeles, Long Beach as well as the saints here. Quite a few unsaved heard the good Word. Pray for her dear husband that he may be sustained. It is only "a little while."

Washington, D. C.—Our esteemed brother Chas. A. Ruebsam was suddenly called to be with the Lord, Nov. 8th. Saved here in 1932, he was baptized and received into fellowship. Of recent years they have lived in Long Island. He was stricken suddenly on the Saturday and with the Lord the following Tuesday. An outstanding printer by profession, he also found time to do work for the Lord thus. He lived a godly, happy and useful life, crowding much into his 42 years. Pray for his dear widow (the former Ruth Brown of Duluth, Minn.) his mother, his brother and sister, as well as the saints here and in Long Island and N. J., who will miss him greatly.

We have also received word of the homecall of our bro. John Cobb of this city, aged 73. Saved in Aberdeen, Scotland, 54 years ago. Settled in Virginia in 1908 in Petersburg, and Newport News, recently in the Chillum Heights Assembly here. He is survived by his widow and two sons and a daughter.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE SIFTING TIME

The sifting time is with us,
The day is getting late;
The real and false still mingle,
But soon we'll reach a date

Which none can ever hinder,
Nor can the soul avoid;
The hour of real testing —
Pure gold, or that alloyed.

We'll need the precious Saviour,
We'll need His precious Word;
So let us test the spirit
In which we serve our Lord.

Let's test our love, our service,
By standards pure and right;
The sifting time is with us,
The hour is getting late.

W. F.

FEBRUARY, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

**Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.**

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

Special Note—Inasmuch as the holiday in Spring is earlier this year, if announcements of Conferences are to be inserted, they must reach us the first few days in February for insertion in March issue. Feb. 10 is deadline.

Volumes—A few of these are still on hand for '55. \$3.25 ordered from Detroit.

CHANGE OF ADDRESS

Akron, Ohio—Gospel Hall, located at 1225 Wooster Ave., Corresp. Jos. Bercaw, 928 Bisson Ave., Akron 7.

Sarnia, Ont.—John Kember, 1393 Murphy Road, for Sarnia Gospel Hall.

Stratford, Conn.—Samuel Rainey, 202 Colony St., for Bridgeport Gospel Hall.

Duluth, Minn.—C. E. MacNally, 623 No. 43rd Ave. E. for Gospel Hall.

Chicago, 43, Ill.—Hiram N. Williams, 1445 W. 112th. Pl. for Grace Gospel Hall.

Parry Sound, Ont.—Leonard Hobourn for the Assembly here.

Long Branch, N. J.—F. Carboni, c/o F. Pizzulli, P. O. Box 37.

UNITED STATES

Bristol, Conn.—C. Patrizio had Gospel meetings here, two boys professed.

Bryn Mawr, Pa.—Gospel meetings by bre. Alves and MacLeod have been fruitful, the Lord saving souls and cheering His own.

Waterbury, Conn.—Bro. Rosanio had a sick spell recently while in Detroit, and has been advised to rest considerably. Pray for our dear brother, for his recovery in God's will. Jas. McCullough gave a call at East Boston for a baptism. Jos. Pearson, Sr., spent a Lord's Day at Hartford recently.

Williamston, Mich.—Bre. Stewart and Warke had some Gospel meetings here in December. On New Year's Day a goodly number gathered together for Conference, the weather very suitable. The Lord gave good help in the ministry, it was thought, and all seemed cheered. Bre. Warke, Stewart and Wm. Ferguson present. The latter is continuing some meetings with them on the Book of DANIEL, using chart. The Jackson Christians give good help in attendance. W. Ferguson gave them a few meetings in December.

Fremont, Ohio—Bro. N. Crawford hoped to continue here after the first of the year - Jas. Lipke helped him for eight weeks. God has given a little blessing and they look for more. They expected to have an occasional meeting in Flat Rock, a village nearby.

Hitesville, Iowa—New Year's Day conference very good, well attended for Winter. Oliver Smith and Paul Elliott commenced in a schoolhouse in Cedar Falls. Sam Hamilton was in Cylinder, Iowa - J. Gray went to Garnaville for a few meetings, Leonard DeBuhr planned to visit Willmar, Minn., again. Paul Elliott also visited Ontario, Wisc., where the new Gospel Hall is under construction.

Akron, Ohio—Saints here moved into their new Hall New Year's Day -

Mason City, Iowa—Our brother B. Jamison has had a spell with his heart, feeling some better now, but still needs our prayers.

Saugerties, N. Y.—Herbert Dobson gave a call here when he was East, a former field of labor.

McKeesport, Pa.—The Christians here have had visits recently from brethren Klabunda, Hunter, Calderhead and MacLeod, briefly.

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. 48

FEBRUARY, 1956

No. 2

GATHERED GEMS

LET it suffice, the evil of today —
It shall not stay,
The storm that breaks so chill,
So very full of ill,
Shall surely pass away, it shall not stay.

« « «

ANTIPAS: "My witness — My faithful one." Like a ship emerging for a moment out of the darkness, mirrored in the golden pathway of moonlight, and then disappearing again into the darkness. Not mentioned in history, not noted for any great achievement, only a witness, a faithful one, and of such a one the world takes all too little note — but they know a good deal in heaven about those who are totally unknown on earth. Jesus delights in unknown ones — faithful ones — Rev. 2:13.

« « «

KEPT AMIDST THE GRIME: Some visitors were down in a coal mine. On the side of the gangway, grew a plant which was perfectly white. They were astonished that amid the coal dust this little plant should be so pure and white. A miner, who was with them, took a handful of black dust and threw it upon the plant, but not a particle adhered. The visitors repeated the experiment, but the coal dust would not cling.

If He, who made the plant, can keep that herb, can He not keep my heart? Jude v. 24 . . . "Able to keep . . . and to present faultless."

« « «

THE LITTLE FOXES — S. S. 2:15: The Turks once conquered a German town, and while they were marching up one of the narrow streets, some young women threw from a window a dozen or more beehives among them. The bees did, with their little stings, what the German soldiers could not do; throwing them into such confusion that they were easily put to flight. The Turks knew how to fight men, but not bees. But faith in God will help us to beat and overcome the insectile annoyances of life, as well as its giants.

« « «

Many have tears in their eyes, and complaints in their mouths, but few have harps in their hands, blessing and glorifying God.

RECEIVING IS BELIEVING

MRS. L . . . was a sincere Anglican obeying implicitly all the rules of her church. But she was not satisfied. When she thought of death and then meeting a holy God she trembled. She came in touch with some Christians from the Gospel Hall who invited her to attend several series of gospel meetings; but she couldn't get the peace of soul she longed for. She tried to believe and to **believe more**; but to no end, and gloomy despair filled her heart.

We well remember the night that she came into a meeting where we were preaching the gospel. Her flushed face and earnest look called our attention. We asked one of the elders who the lady was and he gave us her brief history at the same time encouraging us to go and see her. We decided to do so and on the following Friday in company with another brother we called at her home. When we knocked at the door she was glad to see us as she had seen us in the Gospel Hall. Briefly she told us her sad tale of how she had been trying to believe for six months and could believe no more, but no peace had come into her heart. She had wept, prayed and lain awake; but all to no purpose. She would be lost because she could not **believe**.

The Lord must have put it into our head to present the gospel from another angle. We read to her part of Romans three to see if she was convinced that she was a **lost sinner**. She assented to all the accusations of that chapter. We then turned her to Romans 6:23, and showed her that the wages of sin was death and that she would never have real peace until she took the "gift of God which is eternal life through Jesus Christ our Lord." God was holding out that "gift of life" to her. We then emphasized that it was solemnly true that the wages of sin is death, and she agreed to this but could she not agree to accept the gift God was offering her — "eternal life through Jesus Christ our Lord?" Would she take that gift which God as it were, was holding out to her? We made her read the verse over again and asked her if she could say -- "Jesus I will trust Thee, trust Thee with my soul; Guilty, lost and helpless, Thou can'st make me whole."

She rose up from her seat and looking at the verse in her Bible said: "The newspaper states that this is a very unlucky day. It is Friday and the 13th of the month. My but it would be a grand day for me if I could take that **Gift!**" The brother who was with me said: "Well, why do you not take it Mrs. L. . . ." There was a real struggle going on as she stood with the book in her hand. She suddenly said: "I will" and the sad look on her face gave way to a sweet calm smile. We left her and as we were going out we said to the brother "She seems to have gotten it too easy!"

However, next day about nine in the morning we "phoned

her and her glad voice told us that all was well. She invited us over again and in the afternoon we called to find her happy for having taken "the gift of God." "How wonderful" she said, "I got saved without **believing**, but by receiving the gift of God." Mrs. L. . . . did not know then that believing and receiving was the same thing; but she does now. It was a joy to see her the other day in happy fellowship in the Assembly.

Dear reader, are you occupied with trying to believe? Hold out the empty hand of faith and say — "Jesus I will trust Thee, trust Thee with my soul; Guilty, lost and helpless, Thou can'st make me whole. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

William Williams.

THE CROSS OF CHRIST

"**WHOM** they slew, and hanged on a tree." Acts 10:39. Welcome, O Cross, thou sign of the Living God, thou sign of the highest triumph! Welcome, O glorious, precious tree! Thou shinest with a greater brightness than that of all the stars, with greater splendor than that of the sun, on those who survey thee with the eyes of faith and love. Once was thou accursed, and thy name was infamous; but thou art now established in glory above the thrones of kings, because of Him Who once hung upon thee in agonies and blood. Who has taken away thy shame, and raised thee to such honor? No other than Jesus Christ, the Son of the Living God. When the sinful earth cast Him off, He was raised up on thee; thou didst receive Him, and bear the precious burden of His body; and thus thou wast made an altar on which the spotless Lamb was offered, that reconciled earth and heaven.

Eckbert.

THE EPISTLE TO THE ROMANS

ITS VALUE

FORASMUCH as this Epistle is . . . a light and way unto the whole Scripture, I think it meet that every Christian man not only know it, by rote and without the Book, but also exercise himself therein ever more continually, as with the daily bread of the soul. No man verily can read it too oft, or study it too well; for the more it is studied, the easier it is; the more it is chewed, the pleasanter it is; and the more groundly it is searched, the preciouser things are found in it, so great treasure of spiritual things lieth hid therein.

The Reformer, and Martyr, William Tyndale.

CHRISTIAN EVIDENCES

The Desire for True Doctrine

WM. H. FERGUSON

TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Such were the words spoken by the Apostle Paul to his son in the faith, Timothy, long ago, showing to us the importance of right doctrine, both in relation to the preacher and those whom he seeks to teach: or the elder or shepherd in the Assembly and those whom he seeks to lead.

We read in the early days of the Church's history at the beginning in Acts 2, verse 42 . . . that "they continued steadfastly in the apostles' doctrine." God gave through the apostles and prophets His mind to the early Church, accompanied by signs and wonders which confirmed the messages of these men of God. Today we have no need for apostles and prophets (i. e. in their direct revelations from God). They were in the foundation, they have gone to be with the Lord long ago, but God has given to us His Holy Word, the Holy Scriptures, and in them we have all that is necessary for us to know. In them we have the mind of God; in them we have the teaching, the apostles' teaching; that teaching which was to continue right to the end of this age. The Church must always give heed to the doctrines of the Word of God.

One of the marks of the last days is expressly stated in the 2nd Epistle of Paul to Timothy, ch. 4:3 . . . "For the time will come when they will not endure sound doctrine; but after their own lusts (or desires) shall they hearken to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." That this warning was necessary we know and we are living today in the very days which were spoken of so distinctly by the apostle — days that are characterized by a form of godliness, much religious activity, much energy, natural fleshly energy, with very little emphasis upon the teaching of the New Testament or the doctrines of the Church. Consequently, certain men have been able to rise up and, without due regard to the teachings which God has revealed in His Word, have been imposing upon many of those who profess the Name of Christ that which can only turn away their ears from the truth and turn them aside unto fables. Fables, as we know, are of earth, may have an earthly moral but never rise higher than the earth.

As we look back over the history of the Church and notice any movements of God down through the centuries, we are convinced of this that every movement of God was accompanied by a search for the true Word of God and the true mind

of God, as revealed in His Word. Such is an evidence of the work of the Spirit of God. We read in Acts 17 about the Bereans that they "searched the Scriptures daily, to see if those things were so." They searched them, looked into them, interrogated them and diligently sought to find out if what the apostles preached was found in the Scriptures, i. e. the Scriptures which they had to their hand, the Old Testament Scriptures which foretold the coming of the Promised One; to which Scriptures the apostles and others faithfully pointed when seeking to convince their hearers. **ALL CONVICTION OF GOD COMES THROUGH THE HOLY WORD OF GOD.** Today, in many cases, there is very little regard for doctrine at all. And when doctrine or teaching is mentioned, the great majority seem to shy away from it and to be satisfied merely with the religious exercises of the Church or the Assembly with which they are connected. How often we hear folk speak of "Our Assembly" — "Our Church" — "Our Meetings" — they speak of the various activities, of the various men or preachers who visit them — they make certain comparisons — they have a great deal to say in regard to many such things; but when one would approach them on the subject of the doctrines of the Word of God, especially those in relation to the Church and its testimony, one finds them singularly silent and, perhaps, totally ignorant of many of the precious truths which are essential to godliness and proper living before God, as well as maintaining a proper testimony in the church, and world-wise. This condition has not developed overnight. Largely responsible, may be the fact that there have been introduced into the company of God's people "tares" — those who emotionally, and under pressure, have been led to make a confession of faith which has not been prompted by the Holy Spirit of God. **IT IS A MOST DANGEROUS THING TO INTERFERE WITH THE PROMPTINGS OF THE HOLY SPIRIT IN DEALING WITH THE SOULS OF MEN AND WOMEN.** Dangerous for them, dangerous for us.

It is not our object in this paper to consider specific doctrines, this is done elsewhere from time to time, and in the spoken ministry to the saints but we hope thus to call attention to the fact that it is an absolute necessity that the child of God examine the Word of God, examine his state and his standing as found therein, and test himself by the teachings of the Word of God. The verse with which we commenced this article is found in 1 Tim. 4:16 . . . Paul says again to Timothy . . . "Take heed unto thyself, and unto the teaching, continue in them." He also states in 2 Tim. 2:2 . . . The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul was very anxious that the teaching should be perpetuated — he knew that it could only be perpetuated by faithful men, he knew that it could only be handed down to

others by men who were competent to teach others also. Therefore, his injunctions! We have this responsibility today.

One has to be careful in connection with the doctrines of the Word of God that we are not led aside into side issues, and taken up with little "hobbies" and so forth which have been read into the Scriptures by ourselves but we are to take the Word of God and comparing scripture with scripture, remember that all scripture is given by inspiration of God, i. e., God-breathed. Prayer and meditation is necessary for the unfolding of such truth to the believer — "We will give ourselves to prayer and to the Word of God," should ever be our motto. The presence of God is a necessity for all who teach or preach in ministry or the Gospel. There is a freshness, a warmth, a suitability in the teaching thus imparted to others, from the presence of the Lord. Sermonizing, preaching old sermons (our aged brother George Gould used to speak of soup made out of old bones "boiled three times," etc., as expressive of some preaching) and having a stock of sermons or the like is NOT the apostles' teaching. We need "things new and old" but we believe firmly that men who are in the presence of God are getting something "fresh" from God, like the manna of old gathered each morning and if not, surely such should have grace to leave room for God in ministry.

SUBSTITUTES FOR DOCTRINE

Entertaining services, sing-songs, music, solo singing and good religious times can be a real snare and have led many away from the teachings of the Word. A little of the Word may be spoken but the main theme is the "religious service" — this aspect characterizes all movements where doctrine is relegated to a secondary place. Social times, teas, feasting (instead of fasting) take the place of the true teachings of the Word of God in not a few instances. Note how easy it is to get "numbers" to such doings, but the Bible Reading, the Prayer Meeting, the Ministry Meeting, the Gospel Meeting, are they not neglected? The answer lies in the fact that the apostles' doctrine has been departed from, with consequent substitution of religious activity for the real thing.

Even missionary zeal is characteristic of the last days — William Lincoln points this out as being a distinct characteristic of the last days, i. e., so-called missionary zeal, not the real thing again. A desire to hear something new, something about lions and tigers, some exciting story from far-away lands, etc. The true and faithful missionary is slow to speak of such — he is more concerned with the doctrine of the Gospel and the Word of God which he seeks to preach to the native there, as here, and his message is the same in both lands — thousands of miles do not alter the doctrine. Good when one has confidence that there are godly men, faithfully carrying out the commission of our Lord and "teaching them to observe all

things whatsoever I have commanded you:" Matt. 28:20. Such are a real blessing to the saints but men of "mixed principles" and perhaps linked up with unscriptural associations, are not strengthening to the testimony, here or there. Missionary zeal, excited thus, is seldom lasting, and the "giving" is like the zeal, only temporary.

ENCOURAGING FEATURES

The revival of the Believers' Meetings or smaller Conferences is cheering — here there is no great attempt to put on show of any kind, pride of dress and face is more or less absent and there is an evident desire to hear the precious Word, yea! there seems to be a hunger for it on the part of young and older which is most heartening. Gathering for miles, coming from smaller assemblies, going home strengthened and fitted better for testimony, it reminds one of the days of Nehemiah, in ch. 8 where the Levites gave the sense of the Word. This, as it was read and explained, brought conviction and weeping, but they were sent away joyful in spirit, with a portion for others, and were told — "THE JOY OF THE LORD IS YOUR STRENGTH." Christ has been made more precious and His Word more precious; for there can be no true love to Christ, without a corresponding love for the Word of God. A day or a day and a half under the sound of the Word, without too much emphasis upon eating and drinking, seems to be the answer to a felt need today and God's dear people, at much self-sacrifice, thus are "helpers to the truth." May we encourage all such by a godly preparation of heart in connection with having something fresh and (like Abraham's calf of old) "tender and good." Let there be definite exercise on the part of those who minister the Word thus and the saints shall feel the refreshing. Here, also, one will not find any contradiction in the teaching which is always disastrous, amongst preachers and teachers. One must exercise charity in all things but this does not mean the toleration of wrong teaching, or the twisting of the Scriptures.

Let us emphasize — a love for the Scriptures, for the apostles' doctrine, and a desire to be obedient to it, is a mark of true life in the soul and a mark of true LOVE TO CHRIST.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.

THE PURSUIT OF POWER (Continued)

ANDREW DOUGLAS OF HAMILTON

BETHEL — The House of God

THE ANOINTED pillar — Gen. 28:18 — had fallen on evil days. The golden calves record the apostasy of Jeroboam, the man who made Israel to sin — 1 Kings 12:30. One calf was installed at Dan and the other at Bethel. In this action we see the result of the refusal to put the flesh to the knife of circumcision. We marvel at this open defiance of God's order in these things but this open rebellion did not happen overnight. Turn to the Book of Judges, ch. 17 and there you will find its inception. A small beginning in the person of a Levite "seeking a place" (the flesh always loves a place). Even in the days of the apostle John, there was a Diotrophes "who loveth to have the preeminence." — a striking example of power prostituted to a wrong use. The wandering Danites had seized this man and conferred on him the questionable honor of being a priest to a whole tribe and, as a result, the ground was prepared for Jeroboam to set up his golden calf in Dan. Division resulted, and I need not at this late hour in the history of God's testimony, to recite the sordid details of the sin of Jeroboam. Much sorrow has it caused and is it not true that, despite the warnings given, some are even today seeking, by insidious propaganda and determination, to supplant the order of God so blest in olden times, to introduce things that bear the stamp of the world and of man's ingenuity and man's skill. Paul's words to the elders in Acts 20 may still rally fainting hearts to a sense of urgency . . . WATCH — REMEMBER — WOLVES WITHOUT — PERVERSE MEN WITHIN. This is an ever present danger. This may seem to some only "a patch of lentils" — 2 Samuel 23:11 but it is still the food of God's people. Let us defend it like Shammah and frustrate any attempt to bring in a human system of things not according to the truth of Matthew 18:20 which is God's centre, with all its implications, privileges and responsibilities. Never let us seek power at the "expense of TRUTH" nor give a cowardly assent when the order of God is ignored, for this would be "a betrayal" on a par with the act of Judas Iscariot who betrayed the Lord with the professed kiss of loyalty.

JERICHO—The City of the Moon (Newberry)— The City of Palm Trees

"And so they two went on together." The men who stand afar off know nothing of this although they are "the sons of the prophets." Here we have the thought of building again the things which we destroyed (Galatians). In Paul's day it was an outworn Judaism, in our's, a false liberty in extending to those outside the privileges which are the heritage of those

"within." At the beginning of the story Jericho was a city "straitly shut up" but the tread of marching feet — and the blast of the trumpet — the one suggestive of our walk and the other of our testimony, and the fall of Jericho was complete. The curse of God was laid upon any man who would dare to build again the city and yet, despite this curse, in the days of Ahab, Hiel the Bethelite "laid the foundation in his first-born and set up the gates in his youngest son" — Joshua 6:26. I take it that his associations at Bethel had much to do with this act of disloyalty and defiance. The judgment followed as true as the prophet had spoken for no man can reverse the writing of Proverbs 26:2 — "The curse, causeless shall not come," if I build again the things I have thrown down.

JORDAN — The Descender.

Elisha has so far stood the test as to his path when he refuses to stay behind as Elijah passed on his way. "And they two stood by Jordan." Significant words — not for the comfort of a dying hour but for a present experience, from which many alas turn back. Whatever view commends itself to the reader I know not but it seems to me that if I have read the meaning aright then this step means SELF-ABNEGATION. This is seen in all the suffering, humiliation and self-emptiness of Phil. 2:5. Never let us forget the statement — "Let this mind be in you, which was also in Christ Jesus." This surely prefaces the unfolding of His descent into the depth of agony when He cried— "My God, My God, Why hast Thou forsaken Me?" If the Jordans course, from its source to its emptying into the Dead Sea is almost three thousand feet in depth, who can measure the depth of His suffering when "He was made sin for us" 2 Cor. 5:20. In this we have revealed the secret of real spiritual increase . . . and it is that "He must increase — I must decrease." John 3:20. This is the principle that lies in "The Descender." But the Cross is not the end — the mantle of Elijah opened up the path for both of them to pass over to the other side and it is there that the final scene is enacted. "Ask what I shall do for thee." Anyone who has gone this journey has lost all desire for anything that is touched or tarnished by the pollution of this scene, even though it be a scene where earthly beauty and carnal advancement may still be purchased at the cost of godliness. Elisha's heart responds in the true spirit of SONSHIP . . . "I pray thee, let a double portion of thy spirit be upon me." verse 9. This request was the portion of a Firstborn son. May it be ours to emulate this man's mighty faith and appropriate the promise given to the disciples in Matthew 28:18, 19— "All power is given unto Me in heaven and in earth. GO YE THEREFORE." In our going may we know the experience of the apostle Paul in Phil. 4:13, "I can do all things through Christ which strengtheneth me," or "Who keeps pouring strength into me." Thus will we be enabled to do not merely wonderful things in public witness, as Elisha did, but we shall

know something of Elijah's experience and rise up above the low-lying mists of this earth to that Mount of Transfiguration to speak there with the transfigured Christ about the greatest of all subjects . . . His decease which He accomplished at Jerusalem.

(An address given at St. Thomas Conf. — 1955) Concluded.

THE KINGDOM OF HEAVEN

Or

"FELLOWSHIP WITH EVIL"

MUCH has been said and written on the subject of Baptism as presented in God's Word — enough at least to clearly establish the Scriptural character of Believers' immersion and hence the unscripturalness of applying the term "Baptism" to anything else.

The design of this paper is not to add anything fresh to this phase of the subject, but rather to present a solemn aspect of the matter — something that should speak loudly to all consciences.

Perhaps a word as to the origin of this article may serve to clear up some things which otherwise would require long explanations. A professed teacher of the Word — one who practiced and defended infant or "household Baptism" as it is termed — that is the immersion of other than Believers — was requested to give one direct Scripture in support of this. He then went on to state that these things must be judged more by principles than by direct statements and proceeded to argue in favor of his baptism theory on this basis. Let us listen to the principles, i. e., his principles of interpretation.

The world was divided into concentric circles — several in number — but to simplify it we shall look at it in the dispensation beginning with the day of Pentecost, the dispensation in which we now live. The inner-most circle is that which compasses the church of the First-born, who are enrolled in heaven, each one of whom is by grace "made meet to be a partaker of the inheritance of the saints in light."

There is another circle, however, larger in diameter than the first enclosing, of course, all embraced in it and a great deal more. This is the circle of profession, sometimes called the "Kingdom of Heaven" or "Christendom." The last circle is that which bounds creation, including every human being on the face of the earth. These are the principles; now for the application. When a person is born into the world, he is, of course, inside the last mentioned, or outermost circle — simply a child of nature; and, hence, a child of wrath. But, if he be born of Christian parents, it will be their desire that the child be brought into the innermost circle — that is into the Church of God. This can only be done by a second birth, however,

"Not of blood, nor of the will of the flesh, nor of the will of man, but of God."

But, there is a circle between these two; and if he be within that, is he not somewhat nearer the centre anyway? And is not this something grand? Into the outmost circle he was brought by birth; into the innermost he can get also by birth — a second one — but how about the second? Baptism furnishes the answer, and so the child is baptized. Thus two circles are crossed, and it only (?) requires the second birth to complete the business. These were the arguments to support the practice of throwing water upon, or immersing in water unconscious infants in the name of the Trinity. Let us now examine them in the light of Scripture.

TO THE LAW AND TO THE TESTIMONY — Isaiah 8:20.

In the beginning of the dispensation, the first and second circles were co-extensive; that is, the circle of profession and the circle of the Church. They were scarcely distinguishable. All profession was based upon reality; there were no tares, no bricks, no hypocrites, no imitation Christians, no wood, hay, and stubble. The sower had sown only good seed in His field (Matt. 13:24), and its then appearance draws forth from the Holy Ghost this beautiful description, "And they were all with one accord in Solomon's porch, and of the rest durst no man join himself to them." (Acts 5:13). But soon the tares appeared, the bricks, the man made Christians, and the circle of profession widened and widened until now its description is thus given by a well-known writer (C. H. M.) "Christendom!" It is a terrible word. It brings before us at once that vast mass of Baptized profession which calls itself Christianity but is not. Christendom is a dark and dreadful anomaly. It is neither one thing nor the other. It is not "the Jew, or the Gentile, or the Church of God." It is a corrupt mysterious mixture, a spiritual malformation, the masterpiece of Satan, the corrupter of the truth of God and the destroyer of the souls of men — a trap, a snare, a stumbling block — the darkest moral blot in the universe of God.

It is the corruption of the very best thing, and, therefore, the very worst of corruptions. It is that thing which Satan has made of professing Christianity."

Of the circle of creation, God is the author, as we read in Gen. 1:27; of the Church, Christ is the builder as we read in Matt. 16:18, and in wondrous grace He associates others with Him in the work (1 Cor 3:9). But who or what gave occasion for the circle of profession as now defined. Read Matt. 13:25. "But while men slept, His enemy came and sowed tares among the wheat and went his way." These tares are the children of the wicked one, and the enemy that sowed them is the Devil (Matt. 13:37, 39). The popular idea of the Devil may be at once dismissed from the mind, for we read in 2 Cor. 11:14, 15 that he

is transformed into an angel of light and his ministers as ministers of righteousness. Now how can Satan and ministers put one into this circle of profession — that is, how does he accomplish the work of sowing tares? We had the answer furnished us in the beginning of our paper. It is done by Baptism of the unconverted babes in its various forms of immersion, pouring, or sprinkling, and this is unquestionably true. And who are his instruments in this work? Is not the conclusion irresistible? All, from the Pope of Rome down to those in fellowship with the late Mr. Darby, who maintain and practice the Baptism of other than those who are really born again are guilty according to their own confession of helping on this work.

There are those who maintain Baptismal Regeneration, but this is utterly rejected by the last mentioned brethren, they maintaining that its only effect is to bring the subject into the circle of profession. And what is it to bring one into the circle of profession without his being born again but to make him a hypocrite, a tare, a man-made Christian. They revolt at the idea of some claiming to make real Christians by Baptism and virtually admit they are sowing tares. It is a sad pity that those brethren who have so much light on some of the other things of God should be occupied in this ungodly work. The warning given in 1 Cor. 3:10-15 is indeed much needed to-day, "Let every man take heed how he buildeth thereupon."

We hear a good deal of talk from certain quarters about fellowship with evil, but here are some convicted out of their own mouth of being in fellowship (in this matter at least) with him who is the instigator of all evil.

It is a very serious matter, and its solemn aspect only deepens in solemnity as we look around us on the masses of people hurrying on to hell, deceived by the Devil, with a sham religion, the foundation of which is laid on the farce gone through by them when they were unconscious babes. May God help us, beloved, to maintain a faithful testimony against this — one of Satan's most successful schemes to accomplish his fiendish work.

By the late Donald Ross, Editor of "The Barley Cake."

Some folks will trust God for the salvation of their souls, but they won't trust God with the key to their cash box.

Study to follow His will in all, to have no will but His. This is thy duty, and thy wisdom. Nothing is gained by spurning and struggling but to hurt and vex thyself; but by complying all is gained — sweet peace. It is the very secret, the mystery of solid peace within, to resign all to His will, to be disposed of at His pleasure, without the least contrary thought.

R. Leighton

HANDLING THE WORD OF GOD DECEITFULLY

SOME one has said that nearly all error is based on some Scripture, but that no error will stand the test of ALL Scripture. An Adventist tract was handed to us the other day. It was well gotten up, with illustrations in color. The author quoted some Scriptures, especially from Ecclesiastes, to prove that the soul was not immortal and that there was no hell or future punishment for the impenitent. The writer finally concluded by stating that there was not a Scripture to prove that the impenitent were conscious after death — the tract being a good example of how the Adventists handle the Word of God deceitfully.

We saw a Russellite recently offering a book in the main plaza of Caracas. The title of the book was "Let God be true" but why did they not complete the sentence . . . "and every man a liar?" The little volume has as many lies per square inch as would be possible to print in paper as to the fundamentals of the Christian faith. It contained a wicked negation of these, so necessary to true faith in Christ. A sister in fellowship purchased the book and was beguiled by its sophistry. She gave us the volume so that we would mark for her the errors in the margin. We started but only got half through as our mind was getting defiled with the wicked thoughts and interpretations, which had never occurred to us before. We returned the book to the owner, but she had been already led astray. She had to be put away from fellowship, and as she was a person of influence, a matron in a hospital, it caused deep heart-searching. She, shortly after, took ill and only on her deathbed did she retract the errors of the system in the presence of the Russellite "pastor."

WARNING

YES! God's Word can be handled deceitfully. We would warn the saints to have nothing to do with any man or woman who will not stand up to the three acid tests:

What think ye of Christ?
 What think ye of His shed blood?
 What think ye of eternal punishment?

DISTORTING THE WORD OF GOD

But Peter speaks of another type. Referring to Paul, he states . . . "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest (or put to torture or distort — Newberry), as they do also the other Scriptures, unto their own destruction." 2 Peter 3:16.

Now there are two classes guilty of this — first, the unlearned. Those who have never really learned what it is to be dead, buried and risen with Christ, to walk in newness of life,

in separation completely from all the entanglements of the religious world. They have never learned that the Lord wants complete control of us, and that He wishes a "separated" people. They have never really known what their baptism really meant and signified. They are generally of the "borderland" — ever asking . . . "What is the harm of this or that?"

But the second group are the UNSTABLE. Men, who at one time stood for the truth of God; but because of wealth, social position or learning, have found the place "too strait" for them. They are men who have been caught in the "back to Babylon" current and, to justify their plight, they resort to distorting or putting to torture the Word of God.

Last week (written a few months ago) we received a missionary magazine from New Zealand. On looking it over we were surprised to read an article written by a brother we had heard minister the truth of God at a Belfast Conference, some few years ago. He was then "sound" and "separate" — accepted as such. But in this article, he speaks of Saul in 1 Samuel 14 as being a type of leaders today who are imposing things and theories on the people of God, evidently referring to those who speak of returning to first principles and the old paths of the Word of God. He treats Jonathan as a type of the leaders (progressive, doubtless, they would be called) who would stand for the "open table" — "the closed platform" — "innocent recreation for the young men and women in the assemblies" — "fellowship with denominations" in their gospel campaigns, etc.

Now, we have often heard that Scripture has one interpretation but many applications; but this is the most far fetched application we have ever heard of Saul and Jonathan. Poor Saul!! He never knew that he would become the pattern of those men of God who would not bend to Babylon: and who would have thought that gallant Jonathan with his wild honey would have been a type of those "honey-tongued" preachers who talk of "Christ-exalting ministry" but boycott "Christ-exalting practice?"

One has well said that a text, apart from its context is merely a pretext. When teachers have to go to Saul and Jonathan to prove their "lax principles" we surely see the pretext of such comparisons.

William Williams of Venezuela, S. A.

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 DANGER OF THE RELIGIOUS FILM

WE ARE very thankful that amongst the simple assemblies of God's saints in this land, such is more or less unknown and yet it cannot be denied that some from the Assemblies are going to certain places, half-way houses or the like, where such films are being shown, and we pass on this word of warning by a brother from England who, himself, at one time thought there might be something of value in such but today has seen his mistake and cries against this evil. He states: "When I visited the United States before the war I noticed that the men who drew the largest crowds were those who most ably expounded the Word of God. When I returned after the war, to my consternation, I discovered that 'entertainment value' was the cry and the popular evangelical show was all the rage. That has passed, and now the demand is for the Hollywood Gospel film. In many places in the U. S. A. evangelical Christians will go to the door and ask: 'What is it tonight — a speaker or a film?' only to turn away when they learn that there is no film!"

Many of the leading denominations, societies and evangelists are cooperating with Hollywood in the making of these films. Hollywood producers have themselves discovered that here they are tapping an entirely new source of income. They have found an entirely new section of the public, who, up to this time, have not only refused to support their box offices, but have actively opposed their products. It has been estimated that Hollywood is producing no less than three new Gospel films each week, and what is more, the film producers have discovered that where as they themselves have to pay for the making of the purely secular film, evangelical Christians not only pay to see the Gospel films, but will also finance the production! This is a handsome gift to the coffers of Hollywood from the penury of the Christian church.

There are those who would have us believe that this medium attracts and converts the regular film-goer, but this simply is not true. The film fan is not so easily moved by the high pressure of Hollywood's emotion; he is hardened to it. What is more, he is used to the very best that Hollywood can produce and to him these Gospel films are inferior. He is not impressed. The plain fact remains that the overwhelming majority of people who see these Gospel films are evangelical Christians whose consciences or friends prevent their attending the local cinema or movie house. There are already many Christian young people right out of touch with Christ who first acquired a taste for Hollywood films through seeing one or more of these so-called, "Gospel films." If things go on as they are at the present, within three years evangelical churches in Great Britain will be flooded with the new Hollywood evangelism, and the Assembly, the Bible Class, the Prayer Meet-

ing and all will suffer untold damage." He adds: "In the last two years many Christian leaders have not only dropped their opposition, but have turned aside from the normal preaching of the Gospel to devote their money, time and energy to the promotion of these films. I am speaking here of the sentimental (I nearly said 'slush') Gospel film, complete with its glorious glamor girl, its glycerine tears and its hill-billy rhythm."

When one considers the source of these, the fact that actors and actresses of all shades are found in Hollywood, and considering the undeniable fact that its basic philosophy is to cater to the baser, sexual, lustful passions of men and women, without regard to the influence on the young and impressive mind, it is extremely difficult to see how any Christian could lend support, morally, or any other way, to such an outrageous caricature of the Gospel. The acceptance of such a thing can only spell defeat to the testimony of God's people. It is a growing sign of the rapid apostasy of our day. This is one reason why we have taken such a decided stand against television in the Christian home. It belongs only to the world and is the major reflection of Hollywood with all that it stands for and, without question, is damning the souls of millions. Thoughts of eternity are obliterated, the world is made colorful, glamorous, filling the eye, the ear and the heart; the young and the old are captivated by its spirit; the precious moments are wasted; life is soon gone and an eternity of remorse and suffering in the blackness of darkness forever and in the eternal burnings shall be the portion of the millions who have been deceived thereby.

Condensed from "The Harvester"
(Last paragraph by the Editor)

THE SEED IS THE WORD

"**W**HEREVER the palm tree is, there is water," says the Eastern proverb; and so wherever the godly flourish, there we are sure must the Word of God be found.

In the history of the Reformation we read of brother Martin, a poor monk at Basle, whose hope of salvation rested solely on the Lord Jesus, long before Luther sounded the silver trumpet that summoned sin-hardened and sin-convinced souls to the one sacrifice of Christ. Having written out his confession of faith, his statement of reliance on the righteousness of Christ alone, the monk placed the parchment in a wooden box, and shut up the wooden box in a hole of the wall of his cell. It was not till last century (i. e. the eighteenth) that this box, with its interesting contents was discovered it was brought to light only when the old wall of the monastery was taken down. The palm-tree speaks of the existence of

water at its root; the pure Word of God taught this man his simple faith. And herein we learn how it was that Basle so early became a peculiar centre of light in that region; the prayer and the faith of that hidden one, and others likeminded, and the Word on which they fed, may explain it all.

There is a fact not unlike the above in the history of the district where Samuel Rutherford labored so lovingly. The people of that shire tell that there was found some generations ago in the wall of the old Castle of Earlston, a copy of "Wicklyffe's Bible." It was deposited in that receptacle in order to be hid from the view of the enemies; but from time to time, it was the lamp of light to a few souls who, perhaps in the silence of night found opportunity to draw it out of its ark and peruse its pages. In the sixteenth century some of the ancestors of Viscount Kenmuir were found holding the doctrines of Wicklyffe which had been handed down to them. May we not believe that the Gordons of Earlston, in after days, were not a little indebted to the faith and prayers of these ancient witnesses who hid the sacred treasure in the castle wall. As in the case of the monk of Basle, their faith and patience were acknowledged in after days by the blessing sent down on that quarter, when the Lord, in remembrance of His hidden ones, both raised up the Gordons of Earlston, with many others of a like spirit, and also sent thither His servant, Samuel Rutherford, to send forth the Word of Life and make the lamp of truth blaze, like a torch, over all that region. Samuel Rutherford was born about the year 1600.

In 1627 he settled in Anwoth and he so prayed over the people there and for them that he fears not to say, "there I wrestled with the angel and prevailed. Woods, trees, meadows and hills are my witnesses that I drew on a fair match twixt Christ and Anwoth." The woods beyond his house were a favorite walk of Rutherford's and many and many a time his voice would resound with prayer to God as he thus followed the pathway known to this day as Rutherford's walk. It was close to the old house where he lived, pulled down many years ago. It stood about a quarter of a mile from where he preached and bore the name of Bushy Bield, or the Bush o' Biel, i. e., the Bush of Shelter. Some make it Bush o' Bield, and say it is a corruption of Bosco-Bello, fair-wood, or Boscobel. Thus this southern part of Scotland became the seedbed for the Word of God.

Selected by editor.

Do not let petty things turn you aside from your God-given task — it is only wasted time which will never return. Does a lion chase a mouse, my brethren, or an eagle a fly. F. K.

« « «
 The cords that bound my heart to earth
 Were snapped by Jesus' hand!
 And now I stand before His Cross
 A stranger in the land.

QUESTIONS AND ANSWERS

QUESTION: Is there any Scripture which would guide a young person in the choice of work or profession in the world, i. e., a young person who is saved and desirous of living to the glory of God?

ANSWER: We believe the 3rd chapter of Titus, verses 8 and 14 would be helpful in this connection. V. 14 has been rendered, as in the margin . . . "And let our's also learn to profess honest trades for necessary uses, that they be not unfruitful."

One should seek some honest profession or trade and become skilled in that through persistent application, so that they could command the respect of those for whom they work, being careful beforehand to see that they are not involved in some business which the Word of God would forbid: the liquor industry, the movie business, the tobacco industry, etc., are examples of things to avoid, there are others also which will occur to the exercised mind. A good tradesman is in demand — the apostle Paul was a "tentmaker" by trade and could ply the needle thus in the home of Aquilla and Priscilla, as in Acts 18.

The making of "large" money is not the first thought which should fill the mind of the young Christian, but rather that work or profession which will give them more time and energy for the things of God — Matthew 6:33 is a divine principle of blessing, as also we note in Psalm 84:11.

« « «

QUESTION: Is the "tithe" commanded for the believer today?

ANSWER: There is not a direct command as to the "amount" in the New Testament. "As God hath prospered him" is the Word of God in 1 Cor. 16:2 and this seems to be the underlying thought throughout the Church age. But the principle of the "firstfruits" continues and God should have His portion "first" — this is why the "first day" of the week is mentioned in connection with giving, we believe. If there is a recognition of God and the work of redemption, as in Exodus 12, then the truth enjoined in Exodus 13:1, 2 . . . "Sanctify (or set apart) unto Me the firstborn" will not be difficult to apprehend. A sense of gratitude, deep and real, would enable them to give their firstborn sons, as it were, since God had spared them the night previously. They should have died, yea, all of Israel deserved to die, but God graciously spared them — hence the thought of redemption carries with it the thought that, being redeemed, we are not our own. We belong to God and all that we have is held in stewardship for Him as He reveals to us His mind. This is the happy life and the practice of giving according to this principle, always brings the blessing of God.

« « «

QUESTION: What is the difference between 1 Cor. 3:16 and 1 Cor. 6:19?

ANSWER: We believe in the first case, it is the Assembly of God which is before the mind of the Apostle, collectively; while, in the second Scripture, it is the believer individually. Note the expression, "Your body is the temple." The Spirit of God indwells the Church in its local character, i. e., in the city or district where it exists; He likewise makes His dwelling in the body of the believer. How necessary to apprehend this and seek to avoid the "grieving" of the Holy Spirit within us, or the quenching of the Spirit. Either of these may be done collectively, or individually.

EXTRACTS FROM LETTERS

FROM GREAT BRITAIN: I may never see you face to face upon earth but I wish to thank you in our Lord's precious Name for much help received from the written ministry. I am seeking, by God's grace, to walk in the same paths marked out in the Word for God's people.

FROM WALES: Amidst the growing apostacy here, there are growing up a small band of young believers who are prepared to suffer for what they believe.

FROM AYRSHIRE, SCOTLAND: I am compelled to write to say how Words in Season has been a real help and encouragement to me in these days of departure from God's Word. Oh, that we had more of this heart-searching ministry on this side of the ocean from our public platforms — it would save us from many a sigh and sore heart as we look around and see the worldliness, conformity to the present evil age and departure coming amongst us. My candid conviction is that those who take the place of "shepherds" are afraid to speak out for fear they may give offence.

FROM NEW ZEALAND: There are times when one feels somewhat "alone," even in the assembling of God's people but we thank God that we have the comfort and consolation of the Holy Scriptures of Truth — how precious His Word is. The more one reads it, the more one loves it and I pray that he may give me a measure of understanding and a heart willing to obey.

FROM FLORIDA: I am thankful that there is such a Magazine to be had.

FROM CALIFORNIA: Read with profound interest the contribution from the pen of William Shaw of Maybole on "NAHARI," one of David's mighty men. I heard the same story from his own lips in Maybole, Scotland, many years ago. A dear man prayed for a revival for six years and it came. I stood on the street corner with him as he told out the old, old story of Calvary in the simplicity that is in Christ.

FROM SASKATCHEWAN: Its arrival is a bright spot in the lives of the few saved ones in these parts. (From the lonely prairies).

FROM VANCOUVER, B. C. May the Lord continue to bless the publishing of this magazine to the refreshing of weary saints and in helping those who would seek to follow the "old paths."

FROM MISSOURI: All of it is fine but the exhortation about Television was especially timely. A beloved relative of mine has just had a set given her because she was ill and her Christian husband felt it would furnish needed recreation. I have sent him one warning after another and just sent yours off in the hopes that it would awaken "the fear of the Lord, which is the beginning of wisdom" in his backslidden heart. Yours in Christ's easy yoke.

FROM ALABAMA: Please send me several copies of October issue. I am especially interested in the "Historic Letter" by Adoniram Judson. How we need all of the admonition in that issue to women.

MORE OF CHRIST

MORE, more of Christ,
Who bled and died for me;
That I a sinner vile
His own might be.

Less, less of self,
And more His blessed will;
That Christ, my Saviour God
My heart might fill.

More of His Word,
To search and try my ways;
To cheer and give to me
Strength for my days.

Less of this world,
Let me a witness be;
Here, now, for Christ my Lord
Who lives for me.

More time for prayer
To Him, Who cares for me;
Blest in this union sweet
My soul would be.

More of my Lord,
Rejoicing in His grace;
Till in the Glory fair
I see His face.

Then unto Him,
My Saviour, Lord and King;
His praise for evermore
I'll shout and sing.

By the late John S. Clark of Chicago.

« « «

“THAT I MAY WIN CHRIST” — Philippians 3:8.

Seattle, Wash.—Bro. Peacock of Vancouver gave an appreciated call here, ministry suitable. Bro. McIlwaine also gave us a call. Saints of Arlington, Wash., also enjoyed a visit by bre. Peacock and Maxwell.

Phoenix, Ariz.—Recent Conference felt to be profitable, with practical and helpful ministry by five of the Lord's servants. Bre. S. Rea and Gustafson continued in Gospel meetings at Sunnyslope - they went on to Calif., and were in San Diego last report. Bro. Alex. Wilson gave an appreciated call in San Diego recently, with helpful ministry.

Los Angeles, Calif.—The recent Conference in West Jefferson Assembly counted one of the best of recent years. Seven of the Lord's servants present and ministry given in freshness and power, many assemblies represented. Good harmony and fellowship prevailed - bro. Maxwell remained for meetings.

Camden, N. J.—The New Year Conference reported very good, fourteen of the Lord's servants present, most taking some part. An excellent spirit shown throughout. The Gospel meetings especially good. Bro. Alves remained for a few meetings, Jas. McCullough visited Barrington, for a week or two.

Manchester, Conn.—Annual Conference here will be held March 30, 31 and April 1st., D. V. We will print details next issue.

CANADA

Toronto, Ont.—Order of Lord's Day meetings in West Toronto Gospel Hall as follows:- Breaking of Bread at 10:30 a. m. Sunday School and Bible Class at 3 p. m. Gospel Meeting at 7 p. m.

Deseronto, Ont.—Our brother Gerald Taylor, just recovering from a heart attack, took pneumonia and they have had an anxious time. Continue in prayer for his recovery, in God's will.

South River, Ont.—Jas. Clark gave a few meetings here recently.

Englehart, Ont.—Bre. Earl Peers and Jas. Smith had seven weeks here this past Fall, good interest continued, one young man professed, others interested. Bro. Widdifield visited Parry Sound again for a short visit and keeps busy around Huntsville. Brethren in Huntsville are responsible for Gospel meetings Lord's Day evenings at Deer Lake and Bracebridge as well as their home meeting.

Edmonton, Alta.—Our aged brother Willoughby still continues his visiting of the saints, as able. He gave them a call at Louisville and Mervin, also other parts of No. Sask. He says - "Winter has come early this year." We have heard recently through weather reports of severe storms in the North West Prairies - it is a hard country and needs hardy young men "Who then is willing to consecrate his service this day unto the Lord?" I Chron. 29:5. The great Northwest is no place for "featherbedding" parsons but a grand training ground for true evangelists.

Calgary, Alta.—Brethren here have had visits from laboring brethren Watson, Joyce, Maxwell and Currie (of Japan) since getting into their new Hall. Much appreciated.

Vancouver, B. C.—Woodland Assembly goes on happily, with a little cheer in a few additions to their number - pray for this work. Saints of Fairview also seek to go on for Himself and, with others of His own in this city, seeking to go on in godly ways, covet the prayers of His own for blessing on their efforts. I Cor. 3:8,17 comes to mind.

Albanel, P. Q.—Our brother John Spreeman returned from a visit to Ontario. He still has to go slowly - pray for our brother, one of the early pioneers of the Quebec work.

Rollet, Que.—Bre. Noah Grattan and Vincent Davey had two weeks here recently, three professed. A mid-week meeting is held in Noranda, Que., with interest shown amongst saved and unsaved, these latter meetings held in English. Pray for needy Quebec.

Picton, Ont.—Bro. T. Kember had the help of Russell Harris in the meetings in the country where he has been holding forth - this help much appreciated. Several have professed faith in Christ, others show interest - they were continuing with cottage meetings as roads were slippery and dangerous. Pray for these brethren who are on the lookout for needy fields.

Windsor, Ont.—The Christians here spent the New Year holiday around the Word as they have done in the past. The Lord gave help.

OTHER LANDS

Meerut City, U. P. India—Brother J. David labors on in these lonely parts - he states . . . "the struggle is hard against the strong-

holds of the enemy and the prayers of His people are precious to the lonely servants of the Lord." He just concluded, at his writing, a series of Gospel meetings at Ambala, No. India, large numbers listened. The need for workers in the North of India is deep. Pray, PRAY.

Tauranga, N. Z.—Bro. A. Rankin continues on in these parts, recently some professed, amongst them a few Maoris, whom they would seek to care for and lead on in the ways of the Lord. He has a good opportunity to speak to a day school, well over a hundred children, many of them in their teens, listening. He says . . . "The Headmaster, who is a R. C. does all in his power to help us." God is able - "the heart of the king is in the hand of the Lord."

France—Bro. Taylor states that the Lord has continued to save souls this year, six of whom have been baptized and received into the Assembly. Many of the Libraries of the Colleges are opening up for the placing of the Bible there. Seventy Headmasters and Headmistresses have accepted free copies of the Bible for their Libraries. The Academy at Caen asked for twenty more copies. This is remarkable when one considers the Atheism existent in France, especially amongst the teaching profession. 1190 Public and Prison Libraries have been supplied to date. Pray for this good work.

Venezuela, S. A.—Bro. Williams returned after a visit of four months in the D. F. and Nirgua - in this latter place they spent three weeks and saw the good hand of the Lord, a nice number professed. Pray for our Venezuelan fellow laborers.

Ireland—Bre. McShane and A. Lyttle finished eight weeks Gospel meetings in Coleraine, possibly the largest held there. God blessed the Word and souls were convicted and led to Christ. They were continuing in ministry to the saints and young believers. Bre. Ball and J. Thompson had ten weeks in Donegall Rd. Gospel Hall - a few professed who show signs of the grace of God in their lives. Cookstown, Gransha and Armagh over the Holiday season report very good meetings.

FALLEN ASLEEP

Akron, Ohio—Our beloved and esteemed brother Ross Campbell, "went home" January 11th., Details in next issue.

Rochester, N. Y.—On Dec. 22nd., our beloved brother Frank A. Perrott passed into the presence of the Lord Whom He loved, and Whose Name he sought to honor. Well known in earlier days of the work here, he had a shepherd heart and a hospitable home. As one wrote . . . "A very honorable Christian man." His widow wrote . . . I hoped and prayed that he might be spared for the Winter, but it was His will to take him just at this season." Loyal to the truth of God he had learned from the Scriptures through men of God, right to the last. Born in England in 1885 in Devonshire, saved at age of 16.

Cleveland, Ohio—Our dear brother Harland J. Snow "went home" Dec. 9th., from Goldsboro, N. C. Formerly of this city and well known amongst many here. Details of his homegoing are limited.

Calgary, Alta.—Our esteemed brother Frank Matheson, departed to be with Christ in his 89th., year on Dec. 18th., He was a steady and God-fearing brother who will be greatly missed.

Longport, N. J.—Shortly before the end of the year our dear sister, Miss Lydia Wunderlich, "went home" to be with the Lord from the Home here. Formerly of Bryn Mawr Assembly, she was a happy and contented Christian who loved her Lord.

Vancouver, B. C.—Our dear brother Alexander McGregor passed into the presence of the Lord Oct. 26th., in his ninetieth year. Many years in fellowship in the assemblies. Formerly of Brandon, Manitoba, latter in the South Main Assembly here. He maintained a good testimony to the end.

Dumbarton, Scotland—The veteran missionary, Dugald Campbell of Africa, "went home" Nov. 5th., aged 83. Traveling the "dark Continent" from South to North and crossing the Sahara Desert, amongst savage tribes, he sought to plant the Gospel banner where he went. Ruggedly individual, he was stout hearted and a true pioneer. He lost his early home and library in Africa, after going out there, by fire and became more and more of the lonely type of pilgrim missionary. He came to USA in 1931, visiting our home and his old friend Dr. Hugh Cameron, a boyhood chum, his only visit here. He it was who gave the title "THINKING BLACK" to Dan Crawford when Crawford commenced to write his book. Whatever the eccentricities of these early and rugged men, we must admire their steadfast and faithful labors.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE HOLY BIBLE

Printed as prefatory to a Bible of 1594

« « «

Here is the spring where waters flow
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our lives therein.

Here is the Judge that stints the strife
When men's devices fail;
Here is the Bread that feeds the life
Which death cannot assail.

The tidings of salvation dear
Come to our ears from hence;
The fortress of our faith is here,
The shield of our defence.

Then be not like the hog that hath
A pearl at his desire,
And takes more pleasure in the trough
And wallowing in the mire.

Read not this Book in any case
But with a single eye:
Read not, but first desire God's grace
To understand thereby.

MARCH, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

WORK AND WORKERS FOR MARCH 1956

Additions to Assembly Parcels—We frequently get word to renew the Assembly package for a specified number, then later on word is sent to add one or two or more to the number. Would it not be better for the Assembly to order a few over the present requirement (the cost is so small) and then it will obviate our changing stencils, records, etc., which all takes time and expense? They could be given to the needy. Incidentally, remember that the cost this year for ALL subscriptions is one dollar per year—this applies to assembly packages also. Editor.

CHANGE OF ADDRESS

Sweden.—Mr. James Lees, c/o Carl Jacobson, Sodradrottningg 9, Uddervalla,

Hamilton, Ont.—Mr. Nathaniel Davidson, 206 Rosedale Ave., for the Kensington Assembly.

Forest Grove, Ore.—Mr. L. K. McIlwane, c/o Mr. B. B. Goff Rt. 1.

UNITED STATES

Seattle, Wash.—Saints here had a visit from bro. J. Currie ere he leaves soon for Japan—he also visited Arlington. Bre. McKinley and A. Wilson gave an appreciated call in Arlington.

Forest Grove, Ore.—Bro. McIlwane visited Springfield and Dexter, also Marcola in the Gospel—hoped to try Springfield again, 100 miles from here.

Garnavillo, Iowa.—Bre. Brandt and Boyle in West Union, a nice number coming out. Henry Wahls and Herb Kaiser trying Marquette again.

Sault Ste. Marie, Mich.—John Gray was giving saints here a visit recently—they appreciate help from those who would “strengthen their hands in God.”

Mason City, Iowa.—Harm Harms had some Gospel meetings here recently, bro. Jamison helping as able. He is improving in health.

Matoaca, Va.—Oswald MacLeod gave an appreciated visit here on his way home from Bryn Mawr—the latter meetings were good and blest to unsaved.

Akron, Ohio.—Hector Alves commenced a Gospel effort here in the new hall. Saints miss dear brother Campbell greatly.

Cleveland, Ohio.—Bre. Dobson and McBain were in Addison Rd. Hall in the Gospel. Bre. N. Crawford and J. Lipke continuing in Fremont and Flat Rock. The Lorain Christians write that their Sunday School in English and Spanish is good, they also visit the city jail with the Gospel.

Cylinder, Iowa.—S. Hamilton had three weeks here, saw a little blessing. O. Smith and P. Elliott still at Cedar Falls—Chauncey Yost at Ontario, Wisc., helped by Vere Young, the latter preaching while carrying on his business. Bre. Gaede and Bushnell were at Strum, Wisc., in a home, earlier visited Sparta. These brethren continue at their daily work also—a good way to spend spare time.

CANADA

Halifax, N. S.—Albert Ramsay and Bert Joyce expected to commence Gospel meetings here in January—the Prince Edward Island work goes on with some encouragement. Three assemblies were planted here, the result of Gospel efforts by brethren Albert Joyce, Herb Harris and Russell Harris in 1933 - 1934. Previous to this such

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. 48

MARCH, 1956

No. 3

GATHERED GEMS

FRET not thyself because thy steps are turning
To desert paths by kindred feet untrod;
Some lesson there awaits thy patient learning
Thou couldst not learn unless alone with God.

◀ ◀ ◀
Unless we are living in communion with God, the Scriptures will not yield us their strength and nourishment.

◀ ◀ ◀
The vigor of our spiritual life will be in exact proportion to the place the Bible holds in our thoughts and lives. The Word of God is God's appointed medium for nourishing divine life—the Spirit of God is the instrument.

◀ ◀ ◀
If our obedience is not in accordance with the Word of God, it is offering up "strange fire"; it is will worship, and God will say . . . "Who hath required this at your hand?" An old disciple

◀ ◀ ◀
Many a man has been able to dispute for the truth who could not suffer for it, and many of God's people have had the grace to suffer for it who never had the ability to dispute for it. A gracious heart is of more value than a powerful intellect.

◀ ◀ ◀ THE LOSS OF OUR GODLY FRIENDS AND FELLOW LABORERS:

Forty years of the desert put nature to the test. Friends fail or pass away. Links of fond friendship are snapped in this cold, heartless world. Fellow-laborers part company. Miriams and Aarons die, but . . . GOD REMAINETH.

◀ ◀ ◀
One good, plain text is worth a bushel of arguments.

◀ ◀ ◀
How sweet is the music that is born of sorrow.

◀ ◀ ◀
Nothing explains truth like practice.

◀ ◀ ◀
"The Lord Jesus sits by my side," whispered a suffering one. He does not SEND the rod, He BRINGS it.

◀ ◀ ◀ A WISH

For The Remainder Of The Voyage
NOTHING TO DEFLECT MY COMPASS,
NOTHING TO DIVERT MY AIM,
NOTHING TO DISTURB THE COMFORT
OF A HEART THAT LOVES THY NAME.

ALL FOR ME

(An incident in the life of Henry Moorehouse)

DURING the first visit of Henry Moorehouse to the United States, he was the guest of a cultivated and wealthy gentleman, who was greatly blessed by the simple testimony it was his privilege to hear. This gentleman had a daughter just advancing into womanhood, and looking forward with bright anticipation to a gay and worldly life. One day she entered the library and found the evangelist poring over his Bible. Begging pardon for the intrusion, she was about to retire when he looked up and said in his quiet and tender way . . . "Are you saved?" She could only reply, "No, Mr. Moorehouse, I am not." Then came another question . . . "Would you like to be saved?" She thought for a moment of all that is meant by salvation, and of all that is meant by the lack of salvation, and she frankly answered, "Yes! I wish I were a sincere Christian."

Then came the third question, asked very solemnly and earnestly, "Would you like to be saved now?" Upon this searching thrust her head dropped and she began to look into her heart. On the one hand her wealth and position in society made the world peculiarly attractive; and on the other hand stood the Lord Jesus Christ, Who must then and there be received or rejected. No wonder the struggle in her breast was severe, but as the realities of eternity swept before her vision, she raised her eyes and calmly, resolutely, said . . . "Yes! I want to be saved now." The supreme moment in her history was reached, and the evangelist was led by the Holy Spirit to guide her wisely.

He asked her to kneel beside him at the sofa and to read aloud the 53rd chapter of Isaiah. This she did in tones that became tremulous and broken by sobs. "Read it again" said Henry, and wherever you find 'we' 'our' and 'us' put in 'I' 'my' and 'me.' Read it as if you were pouring out your heart before God. The weeping girl again read . . . "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and I hid as it were my face from Him; He was despised and I esteemed Him not. Surely He hath borne my griefs and carried my sorrows; yet I did esteem Him stricken, smitten of God, and afflicted." Here she broke down completely, as the thought of her personal relations to the Lord Jesus Christ in His sufferings, for the first time in her life really took hold of her.

But, wiping away her tears, she read on . . . "He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and with His stripes I am healed. I like sheep, have gone astray; I have turned to my own way; and the Lord hath laid on

Him all my iniquities." She was silent for a moment and then exclaimed, with deep emotion, "Oh, Mr. Moorehouse, is this true?" Dear child, he answered . . . "Does not God say it?" Again, she was silent for a time, but at length looking up, no longer through the tears of bitter grief, but in joy, and adoring gratitude, she said, "Then I am saved, for all my iniquities have been laid on Him."

She arose from her knees with the peace of God that passeth all understanding guarding her heart and mind—her newly found joy real and lasting.

In reading the above we are reminded of a few of the lines of Rowland Hill's "Three Biddens" — the world, the Devil and the Lord Jesus . . . and the rich lady's answer . . . !

I know the world and her pleasures,
At best but weary and cloy;
And the tempter is bold, but honours and gold
Prove ever a fatal decoy;
I long for Thy rest — Thy bid is the best;
Lord! I accept it with joy.

Give me Thy cup of suffering,
Welcome earth's sorrow and loss,
Let my portion be, to win souls to Thee,
Perish, her glittering dross!
I gladly lay down her coveted crown,
SAVIOUR! to take Thy Cross.

MOCKERS BEWARE!

Ah, careless mocker, beware! Your doubts may yet lead to your damnation. Dream on a little longer; indulge your favorite delusion, that all things shall continue for ever, such as you and your fathers have experienced; but be well assured yours will be an awful awakening. At the voice of the Son of God you will rouse from the sleep of death, amid dissolving elements and a departing earth, to stand with all the dead, small and great, before the great white throne of your Creator-Judge, Christ Jesus. There you must give account of the deeds done in the body, and darkest among them will, perhaps, appear this, that you doubted God's Word when it forewarned you of danger, despised the mercy which He offered you, through faith in a crucified Saviour, deliverance from it, and treated the long-suffering goodness, intended to lead you to salvation, with utter indifference and contempt. Oh, awake in time! Today, if you will hear His voice, harden not your heart, but humble yourself before your God, and so prepare to meet Him.

VOTING IN AN ASSEMBLY OF GOD

A Mark of Laodicea

WM. H. FERGUSON

OF LATE years there has arisen in certain quarters a movement which is entirely opposed to the Word of God in connection with rule and guidance in an Assembly of God. This, as we know, is legislated for in the Scriptures and has, generally speaking, characterized the testimony in its days of simplicity. But, in the present day, when many of the old landmarks are being removed, and sad to say, some of them violently removed, it is disquietening and causes deep exercise of soul to many of the Lord's dear people who find themselves mixed up with a condition which they had never expected to face in an assembly, professedly gathering to the Name of the Lord; and, that is, the adoption of the religious world's method of voting by majority, or by popular movement in connection with the introduction into the assembly of certain innovations and the changing of God's order, and a copying of the religious world around us.

THE DOWNWARD COURSE OF APOSTACY

In Rev. 2 and 3, as we believe, we have a progressive account of the Church's history on earth, ending, as we see, with the state of things portrayed in Laodicea. The Revelation NEVER DESCRIBES the Church on earth after Laodicea until the Day of God is instituted with its eternal state of blessedness for heaven and earth in perfect harmony and unison. The next event to Laodicea is, as in chapter 4, verse 1, the heavens opened and the Church seen in the glory. It is evident, then, notwithstanding all the boasted plans of the religious world, that the course of the Church's testimony is downward and apostate, and it is only a remnant, a true remnant, adhering to the words and the commandments of the Lord, that is in view as those who will give heed to the message of God and be obedient to the Word of God. That one might be found in such remnant testimony, even unto the end, even until the Lord shall come, should be the desire of all who seek His honor.

FAITHFUL AMIDST THE DARKNESS

As one looks at Church history, he can see, down through the ages, that a little remnant of godly ones, hidden away in southeastern France and the mountains of Switzerland, maintained for approximately a thousand years a testimony so simple and so devoid of the religious world's machinery, with its outward wealth and its superstitious practices, that it escaped the fury of the political-religious system which dominated Christendom at that time. It was able to maintain this testimony until just prior to the Reformation period

when, persecuted with a fury unknown for many centuries, the little flock was scattered, disbanded, driven from their homes amidst the frozen Alpine country, practically destitute of proper clothing, the way being marked on the white snow of heaven with the blood from their bleeding feet and bodies, murdered and imprisoned. Many of them fled for their lives to other parts of Europe, Bohemia, Austria, Germany, Holland and Great Britain and in these countries found a haven and out of the testimony of these persecuted ones was lit the torch of the Reformation which soon developed into a mighty flame which it was difficult for even the great religious-political system to quench—this flame continued for years until, as in the Church in Sardis, the whole framework of Protestantism became merely a dead formality. God had to record of this once mighty movement, as He does of the system of Protestantism today—"thou hast a name that thou livest, and art dead." Rev. 3:1.

THE WILL OF THE PEOPLE

Laodicea means, first of all, "Laos" . . . "the people, that is, the mass of the people." "Dikeia" means, the "will or the rights of the people," or "justice for the people," and involves, in its principle, "the theory of democracy," the peoples' rights, the will of the people, the voice of the people must be heard; refusing all other authority than that which "the people" desire and which the people are determined to enforce. Such is Laodicea. That this condition should develop in the Church is strange to behold and yet not without abundant warning that it would take place from the holy Scriptures themselves.

This, then, forms the basis for "voting in an Assembly of God." Where there is such voting, you have a true picture of Laodicea; the will of the people, the voice of the people must be heard. This condition has not arisen overnight but preparation has been made for it and some men, as the apostle forewarned who would creep into the assembly of God and even take part in the love-feasts of the saints, would be guilty of seeking to instil into the minds of the saints the spirit of insubjection and rebellion against divine authority—this is how the evil has entered. The designs of all such men, in their refusal of a divinely appointed government and rule in an Assembly of God, are bad. They are selfish. They are begotten, not of a mind and heart filled with the Spirit, but of a mind and a heart filled with self, self-will, selfish purposes, determination to overthrow an order that has been obnoxious to them because it imposed a measure of restraint upon their actions or desires. This seems to have been the governing principle in all such insubordination down through the history of the Church. The child of God, in fellowship with God, is content to abide by the Scriptural principles of divine shepherding which are abundantly

portrayed in the pastoral Epistles and, in fact, in all the Epistles which pre-suppose in every case, an assembly order of things to continue throughout the church age. It is unneedful, in this article, to take up the subject of shepherding; we are merely showing that the principle of voting, or the voice of the people, in contrast to godly elderhood and godly shepherding, is a mark, not of Philadelphia, nor of an assembly going on with God but the mark of an assembly characteristically Laodicean and in which Christ Himself is found outside, knocking at the heart's door. Such suggests the thought of the remnant being very small, indeed, of those who will listen to the voice of the Lord, and make Him a feast and feast with Him, in a condition in which He has found it necessary, until repentance has been wrought, to remain OUTSIDE.

CASTING THE LOT

It might be objected by some that the "casting of the lot" as brought before us in Old Testament Scriptures, and again in the first chapter of the Acts, might have a tendency towards this principle of "voting." However, such a reasoning will not hold. It is quite evident that the "lot" was used in days gone by in connection with God's earthly people but, in the book of the Acts, after the Day of Pentecost, and in the Epistles, there is not the slightest suggestion of such and, in fact, in Acts, chapter 1, and in verse 24, we read . . . "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen," . . . thus they showed that their reliance was not on the lot, but their reliance was on the Lord. This confirms the Word in Proverbs 16:33 . . . "The lot is cast into the lap; but the whole disposing thereof is of the Lord." To carry this principle into the New Testament, one would need to carry the whole principles connected with the earthly people and Judaism into the Church period—this could never stand the test of Scripture.

THE RESULTS OF SUCH VOTING

That the results of departure from godly order in the substituting of "voting by majorities" for true and godly shepherd rule, are not good, is self-evident. And as time goes on, one finds that the "will of the people," especially those of younger and immature years, prevails. Is it not a fact that some who, even lent their weight to changes in godly order in days gone by, have been perturbed and amazed by the sudden growth and development of the peoples' will when such has been given a voice which God never intended they should have? Godly rule and shepherding always takes into account the Lord's people generally in an assembly of God and nothing is ever undertaken apart from due consideration of the Holy Scripture, apart from much waiting upon God in prayer, apart from consultation with the godly brethren.

ren in the place of rule, or, if of major importance, apart from godly consultation with the men who generally minister to such assemblies of God and have a true shepherd's heart; perhaps the very men who were used of God in the planting of the Assembly and who have been further used of God in the nurture and caring for the saints through the ministry of God's Word. This develops a spirit of submission, as in 1 Peter 5, and a spirit of godliness, and a spirit of consideration which is of great value in connection with all Assembly matters. The godly recognize this in the Assembly and younger ones are thus restrained from any energies of the flesh; if they have been turned aside to view the machinery of the religious world, they are quickly brought back again to the Word of God by the godly guides whom God has raised up and fitted to point out the true path in testimony for the believer and to point out the errors and the course, as well as the final doom, of the great system of Christendom.

And so, to all of the many companies of saints, scattered throughout the world, simply "gathering to the Name and Person of our Lord Jesus Christ" in assembly testimony, we would say, without question as to the ultimate results of faithfulness thus; "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them"; . . . 2 Tim. 3:14. It is only a "little while" at the longest and then, to have His "well done" and approbation will stifle forever any thought of world approbation and though your name may be blotted out upon earth, as in the suggestion in Rev. 3:5, ". . . I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."

They that tremble at the convictions of the Word may triumph in the consolations of it. —Matthew Henry

CONFESSION

"I have taught the truth with my tongue and with my pen heretofore, and hereafter shortly shall confirm the same by God's grace with my blood." So wrote John Hooper in February, 1555, a short time before his martyrdom at Gloucester. He had confessed the Lord with his lip and life, and was prepared to die rather than deny Him. The love of the Lord was a reality to him, and he could not help thus confessing Christ. Like David, who could say, "I will declare what He hath done for my soul," he also, having believed, spoke. May all our readers who are saved also confess that great things the Lord has done for them.

TRIALS THE MAN OF GOD MAY EXPECT

In The Last Days

H. T. KIMBER OF INDIA

IN THE last days perilous (grievous, difficult) times shall come." 2 Tim. 3:1. A suggested sub-title for 2 Timothy might be "Helps and Hindrances to the man of God in Difficult Times." Studied from this point of view, the Epistle gives great encouragement to all in the path of service. The pathway of the servant of the Lord in these "last days" is often fraught with peculiar trials and difficulties, many of which concern his contact with others, specially other Christians.

Timothy means "one who honours God" or "one whom God honours." Paul shows in Second Timothy the clear pathway amidst difficulties and widespread departure, for one who would honour God, or be honoured by God, in "the last days." Many trials are mentioned. But those caused by certain individuals, professing, and without doubt some of them true Christians, and who were moving amongst the saints, are specially noted. They were trials that deeply affected the Apostle, for besides the personal wounds there was the knowledge that the activities of these individuals were proving the most serious of all hindrances to the work.

SIMILAR TRIALS TODAY

For those today who seek to imitate Paul in the pathway of faithfulness, there will surely be similar trials, especially affecting when caused by the disaffection and opposition of others, even fellow-Christians. However, no matter how deep the pain, the faithful Apostle never swerved from the pathway of faithfulness to the Word and to the Name of his Master. Whilst, through it all, the Lord stood with him and strengthened him. Our's will be, in measure, a similar experience.

It will be noticed that each chapter of Second Timothy mentions a pair of names of certain persons who are responsible for both heart-ache to the Apostle and hindrance to the work. They are Phygellus and Hermogenes, Hymenaeus and Philetus, the Jannes and Jambres followers, Demas and Alexander. Their like are around and amidst us today, and we do well to recognize them and be watchful accordingly. We notice that the wrong in these various individuals takes different forms. Also, all these named, with the doubtful exception of Alexander were professing Christians; whilst no doubt, too, some of them were true believers. We notice, also, that the Apostle does not allow the fact of their Christian profession prevent him from checking and exposing their errors. He spoke the truth in love. The prime consideration for him was "the truth," even if those who resented it made

themselves his enemies. This is our pathway, too, in the face of the aspersions that are always the lot of those who are bold enough to check and expose error.

Another significant point is that the men named were men of ability, and no doubt with some "gift." Such men, when their ability and gift are controlled by the Lord, according to His Word, are of great value in His work. But these men mentioned by Paul show what harm men of "ability" and even "gift" can do amongst God's people, when they think of themselves more highly than they ought to think—Romans 12:3—going their own way and out of touch with the Lord, and so "missing the mark." All this may be taking place amidst feverish Christian activity, as the example of Hymenaeus and Philetus shows.

GREAT PROFESSION — FORMALITY — STRANGE DOCTRINES

The same developments that were taking place at the close of Paul's life are taking place today. There is the profession without godliness (the Jannes and Jambres followers); the turning aside of those who began well (Phygellus and Hermogenes); the appearance of division-makers with their 'strange doctrines' (Hymenaeus and Philetus) the drifting into the world (Demas) and the positive hatred and vindictiveness of some as seen in Alexander. Thus we are forewarned and taught to look only to our risen Lord Whose "strengthening" will always enable us to "endure all things for the elects' sake."

PHYGELLUS AND HERMOGENES . . . 2 Timothy 1:15

These "turned away" from Paul; a deliberate act at a time of crisis when they were most needed. It does not say they forsook Christ or Christianity. They did not like to identify themselves with a man who was in disgrace with the authorities. But it went farther than that. It was a deliberate turning of their backs on the Apostle and "all the counsel of God" he so firmly stood for; and this by the men of Asia who had most probably been converted through Paul himself. Whilst agreeing with Paul in the main, they were not prepared to go all the way with him, certainly not to the shame of imprisonment. His doctrine was distinctive, uncompromising. They were not prepared for such 'fanaticism.' Yet this abandonment took place when the truth was well known, Acts 19:10, 1 Cor. 16:9, plus the Epistles to Ephesus and and nearby Colosse. It is conceivable that Phygellus and Hermogenes blamed Paul's "excessive zeal," and classified his holding fast the pattern of sound words as too much of a "doctrinaire position," and called his watchwords concerning the "honour of Christ" and "the authority of His Word" mere "shibboleths." They would be more prudent, and so

parted company with the Lord's prisoner. But we know what the Lord thought of their behaviour, for He has set it down for all to note. If we declare all the "counsel of God"—some will abandon us. But Christ is magnified. He, too, will send His Onesiphorus. It will be our privilege and duty also to be Onesiphoruses ourselves, and refresh some faithful servant of Christ, who is prepared to wear a chain for His Master. (Think of Paul Gerhardt and others of the Reformation period, who were banished and scattered for Christ's sake — Editor). (To be continued d.v.)

LESSONS FROM THE APPLE TREE

ARCHD. MARTIN OF JACKSON, MICH.

PURPOSE OF TREE: The desire and aim of the husbandman is that the tree might bear much fruit. Apart from this he is dissatisfied and disappointed.

THE YOUNG TREE: This needs special care for several years until the roots have reached a good depth in the soil. Outside agencies, such as weeds, wind and sun, rob the roots of proper moisture. This moisture can be preserved for the tree by cultivating the ground to form a dust mulch, or by placing a liberal supply of material such as straw on the ground around the tree to retain the moisture for the tree's use. This ought to be done continually until the tree is well established.

MOISTURE ESSENTIAL: The tree may be good and the soil in which it stands may have the proper elements, yet without moisture it would wither and die.

CAPACITY SMALL: The capacity to bear fruit in a young tree is small, but under proper care and husbandry, eventually it should bear abundantly.

DORMANT: As the body needs rest, the apple tree is dormant through the Winter months, only to bud forth in the Spring — thus always manifesting its true nature.

INJURIES: Injuries may come from within and without and create a considerable problem. Bacteria within works death to the tree and rodents, deer and insects without, do the same. An apple never outgrows an injury even though inflicted when very small, such as frost injury, insects stings and hail marks.

FRUIT BEARING: A dead tree cannot bear fruit. The fruit reveals the kind or nature of the tree. Some trees bear spasmodically, or every other year, and are not as reliable as others. The best fruit is always in the tops of the trees.

UNPROFITABLE TREES: Some trees can never be made profitable and are usually removed. A shock treatment, or

wounding a tree which is reluctant to bear, frequently has the desired effect. This may be accomplished by cutting entirely through the bark with a thin saw the entire circumference of the tree trunk, or in other words, cut a circle around the trunk. The effort of the tree to overcome this wound is often the turning point in fruit bearing—the sap again starts to flow.

ENDURANCE: The deep rooted tree stands the storm the best.

APPEARANCE: The tree bearing much fruit yearly never has a lofty appearance, but its branches are bowed down.

PRUNING: Nature puts much unnecessary wood growth in the tree which must be removed to let the proper light in for good fruit. This is true during the life of the tree.

GROWTH: Whether little or much growth, the part of the tree seen always grows towards the light, or heavenward.

CARE: This is needed constantly for twelve months of the year. An ailing tree needs help. It is more difficult to raise good fruit now than in the past as insects and blight are on the increase.

Editor's note: Recently while spending a little while with the Christians in Jackson, Michigan, we asked brother Martin, who is a fruit grower, to give us a few thoughts on fruit bearing. The above very practical and timely lessons can well be laid to heart spiritually by all of us. Bro. Martin is a nephew of our late esteemed Editor, Dr. E. A. Martin.

WILLIAM COWPER'S TESTIMONY

IT WAS through the third chapter of the Romans that heavenly light first came to the terribly troubled soul of William Cowper, at St. Albans, in 1764. Some have said that Cowper's religion was to blame for his melancholy. The case was far different. The first tremendous attack occurred at a time when, by his own clear account, he was quite without serious thoughts as to religion; it had nothing whatever to do with either Christian doctrine or Christian practice. The recovery from it came with his first sight, in Scripture, of the divine mercy in our Lord Jesus Christ. His own account of this crisis is as follows:

"But the happy period which was to afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and, seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the twenty fifth of the third of Romans; 'Whom God hath set forth to be a propitiation through faith in His blood, to declare

His righteousness for the remission of sins that are past, through the forbearance of God.'

"Immediately I received strength to believe it, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made, my pardon sealed in His blood, and all the fullness and completeness of His justification. Unless the Almighty arm had been under me, I think I should have died with gratitude and joy. I could only look up to heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Ghost is best described in His own words; . . . it is 'joy unspeakable and full of glory.'"

From Memoir of his early life by himself.

SEVEN THINGS WHICH GOD HATES

HECTOR ALVES

“THESE six things doth the Lord hate: yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” Proverbs 6:16-19.

We are often reminded of the love of God, and that “God is love.” We proclaim to the unsaved, “For God so loved the world”; etc., and we read concerning Israel, “Yea, He loved the people.” And when God loves, He loves with all His heart. But in our text we learn that God also hates and in keeping with His character, He hates with a perfect hatred. The wise man writes, “These six things doth the Lord hate”; then he adds a seventh, to make the number complete, as it were. This list includes what we as men might have omitted, and it also excludes what we might have expected to find in it.

1. A PROUD LOOK. Pride heads this list of things which God hates. This is a trait that is found in young and old, rich and poor, alike. It manifested itself in the garden of Eden, at the beginning; “Ye shall be as gods”; and it will mark the man who shall rise up at the end; “Who opposeth and exalteth himself above all that is called God.” Pride is one of the greatest snares to the child of God; whether it be pride of place, pride of face, pride of race, pride of lace, or pride of grace. “God knoweth the proud afar off”; and “God resisteth the proud.”

2. **A LYING TONGUE.** God desireth truth in the inward parts; "and He hates falsehood. We have a remarkable illustration of this in the cases of Ananias and Sapphira who lied unto the Holy Ghost, and to God. How swiftly judgment came upon them, because of their lying tongues. Let us heed the exhortation in Col. 3:9, "Lie not one to another." Lying is of the devil; he is the father of it. (John 8:44)

3. **HANDS THAT SHED INNOCENT BLOOD.** We have first the eye, with its proud look; then the tongue with its falsehood; now the blood stained hands. Perhaps little need be said about this, for where is the saint who would shed innocent blood today? Well, we once heard a man who made the remark, "All we need here at present is one or two funerals"; having certain brethren in mind. Let us beware, the wish may be directed where we least expect it.

4. **A HEART THAT DEVISETH WICKED IMAGINATIONS.** Well did David pray, "Cleanse Thou me from secret faults." Psa. 19:12. The secret fault may lead to the "presumptuous sin," and "the presumptuous sin" result in "the great transgression." (verse 13) Let us beware of devising wicked imaginations in our hearts; God hates that sort of thing.

5. **FEET THAT BE SWIFT IN RUNNING TO MISCHIEF.** Here we have the feet, and how much mischief they can do. In Proverbs 4:26, 27 we read, "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." How much better to "run in the way of Thy commandments," than to be "running to mischief." May the Lord enable us to "make straight paths for your feet, lest that which is lame be turned out of the way." Our walk has an influence upon others.

6. **A FALSE WITNESS THAT SPEAKETH LIES.** Here again the subject of lying is mentioned. "A false witness"; one who does not tell a thing in its true light; putting a shade of difference on it, so as to change its meaning, and thus leave a wrong impression on those who hear it. Let us be careful about this; God hates it. Remember when Miriam spoke against Moses; "And the Lord heard it." Num. 12:2.

7. **HE THAT SOWETH DISCORD AMONG BRETHREN.** This is never done by preaching the Truth. In the early church, as long as they all spake the same thing, they were all of one accord, and of one mind. But when anything is added to "the apostles' doctrine," there is bound to be discord among brethren.

So, let us beware of these seven things which God hates, and which are an abomination unto Him.

WIDOWS OF THE LORD'S SERVANTS

“THEIR widows were neglected” . . . was the cry in the early days of the Church's history and has been, more or less, in evidence down through history. But it should not be. Did the apostles neglect the responsibility? . . . NO indeed! What was the answer? It is found in the third verse . . . i.e. Holy Ghost men who would have an exercise and care in this matter. Men of wisdom, grace and stability in the assembly.

How true it is today that many of the Lord's servants of a day just passed are eulogized (even though, when they were in the midst of many, they were affronted and more or less despised) and their widows left behind are “forgotten” to a great extent. Seldom visited by shepherds or preachers.

Now, we know, that God has promised to be a “husband” to the widow and He cannot fail—their need is met in His own remarkable way—He still has the ravens, if necessary, and the “strange” ways of supplying all need of His own. Yet, it is the privilege and responsibility of those amongst whom the Lord's servants have spent their lives to have an exercise as to their widows. One is very thankful that there are exercised souls and exercised assemblies who have this godly care, but we would stir up “the pure mind by way of remembrance” in regard to this important avenue of serving our Lord and “ministering unto HIM.”

The Lord's servants forego the opportunities of life as to making advancement in this life, are dependent on the Lord for their needs, as He sees fit. Usually they have started out in the work of the Lord as young men (God does not seem to call older men who have spent a good part of their lives in business or other toil to the work of evangelist or teachers . . . this latter seems to be a growing trend for some who think more highly of their so-called ‘gift’ than they ought) and such called men who have given to the Lord the best and strongest years of their lives, many of them in rough and arduous toil, amidst discouragement and often lack of appreciation for their message, have been worthy of the confidence the saints have placed in them. Is not this a reason why their widows should be remembered by the saints in their practical distributions from time to time, as the Lord lays it on the heart? We are sure there is a reward for those thus exercised before God in assembly testimony.

Today, there are so many “avenues” arising which make a demand upon the saints that they are often “put to” to decide how to give to the Lord, but this should not be. The “simplicity” of giving, as in Romans 12:8 should characterize

all such efforts—instead of letting the eyes roam and the interests go outside of the assemblies of the saints, the Lord's people in fellowship in the assemblies "gathered to His Name" should show their whole-heartedness in furthering this work of the Lord, one part of which is the care of the widows of honorable men who have gone on home.

"Without natural affection" is a characteristic of the latter days and it is little wonder if this same spirit should find its way into many assemblies of the saints and eventually lead to "lack of affection" to anyone, except one's self. "All seek their own" was the warning of the apostle long ago, it was never more true than today. Let us, then, show a good example thus in those "gathered to His Name," forgetting the popular appeals for money and the "striking" advertisements of "great work" being done for the Lord—forget the "popular" preacher and go on more and more in simple, godly and Scriptural ways, "till He Come." We shall be on safe ground in this.

Editor.

SOUL PROSPERITY

GAIUS is assured of the personal interest that the apostle took in him. He wishes that in all things he may prosper. A brother may prosper or not in what he undertakes but his was true brotherly feeling; yet he carefully gives the first place as a matter of course to the soul's welfare. If this be safeguarded and real, we can, as a general rule, count on the Lord's interest both in our undertakings or business, and in our bodily health. Our gracious God, if the soul prosper, has pleasure both in ourselves and in all our matters. The very hairs of our head are all numbered. If a sparrow does not fall to the ground without Him, if He thinks of the ravens and the lilies of the field, what a Father we have to do with for every day and in all things!

"We know that if our earthly house be destroyed, we have a more glorious building from God," and if our outer man is consumed, yet the inward man is renewed day by day. This is the highest and should be the nearest consideration. Still here was this good brother who had proved his kindness in caring for others, and especially those who gave up all to serve the Lord Jesus and the apostle wished him, prospering in soul, to prosper in all things, and to be in health, so as to be cheered and free and unimpeded.

Sometimes, that the soul may prosper, God withers up what we are too engrossed with; and if this suffice not, he disciplines with bodily sickness. And the Lord takes away the idol and smashes it to pieces. This is gracious of Him. Of course, it may be painful, but our hearts go with what the Lord does to remove a snare and win back the soul to

honor and enjoy Himself. Sometimes a zealous man is set aside in order that he may learn that God can carry on His work without him. He has been absorbed in teaching and preaching to others, and slipped into less vigilance as to his own soul's communion. The Lord in His goodness and love corrects, and a little sickness is turned to much good. But here, as Gaius was prospering in soul, the apostle wishes his prosperity in all things else and in his body, too.

"For I rejoiced exceedingly when brethren came and bore witness to thy truth, even as thou walkest in truth." v. 3. Truth delighted the apostle's heart. Gaius was "walking in truth." This indicated his soul's prospering. Kindness to the brethren, thoughtfulness about others, prospering in his affairs and in bodily health: what were they all to holding fast the truth—"Thy truth,"—and His own "walking in truth"? And such was the witness the brethren bore to him; so that it was exceeding joy to the apostle. Gaius sought first the kingdom of God and His righteousness, and all else was added. His heart was not set on his own things. There was no compromise of Christ, no making truth a secondary consideration, but he kept walking truthfully. It was a matter of plain testimony on the part of others. "The brethren came and bore witness to thy truth." Had it been Gaius talking about it, it might have been questionable; for who has ever found men whose love for the truth was unwavering and unstinted loud about their own fidelity or service? The more a man loves and values truth, the more he judges his own shortcomings in his service and his daily life.

W. K.

WALKING AND TALKING Elijah and Elisha

THE LATE H. J. BATES, NEW ZEALAND

66 THEY two" passed on together through Gilgal, Bethel and Jericho, places defiled by sin, but with a testimony still of the sons of the prophets. But "they two" talked together, as they journeyed to the Jordan. Like the heavenly visitors on the Mount of Transfiguration, they spake of an approaching exodus. The Jordan was reached. Elisha was helpless to stem the dark waters of the River of Death; he could only stand back while God, through Elijah parts the waters.

The High Priest, on the Day of Atonement, went in alone into the Holiest. Priests and Levites could do nothing. They must withdraw "While Jesus doth atonement make, on the Cross, on the Cross." Israel at the Jordan stood back 2000 cubits, Josh. 3:4, and watched as the swollen waters of Jordan receded before the Ark of God and opened up the way. When the Lord was betrayed at Gethsemane, He said "If

ye seek Me let these go their way." Sinful man could have no part in the work of Calvary.

"They two" passed through the Jordan to the resurrection side, but still they went on and "talked." We note that the Lord had 40 days of resurrection life here before His chosen ones saw Him ascend. They had witnessed the Lord pass through the Jordan in baptism and now they saw Him as He was taken from them, and surely, like Elisha, they had a double portion.

Elijah has gone to be seen no more by Elisha, but later on to be viewed by others as he appeared in glory and with Moses

"And spake of the strife that won our life
With the incarnate Son of God."

But if Elisha is to bear fruit, he too must pass through death and be sent back to the scene his master had left to be a witness for God in the strength of his double portion. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live. . . . I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

THE WALK TO EMMAUS

Now turn to Luke 24. Another resurrection day has come. They had stood back and viewed the way being opened up at Calvary but "as yet they knew not that He must rise from the dead." An apparent Stranger joined them: He desired to restore them, first to Himself and then to their brethren: That is surely God's way. The wandering ones must be first restored to the Lord before they can be restored to their brethren. Often we are restored as we gather together around Himself and the story of the Cross is again told out in the bread and the wine.

He made as though He would have gone further: He will not enter uninvited. "If any man hear My voice and open the door, I will come in to him." "He was known to them in the breaking of bread" on that first resurrection day. Then they returned, but not like Elisha alone. Although He "ceased to be seen of them" (margin) He was with them as they returned to the gathered company and, true to His promise He appeared in their midst.

THE REMNANT OF MALACHI

These spake often one to another and the Lord hearkened and heard it. They feared the Lord, they thought upon His name. They were all that were left of the remnant that returned from Babylon. They did not forsake the assembling of themselves together and were waiting for the Sun of Righteousness to arise with healing in His wings.

QUESTIONS AND ANSWERS

QUESTION: What about the controversy which has again arisen with reference to the Atonement and regarding Armenianism and Calvinism—man's freewill and God's sovereignty—and a limited atonement for the elect?

ANSWER: Forget the controversy and go on preaching the old old story of man's ruin and a Gospel of "glad tidings" for "whosoever will." John 3:16 and Rev. 21:17, etc., etc. The closing message in the Bible to thirsty sinners is—"Whosoever will." This controversy has wrecked Assemblies heretofore. Most of the controversialists, thus engaged, have seldom won souls for Christ. One has likened it to two rails on which the train runs, both are necessary. Again, when talking about "reconciling God's sovereignty with man's freewill"—someone has aptly said . . . "No need to do this, they never fell out."

QUESTION: What about the custom, at year's end, of bringing in the dessert pudding surrounded with brandy, and flaming or burning?

ANSWER: Another of the world's customs which should be shunned by the Christian. Satan's snare is ever to get the Christian to copy the world and, especially at so-called social functions or the like, is this danger prevalent in the eating and drinking so pronounced in some quarters.

"Wine is a mocker" God says and many have been cast down by it. How good for the Christian to stand out against such customs and even to abstain from attending where it is continued. This is a testimony against it. The straw shows the wind and little godly conversation can center around such a "burning dessert." Better to have the "heart burning" of Luke 24:32. The two "burnings" do not coincide.

QUESTION: Is it according to Scripture for a saved girl to have a class of small girls and teach them as at Sunday School? They run in ages 8 to 10 years.

ANSWER: A young Christian should be in the Bible Class of elder brethren first to get a good grounding in the principles of the Word—in later years somewhat, if showing stability and proper tendencies, it would seem to be in order for a suitable person to take under their charge such young children and teach them the Scriptures and Scripture stories which are the best for teaching children. Nothing like them in the present day literature for children can excel such stories, when Spirit taught.

A young Christian, too, thus engaged, should show by deportment and dress a worthy example. The bobbed-hair, jewelry-bedecked, painted S. S. teachers of the present day are an anomaly and do little to commend Christianity or Christ. They need to occupy the seat of the "unlearned" for a time, we fear.

QUESTION: What is the difference between owning bonds, municipal or private, or Government, and owning shares of stock?

ANSWER: We give the words of the New York Exchange, the centre of such in this country . . . "When you buy bonds, you lend a company money. The company promises to pay you back on a certain date and to pay you interest (usually a fixed rate) during the term of the loan. When you buy stock, either common or preferred—you buy an ownership interest in the company . . . its plant, its inventories and its other assets. If the company prospers and grows, you can share in the increased earnings . . . etc." We have generally found that greed for more causes people to study the stock market and it never helps a Christian spiritually and, as we have said before, involves the "unequal yoke" of 2 Cor. 6. Try the Bank of Heaven for investment—it never fails, Matt. 6:19, 21. There are widows and helpless persons whose small store they seek to protect—better just to be satisfied with the stable rates of interest which prevail and leave the "speculation" to the worldly-wise. They will likely learn their lesson the hard way.

EXTRACTS FROM LETTERS

FROM AN ESTEEMED, AGED ELDER IN THE NORTH COUNTRY:

We still appreciate the wholesome ministry contained in Words In Season. Some would, no doubt, be more pleased with smooth things, but keep right on as in the past. We need the "bitter herbs." We have been too lenient in the baptizing and receiving in the past and have learned our lesson.

FROM VIRGINIA: We continually thank the Lord for the wonderful ministry we receive from time to time thus. We desire the "old paths" and the Magazine is a great help and encouragement.

FROM ARIZONA: We are happy to observe the consistency in ministering to the cause of Godly order among the Assemblies of God's people.

FROM ONTARIO: The way things are slipping today it is good to have a Magazine in circulation amongst the Christians, that both seeks to lead sinners to Christ, and then feed and encourage them on the way. There are many temptations in the world today for the young. May the Lord richly bless this work, and all those who contribute articles to it, also all those who do all the work in connection with it.

FROM THE ORKNEY ISLES: We are thankful for Words In Season and its ministry according to the "old paths."

FROM EGYPT: I greatly value the Magazine which keeps so rigidly to the "old paths" of separation to our Lord Jesus Christ. May He use it more and more to the glory of His Name.

FROM NEW ZEALAND: We look forward to the sound teaching in these worldly days. May the Lord continue to bless and encourage in this labour for Him.

FROM COUNTY CORK, EIRE: Thanks for sending Words In Season. We look forward very much each month to receiving some and enjoy its ministry very much. Indeed it encourages one to go on for the Lord.

FROM NOVA SCOTIA: We want to thank the Lord's servants, and we thank the Lord too for such teachings, through the Magazine. When we find a portion of the Word that seems difficult, the Lord seems to answer us through the ministry in the paper, and it helps us. His Word is like a mansion with so many rooms.

FROM OREGON: Thank God for those that speak the Word of God faithfully. It is seventy years last month since I was saved and we used to hear very plain things in those days by godly men like James Campbell, James McHarg, Dr. Matthews, John Blair, the last named was preaching the night I got saved. We used to hear 1 Corinthians eleven often read before the breaking of bread—it seems nowadays it is out of the Book.

FROM SASKATCHEWAN: Its arrival is a bright spot in the lives of the few saved ones in these parts.

FROM SCOTLAND: O! that we had more of such heart-searching ministry given from the public platforms of the Assemblies on this side of the ocean. How it would save us from many a sigh and sore heart as we look around and see such worldliness and conformity to this present age. My candid conviction is that the shepherds are afraid to speak out for fear of giving offense to some.

THE STINGY OLD WOMAN

A stingy old woman hatching some geese,
And prayed again and again,
"Now, Lord, I promise to give You one goose
If You will give me ten."

Well, sure enough, He answered her prayer,
And ere her prayings did cease,
She looked one morning and there in joy
She found her ten little geese.

But one was crippled she sadly saw,
And gave her head a quick nod,
"I promised one to our Father above —
That's the one I'll give to God."

The nine lively geese all thrived and grew,
But the tenth, its sad to say,
Grew weaker and weaker and weaker until
It finally passed away . . .

The stingy old woman didn't seem to mind
(You'd think that she really would);
But in her heart — that selfish old heart —
She felt she'd done all she should.

She talked to God and here's what she said,
"I'm sorry, dear Lord, but I tried —
For the goose that I gave You — well, You know
That goose, I'm sorry, it died!"

How many of us, I wonder,
Give God "crippled geese" every day?
The gifts which no one else would want,
Things we'd just throw away?

He wants the love which prompts our best,
He's worthy of all we can give;
Don't be like the stingy old woman —
Give a "goose" that is going to live!

men as W. N. Brennan, Isaac McMullen, J. Pearson and Hugh Thorpe and our aged bro. D. R. Scott had meetings here. Pray for Prince Edward Island and the faithful workers there who go on in the "old paths" of the Word.

Sault Ste. Marie, Ont.—Bro. John Gray of Port Arthur was with us for three weeks, very helpful to young and old—two weeks on The Church and the third week on The Seven Churches—we surely were directed to the "old paths." Chas. Fleming of North Ireland also gave them a weekend. The above meetings were a real help to younger ones who know little about sectarianism and its evil doctrines . . . R.H.D.

Huntsville, Ont.—Bro. Widdifield mentions the work of some of the brethren in the district—Stanley Simms visited Arnstein and Port Loring, then went North to New Ontario—Jas. Clark was in fourth week in Orillia, one had professed, Earl Pears expected to visit Parry Sound, John Adams was coming Feb. 12th, to Huntsville for meetings. Bre. Shivas and Clark had meetings in South River before the end of the year. Bro. Widdifield was shut in with a bad chest cold but was able to visit around again. J. Gray was expected to join John Adams in Huntsville.

Sarnia, Ont.—Bre. Joyce and Stewart were holding forth in the Gospel here.

Henderson, Ont.—Our brethren T. Kember and R. Harris have seen the hand of the Lord in this new field and have been much cheered.

OTHER LANDS

Sweden.—Bro. James Lees had much help from God in a visit to the Balkans recently, found many opportunities to preach and strengthen the saints—in writing from Trieste, Italy, this week he mentions the homecall of his dear friend Axel Ahgren of Sweden who looked after his mail and affairs—a faithful brother whom he will greatly miss. Pray for bro. Lees at this time. He mentions that brother Alfredo Veneziani of Trieste is seriously ill, one of the faithful brethren of Italy.

India.—Bro. Kimber mentions that br. John David of Meerut was visiting for some work together—bro. Stokes also keeps well—these brethren seek to go on for God in separation from the religious systems, in separation to the Lord alone.

Brazil.—John McCann mentions the need in this large country—Brazil's mineral wealth has attracted many Americans, but few there are to give the people the Gospel. Pray for Brazil.

CONFERENCES

Manchester, Conn.—Conference dates March 30, 31 and April 1 in the Masonic Temple, E. Center St. Meeting for prayer in the Gospel Hall, Thurs. Mar. 29. Usual order of meetings. Corresp. Wm. McBride, 98 Church St.

Toronto, Ont.—Usual arrangement of meetings will prevail here for the Annual Conference of East End and West End Assemblies—March 30, 31 and April 1st. Prayer Meetings will be held in Broadview Hall Thurs. Mar. 29th at 7:30 and Brock Ave. Hall likewise. All other meetings will be held, for the West End, in the Central High School of Commerce, 570 Shaw St., and the Eastern High School of Commerce, 16 Phin Ave., for the East End. Address all correspondence for the West End to Samuel Moore, 882 Palmerston Ave., Toronto 4, and for the East End to John Robertson, 43 Howard St., Toronto 5.

Vancouver, B. C.—Joint Annual Conference of Hastings East and North Vancouver will be held d. v. at Sunset Memorial Center, 404 E. 51st Ave., March 30, 31 and April 1st. Prayer Mtg. at Hastings East Gospel Hall, 2004 E. Pender St., where the Breaking of Bread will be held also Lord's Day at 10:30 a. m. All other meetings at the Sunset Memorial. Corresp. to J. Dennis, 153 E. 12th St., North Vancouver and R. Reid, 126 W. 48th Ave., Vancouver 15. Time of Pr. Mtg., Thurs. 29th at 8 p. m.

Moncton, N. B.—Annual Conference will be held d. v. commencing with Prayer Meeting March 29th, continuing through April 1st. Those coming from a distance freely entertained. Corresp. to Norman MacNeil, 37 Bromley Ave.

McKeesport, Penna.—Annual Conference dates d. v. April 21 and 22, preceded by Prayer Mtg., Fri. Apr. 20th. The Lord's ser-

vants walking in the "old paths" welcome to minister. Full particulars later . . . Wm. H. Moore, 2629 Hill St.

FALLEN ASLEEP

Bangor, North Ireland.—Our beloved sister Mrs. Campbell, wife of Mr. Thomas Campbell, well known laborer here, passed suddenly in the Lord's presence Dec. 16th. Saved 55 years ago through labors of our late brethren William Rodgers and Hugh Creighton—in happy fellowship in assemblies ever since, of late years in Ebenezer Hall here. She loved the Lord, His ways and His people, much given to hospitality—pray for our dear brother in his loss which is just for "a little while."

Akron, Ohio.—Saints of this city and whole district lost a valuable counsellor and friend in the homecall January 11th. of dear Ross Campbell. Our brother was born in Ireland in 1884, saved at sixteen years of age, gathered with the saints at Carrick until coming to Philadelphia, Penna., when a young man and met with the Assembly there at 20th and Dickinson. He came to Akron October 10th, 1913 and has been a valuable brother all through these years. His godly advice and shepherding marked him out as a worthy elder and the younger men left behind have a good example to follow thus and we bespeak for them God's blessing as they continue in the things which they have learned . . . 2 Tim. 3:14. Pray for his widow. Their home was open to many and hospitality was freely extended, to which many of us can testify. We count it a privilege to have known our beloved brother for more than 35 years, profiting by his counsel and friendship in the things of God. Three sons and one daughter should have our prayers.

New York, N. Y.—Saints of the 73rd St. Assembly lost two valuable brethren from their number recently, bro. Robert Murray on Dec. 12th and bro. George Graham, January 4th. Both of these brethren loved the Truth of God and were faithful to the Lord and will be missed. Bro. Murray was saved in Scotland as a young man and bro. Graham in Annalong, Ireland, also when a young man. Bro. Graham was a man of prayer and gave away a lot of tracts in subway trains, etc., ever on the lookout. We can likewise testify to the love and faithfulness of these two brethren.

Byfield, Mass.—Our dear sister Mrs. Lottie Rogers "went home" Jan. 11, aged 75. Lived a quiet and godly life, pray for her husband and son that God may visit them.

Vancouver, B. C.—Our dear brother Jas. Walker "went home" January 27th, aged 75. Born in Scotland and saved by grace March 15th, 1939. A quiet brother, in fellowship in Cedar Cottage Assembly. Prayer is requested for his widow and unsaved relatives. Titus 2:13 can cheer her heart.

Chico, Calif.—Our beloved sister Mrs. Minnie Umsted "went home" Jan. 7th. Born in Indiana 1866, born again in 1902, in fellowship in Fort Scott, Kansas in the early days, since 1914 here. She was noted for her hospitality, entertained many of the Lord's servants. Bro. J. Pearson, Sr. and the late Thos. Black had meetings in her home years ago in Fort Scott.

Moncton, N. B.—Our beloved sister Mrs. Agnes E. Morton, "went home" Nov. 20th. Saved six years ago during meetings of I. McMullen and I. Jordan—she loved the Lord and His people, greatly missed.

Volga, Iowa.—Word has come of the homecall in January of our sister Mrs. Carrie Davis—saved some years ago through meetings of Louis Brandt and Geo. Gould. Pray for one son in the navy.

Greensburg, Penna.—Our dear brother Samuel E. Hershey "went home" Jan. 3rd, saved over 50 years ago—a few met to learn God's truth in earlier years here and were "led out" to Himself. In East Pittsburg Assembly for many years. Respected by his associates—had a good testimony.

Sydney, Australia.—The Assembly at Goulburn St., recently suffered the loss of a godly sister, Mrs. H. Fishwick, in happy fellowship for more than 50 years. Our esteemed sister adorned the doctrine.

Pawtucket, R. I.—Our beloved sister Mrs. Margaret Bentham "went home." Jan. 4th, in her 83rd year. Saved and in happy fellowship in this assembly over 65 years, being oldest member. Faithful and loved by all.

Words in Season

THE BIBLE FAMILY MAGAZINE



WE SEE JESUS

Hebrews 2

« « «

As the "Living Word" we see Him,
Long Before the stretch of time;
Heaven and earth alike made by Him,
Here is Deity sublime!

As a Prophet we regard Him,
No man spake like Him on earth;
God's last voice to Jew and Gentile,
Prophet He, of matchless worth!

What a Priest He is in Heaven,
In a life of endless power;
To the uttermost preserving,
God's redeemed from hour to hour!

As a King! We shall behold Him,
In His righteous reign on earth;
All the world must then acclaim Him,
In His Kingly, Lordly worth!

D. L. Roy.

APRIL, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

Errata.—On page 63, line 26, "There was **not** room enough in the lifeboats for all."

VOLUMES FOR 1955—A few still left . . . order from Detroit . . . \$3.25 mailed anywhere in the world.

CORRESPONDENTS' ADDRESSES

Westerly, R. I.—John C. Kennedy, 16 Burdick Lane.

Lindsay, Ont.—Joseph Parrington, R. R. 4.

UNITED STATES

Bryn Mawr, Pa.—Brother Murdo Mackenzie from the West Indies gave a call here with some practical ministry, also visited 73rd St., N. Y. ere sailing for Scotland March 3rd. Bro. Graham was in Hatboro with interest and hoped to visit Lonaconing in the Gospel.

Bristol, Conn.—The Hall was filled the night of Feb. 25th when five young believers were baptized by bro. Patrizio, bro. Rosanio gave a good word in Italian, bro. Patrizio in English, many unsaved present. The latter also visited Hoboken and Mechanicville.

Cleveland, Ohio.—L. McBain and H. Dobson finished five weeks in the Addison Rd. Gospel Hall—the Gospel faithfully preached, two professed faith in Christ. Others added to the assembly recently, giving joy. Wm. Ferguson gave a call to the West Side Assembly recently with appreciation of the Word.

Lorain, Ohio.—The Spanish speaking Assembly here (3002 Elyria Ave.) were commencing a ministry meeting on the first Lord's Day of each month at 3:30 p.m. They have requested the exercise of brethren walking in the "old paths"—another Puerto Rican professed recently, giving joy.

Williamston, Mich.—Saints here finished their Winter Lord's Day afternoon ministry and Gospel meetings, reverting to the usual arrangement the middle of March. Bro. Wm. Ferguson gave help through the Winter, also brother Fred Watson of Toronto, the latter had two weeks of appreciated ministry meetings. Bro. Calderhead gave the saints in Jackson two weeks of meetings during February.

La Crosse, Wisc.—S. Hamilton has had his chart up here, going over the Journeys of Israel through the Wilderness, getting help in ministry and the Gospel. Bro. Mick was in his third week in Brodhead, getting some unsaved in. Chauncey Yost and V. Young had five weeks in Ontario, Wisc., continuing three nights weekly now. Bro. Jamison gave a little help to bro. Hamilton in La Crosse.

West Union, Iowa.—Bre. Boyle and Brandt had six weeks of Gospel meetings here—one who professed gave much joy. Bro. Boyle also visited briefly Brodhead, Pine Hill and Beetown. Hy. Wahls and Herb Kaiser had four or five weeks "hard going" in Marquette—sinners faithfully invited. Oliver Smith and Paul Elliott still going on last report at Cedar Falls, Iowa. God has been working.

Manchester, Iowa.—The All-day meeting Feb. 19th, was good and helpful, brethren Smith, Elliott and Brandt shared in the ministry.

Fresno, Calif.—Wm. Warke was continuing in the Gospel here—one had professed, we hear, another anxious.

Forest Grove, Ore.—Bre. McIlwaine and John Frith were in their fourth week here—some had professed.

Seattle, Wash.—Bre. Peacock and Wilson commenced Gospel meetings here about the middle February - saints here are much exercised as to their neighborhood, but response is not too good. "Men love darkness rather than light."

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. 48

APRIL, 1956

No. 4

GATHERED GEMS

THE oak tree's bough once touched the grass;
But silently they grew
A little farther from the ground,
And nearer to the blue.

So live that you each year may be,
While time glides swiftly by,
A little farther from the earth
And nearer to the sky.

◀ ◀ ◀

HOW FAR IS THIS TRUE OF YOU?

Someone has copied the following strange, but certainly striking, inscription from the wall of an ancient church building at Lubeck, Germany. Let each reader go through it carefully, and allow himself to be challenged by it. How far is it true?

"You call Me the Master . . . and you do not question Me.
You call Me the Light and you do not look to Me.
You call Me the Way and you do not follow Me.
You call Me the Life and you do not wish for Me.
You call Me the Wise and you give Me no attention.
You call Me the Lovely and you love Me not.
You call Me the Rich and you ask Me nothing.
You call Me the Everlasting and you seek Me not.
You call Me the Merciful and you trust Me not.
You call Me the Noble and you serve Me not.
You call Me the Almighty and you honor Me not.
You call Me the Righteous and you fear Me not."

"NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD,
SHALL ENTER INTO THE KINGDOM OF HEAVEN."

◀ ◀ ◀

There is no halting-place short of conformity to Christ;
But there is no need to be disheartened, the Holy Spirit
is here
To work this out in us.

◀ ◀ ◀
The measure of my love for God's Word is the measure
of my love for God; As you treat it, so you treat Him.

◀ ◀ ◀
"If wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when and where!"

"ICEBERG DEAD AHEAD, SIR"

The End Of The Titan Giant

AS THE writer sailed up the Belfast Lough many years ago, it was an impressive sight to see the giant S. S. Titanic on the "stocks" and, later, riding comfortably in the waters of the Lough in preparation for a hopefully long life as the "giant of the seas."

Her name - TITANIC - was derived from Greek mythology and was one of the primeval deities which spiritually blind men worshipped, and in this name the "sun" was personified: but ere the sun rose on the morning of April 15th, forty four years ago this month, she lay nearly two miles deep at the bottom of the icy Atlantic. The story is well known to many—we merely recount a little and seek to derive some lessons which may cause some fellow-traveler to eternity to stop, think and listen!

A BEAUTIFUL DAY TOMORROW

Two men stood on this wonderful ship on this, her maiden voyage, watching the setting sun which had shone brilliantly through the Sunday of April 14th, 1912, four days after she left Southampton, and as they leaned over the forward rail, one said to his companion . . . "We'll have a beautiful day tomorrow." They both retired to their luxurious cabins but for the speaker and nearly sixteen hundred others that "beautiful tomorrow" was an empty mirage, and a dread awakening for probably the most. What about your tomorrow, reader? Read James 4:13, 15. Would you be ready to meet your God if the summons came tonight?

ICEBERG AHEAD, SIR

Fleet, the seaman, away up in the crow's nest, half way up the foremast, his eyes peering through the moonless night, the heavens studded with stars, saying little to his companion lookout, fixed his keen eyes dead ahead.

Suddenly, it loomed out of the darkness, he rang immediately the alarm to the bridge and called out . . . "Iceberg dead ahead, sir." He watched the mammoth mountain of ice reveal its size as the Titanic's fifty thousand tons rode mercilessly over the seas at twenty two and a half knots an hour, straight for it. Back on the bridge, the First Officer, who was on duty, the Captain having retired to his room nearby, barked the command to the steersman which was promptly obeyed and might have averted the disaster under ordinary circumstances, but it was TOO LATE. The berg seemed to glide to starboard swiftly, but not soon enough. Down in the engine room the warning bell clanged, the engines were reversed to hasten the swing to port, but a giant spur of sharp ice under the water line tore into hundreds of feet of the star-

board forepart of the ship. The bulkhead doors were immediately closed but, here again, it was never contemplated that so many watertight compartments could be flooded at one time and two hours and forty minutes later, her stern high out of the water, with her propellers glistening under the stars, the giant S. S. Titanic slid through the icy waters to her doom with the sixteen hundred . . . "till the sea gives up its dead."

THE NEW WORLD TO COME

The designer of the ship was on board and we are told that towards the closing moments of life, before the final plunge, he stood in the smoking room, looking at the mural on the wall with the above caption, his lifebelt laid to one side, contemplating the end of what had been a beautiful dream on the part of designer and owners and the public—what his thoughts must have been can be supposed—the hopelessness of the tragedy probably would still the master mind, as the icy waters soon stifled his very life. How many are vainly dreaming of better things to come while they leave God out of the reckoning, little thinking of the hopelessness of their state, apart from God and His redeeming love in the gift of His Son the Lord Jesus Christ. Romans 6:23.

RICHES PROFIT NOT IN THE DAY OF DEATH

The rich, the poor and the middle class alike stood on that sinking vessel and the tragic truth developed that **THERE WAS ROOM ENOUGH IN THE LIFEBOATS FOR ALL.** They never thought of their need, beforehand. How sad! How many today on the voyage of life, think not of the Gospel lifeboat, but thank God, there is room enough for all in God's "Who-soever"—read John 3:14, 15, 16. Rev. 22:17, etc. The millionaire and the poor man shared the same fate. The Master of the ship, the veteran Captain Smith and the humblest seaman found themselves on the same level and the last words of the noble Captain, who had so signally failed to heed the warnings of icebergs on their course, were to release every one from their duty, just prior to the plunge, and tell them . . . "Every man for himself." He, in the true ethics of the sea, went down with his ship to a watery grave.

S. O. S.

Shortly after midnight, a half hour after she struck the iceberg, when there was no hope of saving the ship, Captain Smith told the Marconi operator to send out the call for assistance . . . C. D. Q. Urgent. Later, the newest distress signal . . . S. O. S. was sent out from the Titanic for the first time in sea history.

ASLEEP

About ten or twelve miles off, possible to be alongside in time to perhaps effect the rescue of most, the S. S. Cali-

fornian lay lazily drifting because of the ice danger. Her captain retired to his room—her wireless operator laid aside his ear phones—the distress rockets from the Titanic merely excited the curiosity of some crew members, and later the captain, while about 2500 people were in immediate danger of drowning. But while they drowned, the Californian's crew slept. How about us!

SAVIOUR OF SINNERS
SAVE OUR SOULS
SINKING ON LIFE'S SEA

The S. O. S. flashed out but no answer from the nearest ship came. What if God did not answer you, sinner! Thank God, He never sleeps—He ever stands ready to answer the cry of distress . . . Cp. Acts 16:30, 31.

THE UNHEEDED WARNINGS

The many messages of warning from other ships of icebergs in the ice field went unheeded. The S. S. Californian sent three warnings—the S. S. Baltic sent another warning of ice danger, as did other vessels. The temperature of the water dropped to 31 degrees, but the Titanic slackened not her pace but swiftly sailed to her rendezvous with death. The Wireless Operator gave a last message of ice to the Captain in the early evening, he, in turn, gave it to Mr. Ismay, Managing Director of the White Star Lines, who was on board. He stuffed it into his pocket and remarked to two ladies he was walking on deck with . . . "It says there are icebergs all around us," but the speed slackened not. Had Captain Smith known that sixteen hundred souls had only five more hours to live, would he not have heeded the warning? Reader! You may not have five hours to live and then, if unsaved, a hell of despair and eternal doom awaits you. You may be saved NOW. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. Some second class passengers that Sunday night (while the most whiled away their night in gaiety and frivolity) gathered around a preacher who was on board and sang . . . "O, Hear us when we cry to Thee, For those in peril on the sea." But no one expected doom.

ARE YOU SAVED

Two hours and forty minutes after she struck, the sea closed on the mighty ship and some hundreds in lifeboats, rafts and others clinging to pieces of wood as long as the icy waters would permit them, tried to await rescue. Amongst the survivors was such a man, clinging to a board. He drifted near preacher John Harper, also in the same icy waters. John Harper shouted . . . "ARE YOU SAVED?" He answered "NO." Harper's answer was "Believe on the Lord Jesus Christ and thou shalt be saved." Later, they drifted close to each

other once more and the drowning Christian repeated the same question and received the same answer. He uttered again the divine remedy for perishing souls . . . "Believe on the Lord Jesus Christ and thou shalt be saved." The drowning Harper released his hold in the icy waters and was "at home with his Lord." The man he sought to win to Christ at last was amongst the saved picked up by the S. S. Carpathia's lifeboats and, as he himself said, he was John Harper's last convert. He trusted Christ.

SAVED OR LOST

As the Cunarder S. S. Carpathia picked up the survivors in the early morning hours there was no question as to a middle class—there were just so many saved at sea and so many lost at sea. There is no middle class with you either, reader! You are either saved and bound for eternal glory or lost and going down to hell and eternal punishment. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul." Mark 8:36, 37.

THE WARNING NOT UNHEEDED

The story of the Titanic has a strange fascination and hold on the minds of millions still. We believe it was a distinct voice from God just prior to the outbreak of the vast holocaust of the First World War. As we sailed the same course two years later and saw the same mountains of ice and lay in the icefields for a week, there was no carelessness on board. Our Captain seldom left the bridge, the fog-horn sounded every three minutes for the week, sixty vessels lay around us, afraid to travel on account of ice and fog. The lesson of the Titanic was not unheeded by these experienced Masters of these ships. May you, dear reader! take this lesson to heart and seek Christ today . . . Luke 19:10. HE SEEKS YOU!

Wm. H. Ferguson

DOES YOUR ANCHOR HOLD?


A sailor was brought ashore from a wreck, and found to be in a high state of fever. His comrades gathered round him in the fishing hut, and the doctor pronounced "no hope." Just before the end, the poor fellow wandered in his sleep, and, after a time, in response to the question asked, "How are you now, mate?" he looked up and said, "My anchor holds."

SIN RECOILS

Southey tells the story of some wreckers, who cut down the bell that was suspended on a buoy over a dangerous reef, in order that the incoming ships unwarned, in the darkness and storm, might come within reach of the greedy and thrusting hands. The wreckers themselves, afterwards were lost on this same reef, from which they had removed the warning bell.

HE STOOD**2 Samuel 23:11, 12**

WM. H. FERGUSON

 **HAMMAH** stood in the midst of the ground and defended it. Such was the record as his name was placed by the Spirit of God amongst David's mighty men. It was only a piece of ground full of lentiles, but it was food for the people of God and he would not allow the Philistines to wrest it from them . . . "The people fled . . . but he stood." Such is ever the story. There are some who will stand and the Lord knows that they are needed today in this age of worldliness, compromise with the world's religions and its unequal yokes and its false teachings. Shammah comes from a root word which means ruin, also astonishment, and according to Young's means also fame and renown. Putting all this together, we see that ruin and desolation was the result of the people's departure from God, but, even in the midst of such desolation, God could produce a Shammah who could stand for God and defend the piece of ground which was fruitful for the people. God would reward.

"HAVING DONE ALL, TO STAND"—Eph. 6:13

Against all the devices of the enemy who would seek every undue advantage and seek to enslave the people of God, we have the armour of faith in Ephesians 6 — we must use it and **STAND FOR GOD AMIDST ALL THE OPPOSITION**. The battle is God's — not ours. The opposition of today is against the Word of God on the part of the world and worldly compromisers, therefore taking spiritual weapons only, let us "fight the good fight of faith — laying hold on eternal life." — 1 Tim. 6:12.

ENCOURAGEMENT TO OTHERS

When the people see others standing for God, it inspires confidence, and one finds out that there are many who likewise seek to stand against the wiles of the enemy. Elijah might think he was alone but God said to him . . . "I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal." Romans 11:4. So thank God today, there are still the seven thousand (known to God). The numeral "seven" suggests a perfect and satisfactory number, characteristic of God Himself — it suggests God's work, God's doings, God's workmanship. We believe God is still working to continue, even till the Lord comes, something satisfactory to Himself in the way of testimony, even though weakness is evident. The strength is not in the multitudes, the testimony does not lie in the union of churches, many of which are honeycombed with false teaching and worldliness — the only strength lies in complete subjection to God and dependence upon Himself. We can count on God when we

have His Word for our actions, our testimony and our hope. Apart from the Word of God, everything is hopeless confusion. One man's mind is as good as another's—one man's religion is as good as another's and so forth; but God is not in it. But He is in every desire on the part of His people worldwide to carry on for Himself in spite of weakness and discouragement that testimony to the peerless Name of our Lord Jesus Christ—seeking only to exalt Him and speaking constantly of Him to all about us and encouraging ourselves in the Lord.

SHALL WE STAND

This is a question we should seriously consider. If left to ourselves, we must say - NO! But in God's strength and by His grace and with a holy determination, we shall! Shall the enemy conquer—"Greater is He that is in you, than he that is in the world." 1 John 4:4? The enemy shall not conquer as long as we keep in with God and act in subjection to His Word, owning Christ as Lord in the midst of His gathered people. HE CANNOT FAIL. No company of God's people, truly gathered to Him, is too small to command His blessing—no company of people is large enough to do without God or His Word.

THE SERVANT'S BEST GIFT

LOVE is the best gift of the evangelist, love to the Saviour, love to the sinner. But when that love rises into a passion, there must be true burning eloquence. Never, never, o my soul, be content with less than this love to the Saviour! Love for souls is good, but the evangelist needs more. Seek, that thy love may rise into a fervent flame; the work demands it. Art thou an evangelist? Let everything that would hinder thy work be consumed on the altar of entire consecration. Preaching is not teaching, neither is teaching preaching. Appeal to souls—plead with them, lay hold on them, agonize for them. It is a matter of life and death, of ineffable eternal blessedness, or unutterable eternal woe. Realize the future in the present, and raise a cry to the God of all grace, that not one soul may go away unimpressed, unblest, unsaved!

More temperate hearts—and wiser too, it may be, in many things—may say . . . "there is much of nature in such zeal, and not a little unbelief; remember the work is the Lord's." Fully admit thine own failure and that the work is God's from first to last; but let nothing slacken thy zeal or damp thy energy. May the flame of thy love be unquenchable! Oh, be in earnest! Heaven is in earnest, hell is in earnest, be thou in deep, deep earnest. The Master wept over a city; thou hast a world to weep over. Love with His love and let His tears flow through thine eyes.

Selected

TRIALS THE MAN OF GOD MAY EXPECT

In The Last Days

H. T. KIMBER OF INDIA

TEACHERS GOING ASTRAY

BUT there are others who turned away from Paul, such as HYMENAEUS and PHILETUS, and the disaffection of these two men went even further, because it concerned those who had a name as teachers amongst the assemblies. Men of ability and "gift," they still "missed the mark" and overthrew the faith of some, like Korah and his company. They no doubt regarded their teaching as on a higher plane than the common fare usually available, but God called it "profane babblings" however carefully clothed in philosophical trappings. Hymenaeus and Philetus had "discovered" new truths (?) like those of 1 Timothy 6:20, 21, and wanted to impress with their science, or knowledge, "falsely so called." They were not so much ignorant of the truth as perverting it. It was as the Apostle had warned in Acts 20:30—"of your own selves." They tampered with the Word of God. They disregarded the resurrection of the body, satisfied that their souls would go to heaven. They put forth the view that the resurrection was a figure, a change of life from evil to good, so as to render the Gospel more palatable to the Greek "Gnostics" who ridiculed the idea of the resurrection of the body, teaching that the resurrection was to be understood of "the rising of the soul from the death of ignorance to the light of knowledge." It sadly reminds of similar tampering of the Word of God today. It is openly advocated in a publication recently issued for circulation amongst assemblies, that "new methods" must be adopted to make the Gospel more attractive to the general man. An instance is given declaring that "God be merciful to me a failure" might make a bigger appeal to a present-day audience than "God be merciful to me a sinner." "This" it is said, "brings the matter up to date." So might Hymenaeus and Philetus have reasoned as they considered ways and means of making the Gospel more palatable for the sensitive Greeks. Does it matter so much, some might say? After all, Paul was surely "splitting hairs." But God calls such mishandling of His Word . . . "gangrene," to be shunned by those who would be approved to God.

The lessons are plain for us today. There seems to be a craze with some to be always thinking up something "new" in order to drop "bombshells" amongst God's people. Better for to "stir up pure minds by way of remembrance;" and impress God's people with the need of being "mindful of the words which were spoken before" by the prophets and the apostles . . . 2 Peter 3:1, 2. There is little enough of such

real teaching today. Some may have said that, after all, Hymenaeus and Philetus were entitled to their interpretation; and, moreover, it was not a "fundamental" matter, but just one of the "marginal differences" which all Christians were entitled to have. But God says they erred (missed the mark) — "overthrowing the faith of some." Such are to be shunned. The assembly must be "the pillar and foundation of the truth." It is not that we are to occupy ourselves with error, or engage in fruitless controversy; but to stand for the truth and pursue the pathway of edification. A faithful servant of God today will have similar trials and duties as regards any who "miss the mark" like Hymenaeus and Philetus. Some "shrink" and try to remain "neutral" and displease no one, but this is impossible to whoever would please God, above all. There may be reproach from not a few, but the pathway is clear "to him that understandeth."

JANNES AND JAMBRES . . . 2 Tim. 3:8

The mention of these men introduces us to the "last days" — grievous and difficult because of the fair show of Christendom with its "form of godliness" but denying the power thereof. It is a scene for active consciences and conduct ordered accordingly. Many today see nothing in Christendom that defiles. Such had better study 2 Timothy 3. This symptom of human religion should be far removed from us. It is the unbeliever "whose mind and conscience is defiled," who therefore fails to see the defilement, where defilement is, Titus 1:15, 16.

Jannes and Jambres, unnamed in Exodus 7 and 8, are brought forward as the pattern of those in Christendom today who withstand the truth. They do so by imitation; yet remain unable to produce any spiritual life - see Ex. 8:18. The enemy works thus today, in Christendom, by imitating the truth in order to deceive. "From such turn away" enjoins the Apostle, as elsewhere we have the same call to come out from the great mass of present-day religious profession, the "BABYLON THE GREAT" of Rev. 17 and Rev. 18. True servants of God today will be withstood by those of the "Jannes and Jambres" stamp, and have to endure their derision, for the world loves its own. But their folly "became manifest to all" and God promises the same for their followers today. If such misrepresent the truth how needful the testimony of faithful men of God, and assemblies which display the truth. If some "handle the Word of God deceitfully"—how great the need for those who will "hold fast the form (or pattern or mould) of sound words." We are forewarned that if we desire to live piously in Christ Jesus, we shall be persecuted. Not all Christians are persecuted, and if we are not, we need to see the reason why. How inevitable the persecution if we are faithful to Christ in a world where

wicked men and imposters wax worse and worse," deceiving and being deceived.

DEMAS and ALEXANDER. . . 2 Tim. 4:10, 14

Demas instances yet another form of the failure of others which so greatly grieved God's servant, and no doubt had its stumbling-block effect in the work. This was the desertion of a fellow-worker (Philemon v. 24) and companion (Col. 4:14). How it touched Paul we may gather from the way in which he gives it as a reason why Timothy should use diligence to come quickly to him. May he not have hoped that Demas would be one of these faithful men to continue the work of the Lord which he was soon to lay down? The servant of God must be prepared for such painful experiences and trials today; the desertion of fellow-workers even, those who had once been prominent in the work of the Lord, but who, through love of the world, demonstrated their instability—or it may be through fear of exposing themselves to dangers or loss of popularity. Demas means "popular." Some begin so well, but even the influence of the Apostle cannot hold one, even of experience and long service, who begins to weary of discipleship's afflictions, and finds something to attract in the world. (The Scholiast Mss., says . . . "and Demas became there at Thessalonica, an idolatrous priest." - Editor). Not a few, today, who have known something of God's truth are tampering with, and falling into, the snare of Christendom's priesthood. Demas loved, he set value upon, this present age.

"Only Luke is with me." It was Onesiphorus before God abides faithful, watching over His own; and ours the privilege of standing by a faithful servant of Christ as Luke did.

The way in which Alexander is singled out indicates him as one who had, for some reason or other, an intense personal animosity against Paul. It is probable he is the same as the Alexander of 1 Tim. 1:20. If so, he was once in fellowship and as such his opposition would be particularly distressing to the Apostle, and his opportunities of doing mischief the more. He lost no opportunity to do many evil things against Paul, unwarrantedly, of course. It seems that he slandered God's servant with all manner of false accusations, and withstood his doctrine by all possible means. The faithful servant of God must be prepared for such evil speaking, even from those once in fellowship.

Paul did not seek self-vindication but he warned Timothy against a mistaken "kindness" to such an individual. Caution was essential. For it was not that Alexander had not been warned and been sought to repent but he had withstood the first and second admonitions of the brethren, and was consequently himself to be rejected. It is necessary for God's faithful servants, with experience, and long service, to be careful

to warn others about men of Alexander's type, especially those to whom they would commit the truth for safe-keeping and competent passing on to others.

Such painful, bitter experiences, as Paul had, there most probably will be for the faithful servant of Christ. It was His pathway here and "the servant is not above his Lord." . . . "But the Lord stood with me and gave me power." Not only power for personal encouragement, but power to fully proclaim the message, Acts 20:32.

When the Lord reviews service in "that day," He will grant His rewards to the faithful, not the apparently successful. The only worthy attitude of a servant of God is to honour God fully, giving Christ His full rights, and the Holy Spirit His proper place. It is the Lord Who "guards our deposit against that day;" how then can we be otherwise than fully faithful with what He has entrusted to us, 2 Tim. 1:12, 14?

"THE PRAISE OF MEN"

John 12:43

HECTOR ALVES

The wise man has written, "A man that flattereth his neighbour spreadeth a net for his feet." Prov. 29:5. And again, "A flattering mouth worketh ruin. Prov. 26:8. When David exclaimed, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men;" Psalm 12:1, he had the flatterer in mind; for in the next verse we read, "They speak vanity every man with his neighbour: with flattering lips and with a double heart do they speak." The flatterer has a "double heart;" one heart in ascribing qualities in another which he is known not to possess; and another heart that conceals the real purpose of this flattering of his neighbour. No confidence can be placed in such a person; and moreover, the flatterer incurs God's judgment; "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." (verse 3.)

Pride is the greatest of all evils which beset us; and humility, "the sweetest, loveliest flower that bloomed in Eden, was the first to die. It has rarely blossomed since on mortal soil." Pride marked our first parents; "Ye shall be as gods;" said the devil; and they yielded to the temptation; it brought about their downfall. Pride will also mark the last great man; "exalting himself above all that is called God;" 2 Thess. 2:4, and that will also bring about his downfall. God hates pride above all things, because it gives to man the place that belongs to Him alone. "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.

All true praise belongs unto God, "Not unto us, O Lord,

not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." Psa. 115:1. In writing to the haughty Corinthian saints, who "came behind in no gift," Paul said, "that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. He was not of the number who said, "By the strength of my hand I have done it, and by my wisdom; for I am prudent." Isa. 10:13. In all his labours he acknowledged the attending grace of God. In his former letter to the Corinthians, he wrote, "By the grace of God I am what I am." 1 Cor. 15:10. So, when we do all these things which we are commanded to do, we can only say at the best, "We are unprofitable servants; we have done that which was our duty to do." Luke 17:10.

TRUE ESTIMATE AT THE JUDGMENT SEAT

The day is coming when "every man shall have praise of God." 1 Cor. 4:5. God will bring to light all things that are at present hidden. He will reveal the inner motives of the heart, and true character will be disclosed. Then there will be genuine praise; nothing added, nothing deducted. Sometimes biographies and obituaries of our day, almost make one blush. When one is gone, flattery, or bolstered up praise avail nothing. And if the one who is being flattered or praised, is in the body, then an injustice is being done. That will tend to feed pride; and it may rob that one of what otherwise would be given at the Judgment Seat of Christ. The early apostles would have none of it. "And when Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10:25, 26. Peter's conduct here stands out in great contrast to those who claim to have succeeded him; who demand homage of their flock. We are also reminded of the attitude of the apostles Paul and Barnabas when the attempt was made at Lystra to give them divine homage. "Which when the apostles Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." Acts 14:14, 15.

Most of us are too short-sighted to be able to judge rightly another man's worth; we may give too high an estimate in some cases, and too low in others. "Most men will proclaim every one his own goodness: but a faithful man who can find?" Prov. 20:6. The surest and best judgment is when we esteem others better than ourselves, but say nothing in that line about either. We do well to keep in mind our Lord's reply to Peter when that disciple was trying to solicit a little praise from the Master; "Then answered Peter and said unto Him, Behold we have forsaken all, and fol-

lowed Thee; what shall we have therefore?" The answer was, "Many that are first shall be last; and the last shall be first." Matt. 19:27, 30. In other words, "You may be first now Peter, but take care that you do not come last in the day of rewards." Mr. J. Denham Smith once suggested to Mr. Robert C. Chapman, that saintly man of God; that he writè his biography. The reply was, "It is all written, dear brother, and will be published in the morning." Our biographies are all being written by an unerring hand, and they will be published on the resurrection morning. These will contain no undue praise, such as is so common in the biographies of today. The Pharisees "loved the praise of men more than the praise of God." John 12:43. Let us bestow our praise on the One Who alone is worthy of it. "I will bless the Lord at all times: HIS PRAISE shall continually be in my mouth." Psalm 34:1. And let us seek not the honour which cometh from one another, but seek the honour which cometh from God only. John 5:44.

Editor's note: We believe this article to be timely, therefore print it. One is amused, were it not serious business, occasionally at Conferences, etc., to hear one and another "praising each other" from the platform—(that is, those whom they see eye to eye with and whose company seems to suit)—saying nice things about each other, with the recipients of the praise sitting before them—advertising their work, or their gift, or some other supposed quality. Such is childish, worthy of the kindergarten, were it not serious . . .

SEEING THROUGH A GLASS DARKLY

The Enigma of Life

TODAY as I sit in my lonely room, the passage of God's Word, Job 37:21 comes before me—the clouds hide the bright light. To my weak vision, dimmed with tears, the cloud is exceedingly dark, but through it stream some rays from the infinite love that fills the Throne with an exceeding and eternal brightness of glory. By and by we shall get above and behind that cloud into an overwhelming light. We shall not need comfort then; we need it NOW. And for our present consolation God lets through the clouds some clear, strong, distinct rays of love and gladness.

God setteth one thing over against another—He makes compensations for apparent failure and loss. I have noticed that the deaf often have an unusual quickness of eyesight; the blind are often gifted with an increased capacity for hearing; and sometimes when the eye is darkened and the ear is closed, the sense of touch becomes so exquisite that we are able to converse with the sufferer through that sense alone.

This law explains why God puts so many of His people

under sharp hardship and burden-bearing in order that they may be sinewed into strength . . . think of Joseph shut up in prison for no wrong on his part—think of Daniel cast into the den of lions when an old man, perhaps around 85 years of age—think of a Stephen stoned into a cruel death, but that martyr blood was not only the “seed of the church” but the first germ of conviction in the heart of Saul of Tarsus.

This law explains the reason why God often sweeps away a Christian’s possessions in order that he may become rich in faith, and why He dashes many persons off the track of prosperity, in order that their pride may be crushed and that they may seek the safer track of humility and holy living. God’s people are never so exalted as when they are brought low, never so enriched as when they are emptied, never so advanced as when they are set back by adversity, never so near the crown as when under the Cross. Heaven’s review will enhance earth’s losses.

EARLY LABORS IN VIRGINIA

836 No. Taylor St., Philadelphia, Pa.

June 12, 1890

My beloved sister in Christ:

I take the pleasure of writing to you at this time, having never seen or even heard of you before. But as one who loves the same Jesus, Who once hung between two thieves for poor sinners such as we were, I rejoice to have the privilege of writing to you. I may say we received brother William Matthew’s letter yesterday morning, with a Postal Order for twenty dollars, from you, for the Lord’s work in Virginia. I am sure, dear sister, I hardly know how to express our gratitude. As it never seemed to enter our minds than anyone knew of our feeble attempt to preach the Gospel in Virginia. As I look over the past eleven months since we went away on our holidays, and see the faithfulness of God in the way, in the marvellous way He has led us, it just puts my unbelief to shame. Oh! how very little these hearts of ours can take in of that wondrous, boundless love. I am sure we desire to thank you for the gift we have received and by His grace, will try and use it in His service, for His glory, as under His very eye. Also I would make one more request, and I know it isn’t too much to ask—that we may have an interest in your prayers, that we may be guided to the right place, as we had it a little on our mind to go to Richmond, if we got a tent. But I hardly

think we can get it this year as it takes quite a sum to bring it from Canada. So we can make out all right anyway.

I had a letter from James Campbell who is now in Belfast, Ireland. He is still exercised about going to Australia in August. I trust it may be His mind, although we miss him on this continent. I may say I am one of their (brethren Campbell and Matthews) children in the faith. It is three years the past 27th of March since God, in His grace discovered to me, through His Word, that I was really going to hell, although religiously thinking all was well for eternity, while all was ill. I do bless God this morning for dear brother Campbell, who, after I had told him my conversion, told me I was only a religious hypocrite and that I was going to HELL. Of course, like Naaman of old, I went away in a rage but the next Sunday night I went to the Hall to let them see from the Bible I was right and they were wrong. But God was dealing with me in the meeting, while brother Matthews was speaking from Isaiah 64:6 . . . "All our righteousnesses are as filthy rags" and many passages in connection. Brother Campbell showed from the Word that the first thing a dead person needs is life and the first thing God gives a dead sinner was everlasting life. I was so stripped that I could argue no more and that night, in the house where I was boarding, after having prayed myself empty, and could do no more, I got down to the standard and Luke 19:10 was revealed to my soul on the very spot. Oh! What rest to the weary sinner's heart when they close in with a real, living Jesus. I have been enjoying Genesis 8 this morning, Noah sending out the raven, which never returned, and the dove that could find no rest for the sole of her foot. How very often God's dear saints are like the raven, feeding on some floating carcass, the carnal mind can feed on anything but Christ. May we be feeding on the true bread of heaven and rest with unwavering confidence in the One Who has redeemed us to God by His precious blood. He will soon have us in His own very presence I may say we expect d. v. to go to Virginia in about a week, as we are resting a little here.

I will need to stop for this time and we will be glad at any time to have a letter from you at your convenience. With our united Christian love from us both,

Yours in the Soon Coming One,
Alexander Lamb

Editor's note: The co-worker with dear brother Lamb was the late esteemed William Beveridge. The sister to whom this letter was addressed gave it to us years ago, with others like it from other servants of Christ, saying that she thought perhaps we would like them and could use them sometime, for God's glory. We knew this faithful sister in the mid-west.

COMFORT IN THE DARK HOUR

"HERE never was such affliction as mine," said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital; "I don't think there ever was such a racking pain."

"Once," was faintly uttered from the next bed. The first speaker paused for a moment; and then, in a still more impatient tone, resumed her complaint.

"Nobody knows what I pass through; nobody ever suffered more pain."

"One," was again whispered from the same direction.

"I take it you mean yourself, poor soul! but"—

"Oh, not myself; not me," exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered, not to herself but to another. She spoke with such earnestness that her restless companion lay still for several seconds, and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as if by pain, yet there dwelt an extraordinary sweetness in the clear grey eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with Him Who is "full of grace and truth."

"Oh, not myself! not me," she repeated.

There was a short pause; and then the following words, uttered in the same low tone, slowly and solemnly, broke the midnight silence of the place.

"'And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head . . . And when they were come unto a place called Golgotha . . . they gave him vinegar to drink mingled with gall . . . And they crucified him, . . . And they that passed by reviled him, wagging their heads . . . And about the ninth hour Jesus cried with a loud voice, saying . . . My God, my God, why hast thou forsaken me?'"

The voice ceased, and for several minutes not a syllable was spoken. The night nurse rose from her chair by the fire, and mechanically handed a cup of barley-water, flavored with lemon-juice and sugar, to the lips of both sufferers.

"Thank you, nurse," said the last speaker; "they gave Him gall for His meat, and in His thirst they gave Him vinegar to drink."

"She is talking about Jesus Christ," said the other woman,

already beginning to toss restlessly from side to side; "but," added she, "talking about His sufferings can't mend ours—at least not mine."

"But it lightens hers," said the nurse.

"I wonder how?"

"Hush!" and the gentle voice again took up the strain.

"Surely he hath borne our griefs and carried our sorrows . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was laid upon him, and with his stripes we are healed."

The following day as some ladies, visiting the hospital, passed by the cots, they handed to each a few fragrant flowers.

The gentle voice was again heard, "'If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.'"

A few days passed slowly away, when on a bright Lord's day morning, as the sun was rising, the nurse noticed the lips of the sufferer moving, and leaning over her, she heard these words, "Going home. 'I have fought the 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 . . .'" Her eyes closed and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over, the soul had gone to dwell in that city where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain . . ." E. C.

TOWARDS the close of one of my nights of suffering, at half past four, I asked my kind watcher . . . to read me a chapter of the Word of God. He proposed the eighth chapter of the Epistle to the Romans. I assented, but with the request, that to secure the connection of ideas, he would go back to the sixth, and even to the fifth. We read in succession the four chapters, five, six, seven, eight, and I thought no more of sleep . . . Then we read the ninth, and the remaining passages to the end, with an interest always equal and sustained; and then the first four, that nothing might be lost. About two hours had passed . . . I cannot tell you how I was struck, in thus reading the Epistle as a whole, with the seal of Divinity, of Truth, of Holiness, of Love, and of Power, which is impressed on every page, on every Word. We felt, my young friend and I, . . . that we were listening to a voice from heaven.

A. Monod.

QUESTIONS AND ANSWERS

QUESTION: Should believers bring their children to the morning meeting or leave them at home under someone's care?

ANSWER: There is nothing better than that the young children should be brought to the morning meeting and, seeing the people of God gathered quietly together, with the solemn exercises of the souls of God's people expressed, who knows what thoughts are formed in the young mind? Many a person has, as one very young in years, been impressed by such and eventually led to Christ. To absent them from the morning meeting, or other meetings, is to invite other interests to occupy their young minds. Occasionally the presence of the young may cause some distraction, but after a little while they become accustomed to sit quietly.

« « «

QUESTION: Is there anything wrong with the mention of brethren, giving themselves wholly to the work of the Lord, in the Gospel and in ministry, as "the servants of the Lord?"

ANSWER: We see nothing wrong with their designation as such, unless thereby one would exclude any from the precious privilege of "serving the Lord." All can serve, but all are not called upon to leave their employment and give themselves wholly to the work of the Lord thus. There are men of God, true evangelists and shepherds and teachers amongst the saints of God, and to give recognition to such (apart altogether from the religious concept of the clerisy) would seem to be in accord with the New Testament Scriptures - cp. 1 Cor. 9, etc. We have generally found that those who find fault thus are, themselves, anxious to occupy a place for which they are little fitted. On the other hand, because a man is thus occupied wholly in Gospel work, or even in the ministry of the Word, does not necessarily mean that he always has the "message of God." Men of God learn to wait on God for their message and usually, when in the mind of God, have a definite word from God, and they would be the last to even suggest that some brother, who serves God and continues at his daily work, serving an earthly master, would not be able to edify the saints and give an acceptable message as a true servant of Christ.

« « «

QUESTION: Should all activities be in fellowship with the Assembly, S. S. etc., and Special Meetings in the neighborhood?

ANSWER: Most certainly! Young men and, occasionally, others get an "urge" to do some special work. As long as the "desire" is begotten of the Spirit and is not a "fleshly energy" this is good and would be welcomed by brethren who have spiritual insight. However, it has often been the case that the "activity" has other ends in view and rather tends to division of energies, with consequent damage to the testimony. This has to be guarded against. One so engaged must be above reproach and not allied to the world in its varied associations, religious, social or commercial.

« « «

QUESTION: How old was Daniel when he was cast into the den of lions?

ANSWER: Probably about 85 years old, or thereabouts. He had already seen the seventy years of discipline carried out on God's people in Babylon, as we find in Daniel 9:1, 2, and if he were in his "teens" when carried into Babylon, this would answer the question. An old saint, of godly life, is not exempt from testing and trial.

EXTRACTS FROM LETTERS

FROM ACROSS THE SEAS: It is cheering to read the written ministry of brethren thousands of miles away and know there are others who find joy, peace and solace, in the love of Christ, without the camp. God bless you and all the faithful laborers who contribute to your magazine.

FROM A SUBSCRIBER IN THE WEST: In reading the last issue of Words In Season, it made me think of a portion I have written in my Bible . . . "Grasp the Book of God. Trust the Spirit Who wrote its pages. Fight with this weapon only and always. Cease to amuse and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Warn and plead, and intreat, as those who feel the waters of eternity coming upon them."

FROM BRITISH COLUMBIA: The excellent articles are bringing joy and encouragement to many of the Lord's dear people out here too, and we trust you will be given strength to keep it up, for like the apostle said . . . "there are many adversaries," is true today.

FROM ENGLAND: May the Magazine continue to be of great blessing to exercised hearts in relation to the change taking place in many assemblies of God which have given up their separation and have been brought into bondage to that from which they were once in separation.

FROM MICHIGAN: As far as I know, the charge per year for Words In Season is less than most magazines and it is printed on good paper and easily read type. May the Lord bless the written ministry contained in its pages to all readers, saved and unsaved.

WORKERS TOGETHER: We enjoy every word in it and trust we will have more determination to live out in our daily lives what we read in it. May the Lord bless abundantly here and now. . . The reckoning day is coming . . . surely the Lord is coming soon.

FROM ONTARIO: The saints look forward to Words In Season every month and they enjoy it very much. We pray for your labour of love in this work. (We value much these prayers of God's dear people for this important work He has entrusted to us. Each day brings its peculiar problems but our resource is in Himself. We trust these prayers of the saints shall continue and increase . . . Editor).

FROM IRELAND: I like to interest the young in the good, sound teaching of Words In Season . . . An assembly elder.

FROM WALES: We pray also that the Magazine will continue its present high standard of spiritual teaching until He comes.

FROM NEW ZEALAND: It is very gratifying to know that there is still a remnant that hold to the truth of God and that such ministry can be circulated as that in Words In Season. God's beautiful church is so rent and torn, it must grieve His heart after the price that He paid for it.

FROM A YOUNG SISTER IN CHRIST: It is a great pleasure to receive the Magazine and read the timely articles. They are profitable to us as Christians in this day, when it seems so easy for things to creep in which would destroy our fellowship and joy.

CHRIST THE FIRSTFRUITS
1 Corinthians 15:23

COME, see the place where Jesus lies,
 The last sad rite is done;
 With sorrowing hearts and aching eyes,
 The faithful few are gone.

They washed with tears each bloody trace
 Of those dear limbs that lay,
 Then spread the napkin o'er His face,
 And turned, and went their way.

By the sealed stone, with grounded spears,
 The guards their vigils keep;
 They wist not other eyes than theirs
 Watch o'er the Saviour's sleep.

All heaven above, all hell beneath,
 Bright Hope and black Dismay,
 Look on to see if tyrant Death
 Can hold his mighty Prey.

"Now, tyrant Death, thy powers combine,
 Now gird thee to the strife;"
 Yet needs there stronger arm than thine
 To hold the Lord of Life.

'Tis done! O Death, thy conquering Lord
 Hath broke thine iron chain;
 The Son of Man, the Son of God,
 Who died and ROSE AGAIN.

Anon - Witness 1887.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He EVER LIVETH to make intercession for them." . . . Hebrews 7:25.

CANADA

Lindsay, Ont.—Saints here began to meet in the Lord's Name, according to Matthew 18:20, on Feb. 12th in the Gospel Hall, 73 Lindsay St., South, and were happy to report the fellowship of saints in Brock St. Assembly, Peterboro and Victoria Road Assembly in this. Breaking of Bread at 11 a.m. Sunday School and Bible Class 3 p.m. Gospel meeting 7:30 p.m. Weekly meeting for Prayer and Bible Study, Thurs. 8 p.m. We trust God will help them in their testimony in a godly way.

Englehart, Ont.—On the 19th of Feb. the saints here had an opening of their new Gospel Hall—brethren Widdifield, Clark, Smith from Rollet, Que. and S. Whitehouse gave helpful ministry and they had a good day. May the Lord preserve them in the "simplicity of Christ." We have seen through the years that the steady plodding and godly additions to an assembly bring joy—the "flash in the pan" revival seldom has good results, often leaves its mark for years on the assembly. The Assembly was formed here in 1933 when bre. Bruce and Widdifield were laboring. Pray for this North country.

Sudbury, Ont.—Bro. S. Simms saw some profess here, bringing joy to the small assembly. Jas. Clark had five weeks at Orillia, three professed.

Huntsville, Ont.—John Adams, later joined by J. Gray, were continuing Gospel meetings here, after a season of prayer and ministry, attendance good, unsaved coming in. Earl Pears visited Parry Sound and Chapman Valley. Bro. Widdifield was feeling well enough to go North again after his sick spell this Winter.

Kirkland Lake, Ont.—S. Simms and Earl Pears were to commence Gospel meetings here March 3rd. Pray for help here.

Toronto, Ont.—God has been working in some of the regular Gospel Meetings of the assemblies of this district recently, saving some souls—this gives joy. Bro. Watson, writing to us recently, states . . . "We should never get used to seeing sinners come and go from the regular meetings and no move."

Sarnia, Ont.—Bre. Joyce and Stewart preached the Word faithfully here of recent weeks—another had professed at last report.

CONFERENCES

McKeesport, Penna.—Annual Conference will be held D. V. in the Gospel Hall, 1301 Soles St., April 21st and 22nd, preceded by Prayer Mtg., Fri. Apr. 20th, at 7 p.m. Usual order of meetings. The Lord's servants walking in the "old paths" will be welcome to minister the Word. Visitors will be freely entertained, but please advise of your coming beforehand, as this helps greatly. Corresp. Wm. H. Moore, 2629 Hill St.

Chicago, Ill.—The Assembly, meeting in the Grace Gospel Hall, 9140 State St., will hold its Annual Conference May 26th and 27th, commencing with Prayer Mtg., Fri. eve., May 25th. As in the past we cannot over emphasize our deep desire to follow the New Testament pattern of assembly testimony, to His Name. Therefore, servants who are preaching and walking in the "old paths" will be welcome among us. Corresp. Hiram N. Williams, 1445 W. 112th, Place, Chicago 43, Ill.

Philadelphia, Pa.—The Annual Conference will be held D. V. on Memorial Day, May 30th, in the Oak Lane Review Club Hall, 70th and Lakeside Ave., (6900 Old York Road). First meeting at 10:30 a.m. Prayer Mtg., on Tues., May 29th, in the Olney Gospel Hall, 314 W. Chew St. Visitors freely entertained. Corresp. John MacLellan, 6515 N. 5th St., Phila., 26, Pa.

OTHER LANDS

Puerto Cabello, Venezuela.—The 41st annual Conference over the year's end saw an extra large crowd, eighteen believers were baptized, fruits of the work with one exception, in this district. Bro. Saword reports good numbers to the Gospel meetings during two weeks at Bodueron. He hoped to join bro. Williams in tent work in Coro, capital of Falcon State where Bruce Cumming lives. We do not know, he states, of one believer in fellowship living there but our Puerto Cumarebo brethren, which is the nearest assembly, are heartily behind us in this purposed work. Pray for this effort. Bre. Williams and Jos. Turkington were carrying on under primitive conditions at Valera, Los Andes . . . he states . . . "we are

staying with a brother whose wife is not saved—she is kind but desperately lax in hygiene. They have no yard and the pig is kept in the back patio. He is a lively fellow and every time he gets a chance he is in to see us—she also has a dozen hens which have a right to this little patio and they love to come in and look for a nest in our beds, etc.” But the work goes on—pray for our faithful laborers in Venezuela, a truly missionary field which has proved God in “the old paths.”

Ireland.—Bre. McShane and Little had two series of meetings in Co. Derry. Seven received in Coleraine Feb. 12th—four professed in the other place.

FALLEN ASLEEP

Ahoyhill, Ireland.—Our dear sister Miss Anne Aiken, sister of brother Andrew Aiken who labors in Nova Scotia, was called home suddenly after an accident, Dec. 11th, aged 24 years. Ever ready to witness for her Lord, she will be much missed. Pray for the sorrowing ones.

Clinton, Ont.—Tragically, on Feb. 12th our beloved sister Mrs. William Davidson was struck down by an auto at the driveway of her home here on the highway. Her husband was ill in bed and the Christians had taken her to the meetings during the day. As they let her off at her home, this car, driven by a young man killed her instantly, throwing her body over 100 feet. Her dear husband got out of a sick bed to find his wife's body lying in the highway. Pray especially for him. She was so happy at the Gospel meeting that night, brother Sam McDonald wrote us, singing her favorite hymn which she had been saved through—“Just as I am,” fifteen years previously at Grand Bend—was in fellowship there before coming to Clinton where she has been a consistent help to the saints. Much missed, but it is only “till He come.” She was in her 59th year.

Niagara Falls, Ont.—On Jan. 7th, our dear brother William Forgie “went home” aged 85. Came from Peterhead, Scotland over 38 years ago, leaves some who need our prayers.

East Boston, Mass.—Our beloved sister Mrs. Pat Procopio “went home” Feb. 13th, after five years of suffering with Hodgkins disease—pray for her husband, they both desired to please the Lord in all things.

Toronto, Ont.—Our dear brother Joseph Irvine of Brock Ave., Assembly “went home” Jan. 12th. Born in Irvine, Scotland in 1885, born again July 1903. In happy fellowship here until his homecall.

Our brother William Palmer passed suddenly into the Lord's presence Jan. 25th, aged 76—at the Bible Reading Tues. evening and with the Lord Wed. evening. Saved and gathered to His Name in England—he loved the truth of God and was very definite in his stand for it—he will be missed by the assembly in Bracondale.

On Feb. 28th, our dear brother Arnot Porter of Birchcliffe Assembly “went home”—he will be missed in the Assembly. Pray for the surviving members of these brethren's families.

Waterbury, Conn.—Our dear sister Mary Lombardo “went home” Feb. 26th, aged 72. Saved 20 years ago, went on well for God.

Buffalo, N. Y.—Our dear sister, Mrs. Samuel H. Brady passed into the Lord's presence Jan. 20th. Born in 1881, she was born again during a series of meetings held by the late William Beveridge in Carnwath, Pa., in 1912. Her husband and seven children survive.

Cleveland, Ohio.—Saints of Addison Rd., Assembly suffered the loss of a dear sister in the homecall of Miss Mamie Johnson—in fellowship about 40 years. A consistent Christian and kind to the sick, will be missed.

Deckerville, Mich.—Our beloved brother Watson Decker “went home” suddenly Feb. 29th, and his loss is keenly felt. Of a quiet and tender spirit, he was stedfast in the right ways of the Lord, given to hospitality. He lived to see the saints move into their new Gospel Hall, a remodeled country Schoolhouse, near the old hall. Remember his wife and family in prayer.

Detroit, Mich.—Our brother Louis Ludos went home suddenly Jan. 21st. Had faithfully visited Eloise Infirmary for aged and infirm for 26 years. Saved on the train returning from Pennsylvania Nov. 28th, 1926.

Words in Season

THE BIBLE FAMILY MAGAZINE



WITHOUT CHRIST

If I could walk the milky way,
Amid the stars of heaven's plain,
Or ride upon the Orb of day,
And mark the wonders of his reign;

And if I every science knew,
And perfect were in every art,
So that, with wisdom ever new,
I could my thoughts to men impart;

I might be sought by eager throngs,
And borne upon the wings of fame —
My praise be sung in poets' songs,
And nations memorize my name.

Yet, WANTING CHRIST, my life were vain,
And fruitless for eternity;
And while a name from men I'd gain,
To God a stranger I would be.

The simple, artless, guileless soul
Who nought beside the Saviour knows,
Would sweetly rest in mercy's goal
While I would weep in endless woes.

Toise River, Africa, 8th March, 1885

MAY, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

REPRINT—We are hoping to reprint the article on the Sinking of the Titanic as a Gospel tract - it should be ready early in May. Write the Editor.

CORRESPONDENT'S ADDRESSES

Terryville, Conn.—Wm. Batterton, R. F. D. 2, Greystone., for the Waterbury Assembly.

Oshawa, Ont.—Arnold Mattice, 558 Fernhill Blvd.

CHANGE OF ADDRESS

No. Ireland.—Sammuel McCune, (of Barbados)—“Donard-View” Ballyboley, Carrowdore Newtonards.

UNITED STATES

McKeesport, Pa.—Bro. Alves had two weeks of well attended meetings here, using his model of the Tabernacle - saints refreshed and encouraged to go on in the right ways of the Lord. After an extended visit in the East our brother returned homeward to Vancouver.

Hoboken, N. J.—Here and in Jersey City, our bro. Frank Pizzulli had some good Gospel meetings - bro. Capiello also visited Springfield and Hartford. In latter place the Italian Christians had their annual conference first of April. Pray for the brethren who labor amongst the Italian people.

Manchester, Conn.—Annual Conference here, though during a stormy season, was very good and well attended over the week-end - many Christians came from New England, New Jersey, New York and farther afield. It was felt that the ministry was calculated to strengthen the “things which remain” and the many young and older ones present gave evidence of a desire for the plain and practical Word. Four of the Lord’s servants gave help in ministry and the Gospel.

New York, N. Y.—Wm. Ferguson visited the 73rd, St. Assembly, also Midland Park, Torrington and Waterbury assemblies, finding a ready ear for the Word.

Jackson, Mich.—L. McBain had some meetings here with the Christians, going over some parts of the Revelation - interest good. Bro. Norman Crawford continues in the Fremont district with bro. Lipke, two professed recently and there is a S. S. of about 30 Lord’s Days.

Lorain, Ohio.—Saints here purpose d. v. a ministry meeting the third Lord’s Day of each month - brethren walking in “the old paths” welcome in ministry.

Forest Grove, Ore.—Bro. McIlwaine and Frith had four weeks in the Gospel with some blessing. We also had visits from Bre. Harris, W. Gustafson and Theo. Williams, the latter with a week of ministry meetings.

Arlington, Wash.—Bre. Harris and Williams had a few Gospel meetings here - a few professed.

York, Minn.—Bre. L. Brandt and Hy. Wahls were having fair interest in this new place. Bro. Mick having good meetings in Brodhead, two professed. Bro. Sam Hamilton in Black Earth.

CANADA

Henderson, Ont.—Bre. Timothy Kember and Russell Harris still continue with meetings in different homes. Interest still good after nearly six months of meetings . . . this is good work.

Deseronto, Ont.—Bro. F. G. Watson had two weeks of good meetings here on his chart - “Egypt to Canaan.” The people came out very well. Bro. Taylor is improved and able for some service as of old.

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. 48

MAY, 1956

No. 5

GATHERED GEMS

FOR AY the Master is so fair,
His smile so sweet to banished men,
That they who meet Him unaware
Can never rest on earth again.

“ “ “
THE TEST. “It is the distance, the continuance of the journey, which tests us; many started in the race buoyant and confident, but have long since retired; we need the energy and freshness of youth to be maintained to the very close - till the goal be reached and the prize won. He who beckons us on as the “Forerunner” supplies the stamina and the food, as our eyes are upon Him and our hearts associated with Him. Think of Moses, Deut. 34:7 - Caleb, Josh. 14:6, 15 and Joshua in his closing message to Israel, ch. 24:15 . . . “We will serve the Lord.” Happy finish!

“ “ “
Buy the truth and sell it not . . . There are three bidders for it - the world, the flesh and the devil.

“ “ “
If you would be a good reaper, keep close to the Lord of the harvest.

“ “ “
So extensive is the manufacture of sweet smelling essences in Grasse, France's big perfume center, that perfume odours pervade every street in the town. What a challenge to us, as Christians, to let the savor of our lives spread around.

“ “ “
Living to God inwardly, is the only possible means of living to Him outwardly . . . I dread great activity without great communion; but I believe that where the heart is with Christ, it will live to Him . . . J. N. D.

“ “ “
NO OCCASIONAL FELLOWSHIP: “Once I held it to be a right and a privilege to bring any Christian friend I liked to break bread. It is long since I gave up that as untenable. The privilege I claimed for myself, I could not deny to others, and so the door was opened for any amount of carelessness as to who were received.”

J. R. C. In the Witness of Jan. 1892.

“ “ “
Make a little fence of trust around TODAY,
Fill the space with loving work and therein stay.
Look not through the sheltering bars upon TOMORROW,
God will help thee bear what comes of joy and sorrow.

A NARROW ESCAPE

ONE MONDAY night many years ago three men set out from Ayr to Dalmellington, travelling up the railway, then newly made. The engineer of a work or freight train had promised to pick them up at Dalrymple Junction on his homeward journey. The three men reached the Junction during the night, all more or less the worse of drink.

One of their number, a wild and reckless young man named Peter M—, lay down on the railway bed, and was soon fast asleep, his right foot being on one of the rails of the main line. His friend's train on its downward run soon swept past the spot, taking off poor Peter's foot right across the middle. The pain awoke him. His companions helped him to the nearest house. On coming to himself, he found that he had been very near to death and judgment. If his head had been where his foot was lying, Peter's soul would have been in eternity! He trembled as he thought of his narrow escape. Like many others in similar circumstances, he vowed vows and made promises, declaring to the doctor that he had learned his last lesson in the school of folly. But vows and promises were soon forgotten. Peter still remained a stranger to grace and to God.

Thus time rolled on; until, in passing the cross of Ayr one night, he was arrested by the open-air Gospel testimony of two brethren, who were warning people to flee from the wrath to come. Peter paused to listen. The preachers asked him over to the little Hall. He reluctantly went in, wondering nevertheless how these men could take such an interest in his soul, seeing they could not expect to make any earthly profit out of the matter. Peter was convinced there was a reality about this conversion. The interest that MAN took in his soul suggested that God must take a far deeper interest. He heard the words of life. With the eye of faith he beheld Jesus dying on the Cross for him. He believed; and, believing, he was free.

Many years have rolled away since then; but Peter, kept by the power of God, is still pursuing the heavenly journey. He shudders yet when he thinks of that dark night when he had such a narrow escape from being cut in pieces by the Dalmellington train, yet he was mercifully spared, not only to be a monument of God's long suffering, but a trophy of His redeeming grace.

Who knows, reader! how near you may have been to death. You might have been in a lost eternity ere now but for the "goodness of God." Wilt thou not be led to repentance by that goodness? You may have despised warnings and rejected counsel, and said unto the Son of God . . . "Go Thy way for this time." But do not forget the solemn warning of Scripture . . .

"He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Proverbs 29:1. "The Son of Man is come to seek and to save that which was lost." Luke 19:10. He is willing to save you . . . Are you willing to be saved?
Written in July, 1888.

THE NEGRO SERVANTS: Or, Disinterested Love

A SAILING vessel was making its way from the Seychelles Islands to the Mauritius. It was a bright spring day; the passengers on board were enjoying the gentle breeze that was wafting them on their journey; the bright waves gleamed and danced in the radiant beams of the tropical sun, and everything betokened a speedy and prosperous voyage. From some unknown cause a fire broke out in the ship, and the efforts of the crew were unavailing to extinguish it. To add to their danger a storm began to arise, a not unusual change in those climes, and the wind served only to increase the power of the flames, and speed them on in their destructive path. A rush was made for the boats, but only one could be obtained, into which both crew and passengers leapt. The boat was small, and in it was not room for all; and as the violence of the storm rendered the overlading of the little craft very dangerous, it was settled that some must be thrown overboard, to enable the boat to weather the storm. The captain and the sailors consulted apart to decide who should be the victims. Their lot fell on a poor lady who, with her baby, was lying at the bottom of the boat. Two negroes, the servants of this lady, overheard the whispered words of the men, and determined to save their mistress and her child at the cost of their own lives. No time was to be lost, for every moment rendered the situation of the poor people more perilous. Overboard these two noble fellows leapt. Soon after the heavens began to clear, the storm abated, and the boat with her load of human lives reached land in safety.

Reader, you admire the love and the devotion of these two slaves, do you not? But have you ever thought of the love of Him who, "while we were yet sinners, died for us?" We were in danger of eternal damnation, but the Lord of life and glory laid down His life for us; He offered Himself a ransom for many, and died as a substitute; and now, risen from among the dead, He declares "Whosoever believeth on Me hath eternal life, and shall not come into condemnation, but has passed from death unto life" (John 3:16; v. 24). Reader, have you thus passed from death unto life, and do you own the Lord as your Saviour and your Master? For you He died, that you might live. Will you, then, trust in Him, and believe in Him and be saved?
Bath—W. F.

"THE APOSTACY FIRST"

2 Thess. 2:3

WM. H. FERGUSON

BEFORE the "man of sin" is revealed the Scripture expressly states that there shall come "a falling away first." This is one of the certainties of God's Word and points unmistakably to the near return of our Lord for His Church. The translation of the Church and the manifestation of the Antichrist are to take place, practically, we believe, concurrently. Satan will have his man ready for the world which has absolutely rejected the Christ of God - Rev. 13:2. He will be placed on the throne of the so-called world of progress, religion mixed with its politics, sciences and social customs, and shall yield full sway to the Devil who shall energize him and sustain him on this throne of evil. As part of the trinity of evil he, with the full support of the dependencies or kingdoms of the Roman Empire, spoken of in the Word as being ten in number, shall openly defy God and utter his blasphemous threats against the God of Heaven and the Lord Jesus Christ. He shall further persecute the "remnant" of Israel whom God will raise up, after the Church is gone, as witnesses for God to the nations, and, in this likewise, he shall have the support of the whole of his kingdom - cp. Rev. 11:7, 9 etc., Thinking of v. 9 in this connection, is it not possible that the worldwide use of the modern television shall come into use here? But, prior to all this, we are warned of "the falling away."

This "falling away" is apostacy or an "abandonment of what one has voluntarily professed, total desertion of principles or faith." It has in it the thought of defection and revolt. It is a "standing away from" or a departure from a faith once professed. This would lead us to view with increasing alarm the present tendency to dispense with those principles of God's Word which have been revealed to us and practised amongst the assemblies of saints from the early days of the apostles, in measure, down to the present day and more particularly brought to light this past century and a half. We mention briefly certain defection and turning away which is in distinct evidence today, as a matter for the exercise of exercised souls.

THE TURNING AWAY

From the "gathering unto Him." 2 Thess. 2:1 and Matt. 18:20, see also Hebrews 10:25 where the thought is that of "abandonment" of the assembling of ourselves together in favor of a return to organized religion. Many today are bold in their denunciation of the precious truth of "gathering unto His Name alone." This is the precursor to the acceptance of another name - a name the whole world will wonder after.

Remember that "organized religion" will function after the Lord comes and will accept (without question) the one who will come "in his own name." John 5:43. How else could one explain the existence of Babylon the Great in Revelation 17, also chapter 18 which is in full energy of pride, wealth and position after the Lord Jesus has removed His True Church from this earth.

THE TURNING AWAY

From Prayer! The early saints were characterized by prayer, privately and collectively in the Assembly. We look back to the collective prayer meetings some years ago - times of felt need - times when many were present and we felt the need to pray for many of our young men who were faced with the problem of war and its demands on them etc., We think of the heavy burden on the hearts of elder brethren, many of whom took a stand for God, but, like many other burdens of exercise, this has also passed away largely. A good representation of the assembly would be in evidence, but that day has passed in many quarters and the Prayer Meeting, as such, has largely been dispensed with, or combined. We still believe that the old fashioned Prayer Meeting, with an occasional short Word of ministry perhaps and the old fashioned Bible Reading for the study of the Word should be two very important meetings of every Assembly. With the spirit of self-sufficiency, the Prayer Meeting has decayed.

THE TURNING AWAY

From the study of the Word! Here again this is true, individually and collectively. The modern Bible School, which takes the younger Christians away from the care and teaching of older brethren who could instruct them in the ways that be in Christ, if they had an ear to hear and a heart for it, is the modern substitute for this, but we are certain it will never take the place of the study of the Word in the Assembly and in the quiet of one's own quiet room, in prayer and meditation before God. The Assemblies were not formed by "Bible School men" - the hard and laborious pioneer work was not done by them either, but they seek to reap the benefits of the labors of godly men in the past and lead the younger, who will give heed to their theories, into an entirely different path of service, so called, which lacks the marks of true testimony to the Name of our Lord Jesus Christ and which fits in well with the "denominational set-up" of a religious world. It is understood by the world - the true child of God, in fellowship with God and "spiritual" is never so understood by the world . . . cp. 1 Cor. chapter 1:18, 31 and chapter 2:1, 16 etc.,

Where can one find in many larger assemblies more than a few who have any intelligent grasp of the Word or with whom one could sit down and enjoy a "good talk" over the

Scriptures? Herein lies fundamental weakness and ready ground for the seeds of error and folly so prevalent today. The young are not instructed of God in God's ways as they should be - many have no heart for it, but have plenty of heart for the "good times" and "social activities" - plenty of talk but little of the Scripture. This spells apostacy.

THE TURNING AWAY

From the simplicity of life so characteristic of men and women of God of a past day! Such did not go in for the fashions of the world, or its varied seasons. Indeed all this is a mark, not of God, but of a God-hating world, of religion and enterprise. Their dress and manners were simple, godly and unaffected. It has been our privilege to be amongst beloved brethren and sisters who thus lived for God and the savor of their simple, homely, godly living still lingers. Let us emulate the simple, plain, unassuming, unsophisticated living of the early saints. True it is that we have in this present world, especially in this land, much more than they ever had, but let us not "use the world to the full" which is the meaning of 1 Cor. 7:31. Christian women, who grace the household, must abstain from the worldly concepts of painting the face and hands, and the wearing of pearls, earrings, etc., so characteristic of the world. Let the dress be simple, plain and neat on both men and women and children and avoid all ostentation and outward show. It only betrays poverty of soul. Godly women, who desire to be subject to the Lord, will not cut their hair like the worldings but accept it as a badge of womanly modesty given by a kind and thoughtful Creator, Who knows what is best for His creatures. The animal creation does not interfere with its creation - all have their instinctive and distinctive characteristics - here only man is wayward enough to seek to change God's creative art and especially is this so with the women of the 20th., Century.

THE TURNING AWAY

From the "Breaking of Bread." This is becoming so pronounced today in the "shortening" of this special meeting of the saints. The early saints came together the first day of the week to "break bread." Acts 20:7. It is the principle meeting of the Assembly. In this issue we have two articles on the importance of this which we heartily commend to our readers. Saints in fellowship with God look forward to this meeting of all meetings - they have prepared for it - they come with hands full and hearts filled with Christ to meditate on His sufferings and death and remember Him - it is a precious season which should leave its mark on us throughout the week - let us value it more, rather than seek to dispense with it.

THE TURNING AWAY

From the Gospel in its simplicity! It, and it alone, is the "power of God unto salvation." Romans 1:16. Today's film serv-

ices, song services, choirs, etc., etc., are all marks of apostacy, or falling away - an abandonment of a pure Gospel meeting and Gospel preaching to save a ruined and a depraved race. The substitution of an entertainment for sinners on the way to hell instead of a warning to escape hell and the burning lake is the popular Gospel today. A Gospel of enlightenment for "nice" people who are not so bad, after all, as to be absolutely ruined and depraved would be acceptable to many and is provided for many by popular preachers.

THE TURNING AWAY

From faithful men of God! This is nothing new. Israel did it when the nation got away from God. The early church did it when evil men crept in and sought to turn the saints away from the men who had planted the assemblies and who had done the work. These men urged a "philosophy of life" which elevated man and lowered the Christ of God in His Lordship. The beloved apostle wrote . . . "All they which are in Asia be turned away from me." 2 Tim. 1:15 . . . "Demas (the popular man) hath forsaken me" 2 Tim. 4:10. "Alexander the copper-smith did me much evil." 2 Tim. 4:14. But he had faithful friends nevertheless - the faithful man and wife of 2 Tim. 4:19, Priscilla and Aquila; the faithful Onesiphorus, faithful Timothy, the younger man and companion to the last, a real comfort to him, the faithful Epaphroditus who came to succour him over a thousand miles of land and sea, Phil. 4:18 - a recovered and faithful John Mark at the last - how cheering was this remembrance of God's grace. God still has His faithful messengers who bring cheer to His faithful servants and while many forsake, he could add . . . "The Lord stood with me and strengthened me." 2 Tim. 4:17. **GOD IS FAITHFUL.**

NO WILL OF OUR OWN

Oh, my beloved friend, what an actual heaven upon earth it is to have **NO WILL** of our own, no choice of anything, but to lay ourselves wholly in our Father's loving hands, and to be pleased perfectly with whatever it pleases Him to appoint us; and what a hell on earth it is to be torn asunder and tormented with our own wishes to be this, and to have that, and to be spared the other thing, as if God were not wise enough to choose for us the best, nor loving enough to give the best to us. Oh, let us abhor and flee from **THIS SIN!** It is the vilest unbelief, and it dishonors God. We are no more able to know how to choose for our own good, or to wish rightly, than a babe; but we have a matchless Father to choose for us. Let us trust Him always, and with our whole heart. **Psa. 84:11; Rom. 8:28.**

John Dickie

A THORN BUSH AND A CROWN OF THORNS

(The following letter from our brother Frank Knox of Ireland, we have thought well to print just as he has written it - the lessons are timely).

My dear brother in Christ:

Just another few thoughts to let you know I have not forgotten . . . and I do remember you regularly in prayer at the throne of Heavenly grace and the work for our Lord Jesus Christ, "both yours and ours." I appreciate the Magazine and may the Lord continue to help with it in every way.

The first thing the man did after the Lord cast the dumb demon out of him was . . . "He spake plain" Mark 7:35 - some brethren can pronounce heaven quite distinctly but when they mention "hell" one would think that they had a plum in their mouth. I wonder why! I am quite well, and busy and happy at it, visiting, preaching, helping and still getting some Gospel texts in various places. A Roman Catholic told me to go about my business, so I told him I was busy at it - (I offered him a tract) - just finished some meetings out in a country place and with the help of a brother and his car, we visited about seven hundred houses. This is Christian recreation, good for both body and soul, **KEEPS ONE SLIM**, and produces good, sound sleep. I asked a preacher recently how he was - he replied - "not too good." I asked him what was the matter. He said - "Oh, I can't sleep at night." I asked him what kept him awake. Oh! he replied "rolling about, thinking about sinners going to hell." Oh, I said, "That is not what to do. I pray for sinners every day, preach faithfully to them every night, warn them sincerely and then go home and go to sleep, and do the same the next night." "Warn them from My mouth" Ezek. 33:7 - "Warn men with tears." Acts 20:31.

Now you will be glad to hear that I am learning a little more each day I live and one of the best ways to learn is to learn that I have never learned much.

We can learn from the earth.....	Adam - Gen. 3:19
We can learn from the sky	David - Ps. 19:1
We can learn from the people we pass.....	The dying man - Luke 10:31
We can learn from a child	Mark 9:36
We can learn from a fool.....	Solomon - Prov. 17:28
We can even learn from an ass.....	Balaam - Num. 22:23

None of these teachers will ever produce religious infidels. Now I have been reading and thinking a little about "the axe head." 2 Kings 6:1, 7. It was LENT, it was LOOSE, it was LOST, but thank God, it was LIFTED. If it had not been LOOSE it would not have been LOST. What a contrast with Eleazer, 2 Sam. 23:10. He had a GRIP on things. Some Christians are like

schoolboys, when they get out of school they run every place. We have three kinds of "romans" over here - we have Roman Catholics - Roman Protestants, i. e. those who marry catholics, and "roaming" Christians. They roam about every place, one would think they had no Bible to read, no Father to guide them, and no Holy Spirit to teach them, John 16:13. Some assemblies here are on the same slide as the world's denominations, but not just so far down the slide and they allow things in the assembly that would cause men who live in the fear of God to blush . . . some music, some singing, a SKELETON choir, a quartette, little preaching and, of course, not much judgment. What a contrast to Jer. 26:2, Ezekiel 33:7, Mark 9:43, 48, Acts 20:31 and John, the LOVE preacher, what dreadfully solemn words he wrote for us in Revelation 20:11, 15. I fear some preachers are losing the courage of their convictions and, for a reward, get the friendship of a godless, God-hating world and the popularity of the superficial Christian. If the late loved and highly esteemed men who formed some of these assemblies about seventy years ago or more, looked into some of them today, they would be shocked . . . and the man the people are listening to cannot look the people straight in the face. Some also have introduced flowers on the table in the front of the platform, This, of course, is following the way of the world. I think if they had a THORN BUSH on one end of the table to remind us that we are sinners - Gen. 3:17, 18 and a CROWN OF THORNS on the other end of it, to remind us of the suffering of our blessed Saviour, it would be much more appropriate. All these things remind us of Matthew 24:12, the love of many waxing cold and evil men and seducers waxing worse and worse in a godless, God-hating world, 2 Tim. 3:13. "From such turn away." 2 Tim. 3:5. How good it is to turn aside from all this departure from God and His ways and sit beside the waters of quietness and the tender grass and there, "alone with Him," have our souls restored, our minds renewed, our hearts refreshed, and our spirits subdued.

"Alone with Thee, Lord Jesus, where
The light of earthly glory dies;
Misunderstood by all, I dare
To do what Thine own heart must prize"

"Now unto Him that is able to keep us from stumbling (margin) and present us faultless before the presence of His glory with exceeding joy, To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" . . . Jude 24, 25 . . . Very sincerely yours, through rich grace, TILL HE COMES,

Frank Knox

THE BONES OF JOSEPH

SYDNEY J. SAWORD, VENEZUELA

Gen. 50:24, 25, Ex. 13:19, Joshua 24:32

HOLY writ records much of Israel's failures and shortcomings during the forty years of wilderness testing and in 1 Cor. 10:6 we are told that "these things were our examples, to the intent we should no lust after evil things, as they also lusted." So we are expected to take due warning from this sad feature of that nation. But in one respect, at least, Israel has left us an impressive example of faithfulness, which might well be a challenge to our own hearts. In spite of their unworthiness, Joseph entrusted to his brethren the carrying of his bones all the way from Egypt to their promised inheritance. Old Jacob's body was given the honours of a state burial, with chariots and horses all the way from Egypt to Canaan. Joseph was entitled to even greater pomp and honour, but he had a special purpose in view in requesting that the children of Israel should carry up his bones with them. They owed much to him; he had provided bread for them when they were ready to perish; had pardoned them when they deserved punishment and, during all the years that he was at the king's right hand, they had enjoyed his favor and protection. Now his farewell request to them was to take his bones along with them, no doubt with the double object of continually reminding them of the one who had done so much for them, and at the same time, reminding them of what God was going to do for them.

Notwithstanding all the excitement and haste with which they left Egypt, and the many other burdens which they had to bear, they fulfilled Joseph's request: they took his bones with them. From then onward, during all the forty years of wilderness wanderings, oftentimes weary, sometimes hungry and thirsty, they shouldered that coffin, no doubt taking turns, until they finally entered the land.

LESSON FOR TODAY

Is there not a practical lesson for us in all this? Joseph is a beautiful type of our Lord Jesus Christ, Who, on the night preceding His sufferings and death, entrusted to His own an ordinance intended to keep before us a perpetual reminder of Himself and of what He has done for us, and also the "blessed Hope" of His coming again: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, 'This is My body which is given for you: THIS DO IN REMEMBRANCE OF ME' " Luke 22:19.

To profane eyes, the sight of these devoted Israelites carrying the bones of Joseph on such a journey would no doubt

evoke criticism and ridicule, but they were unaffected by what people thought or said: their love for Joseph prevailed. To the worldly minded the feast of remembrance, with its simple memorials of bread and wine, may seem unattractive and even waste of time, but to those who love His Name it is the most blessed and sacred privilege granted to us this side of heaven:

Only bread and only wine,
 Yet to faith the solemn sign,
 Of the heavenly and divine,
 We give Thee thanks, O Lord!

OVERCOMING HINDRANCES

The children of Israel did not allow other burdens and pressing circumstances to hinder them from carrying out Joseph's request. Likewise, the godly believer does not permit other things to stand in his way when on the first day of the week the desire of his heart is to remember Him. Those of the children of Israel who took part in the carrying of Joseph's bones would feel the weight of the burden. There is a danger in his age of mere formalism of being present at the Breaking of Bread and not feeling the weight of the act engaged in. At some Morning Meetings there is no lack of hymn singing but leading in worship seems to be left to a select few and every Lord's Day the same familiar voices are heard, with a number of capable brethren present who seem committed to perpetual silence. Surely there is no greater opportunity of showing our affection and esteem for that altogether lovely One than when we meet together in His Name and keep the feast in all its unique simplicity, the same as when our Lord instituted it over nineteen hundred years ago.

TILL HE COME

Israel carried the bones of Joseph to the end of their journey, so we are told to "show the Lord's death" in His appointed way - "TILL HE COME." Then travelling days shall be over, the symbols will give place to His own Person and He will say to those who have been faithful "over a few things" - "Enter thou into the joy of thy Lord."

Some years ago the writer attended the funeral of an aged saint who had seen nine of her family circle saved. A large crowd gathered for the service and many tears were shed as the opening hymn was sung. The funeral coach was waiting on the village street to receive the casket, but so many wished to show their last respects for the departed one, by shouldering the coffin, that the coach had to start off empty, with fresh pall bearers ready to take their turn as the previous ones got tired. It was a four and a half mile tramp along a rough, dusty, country road on a very hot afternoon. The coach proceeded

slowly and would occasionally stop in case the mourners wished to deliver up their burden, but they had no such intention and the funeral coach went empty all the way. This was indeed a striking demonstration of the esteem and affection in which the departed one was held.

Do we put our shoulder under the coffin, as it were, when we sit in His presence and does He see manifested in us that whole hearted affection and esteem for HIMSELF, which means so much to Him?

THE NEXT BEST

LELAND W. POTTER, NOVA SCOTIA

“. . . Yet he shall keep the passover unto the Lord. The fourteenth day of the SECOND month at even they shall keep it . . . “Numbers 9:10, 11.

To really appreciate the above scripture, one should have in mind all of Exodus 12 and Numbers 9. The actual Passover had taken place in Egypt but each year the passover feast was to be kept by Israel as a MEMORIAL of it, . . . Ex. 12:14, 20 - vs. 24, 27, and vs. 43, 49. This, Israel was about to do for the first time as we see in Numbers 9 but from verse 6 we see certain who could not keep it, yet are exercised as to their privilege and responsibility about the matter. The mind of the Lord is sought, verse 8, and though they cannot keep it along with the rest of the people of God in the first month, they are to keep it in the SECOND month. They would miss the fellowship of the rest of the nation at the later date, but it was the NEXT BEST. This has been called by some . . . “The little passover.”

Bearing in mind that the Lord's Supper, though in ways a contrast to the yearly passover feast, is also a MEMORIAL (did not our Lord Jesus Christ say . “This do in remembrance of Me”? Luke 22:19), may we not expect to profit some way from Numbers 9 and 10 and 11? 2 Tim. 3:16 . . . Romans 15:4 . . . 1 Cor. 5:7, 8. (The “keeping the feast” in 1 Cor. 5:8 refers to the subsequent feast of unleavened bread which lasted for the seven days, reminding us of the necessity of the holy life of the believer, seven days of each week, and throughout the lifetime. The principle is here seen, however . . . Editor). -

The exercised believer will seek to be at the Lord's table each first day of the week, Acts 20:7. Our Lord's own words . . . “This do in REMEMBRANCE of Me” are to us a COMMAND which we are responsible to obey, and a REQUEST we are privileged to fulfill.

Sweet feast of love divine!
 'Tis grace that makes us free,
 To feed upon this bread and wine,
 In memory, Lord, of Thee.

But there are those who, because of sickness in either the invalid or the nurse, or because of distance, as in the case of an isolated saint or a Gospel preacher laboring too far from the nearest assembly, impassible roads etc., etc., cannot be at the Lord's table. The exercised soul may say . . . "What then am I to do? What is the NEXT BEST?"

The New Testament gives no example of a private 'communion' in the home, or at the bedside, nor does it suggest going to the nearest sect, even if they do preach the Gospel, i. e. professedly . . . or to preach for them! Listening to a religious "service" over the radio would be no better. Yet there is nothing that would indicate "breaking bread" on the second day of the week as the Israelites could keep the passover in the second month.

Perhaps aged John, the beloved apostle, in the lonely "isle that is called Patmos" would suggest the NEXT BEST. "I was in the Spirit on the Lord's Day . . ." Rev. 1:9, 10. Would this not indicate that the hour, or at least some part of the Lord's Day, when we would ordinarily be gathered with the saints about the Lord's table, could be spent in quiet with the Word of God, in meditation upon the Lord? In the case of several believers in a home, the time might be taken up with reading and speaking together in an informal conversational way concerning HIMSELF.

One sister whose health and means seldom permits her to be at the assembly meetings forty miles from her home, sometimes receives letters from another Christian. In these, an outline of the meeting, hymn sung, scriptures read, words spoken etc., and in other meetings, prayer requests, causes for thanksgiving etc., news of preachers, are passed on. She has been known to spend several hours the following Lord's Day with the letter and her Bible and hymn book and her Lord. It is not surprising that she should send, as able, by return letter a gift for the assembly offering, which she could not otherwise bring. (How many are absent a Lord's Day or two and do not feel exercise as to the "offering" they have missed-Editor?). Of course, she does MISS the fellowship with the saints, but for her this is the NEXT BEST.

(Note! In our earlier Christian days, we passed the home of an aged couple on our way to the Breaking of Bread and then, again, on the way home, usually had to stop in and have a visit with them in their infirm state. We would go over the hymns, the scriptures and the worship of the saints and had a happy time before proceeding homeward for lunch - Editor). We commend the above article.

A realized Christ, present in the home, is the remedy for a thousand troubles and sorrows. —Selected

WHY WENT YE SO NIGH THE WALL?

2 Samuel 11:21

LORNE E. MCBAIN

THESE words were spoken by Joab, the captain of the armies of Israel, during one of the saddest campaigns that King David ever conducted, for it was while his men were attacking Rabbah that David fell into the sin that brought sorrow and shame to his home and dishonor on the name of the Lord.

The army of David had suffered defeat and Joab knew that David would reprove him for allowing his men to approach too near the wall and so he told the messenger to tell the king that Uriah had fallen on the field of battle for he knew this would please the king and assuage his anger.

The fact that David's men had approached too near the wall of the fortress and were shot down, could possibly be attributed to self confidence or carelessness and from this we can learn some solemn lessons.

The city's name is significant for Rabbah means "great city" and, in this, we see a picture of the world under Satanic control enticing the flesh of the child of God for the whole world is warmed by Satan's hellish heat. 1 John 5:19.

The Lord Jesus prayed for His own before he went to the cross that His Father would sanctify them through the truth and this setting apart was for two reasons. Firstly, because of the relation of the believer to the world, i. e. not of it, John 17:16, and secondly because of their mission to the world as divinely sent to glorify God and manifest His Name as Christ had done, John 17:18-19. By following our divine Lord we find a wall of separation between us and the world. Sad to say, many Christians are living world-bordering lives and, like David's men, they get too near the wall and fall prey to the temptations of the world and the flesh.

David became a victim to the arrows of temptation because he allowed himself to get into a slothful state and put himself in the way of temptation. How needful the exhortation "keep thy heart with all diligence for out of it are the issues of life," Prov. 4:23.

Another, who exposed himself to temptation, was Lot, and we read of his drifting closer to Sodom till he sat in the gate in an influential position. He lost communion with God, for his soul was vexed with the filthy conversation of the wicked from day to day, and his end makes very sad reading.

What a contrast we see in Abraham who kept back from the wall by maintaining his pilgrim character. He was in touch

with God and able to intercede on behalf of Sodom. From a distance he saw the smoke of the city arising as the smoke of a furnace and he was preserved from the misfortunes that overtook his nephew.

The history of Samson is that of a man who continually exposed himself to temptation and trifled with evil. Self confidence seemed to be his down fall and we would do well to remember the words of Paul to the Philippian Christians when he wrote, "have no confidence in the flesh," Phil 3:3.

Sometimes a child of God exposes himself and others to temptation by associating with the ungodly in a social way. It was so in the case of Jehoshaphat who was a powerful and influential king in Judah, but in his prosperity he made affinity with the house of Ahab, 2 Chron. 18:1. The result of this was that his son Jehoram married Athaliah, the daughter of Ahab and Jezebel, and this wicked woman shut the doors of the temple and filled Jerusalem with idolatry and slew all the royal seed except Joash who was hidden by his aunt. What a trail of sorrow and suffering followed this false step of the good king Jehoshaphat! 2 Chron. chapters 22 to 24.

Another example of our text is found in the case of King Ahaz who went down to visit the king of Assyria and there he saw an altar that caught his fancy. He had the plan of it sent to Urijah the priest with instructions to have one made like it. Upon its completion it was given a prominent place in the temple while the altar of the Lord was given a secondary one. This was followed by the removal of the laver from the brazen oxen and it was made to rest on a pavement of stones. 2 Kings 16:12-17.

In our day, many Christians act as Ahaz did and they are visiting the high places of Christendom with the result that they are attracted by their methods and they are trying to introduce these into the assemblies of God's people with the result that an appeal is made to the carnal mind of the unconverted but the truth of God is given a secondary place. All this is a result of getting too close to the wall instead of allowing the Word of God to separate them from all that is not of God.

From all these examples left on the pages of Holy Scripture, we learn the importance of keeping back from the wall and being definite in our path of separation from evil. The apostle Paul warned the saints at Rome to make no provision for the flesh (Romans 13:14, and to Timothy he wrote "flee also youthful lusts" (2 Tim 2:22). John exhorted the Christians in his epistle to "love not the world, neither the things that are in the world" (1 John 2:15) and Peter warned them to "be sober, be vigilant, because your adversary the devil, as a roar-

ing lion, walketh about seeking whom he may devour" (1 Peter 5:8). In view of these warnings, we might well sing prayerfully-

Oh! Lamb of God, still keep me
Near to Thy wounded side;
'Tis only there in safety
And peace, I can abide.
What foes and snares surround me!
What lusts and fears within!
The grace that sought and found me
Alone can keep me clean.

FALLOW GROUND

W. J. MASON, WILLIAMSTON, MICH.

FALLOW" means plowed and harrowed, but not seeded, or to plow, harrow and break up, as land, without seeding, to destroy weeds and insects and render it mellow.

Sometimes the term is used . . . "Summer fallow" which means to plow or turn upside down usually in the early Spring, then harrow and cultivate periodically all Summer and leave unsown until it is perfectly clean of poisonous weeds, quack grass and thistles.

A PREPARED GROUND: After a field has been chosen and prepared in this manner, it is called "fallow ground." In Jeremiah 4:3 . . . "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns." This ground is now ready to be fitted into a seed bed for the sower to sow the seed . . . Matthew 13:8, cp. "the good ground."

GOOD GROUND: Out of four kinds of soil in Matthew 13 only one produces fruit. I believe this to be a prepared ground, or "fallow ground."

NEW GROUND: Virgin soil would need to be made fallow ground before it could bring forth fruit unto the sower. An elderly man once told me after I moved to the farm where we now live, that he cleared his farm land four times. First, he cut off the timber; second, he pulled the stumps; third, he picked and hauled off the rocks; fourth, he plowed and harrowed to level the ground and to kill the briars and thistles. After all this toil and labor this ground became "fallow ground." The old settlers knew well the time and labor it took to prepare the ground. Hosea 10:12.

THE GARDEN: This is the choicest fallow or prepared ground on the farm where the best seed is used and plants are well cared for, the ground where we expect a full reward for

our labor. The Assembly is true fallow ground - "Ye are God's tilled field (margin)" - 1 Cor. 3:9. "Now he that planteth and he that watereth are one and every man shall receive his own reward according to his own labour." 1 Cor. 3:8. Here we have our responsibility in connection with the Assembly. The Lord's people need often to be restored to the Lord in order that the Word of God should bring forth fruit in our lives, hence the need for close attention to the "tillage." "That when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28.

Israel, too, is likened to God's tillage, as we see in Isaiah 27:3 - "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." God only waits for this "garden" once more to bring forth fruit, after the judgments He has decreed shall have passed over the land and destroyed everything obnoxious.

"In all labour there is profit" - Prov. 14:23 and "God is not unrighteous to forget your work and labour of love," Heb. 6:10. Let us labor well in this field, in a godly and scriptural way for such shall pay good dividends from God's standpoint.

I am sure we can all see how these few remarks about the fallow ground illustrate the work of the evangelists, the pastors and the teachers in the formation, care, shepherding, cultivating and upbuilding of the local churches . . . cp. Eph. 4:11, 12. "Through Thy precepts I get understanding: therefore I hate every false way." Psalm 119:104.

(Perhaps the superficial and empty profession of today can be traced to the fact that workmen who are not properly instructed and who are out of the mind of God, using methods not according to the Word, seek to hasten a "crop" of converts, or empty professors, without the preparation of the ground by the Holy Spirit. The thorns are manifest in abundance therein - Editor).

READING THE EPISTLES

HEARING read, as I do continually, the Epistles of the blessed Paul . . . I delight in the enjoyment of his spiritual trumpet, and my heart leaps up, and my longings set me glowing, as I recognize the voice so dear to me, and seem to image the speaker all but present to me, and to see him in discourse. But I mourn and am distressed, because all do not know this man as they should know him . . . It is from hence our myriad evils spring — from our ignorance of the Scriptures. Hence grows this epidemic of our heresies; hence our neglected lives, hence our unfruitful toil . . . Chrysostom in his introduction on the Ep. to the Romans.

QUESTIONS AND ANSWERS

QUESTION: After a believer has been interrogated by the brethren of an assembly and baptized, should they be required to sit back to prove themselves worthy of fellowship?

ANSWER: The normal procedure is found in Acts 2:41, 42 and where one is desirous of being obedient to the Word and sees, from the Word, that the "gathering unto the Name of the Lord" is the proper Scriptural thing for every believer who desires to please the Lord, there would seem to be no difficulty and brethren should be happy to receive one, their names having been previously announced to the Assembly for baptism and reception into the Assembly.

However, there might be exceptions to this, where a person is not clear as the truth of "gathering unto the Lord alone" and even, though they had been baptized, it would be proper that they should not identify themselves with the Assembly, in fellowship, until such were prepared to accept the responsibility of fellowship as well as to enjoy its privileges. There is no such thing as a "partial fellowship" or an "occasional fellowship" suggested in the writings of the Apostles. We can see no particular reason why a believer who desires to be baptized, seeing it from the Word of God, should not be baptized; and as they take this step of obedience to the Word, God will enlighten further; but until such expresses a desire to be in the fellowship of God's people, and believes it to be the mind of the Lord, it would be futile and harmful to them and the Assembly to receive such.

QUESTION: A believer, coming to the district, being visited by an elder brother, it was wrongly understood that they had previously been baptized. Upon requesting fellowship, such a one received into the Assembly. A short time later, baptism was ministered on from the Word, due exercise followed on the part of this one who made it known that he or she had not been baptized, and baptism was requested. Would it be according to Scripture to ask such a one to sit back until the baptism?

ANSWER: We believe such should be baptized at the earliest convenience, and, to show godly order, it would seem to be fitting that they should sit back for a Lord's Day or two, to show acceptance of that godly order. None should surely object to that and the divine order of the Word is preserved. There is great need of care today when, in many quarters there is laxity as to baptism and, further, much false teaching as to household baptism etc., It is good to mention it to all who present themselves to the Assembly, whether with a letter of commendation, or not. A letter of commendation is only such, when the signatories of the letter are known, either by acquaintance, or by repute.

QUESTION: Is it likely that the apostacy will so effect simple Assembly testimony "to His Name" that the drift back into denominationalism shall affect all?

ANSWER: From the Word, it would seem that there shall be a "remnant" testimony to the truth of God until the Lord returns for His own . . . cp. 1 Cor. 11:26, Rev. 3:11, Rev. 3:20 etc., The "apostacy" of Israel did not hinder the godly "remnant" - as in Malachi 3:16 - continuing through the four hundred silent years until this same "remnant" that looked for redemption in Israel, was visited by God, as in Luke 1 and actually gathered around the Christ of God, as in Luke 2:21, 38. Happy company then! Happy company today! which "gathers around Himself" until they see Him face to face. May we be content to gather as such, with the many throughout the world who see, in the back to Babylon movement, the artifice of Satan.

EXTRACTS FROM LETTERS

FROM SOUTH INDIA: Thank you very much for your Magazine sent to me regularly. Whoever made this free issue possible will surely receive his reward in heaven for the valuable messages received by me through the pages of this Magazine - a lonely worker.

FROM NORTH INDIA: It gives me much pleasure to write, knowing that "like precious faith" binds us together in the "exceeding great and precious promises." I am enjoying Words In Season, greatly cheered by reading it. Papers such as this are inconspicuous but, nevertheless, firm and bold witnesses to the truths of the Holy Scriptures and to the doctrine of Christ in the days of general declension around us.

FROM LANCASHIRE, ENGLAND: Glad to know you are well and busy, keeping step in ministry with the mind of the times . . . truly the days darken in Assembly life and testimony, in this Province at least . . . The Coming of the Lord draweth nigh.

FROM ASSEMBLY CORRESPONDENTS . . . U. S. A. Canada and Ireland: May the blessing of the Lord rest on its publication . . . There never was a day in the Church's history when its ministry in its faithfulness to God was more needed. I am over 50 years in Christ and His truth is more precious to me as I await His Coming.

We got the last issue and have read it through. Glad to see the article about voting in the Assembly of God. Keep at it, dear brother, we cannot have too much of plain speaking. I have read Words In Season for over 35 years and find it standing for the same principles as it did from the very first.

We continue to value the straight ministry in the Magazine, as so many times things that seem to be obscure are placed in a clear light.

Thanking you and may God bless in the work of publishing the Magazine, containing sound, helpful, practical and balanced ministry.

We often pray for you, especially in regard to the Magazine work that God would give wisdom in selecting the articles to be published, also for the editorials. And time after time our hearts are made to rise in thanksgiving for answering our prayers.

Thanks very much for the good reading we are all able to enjoy in Words In Season.

(Many letters like the above from esteemed correspondents give us cheer in this work . . . Editor).

FROM A YOUNG SISTER: It is good to read, when you just don't know how to turn; somehow He gives us a little word for encouragement in a poem or a message from one of our dear brethren.

FROM FRANCE: In closing, we express our great appreciation for all the help and encouragement the Magazine has brought to us and we pray continually for you all.

FROM BALTIMORE: February copy is excellent reading; the timely calling attention to the things generally believed among us, but so often forgot, or deliberately ignored. But I am sure such articles will do much to bring many back into lines well pleasing to our Lord Jesus Christ.

FROM RHODE ISLAND: So many new things being brought in, how saddening in the face of what we were taught by the dear men who have gone to "the Land of Fadeless Day." We covet your prayers for us.

FROM NOVA SCOTIA; We appreciate the wholesome ministry.

"WATER OF LIFE FREELY"

Revelation 22:17

Moffatt, the African missionary, when in England many years ago, was asked to say in a few words what Central Africa was like.

His reply was:

"You think of the water you once threw away."

THE mariner lost, on wild billows rocking,
Clings to the frail raft, so helpless and brave,
The wild waves around his thirst only mocking,
His shipmates all buried 'neath ocean's dark wave.

No chart and no compass, weary and thirsty,
No shelter protects from the sun's scorching ray,
No shore to be seen, his bottle now empty,
"He thinks of the water he once threw away."

'Mid the wild roar of battle the brave soldier lying,
Shot down by the foeman on war's bloody plain,
In torture surrounded with dead and the dying,
He thinks of the dear ones he'll ne'er see again.

No friendly care through the long night of sorrow,
The ghastly wounds open, he longs for the day;
Will some friendly hand bring relief on the morrow?
"He thinks of the water he once threw away."

Out in the desert, the sun and sand scorching,
The traveller allured by the phantom so fair;
Worn out, disappointed, his fevered brain bursting,
He sinks on the sand in dark hopeless despair.

Now helpless and lonely, fevered and thirsty,
Above him the wild birds keep watch for their prey,
Lost, friendless, and desolate, his calabash empty,
"He thinks of the water he once threw away."

There's a clear flowing fountain of infinite mercy,
It springs from the fathomless depths of love's sea,
The Spirit and Bride say, Come all ye thirsty,
And drink of this water so boundless and free.

But alas! that so many refuse God's great offer,
And live without Christ through time's short, fleeting day
Till they land without hope with the careless and scoffer,
"And think of the water they once threw away."

J. McK.

"Cool my tongue; for I am tormented in this flame." . . . Luke 16:24.

Windsor, Ont.—Bro. J. Clark has been here for three weeks or so, with some interest in the Gospel, one had professed.

Paynton, Sask.—Bro. Jas. Ronald was expected for meetings here in March - haven't heard how things went but pray for needy Prairie villages and towns and country districts. It has been a difficult Winter there with snow etc., This is pioneer country.

Winnipeg, Man.—Bre. Warke and Boyle were expected for Gospel Meetings in the West End Gospel Hall in April. Prayer meetings preceded.,

Toronto, Ont.—Bro. G. G. Johnston hoped to visit the Spanish speaking assembly in Lorain, Ohio. He mentions that in the recent Conference the Lord was good in giving them ministry of good quality, one professed at the last Gospel meeting. A number have professed recently in Eglinton Hall and the Pape Ave. assembly has seen considerable blessing in salvation in recent months.

(We regret lack of space for other items)

CONFERENCES

Kenora, Ont.—Annual Conf., d. v. in Gospel Hall, First St. & 7th., Ave., S. will be held June 2nd., and 3rd., Prayer Mtg., Fri. 7:30 p. m. Brethren walking in the "old paths" welcomed in ministry. Corresp. E. L. McCammon, R. R. No. 1.

Frostburg, Md.—Annual Conference D. V. May 20th., S. S. 9:00 a. m. Breaking of Bread at 10:30 at a. m. afternoon and evening as usual. Prayer Mtg., on Sat., May 19th., at 7:30, all in Gospel Hall. Corresp. Geo. Savage, 42 Wright St.

Garnavillo, Iowa.—Annual Conference D. V. will be held June 2nd., and 3rd., beginning with Prayer Mtg., Fri. evening. Meetings in High School Auditorium Sat. at 10 a. m. 2 and 8 p. m. Breaking of Bread Lord's Day at 10:30 a. m. Corresp. Robert Brandt.

Forest Grove, Oregon.—Annual Conference d. v. will be held on May 11, 12 and 13, commencing with Prayer Meeting in the Gospel Hall, Thurs. May 10th., Address all correspondence to Harry H. Goff, Rt. 1, Box 436.

Deseronto, Ont.—Deseronto and Picton Assemblies purpose, d. v. holding their annual Conference in the Legion Hall here May 20th., and 21st., commencing with Prayer Meeting, May 19th., at 7 p. m. Preachers who walk in the "old paths" and teach the right ways of the Lord will be welcome to minister. Visitors freely entertained. Corresp. to William Root, Box 241.

Chicago, Ill.—Annual Conference in the Grace Gospel Hall, d. v. May 26th., and 27th., Prayer meeting on Fri. evening, May 25th., Saints are deeply exercised to maintain a Scriptural pattern in testimony and welcome servants of Christ walking in the "old paths." Communications to Hiram N. Williams, 1445 W. 112th Place, Chicago 43. Ill. The Hall is located at 9140 State Street.

Philadelphia, Pa.—The Annual Conference of the Olney Assembly will be held d. v. on Memorial Day, May 30th., in the Oak Lane Review Club Hall, 70th., and Lakeside Ave., (6900 Old York Road), Philadelphia., First meeting at 10:30 a. m. Prayer Mtg., on Tues., May 29th., in Olney Gospel Hall, 314 West Chew St., Visitors freely entertained. Corresp., John LacLellan, 6515 No. 5th St.

Byfield, Mass.—77th., Annual Conference D. V. will be held here in the Gospel Hall, May 26th., and 27th., commencing with Prayer Mtg., Fri. May 25th. Corresp. William Ward. Usual order of meetings will prevail.

Winnipeg, Man.—Annual Conference of the West End Gospel 492 Victor St., will be held, God-willing, on June 8th., 9th., and 10th. Address all communications to S. M. Vanstone, 251 Beverley St., Winnipeg, 10, Man.

Sarnia, Ont.—Annual Conference D. V. will commence with Prayer Meeting in the Gospel Hall, College and Davis Sts., Thurs. June 7th., at 7:45 p. m. continuing in the Gospel Hall Fri. June 8th., Meetings Sat. and Lord's Day, June 9th., and 10th., will be held in the Hanna Memorial School, south of London Road on Russell St., Ministry will be welcomed from brethren seeking to maintain the truth of God. Corresp. John Kember, 1393 Murphy Road.

FALLEN ASLEEP

Forest Grove, Ore.—Our beloved sister, Mrs. J. Raymond, passed into the presence of the Lord January 19th., Saved when 18 through preaching of James Marcus, April 9, 1894, gathered to the Name of

the Lord in Portland, moved here about 45 years ago and in happy fellowship - pray for her husband and six of a family.

Moncton, N. B.—On Feb. 13th., our beloved sister Mrs. Margaret A. Martin, "went home" - saved 55 years ago during meetings by brethren Martin and Scott - prayer is requested for a son, daughter in law and grandson. She was the widow of the late John Martin, Evangelist.

Vancouver, B. C.—Our beloved and highly esteemed sister, Miss Mabel Calderbank, passed suddenly into the presence of the Lord Feb. 15th. In happy fellowship in Fairview Assembly for 35 years, quiet and godly, given to hospitality, never absent if possible to be at the meeting. Prayer requested for unsaved relatives.

Montreal, Que.—On Feb. 22nd., our beloved sister in Christ, Mrs. Joseph Cass was called suddenly into His presence, in her 52nd year. Leaves her husband, one son and two daughters. Saved 30 years ago through preaching of brethren Harris and Sylvester - her home was always open to the Lord's people. Much missed.

Hamilton, Ont.—Our beloved sister, Mrs. David Watson, "went home" Feb. 25th., in her 77th., year. Came here 36 years ago and in happy fellowship in McNab St., Assembly. A happy Christian - enjoying the things of God.

Vancouver, B. C.—Our dear sister Mrs. Annie Smith "went home" to be with her Lord March 3rd., aged 88. Saved when a girl of 16 years and for many years in fellowship in Cedar Cottage Assembly. - prayer requested for unsaved relatives.

Peterborough, Ont.—Our dear brother Kenneth Wesley Esson "went home" March 7th. He was saved for over 40 years, a good soldier of the Cross. Remember in prayer his widow, three sons and two daughters.

Collingwood, Ont.—Our beloved brother in Christ, Charles Swarder of Redwing, "went home" March 11th., aged 86. Saved about 1890 through the preaching of Bishop Baldwin of London, Ont., and shortly after gathered to the Name of the Lord Jesus Christ, both he and his brother, Robert, when brethren Dan McGeachy and J. C. Beattie tramped ten or twelve miles through mud almost ankle deep to visit the two or three and to win a soul to Christ and teach them the ways that be in Christ. These early labors of the pioneers are largely forgotten in this day of "easy-going formalism" and little true pioneer effort, but God does not forget. Pray that God will raise up laborers to visit the isolated and lonely places.

Detroit, Mich.—On March 12th., our beloved brother Samuel Pritchard "went home" aged 75. Saved in Southern Ohio at age of 16 in Hemlock, where he was "gathered to His Name" - a quiet and simple brother, never strong physically, but much missed in the Assembly. In Central Hall for many years.

Vancouver, B. C.—In a Nursing Home here, our beloved brother Fred M. Hill passed into the presence of the Lord March 14th., formerly of Portage la Prairie, for past 18 years on the Coast. Never a soul came in contact with him who was not asked about their eternal welfare. Saved 50 years ago in the Lakeland, Manitoba district while walking between his house and the barn in a howling blizzard, after being under deep conviction of sin. Their home then opened to the Lord's servants - his son writes - "how wonderful to have had faithful, God-serving parents."

East Boston, Mass.—Our dear sister Mrs. Ruth Procopio, whose home call we mentioned last month, was aged 25 - leaves her husband and two little girls, ages 6 and 4 - prayer is requested for this family. She was saved 10 years ago.

Vancouver, B. C.—Our beloved brother James Brown "went home" March 21., aged 81 years. Many years in fellowship in the Assemblies, quiet and consistent.

Guttenberg, Iowa.—Our dear brother George Hoffman was called home the first week in April, aged 71. In fellowship in Garnavillo assembly for a number of years.

Philadelphia, Pa.—On March 22nd., our beloved sister Mrs. William Finlay was called home, aged 42. Born in Denver, Colorado in 1927 through preaching of the late Sam and Chas. Keller - in happy fellowship in Overbrook Assembly. Remember in prayer her husband and two small children. She was an example in her faithful life of love and service.

Words in Season

THE BIBLE FAMILY MAGAZINE



MORE BLESSED TO GIVE

Acts 20:35

"THE sun gives ever, so the earth,
What it can give, so much 'tis worth;
The ocean gives in many ways, —
It's health, its fishes, rivers, bays;
So, too, the air, — it gives us breath, —
When it stops giving, in comes death.

Give, give, be always giving;
Who gives not, is not living.
The more we give,
The more we live.

Richard Newton.

JUNE, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

Reports and Fallen Asleep Items—We find it necessary to curtail such so as to give space to those we feel should be included. The circulation of the Magazine is very extensive, reaching many other lands and reports, purely local, must be brief. Our main purpose is to draw out prayer and thanksgiving, generally, for all who seek to maintain the truth of God in the face of almost universal defection from the "old paths" - Jer. 6:16. We trust our readers will understand that no slight is intended - we appreciate the reports very much of God's workings. We do not, however, think it God-honoring to include names of those who are speaking against the "old paths" privately or publicly or fraternize with those of "mixed principles."

CHANGE OF CORRESPONDENT

Stayner, Ont.—Arnot Johnston, R. R. 1, Corresp. for Strongville Assembly.

Kansas City, Mo.—Wm. F. Monroe, 2953 Paseo Blvd., Corresp. for the Grandview Gospel Hall, 1129 Granview Blvd., Kansas City, Kansas.

UNITED STATES

Camden, N. J.—The Assembly here appreciated the two weeks of ministry meetings by bro. Fite on the Egypt to Canaan chart.

Waterbury, Conn.—Jas. McCullough visited here recently, also Bristol and Hartford, with interest.

McKeesport, Pa.—Recent Conference was very cheering as to attendance and the ministry was of a good quality, both spiritual and practical, a young man professed as a result of the Gospel preaching. Bro. Joyce went to Cleveland, S. Mick to Everett, bre. Govan and Stewart remained for a few nights.

Toronto, Ohio.—Bre. Klabunda and Baldwin had nine weeks of excellent Gospel meetings here, God sealing the Word with conversions, a good many strangers coming in.

Lonaconing, Md.—Bro. Geo. Graham had six weeks Gospel meetings here, some blessing seen. He also had two weeks of ministry in Grahamtown and hoped to commence in Cumberland, Md.

Auburn, Calif.—The Assembly's new address here will be Room 214, Livingstone Bldg., 701 High St. A. Ferguson spent three weeks visiting house to house.

Garnavillo, Iowa.—Bre. McBain and McCready were expected here for Gospel meetings the middle of May. Wm. Ferguson had a week's ministry on the Lord's Coming and the Four Days of Scripture. Good interest shown in the Word.

Ontario, Wisc.—Bre. Oliver Smith and Paul Elliott were holding forth here and helping with the finishing of the new hall. They had a few meetings in Blue River after bro. Studnicka's death, one young man professed.

Lorain, Ohio.—Spanish Assembly much enjoyed bro. G. Johnston's visit.

Black Earth, Wisc.—S. Hamilton had four weeks here, started in Pine Hill.

CANADA

Moncton, N. B.—Easter Conference reported large and good. About eight of the Lord's servants present. Two professed during the meetings. Bro. Harold Paisley continued in the Gospel.

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. 48

JUNE, 1956

No. 6

GATHERED GEMS

Very straight and holy
Is the narrow way,
That our feet are treading
On to perfect day;
But our faithful Shepherd
Holds us in His hand;
By the grace that keeps us
We shall surely stand.

« « «

IF WE ARE CRUCIFIED to the world, our delight in it is crucified. It seemeth not to us a matter of such worth, as to be fit for our Delight. And this is it which Paul disclaimeth in my text . . . "God forbid that I should glory save in the Cross of Christ." If he were the lord of all the honours or wealth of the world, he would not glory in them. If he had all the pleasures that the flesh doth desire, he would not glory in them. If he had the common applause of all men, and everyone spoke well of him; if he had all things about him suited to a carnal heart's content, yet would he not glory in it; no more than a grave and learned man would glory in that he had found a pin.

A man that is dead to the world will not hate or be displeased with those that hinder him from the Riches, or Honours, or Pleasures of the world. He makes no great matter of it, and taketh it for no great hurt or loss. And therefore rather than study revenge, he can patiently bear it, when they have taken away his coat, if they take away his cloke also. He doth not swell with malice against them that stand in the way of his advancement, or hinder his rising or riches in the world. He will not envy the precedence of others; nor seek the disgrace or ruin of them that keep him low: no more than a wise man would hate or seek to be revenged of him that would hinder him from climbing up to the top of a steeple, or that would take a stone or bush of thorns out of his way . . . Richard Baxter, A. D. 1658.

« « «

There is a great danger of being FIRST here and LAST up there . . . (Speaking of "first" things in Matthew).

ISAAC: Very often the ordinary life (as outlined in Isaac's) is the ordained life.

DISCIPLESHIP: True discipleship carries no option with it . . .

Hecter Alves at Manchester Conf.

NOTHING LEFT FOR YOU TO DO

A YOUNG MAN somewhere in Europe was heard to preach the gospel to a bookseller so clearly and so earnestly that he followed him out and asked him how and where he had learned the Gospel so fully and plainly. "I learnt it" answered the young man, "just in the very last place in the world where you would have expected me to have heard it" and then he told his story.

Though he would always call himself a Catholic, he had really no religion at all. Accordingly he spent his time in pleasing himself and became so notoriously wicked that none amongst his wicked companions would have dared to have sinned so boldly as he, yet, strange to say, it was this extraordinary wickedness which was used of God to awaken his conscience.

It struck him one day . . . "It may be true after all that there is an eternal punishment for sinners." He had heard of the Judgment and the Lake of Fire and he thought . . . "If anyone is ever to be there, it must be myself for I have never seen or heard of anyone who has sinned as I have done." He was still quite young and had delighted in his sinful life, but this thought so terrified him that he suddenly left his sinful companions and gave himself up to despair. Sometimes he thought of how sinners might be saved by entering a monastery, and doing penance, and a faint hope rose within him that by that means it might just be possible to escape eternal punishment, and have in exchange, perhaps, some thousands or millions of years in purgatory; but to gain favor with God, it would be necessary to do more penance than anyone had ever done before.

He heard of the La Trappe Monastery in Sicily, which was said to have rules more severe than any other in the world. The monks got up at a quarter to two or even at midnight, for services in the chapel, and after a frugal meal they went forth to hard work in the fields, there to endure heat and cold and storms, and never to change their clothes to suit the weather. They slept on hard knotted ropes which were called a bed. There were many other hardships undertaken, but when the young man heard of such a convent, he was filled with joy and determined to go at once to offer himself to the monks. He was very poor so he determined to travel the hundreds of miles on foot.

He found himself at last across the Straits of Messina and a little more weary walking brought him to the old convent with its gloomy walls. He was very tired and worn out by the time he stood at the postern gate and rang the bell. The gate was slowly opened by an old monk who seemed scarcely able to move. The old man asked him what he wanted . . . "I

want to be saved" was the reply. The old monk looked kindly at him and led him into a little room near the gate, where they were alone together.

"Now tell me what you mean" said the old man, "I should like to hear your history." The young German told his sad story. He continued . . . "I have been a far greater sinner than anyone I have ever heard of. I do not think it possible that I can be saved. But anything that can be done I am willing to do, if only I may have a faint hope at last that I may, perhaps, escape eternal punishment; but it must be by spending all the rest of my life in penance, and the harder it is the more I shall be thankful if I may do it. Only tell me what I am to do, and I will do it gladly."

"If you will do what I tell you" replied the old monk, "you will go back to Germany, for there has been One down here Who has done the whole work in your place before you came, and He has finished it; He did it instead of you, so **THERE IS NOTHING LEFT FOR YOU TO DO. IT IS ALL DONE.**"

The young German knew not what to make of these wonderful words. "Who has done it" he asked? "Did you ever hear of the Lord Jesus Christ?" asked the old man. "Yes, of course I have heard of him." . . . "Do you know where He is?" continued the aged man. "Yes, of course, I know He is in Heaven" replied the German. "But tell me" said the old monk, looking earnestly into his face . . . "do you know why His is in Heaven?" "No, except that He is always in Heaven" . . . "He was not always in Heaven," said the old man . . . "He came down here to do the work that you want to do yourself; He came down here to bear the punishment of your sin. He is in heaven now because the work is done. If it were not so He would still be here, for He came down to put away sin by the sacrifice of Himself; and if anything remained to be done, He would still be here, for He undertook to do the whole work Himself, and He has gone back to Heaven because He has done it. Do you know that He said upon the Cross . . . **'IT IS FINISHED?'**" The young man asked . . . "What was finished?" The reply came . . . "It is the work you want to begin, and now, if you want to add the crowning sin to your wicked life, and do something worse than all you have done before, you may stay here and cast contempt upon the blessed, perfect work of the Son of God, and take upon yourself to do what He only could do, and what He has done and finished. It will be as much as saying 'Christ has not done enough and I must ad to the work that He has declared to be finished.' It may seem strange to you that I stay here where Christ is insulted, but I am very old and I can only walk to the gate. I cannot get away, so I must stay here till the Lord calls me hence.

But you can go, and I entreat you to go back at once to your friends, and to tell them all that the Lord has done for you. You may stay here three days, and I will tell you all I can during that time about the Lord Jesus Christ, and then you must go."

"And so," said the German, when he had finished his strange story, "I did remain there three days and the old man told me much more of the work of the Lord Jesus. He told me not only what His death had done for me, but how that He had risen again to give me eternal life, and how that He had won for me a place in heaven above the angels, where He is waiting for me and all who believe in Him. And so I came back to Germany, and from that day to this, I have told anyone who will listen, the blessed news of the perfect work of Christ."

No more could be known of the old monk. No doubt the Lord has taken him home to Himself long ago to the Paradise above, but his blessed words may yet bring peace to many souls, as they did to the young German who was the chief of sinners.

Selected.

(This article was sent us by one of our Australian subscribers . . . taken from the annals of the Reformation and characteristic of God's working in that dark age even in the dens of infamy and superstition. May God use it to the awakening of sinners and the confirming of saints and the urging us to tell more of the "finished work" of Christ. The Editor).

HOW CAN I?

A YOUNG man who lived a "fast" life, was at length aroused to concern about his soul. On being shown the freeness and simplicity of the Gospel, and the great love of Christ, he said: "How can I offer Him a withered flower?" His life had been spent - yea, wasted - in the service of the devil and the world. The bloom of his life had passed away. He had given to self and the world, the vigour of his days; and now it seemed as if he were bringing the dregs to Christ. Yet even that young man was saved. We mention this as a word of encouragement - not encouragement to remain in sin, but encouragement to flee to Christ now. It is the fewer number that thus turn, after a life spent in the gratification of fleshly desire. It is true that the thief on the cross was saved. But as an old writer says: "One was saved: we there learn that no one must despair. But one was lost; and we have there the warning that no one must presume." God is now calling on you to turn. See that you refuse not Him that speaketh from heaven.

Selected

THE DECAY OF FAITH

WM. H. FERGUSON

"When the Son of Man cometh, shall He find faith on the earth?"
-Luke 18:8.

THE THOUGHT seems to be in this question of the Lord's that Satan will seek to blot out faith altogether, by deceit and persecution. After the coming of the Lord for the Church, the period which follows will be marked by intense persecution against the remnant of Israel who will be God's testimony on earth after the removal of the Church to heaven.

SATAN HATES FAITH

The life of faith is that which pleases God—Heb. 11:6. The sinner who acknowledges his true, fallen, depraved state and trusts Christ, exercises saving faith, but "faith" does not end there. The whole life henceforth should be characterized by "faith."

SEEING THE INVISIBLE

The invisible things of God and of Christ, of heaven and hell, become real to the child of God . . . "He endured as seeing Him Who is invisible." "The things which are seen are temporal but the things which are not seen are eternal." 2 Cor. 4:18.

The present, temporal things have such a hold upon people generally—they are inwrought into the very economy and social structure of the nations, that anything spiritual and which savors of "faith" is not only refused by the world, but unacceptable and not understood. Therefore the child of God who seeks to "walk by faith, not by sight" immediately becomes an object of derision or persecution or attempted corruption. The world will not seriously consider the child of God if he or she does not inject this "life of faith" into their daily living and avocation but just as soon as this pronounced, definite and spiritual "life of faith" asserts itself, the world immediately objects. **THERE IS NO ROOM FOR FAITH IN THE WORLD'S STRUCTURE.** Politically, looking for a secure and peaceful world; socially, seeking the present enjoyment of lusts and senses; and, religiously, seeking forms, ceremonies, trappings, wealth, prestige along with mans' salve for the conscience, it is quite evident that "faith" exercised in God and in Christ and His finished work and precious blood, is non-existent in their structures, aims, organizations and societies. It is impossible for any Christian who dabbles with the world to avoid the corrupting influence of such associations.

A PRECIOUS OPPORTUNITY

In the midst of such a condition of darkness, how fitting for the Christian to live a life of simple trust and faith and show that the Person of Christ and heavenly things exercise that power over the life and affections which enables him

to live at peace with God and in complete satisfaction, altogether apart from the world or its empty and fleeting "baubles" which never can satisfy or do aught but destroy "faith." Wordlings are dissatisfied, hence their lusting after evil things—the true child of God is satisfied, hence his refusal of evil and choice of God's will, even to the point of suffering. The beloved apostle states . . . 'If in this life only we have hope in Christ, we are "of all men most miserable." With many "this life only" is supreme—but in the case of the man or woman of God, it is the "eternity" beyond which commands the view. "Eternity" is written in the heart of the true believer—it is absolutely forgotten by the world or the carnal one.

HOW DOES FAITH MANIFEST ITSELF?

The life of faith manifests itself by a love for God's Word and a desire to be subject and obedient to it. That young sister who allows her hair to grow after she professes Christ because God's Word enjoins it as a token of subjection and womanly modesty, is an example. Cp. 1 Cor. 11:v.6, also v. 16 etc., Likewise, her abstaining from ostentation of jewels etc., is in accord with the Word of God, cp. 1 Peter 3:1,6 1 Tim. 2:9, 15 etc., and reveals the higher ideal of "living by faith"—"living for God" and "acting in faith."

The young man or woman who forfeits the seeming advantage of a companion who is unsaved, or a marriage which cannot be characterized as "In the Lord" and is content, in faith, to wait God's time, and to wait for the one whom God has intended, if any, realizes the favor and blessing of God, by faith.

The forfeiting of money or wages or pay through refusal to join in an unequal yoke in business or work of any sort, is an 'act of faith' and characterizes the man or woman of faith. To realize that "God is able to give thee much more than this" and even to suffer and serve a hard master is equally acceptable and thankworthy, in view of the Judgment Seat of Christ . . . 1 Peter 3:18, 22.

In Church testimony, to be content by the Scriptures and go on steadfastly for God instead of linking up with an unholy alliance with a corrupted Christendom requires faith. To step outside of all "societies" and trust-in "the living God" is also an act of faith on the part of the laborer in the vineyard when so many succumb to the present pressure to adopt the religious world's concept of carrying on God's work. GOD CANNOT FAIL. Elijah proved this, as in 1 Kings 17 etc., Many have proved since that Elijah's God still lives.

Elders in an assembly of God "act in faith" when they rebuke sin and exercise discipline and look to God to take care of the results of such action, not fearing the face of

man, and acting altogether apart from partiality, either towards friends or families.

GOD'S PICTURE GALLERY OF FAITH

Hebrews eleven has often been thus spoken of and we suggest a careful reading of it at this time. The names on record, representative of many more such worthies, remind us that long after the names inscribed on books, or stone or metal tablets of earth have been erased by time and after man's glory gives way to death and corruption, these names of godly ones who lived and died "in faith" remain imperishable on the roll of heaven. Does this not stir our hearts? Are our eyes so glued to earth that we cannot see? "Anoint thine eyes with eyesalve, that thou mayest see"—Rev. 3:18. Look by faith to the crown of reward and approbation which awaits you if you thus act in faith, trusting God's Word, following its precepts, letting the world go by. Only by occupation with the Word of God and its direction to God and to Christ, can anyone do this. A few short years, days or moments may be all that is left anyone of us in which we can live the life of faith. Let us afresh arise and thus live, remembering the words of the dirge of earth:—

"The march of heraldry, of pomp, of power,
All that beauty, all that wealth e'er gave;
Alike await the inevitable hour,
The path of glory leads but to the grave.

REMEMBER: the life of faith is not reserved for brethren who have gone forth "for His Name"—taking nothing of the nations—but "for all who love our Lord Jesus Christ in sincerity" or without corruption. Our only regret, as we near the end of life, will be that there has been so much time and energy devoted to self and the world and so little to God and His work and His honorable service.

Faith does enable us to rise;
To see the glories of the skies.
Enables us to shun the vain,
And triumph in His Precious Name.

It helps us view a ruined scene,
Which could not make a place for Him;
It helps us scorn the world's vain show,
And leads by paths we cannot know.

Faith lasts when all around grows dim,
It shuts the eye to all save Him;
It carries through the last dark flood,
Upholds us till we meet our God.

Oh: faithful ones, our message heed;
Yea: all may think, and act and speed
Their steps in faith's strange, narrow way.
THE NIGHT WILL PASS, THEN HEAVEN'S DAY.

MARK THEM WHICH CAUSE DIVISIONS

Romans 16:17

WM. WILLIAMS OF VENEZUELA

WE HAVE three examples of those who caused division amongst the Lord's people in Numbers 16 - in 2 Samuel 16 - and in Romans 16. Now, in each case, the real purpose of the leaders was veiled. Had they come out in their true colors, they would not have gotten a following and without a following division cannot be made. Korah was the chief leader in the division of Numbers 16. He required a following and, to obtain this, he stooped to vile insinuations against God's man and God's order. He wanted the Priesthood, v. 10 . . . "Seek ye the priesthood also" said Moses. He was an intruder, dissatisfied with the place he occupied. He would create a priestly order without any divine authority. Envy was the root cause of his sin . . . "They envied Moses also in the camp, and Aaron the saint of God." Ps. 106:16. Korah used fair words . . . "All the congregation are holy" v. 3., but God said - "they were an evil congregation" as in Numbers 14:35. His flattery appealed to the pride of the carnal and he soon got 250 princes, and further all the congregation, as in v. 19. His following was strong.

Now we have a fine example in Moses of what leaders ought to do in times of division . . . "And when Moses heard it he fell on his face before God." v. 4. He did not run around seeking to get the help and sympathy of another 250 princes, nor aired Korah's slander and his own suffering from tent to tent. How much trouble has been caused by those who meant well, no doubt, airing their troubles by circular letters and constant self defence before the families of the saints until the whole matter has degenerated into gossip and mere party strife. Moses knew better than to look for human help. He got down before God. As a brother wrote us the other day where division was brewing, "This way (of getting before God) is open to all of us and the most effectual. We cannot go astray here."

The sad result of the division in Numbers 16 was the death of 250 princes and 14,000 of the congregation.

In the case of 2 Samuel 15, we get the case of another divider—Absalom. He coveted his father's throne and to get it, he required a following. In order to do this he rose early, as the scripture states in v. 2, for probably four years—(the forty years mentioned in v. 7 may date back to David's anointing, although many ancient manuscripts give the time as four years, as we have suggested). He was in no hurry, but by cool and calm deceit, backed home with kisses, he stole the hearts of David's loyal subjects. Notice his cun-

ning . . . "Oh that I were made a judge, I would do him justice." . . . then came the subtlety and the stolen heart. The people would say . . . "He is such a nice man! He never speaks a hard word about anyone." No! but all the time he was insinuating that the people were in bondage to the old traditions—(today, they would be called by deceivers, 'the traditions of the brethren') and he suggested that they shake them off by making himself their king. Korah wanted the priest's office, Absalom coveted the king's throne.

We remember well the first division we saw amongst the assemblies fifty years ago and it was caused by a preacher who was so kind and nice. His words were too sweet to be wholesome. We got to know him more intimately and how often he would disparage and misrepresent the servants of the Lord who had seen the assemblies formed and in one of which he was having meetings. He left the assembly divided and finally his party went out from us "because they were not of us." He wrecked the lives of a dozen brethren who could have been a help in the assembly. We followed the history of that man but his death was little spoken of and as far as we could find out he died in an asylum. How dreadful to be an Absalom!

In Romans 16:17, 18, we get the dividers attacking the doctrine we have learned. Their favorite word is to call all that the early brethren taught and practised, "tradition." By good words and fair speeches they deceive the hearts of the simple. Our only and sufficient resource is God and the Word of His grace in this evil day. We must count the cost well for we shall suffer. But in suffering for God's order and in standing out against "man-made fellowships" and "committees" we will experience the joy of having been faithful, by keeping His Word and not denying His Name.

"AS GOOD AS MY NEIGHBORS"

Whenever I hear anyone say, "I am as good as my neighbors," I at once conclude that something is materially wrong. Those who think themselves "as good as their neighbors" have never got a sight of themselves, else they would have discovered their own heart to be "deceitful above all things and desperately wicked." Jer. 17:9. I never heard a truly converted person say, "I am as good as my neighbors."

Job said, "Behold I am vile" Job 40:4. Isaiah cried, "Woe is me! for I am undone, because I am a man of unclean lips" Isa. 6:5. Peter confessed, "I am a sinful man" Luke 5:8. While Paul, so far from thinking himself as good as his neighbors, considered himself the "chief of sinners" 1 Tim. 1:15. Where do you stand?

AN OLD LETTER**From a Godly Laborer in the Gospel**New Bedford, Mass.,
2nd September, 1890

My dear sister in Christ:

Yours was received last week in Toronto with the five dollars enclosed for the Lord's work. I received it as from the Lord and used it in printing 1,000 of these leaflets, a few of which I send to you. You will join with me in prayer that the Lord will use it for His glory. "There is meat to eat" in connection with the vast harvest field that many of the saints know little of. But, in His grace, betimes He calls us to "look on the fields" and as we look and look we find our hearts getting a little in sympathy with His Who wept over sinners.

We closed our tent meetings in Toronto last week. God was gracious and came in and saved a few the last few nights who had been anxious for some time. On Lord's Day night two professed to get saved, and on the Monday night, the last night, three professed. We saw them again two nights after at a meeting in the Gospel Hall and they did seem real like. One of them was a Norwegian woman and when the 16th., verse of the third of John was pointed out to her, she took the Bible to read it for herself and said . . . "Isn't that just beautiful."

We left Toronto on Thursday. Bro. Smith also came along, for here the Conference is now over, The Lord has graciously given us a good time. Our brethren Munro, Smith, Oliver and another did most of the speaking. How kind it is of our God to give us these Conference meetings. Surely that Scripture is fulfilled, "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend." Prov. 27:17. The assembly here bought a little tent for the Conference as their hall is small and the halls which are to rent are all in another part of the city. It is a nice little tent capable of holding about 200, and they will be able to use it for the Gospel in the Summer months. Our brethren Munro and Smith will likely return to Toronto next week.

I purpose, God-willing, remaining for a little while here in the East. Our brethren in Richmond, Virginia, are having a good time, large meetings and some seven or eight have professed to be saved, and quite a few are anxious. They are quite cheered concerning the work there. I think most of the tents in Canada are down now and in all of them a few have been saved. There will be no word from brother Campbell until after the Chicago Conference. But he is in good hands and the ministry of suffering may just be as fruitful as the ministry of preaching. What confidence it gives you

when you have grace to see God's hand in all these things. You have observed how Joseph told his brethren that even that wicked, yea, most wicked action of theirs was even first of all from God. No doubt he would not lessen their sin, no! no! for he dealt hardly with them till their sin was confessed, but Joseph saw God's hand in that, even as David did when Shimei cursed him . . . "Oh, for the peace of a perfect trust, my loving Lord in Thee." These lines of that hymn have often of late cheered me . . . "And find how faithful Thou to me hast proved, I shall be satisfied."

Our dear brother Telfer is much exercised about going to China. You know that brother Case, who is now Dr. Case, purposes God-willing going there soon. The other day a brother was saying . . . "How could one have a desire to go to China and not go, if that desire was of God?" David's desire to build God a house was, no doubt, God-given. So also was Paul's . . . "To depart and to be with Christ." Yea! he was in a strait about the matter and yet God showed him that to abide in the flesh was most needful for him then. Whatever leads me more into fellowship with what He is occupied with, is from Himself.

But I must close, with love in Christ to you all,

Yours by Grace,

William Matthews,

c/o Mrs. Graham, 1620 Afton St.
Philadelphia, Pa.

(From our treasure-file of old letters)

RICH IN MERCY

L. E.

We never rightly see the full measure of the blessing wherewith God has blessed us, unless we see that it all sprang up in His own mind as the God rich in mercy. God always keeps the place of the God rich in mercy. There is no end to what He will give. He has given us His Son, and He will send Him a second time off the throne to take us up in bodies of glory, to show out in us the riches of His mercy.

TREATED LIKE A FAVORED PLANT

How astonishingly good God is to me! He seems to treat me as a gardener sometimes treats a favored plant—he puts it into the hot-house, or under a glass cover, and waters it, and airs it, and attends it constantly. And the Lord deals thus with me. Oh, may He keep me from being like Israel of old, who, after God had done all that could be done with them, when He looked for grapes found only wild grapes. Isa. 5:1-7.

J. Dickie

WHAT DO I GET OUT OF THIS?

TIMOTHY KEMBER

THIS is a common question which men raise when going into any venture. We might well ask the same when invited into any course not given of, or pointed out by, the Lord. The Lord desires to safe guard our path with purity, peace and comfort, therefore the command . . . "Be ye not unequally yoked together with unbelievers." 2 Cor. 6. "For whatsoever things were written aforetime were written for our learning." Let us look now at a few "ventures" in the Old Testament and ask the question . . . What did they get out of it?"

DINAH "went out to see"—Young Christian! be careful what you see and whom you go to see. Usually your parents do well when they keep you from "going out to see." What did she get?—Defilement. Gen., 34:1, 31.

SAMSON "went down . . . to the Philistines." What did he get out of it? Wrong affections—a traitor in his bosom—a thorn in his side, to the loss of his strength, his sight, his life. Better a thousand times without a wife than to be joined to a Delilah. Christian! hearken to the admonition of his parents—"Is there never a woman amongst the daughters of thy brethren . . . that thou goest to take a wife of the uncircumcised Philistines?" Many a strong Christian has been shorn of their strength for God at this point.

NAOMI "went to sojourn." Here we have departure from God's place. What did she get out of it? out of going down to Moab? She was turned from "pleasant" to "bitter"—cp. Ruth ch. 1 and found continual sorrow. Did she win the Moabites? No! not even Ruth. She came back in spite of Naomi. Nor will you gain, believer, by moving to where God has no testimony.

LOT—"sat in the gate." The world's politics made a place for him. But here, Satan works more subtly. What is he doing? Trying to make Sodom a better place to live in. What does he get out of it? Does God thank him? No! Do the Sodomites appreciate it? No! He just got a heart-ache. "His righteous soul was vexed from day to day." He finally lost not only peace of soul, but his family, his wife and his testimony. So let us see our place, like Abraham, outside the guilty world's politics and its Sodom society.

JEHOSHAPHAT "went down to Ahab." Here we have yet a more carefully laid plot and snare of Satan. "Are we not all Israel?" "Doesn't it look better to the heathen to see us together." How much better the spirit will be between us? Such was the reasoning of Ahab, doubtless. He could

argue. Are not the same pleas raised today to yoke us up with all that claim to be brethren. But what does God say of this venture? "Shouldst thou help the ungodly, and love them that hate the Lord?" And what does Jehoshaphat get out of it? He jeopardized his life—2 Chron. 18:28, 34, he got a sore rebuke and wrath from the Lord.

CAN WE NOT LEARN?

Shall we never learn that it is a grievous thing to depart from the Lord? Bypath Meadow, although it looks smooth and green, has stones and storms, Doubting Castle and Giant Despair. No, indeed! the natural heart is deceitful. Well might we pray the Psalmist's prayer . . . "Preserve me O God." The Lord's path glorifies Christ. He gets His portion from us and we get peace and joy in Him and a rich reward bye and bye.

Listen once more to His command . . . Be ye not unequally yoked together with unbelievers . . . Come out from among them and be ye separate, saith the Lord.

A WOMAN

PROVERBS 31

DO NOT omit verses 1 to 9 of this chapter. The whole is what Lemuel's mother taught him, and he was a better king for having heard it. In verses 1 to 9 she taught him chastity, sobriety, justice and compassion. These are qualities which should characterize all who are in places of power and authority, and all of us, of course. Too often men are ensnared by women and wine. It is not without significance that the remainder of the oracle is devoted to the description of "ideal womanhood," verses 10 to 31, for a nation is great only as its women are good. It is our women who have destiny in their hands. It is fashionable today to smile contemptuously at what is called Victorian, but for sixty years a Queen arrested the progress of an Empire towards paganism, because, with her Consort, she "wore the white flower of a blameless life" before the public eye and because, in addition to being a Queen, she was a true "woman," a word which is not necessarily synonymous with either female or lady.

The woman described by Lemuel is beautiful intrinsically, not artificially; her beauty is brought out, not put on; it comes from her character, not from the chemist. Love is on her lips, not rouge; and her mouth knows truth, not tobacco. She does not spend her time novel-reading, but home-building; she looks after her husband and not other women's. Her fingers are not yellow with the weed but busy with the wool, verse 13. She is concerned that her daughters be

dressed, not undressed. She is keen on preparing bread, not on playing bridge. She earns a good night's rest and does not dance into the morning. She is not found in the Casino. She is more anxious about the depth of her mind than about the height of her heels. She does not mistake license for liberty. She is dignified without being stiff. And she is all this, and more, because she loves and fears God.

WOMAN! BE A WOMAN.

(From Assembly Testimony).

THE WEDDING

WE READ lately where a well known Chicago R. C. cardinal had banned the Wagner and Mendelsohn Wedding Marches and the song "O Promise Me" from marriage ceremonies in Chicago Catholic churches. In a mandatory order also he excluded "I love you truly" - "Because" and the two most popular versions of "Ava Maria" by Schubert and Bach-Gounod. This was done because they were largely part of operatic music, written for the operas "Lohengrin" and "Midsummer's night dream." Since they were composed expressly for the theatre, they were excluded.

While recognizing this might be "straining at a gnat" on the part of the great system of Romanism, nevertheless it should speak to many Christians who have, unfortunately, of late been adopting the world's concept of music in their wedding arrangements. It is time for brethren who have a care for the saints to show a great deal more concern about the arrangements for weddings in their midst and council, in each case, the young couple against such worldly practices. We have been disappointed in not a few who have allowed these worldly songs to be sung at their weddings.

There are lovely and spiritual hymns and some of the most pleasing weddings of Christians which we have been privileged to witness have been those where true Christian simplicity has prevailed, music has largely been dispensed with and when all is over, and the Word of God has had prominence, one feels that the Lord's blessing can rest upon the young couple who have thus sought to honor the Lord. Nothing can compensate throughout life for the presence and blessing of God, especially is this true of the marriage relationship—cp. 1 Tim. 2:9, 15. Courtship, too, gives character to the true wedding—no jilting, no trifling with the affections of another, no stealing of the affections, or else one forfeits the favor and blessing of God.

W. F.

THE CHRISTIAN'S RELATION TO RECREATIONS

THE LATE JOHN RITCHIE

I AND a few other young men here, all of us lately brought to Christ and into the assembly of His people gathering to His Name, have been asked and are being pressed to join a recently formed golf club, which is said to be wholly composed of those that profess to be followers of Christ. Neither of us are clear about it. We would value help from the Word, bearing on this and other such forms of recreation and amusement of a public character.

The Bible is a book of principles and precepts. The Christian may not find a direct chapter and verse bearing on each detail in his life, or giving specific directions as to his attitude toward each of the ever-multiplying forms of amusement and recreation which make their appeal to him. Nor should he allow himself to be led by the practice of others, or be guided by the common reasoning that because many who bear the Christian name do this and go there, that therefore it must be right and well pleasing to God. The first and chief thing to ascertain is, whether it is commanded by God in His Word. The next, whether it can be done in the Name of the Lord Jesus, and the third, whether it will be a help or a hindrance to his own spiritual life, in his service for the Lord, whose he is and whom he serves. And what its effects may be upon others around him. It will not do to say, "There is nothing against" this or that in the Bible. We do not go to God's Word to look for prohibitions, but for commandments and precepts from God as a Father, and from the Lord Jesus as a Master. If there are none, then we will find principles which govern the particular thing we seek guidance about. For example, we have 1 Cor. 10:31, the words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is all-embracing in its scope. "Whatsoever" includes our leisure hours, our recreations, or amusements. If they cannot be engaged in to "the glory of God," they ought not to be engaged in at all. Then, again, "Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus." Col. 3:17. Will any Christian claim that he can play cards, sing worldly songs, attend races, share in golf or football with the ungodly, or exhibit himself before them as a skilled player of such games, "in the Name of the Lord Jesus?" We leave this to be answered honestly before God, in the light of His Word. One thing we fearlessly say, "We do not know any who are esteemed for godliness, devoted in service, successful in soulwinning, or separated as true Nazarites to God, who are members of 'clubs,' or 'crack' players in the games of the world. And if you say that all are Christians, then a Christian "Football Team," or a "Believers'

Cricket Club" would be about as great an anomaly as a paper whose title is "The Christian World." "Church amusements" are one of the greatest curses of our day. And they only need a beginning. Some who began with a "church social" have reached a "church dance," and we know some who, from "a friendly game" at golf, have developed into prize players, whose names appear in the world's prints as "cup winners." There need no restraint in the free use of whatever liberty God has given, and certainly no bondage in the full acceptance of the mercies God has given us to enjoy. We may breathe His air, walk in His sunshine, enjoy His green fields, and sing like the birds in the summer woodlands. None has a better right than the "sons" of Him who created and has furnished the earth for man's abode. But it is no longer a Paradise, where no danger lurks, but "the evil world" in all spheres of which we need to move with girded garments and watchful eye. And when we think of the many who have become wrecks, so far as life testimony for God is concerned, by mingling with men of the world, and learning their ways, we are constrained to say to you, dear young friend, and to those who are with you: Cleave to the Lord with purpose of heart. Occupy your life's best days fully, in the Lord's service. Find your recreation in long walks to the country preaching or spreading His Gospel. And when you reach the end of life's brief day, you will have no cause to regret that you did not venture out on the dangerous path of making common cause with men of the world in their games, or in joining "clubs," that exist for purposes foreign to the Spirit of Christ and of Christianity.

FOR CHRISTIAN WORKERS IN DUE SEASON

DO NOT be cast down in your service because of not seeing as much fruit as you would wish.

Go on, in view of the day when — "every man shall receive according to his own labor."

It may be that you could not now bear to know what the results of your work have been, or will be, but in "that day" all will be brought to light. Often the Word spoken has fallen into good ground, and under the surface is sprouting and growing up; and soon the blade, the ear, the full corn in the ear, may be manifested.

Then, too, we do well to remember that every man has his own distinct service. To one may be given to plough, to another to sow, to another to reap.

We are in danger of thinking that the reaping is everything, and certainly the reaper receives most praise now. His

fellow servants can see results from his service, and give him their praise. But sower and reaper will rejoice together "in that day" and each shall receive his own proper share of praise from his Master and Lord.

Unless good seed has been sown no good crop can be produced; and if it is ours to sow, let us seek to sow the best seeds we can, in view of the harvesting by and by.

What a promise shines forth in the Words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him!"

"His sheaves" — mark that word — "his" — for the sheaves are the outcome of his sowing and are reckoned to him. "Weeping" now, "rejoicing" then. Earnest yearning over the souls of those we have been brought in contact with, loving, pleading, and praying over them with persevering prayer, shall prevail. Gal. 6:9.

A DIVISION WHICH IS OF GOD

IN THE BEGINNING God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light. And God saw the light, that it was good: and God divided the light from the darkness . . . Genesis 1:1, 4.

THAT YE MAY KNOW how that the Lord doth put a difference between the Egyptians and Israel . . . Exodus 11:7. **FOR I AM THE LORD YOUR GOD:** ye shall therefore sanctify yourselves, and ye shall be holy: . . . This is the law of the beasts . . . and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten . . . Leviticus 11:44, 47. **BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing . . . 2 Cor. 6:14, 17. **IF WE SAY** that we have fellowship with Him, and walk in darkness, we lie and do not the truth: but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness . . . 1 John 1:6, 9.

QUESTIONS AND ANSWERS

QUESTION: Have we authority from the Word of God for Radio programs, with solos and music and can we count on the presence and power of the Holy Spirit on an old sermon recorded weeks before? Where is the reproach connected with the preaching of the cross . . . 1 Cor. 1:18 etc?

ANSWER: The Word of our Lord to His own was . . . Tarry ye . . . until ye be endued with power from on high . . . Luke 24:49 . . . and AGAIN IN Acts 1:8 . . . Ye shall receive power. The presence and power of the Holy Spirit can only be expected when there is a compliance with the divine Word and example of preaching. This we find abundantly in the Acts and in the Epistles. The many "substitutes" for the "power of God" today merely cater to the pride and energy of the flesh. Radio programs, religious films (which lead millions back to the theatre) and "canned sermons" which one can "record" in a radio study, sitting in an arm chair, with their feet up on the table perhaps can do little else than produce the "like." "Like" produces "like." One of our esteemed brethren in the North of Ireland wrote us the other day mentioning one of the early laborers, a most godly man, the late James Campbell . . . "It is wonderful how Campbell's work has stood." The secret of a work that stands is in the godly man who does the work and, again, we say, there is not much laboring in the Gospel in a Gospel recording in a radio studio.

QUESTION: Will the Church go through "the great tribulation?"

ANSWER: While we think it inadvisable to enlist in a controversy thus, we, nevertheless, believe this to be a device of the enemy to take away from the saint that "blessed hope" - Titus 2:13, 1 Thess. 4:13, 18. After the Church is taken home and away from this scene of judgment, the time of "Jacob's trouble" - Jer. 30:7 lies ahead of the nation of Israel, and terrible judgments outlined in the Revelation, chapter 6 etc., shall be poured out on the world, especially Christendom, and the Roman Empire, but the Church is seen in Revelation four, also in chapter five, in HEAVEN and from the vantage point of heaven we shall look down on the scene of His rejection and be associated with Him, in His reign during the Day of the Lord for one thousand years, from the Heavenly city, not ON the earth, but OVER it.

QUESTION: To whom is Paul writing in 2 Cor. 5:20, 21-is it proper to speak of believers today as "ambassadors for Christ?"

ANSWER: Paul speaks here as one to whom has been committed the "ministry of reconciliation." He hath "given to us" or "put in us" this ministry, he says. Then he goes on to outline this ministry and the expression he uses in v. 20 "ambassadors for Christ" is a most apt one as it refers to this ministry, pertaining to the world generally, "as though God did beseech by us." Every true Christian, with a sense of the heavenly and high calling, and a desire to fulfill our mission in the world would most certainly be a heavenly ambassador today. Certain things stand out regarding such. They must not interfere with the affairs of the foreign country in which they are ambassadors. They must be in constant touch with headquarters. They must reflect honor upon the great King of Heaven Who has given them this high ministry, and, further, they must be ready to leave at a moment's notice, yea! in less than a moment-"the twinkling of an eye." ARE WE THUS READY?

EXTRACTS FROM LETTERS

YOUNG CHILDREN AT MEETINGS: Appreciated the answer in Questions and Answers column on bringing children to the meetings. It is getting to be quite uncommon. The parents alternate in staying home, even for the Morning meeting and in many cases the child is even three or four without ever having witnessed the Morning Meeting. However, we have always brought ours and they have learned to behave themselves quietly . . . a little discipline and the conditions are soon brought into line . . . From an exercised father and mother.

FROM NORTH IRELAND: I am pleased to see the kindly way Campbell and Matthews, Meharg and John Blair are spoken of, although frequently among the "deaths"-it is wonderful how Campbell's work has endured. James Meharg was a faithful servant of God and a hard worker. These are the men I was brought up under and kept to the paths and learned from them in my early days. I would love to see your Easter meetings but I have waited too long. I have attended Easter meetings here in Belfast for 75 years. . . . Love in Christ, William Gilmore.

(Remember our brother Gilmore in prayer)

FROM PENNSYLVANIA: Took advantage of the article on the Sinking of the Titanic to give it to my neighbours whom I knew would read it. I am praying that it may have good results to those who may see their need of being saved.

FROM PRINCE EDWARD ISLAND: I have before me a copy of the Magazine which I have read and enjoyed. I was saved by grace July 13, 1950. Am now a widow, with four children, but I have riches for eternity in Christ. I am gathered to the Name of the Lord in C. . . . I find the Magazine helpful and encouraging as I also have the flesh and subject to discouragement.

(Pray for this widow)

FROM SASKATCHEWAN: The Words In Season has meant much to me, or rather to us, as in these parts we often go long periods without visits from the Lord's servants-may God continue to give the "Grace and Truth" which will keep God's people close to Himself.

FROM COUNTY ANTRIM: I feel deeply thankful to God for the continued help derived from its pages. There is, sad to say, much literature today with little in it to grip the heart and draw the soul nearer to the Lord. May the Lord bless in this labour of love for Himself . . . From an Irish subscriber.

FROM AUSTRALIA: I enjoy the Magazine. The thing I like about it is the simplicity in which the truth is made known, and there is always something for the unsaved as well.

FROM WESTERN MICHIGAN: Thanks so much for the Magazine-I enjoy it a lot, especially for the good old way of presenting God's Word for His Church in the good, old-fashioned way. He has not changed at all. Yes! It is sad to see the women with their short hair and also the T. V. sets in the homes of those who profess to know Him. I have said right along that they help a lot in the wickedness of our young people, they go out and practise what they see.

FROM NORWAY: Thanks for Words in Season coming in "right season," bringing good things 'new and old,' to us within and also to them without the fold.

THE VAIN SHOW

MAN walks in a vain show;
 They know, yet will not know,
 Sit still when they should go,
 But run for shadows;
 While they might taste and know
 The living streams that flow,
 And crop the flowers that grow
 In Christ's sweet meadows.
 Life's better slept away
 Than as they use it;
 In sin and drunken play
 Vain men abuse it.

They dig for hell beneath,
 They labour hard for death,
 Run themselves out of breath
 To overtake it.
 Hell is not had for naught;
 Damnation's dearly bought,
 And with great labour sought -
 They'll not forsake it.
 Their souls are Satan's fee,
 He'll not abate it;
 Grace is refused, that's free -
 Mad sinners hate it.

Is this the world men choose,
 For which they heaven refuse,
 And Christ and grace abuse,
 And not receive it?
 Shall I not guilty be
 Of this in some degree,
 If hence God would me free;
 And I'd not leave it?
 My soul, from Sodom fly,
 Lest wrath there find thee;
 The refuge-rest is nigh,
LOOK NOT BEHIND THEE.

Richard Baxter 1615-1691 A. D.

In 1672 Baxter went again to London, and occupied himself with writing and preaching; but his Nonconformist principles frequently subjected him to persecution. Two years after he was apprehended on a charge of sedition, and sent to prison till he paid a heavy fine. He died in London in 1691. His most popular works are "The Saints Everlasting Rest" and "A Call to the Unconverted."

Kitchener, Ont.—Saints here had visits from bro. F. Watson, also bro. Calderhead, the latter remaining for two weeks of ministry, also visiting Owen Sound.

Windsor, Ont.—Bro. Jas. Clark had several weeks of Gospel meetings here, God's hand seen in a number professing. Saints of Partington Ave. Gospel Hall were cheered.

Kirkland Lake, Ont.—S. Simms and Earl Pears had three weeks here, several professing and bre. Adams and Gray had five weeks in Huntsville, with several professing there. Bro. Widdifield still helping in the North country. Bre. Pears and Simms were to commence in Chapman Valley. Pray for this needy North country.

Quebec, P. Q.—Our brother James Smith hopes to labor in this district where bro. McCready has been holding forth. His address is 1186 Rue St., Cyrille, W. Apt. 1. (formerly of Niagara Falls, Ont.)

Edmonton, Alta.—Our esteemed brother Willoughby has been in hospital again for another operation. Pray for him - he has gone on faithfully, a lover of the "old paths" of the Word with a heart for the smaller companies of His own.

OTHER LANDS

Brazil, S. A.—Bro. John McCann was, at writing, with bro. Wilson at Palmares, with nice interest - in fifth week. There is some opposition from the local priest but the poorer folk have little regard for him. Bro. McCann's change of address can be noted - Caixa Postal 2766, Porto Alegre, Rio Grande do Sul, Brazil.

Venezuela, S. A.—Bro. Cummings expected to join bro. Saword the end of April in tent work at Capadare - pray for this effort.

Concepcion, Chile, S. A.—For three years bro. Hanna was in Talca and in March moved to this large city - within a radius of thirty miles there are a half a million people. He has been working out around, now concentrating in the city. His new address is: Richard Hanna, Casilla 778, Concepcion, Chile, S. A.

Northern Rhodesia—Bro. J. Geddis has been very ill and bro. Jas. MacPhie had to cancel his returning to Angola and was in hospital at last report. Pray for these men who have labored hard and faithfully.

CONFERENCES

Garnavillo, Iowa—Conference dates June 2nd and 3rd. Prayer Mtg., eve of the 1st. See last month's issue. Corresp., Robert Brandt.

Kenora, Ont.—Conf. dates, as reported last month, June 2nd and 3rd. Prayer Mtg., Fri. eve., the 1st. Corresp. E. L. McCammon, R. R. 1.

Winnipeg, Man.—Annual Conference in the West End Gospel Hall, 492 Victor St., commences with Prayer Mtg., June 7th at 7:30 p. m. continuing Fri., June 8th at 7 p. m. and all day Sat. and Lord's Day 9th and 10th. Corresp., S. M. Vanstone, 251 Beverley St., Winnipeg 10.

Sarnia, Ont.—Annual Conference D. V. commences with Prayer Mtg. in the Gospel Hall, College and Davis Sts., Thurs. June 7th at 7:45 p. m. continuing in the Gospel Hall Fri., June 8th, and on Sat. and Lord's Day in the Hanna Memorial School on Russell St. Those seeking to maintain the truth of God welcomed in ministry. Corresp., John Kember, 1393 Murphy Road.

Portage La Prairie, Man.—The Annual Conference will be held here in the Gospel Hall, June 15th, 16th, and 17th, preceded by Prayer Mtg., June 14th, at 7:30. Corresp., S. Rey, Box 997. Saints are much exercised before the Lord for this.

Victoria Road, Ont.—The 69th Annual Conference will be held d. v. in the Gospel Hall, Long Point, on June 15, 16 and 17, commencing with Prayer meeting June 14th, at 8:00 p. m. D. S. T. The Lord's servants seeking to "strengthen the things which remain" will be welcome to minister the Word. Visitors freely entertained. Corresp., Roger L. Crarey, Box 50, Victoria Road. P. O. Ont.

Augusta, Me.—The Assembly here plans d. v. to have their Conference commencing with Prayer Mtg., Fri. June 22nd., at 7:30 p. m. Meetings Sat. and Lord's Day. Christians desiring the "old paths" should find encouragement here, and will be freely entertained. Corresp. Fred A. Thompson, Rt. 4, - Telephone Sidney 8-5.

East Aurora, N. Y.—Annual Conference d. v. will be held in the Gospel Hall, Cor. Boies and Emery Roads, June 30th and July 1st, commencing with Prayer Mtg, June 29th. The Lord's servants walking in, and teaching scriptural ways welcomed. Those coming from a distance please write ahead to Chas. Boies, West Falls, N. Y.

Earlton - Charlton, Ont.—Annual Conference will be held d. v., June 30th, July 1st, and 2nd, commencing with Prayer Mtg., June 29th at 8 p. m. Meetings daily in both Halls. Saints are looking to the Lord to send along His servants walking in the "old paths" who will have definite exercise as to helping both places, under the Spirit's direction. No circulars. Corresp. to Norman Ferguson, Earlton and Reynolds Pratt, Charlton, Ont.

Pugwash Jct., N. S.—We purpose d. v. holding our Annual Conference June 30th, July 1st, and 2nd, commencing with Prayer Mtg., June 29th, in evening. Corresp. M. C. MacLeod.

Glenn Ewen, Sask.—Annual Conference dates D. V. June 29th, 30th, and July 1st, commencing with Prayer Mtg., Thurs. June 28th, Visitors welcome. Corresp. to Roy Macfarlane.

Taylor'side, Sask.—The Annual Conference will be held D. V. July 7th, 8th, and 9th, commencing with Prayer Mtg., Fri. eve., July 6th, at 7:30 p. m. All meetings are on M. S. T. All visitors freely entertained. Corresp. Clifford Paul, Box 655, Melfort, Sask., Servants of the Lord preaching the old truths and walking in the old paths welcomed.

Eden Grove, Ont.—Annual Conf. D. V. will be held June 17th, commencing with Prayer Mtg., June 16th, at 8 p. m. Breaking of Bread 10:30 a. m. Usual order of meetings. Servants of the Lord walking in the "old paths" and teaching the right ways of the Lord welcome in ministry. Corresp. to Stanley Purdy, Cargill, Ont.

FALLEN ASLEEP

Englehart, Ont.—Our dear brother John Watters "went home" March 6th, age 72 - saved thirteen years ago when bre. Widdifield and Paul had tent meetings here. Went on well.

North Vancouver, B. C.—Our sister in the Lord Mrs. McLeod passed peacefully into His presence, April 4th. Among the first to gather to His Name here.

Akron, Ohio—Our aged sister Mrs. Schaffer went to be with the Lord April 6th, failing for years - pray for her daughter.

Kirkland Lake, Ont.—Our dear sister Mrs. Wilbur Rodgers "went home" April 7th, after a heart attack - aged 49. She was saved in 1922 and among the first to form the Assembly here where their home has ever been open to the Lord's servants. Went on well, ended well. Pray for the husband, daughter and son and the Assembly.

Blue River, Wisc.—Our dear brother, well known in this district, William Studnicka, "went home" after a lingering sickness April 12th, aged 55. He was saved in the first Gospel effort when bro. Steve Mick, with others, went there, and was in the Assembly from its commencement, acting as correspondent. A constant tract distributor and given to hospitality. Will be much missed by many. Had the joy of seeing one of his sons saved shortly before his homecall.

Kansas City, Kansas—Our brother and servant of the Lord, E. F. Washington "went home" April 21st, aged 64. Saved in St. Louis in 1922 where he was active in the Gospel. Came here in 1932 and used of the Lord both in the Gospel and ministry, he will be much missed by many. Pray for his dear widow and the saints. A lover of the Lord and the "old paths." The many who attended the services from Iowa, Nebraska, Okla., Wisconsin, Missouri and Kansas spoke of esteem for our departed brother.

Indiana, Pa.—Our dear sister Mrs. Margaret E. Stewart went to be with Christ April 22nd. - in fellowship here since 1939 - greatly missed by her husband and the saints.

Stratford, Ont.—Our beloved sister Mrs. Joseph Wray "went home" suddenly April 12th, Bore a very good testimony before her family and the world at large. She gave the Gospel to priest or doctor or anyone she met. Pray for her husband and eight of a family that God will visit with His great salvation. She was aged 71. Saved in Ireland - here for about 37 years. A lover of the Word.

Words in Season

THE BIBLE FAMILY MAGAZINE



SONGS IN THE NIGHT

O Lord, in my songs I have praised Thee
For all that was sweet and was fair:
And now a new song would I sing Thee,
A song that is wondrous and rare.

A song of the heart that is broken,
A song of the sighs and the tears:
The sickness, the want and the sadness
Of the days of our pilgrimage years.

A song of the widows and orphans,
Of the weary and hungry, and sad:
Loud praise of the will Thou hast broken,
The will of the young and the glad.

A song of the outcasts and martyrs,
A song of the scorned and despised,
The lonely, dishonoured, forsaken,
Who knew the rejection of Christ.

Sweet sings the great choir of sorrow,
The song of the gladness untold:
To Him on the Throne of His glory,
Who wept in the days of old.

H. Suso.

JULY, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in
the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter,
news items, conference and death notices to WM. H. FERGUSON,
13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for
WORK AND WORKERS columns should reach Detroit by the 10th
of the preceding month.

Important Notice—Quite a number of our subscribers are delinquent for the current year. This is an annual "disease." Please consult the date on your envelope, month and year last printed is expiration date, you owe us since then. Exceptions to this may be foreign subscriptions which are not marked up until we receive payments from agents there. You can help us greatly by taking care of this immediately and, at the same time, send in for an extra year which will save book work and record keeping etc. With many it is simply neglect, not wilful, but nevertheless it makes it very difficult for us. Send all subscriptions to the Editor in Detroit. **THANK YOU!** A dollar is a low rate for this Magazine.

Sinking Of The Titanic—We have had requests for this and are printing another lot of this reprint from our April issue—four page—beautifully printed on good paper, with photo of iceberg and space at end for your rubber stamp. Order from Detroit.

Delay In Delivery—Our printers do excellent work—an occasional typographical error creeps in but, generally, the connection is so obvious we do not correct. They are using now a teletype machine and linotyping is faster. If your magazine was a little late last month it was on account of these adjustments. Please do not write concerning late delivery anytime until you give ample time for Post Office to deliver mail, especially foreign. Our Uncle Sam has a lot of mail to carry sometimes. He doesn't lose much and when we consider that twelve issues are carried, in some instances, one hundred thousand miles per year, for one dollar subscription, including linotyping, printing, folding, mailing, record keeping etc., envelopes, postage et al., we are grateful to the Lord that we are enabled to do it thus for His own and we appreciate our government's attitude towards freedom of press and the Gospel.

Labor Day Conferences—Notices of these should reach us not later than July 10th., our deadline, as Labor Day is early this year and all such should go in the August issue. Please mail early to us here in Detroit. "The Lord's business requireth haste."

(Please pardon us for above reminders etc., but in this way we reach our whole subscription list with these messages which are necessary betimes)—Your editor.

Temporary Location—The Cedar Cottage Assembly of Vancouver, B. C. will occupy temporary quarters—the Carleton Gospel Hall, 45th., Ave. & Tyne St., while their new Hall is being erected.

UNITED STATES

Pine Hill, Wisc.—S. Hamilton was continuing here in the Gospel. In Ontario, Wisc., brethren Oliver Smith and Paul Elliott have had meetings and the finishing touches were being made to the new Gospel Hall. We trust much blessing shall be seen here.

Garnavillo, Iowa—Recent Conference a time of cheer and encouragement to the saints—weather ideal—about five or six hundred present most of the time. Several of the Lord's servants gave seasonable ministry and the Gospel faithfully preached. Saints here have a desire to go on in ways pleasing to our God. The recent Gospel meetings by brethren McBain and McCready were good, with some blessing from the Lord. They were continuing.

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. 48

JULY, 1956

No. 7

GATHERED GEMS

Man is a harp whose chords elude the sight,
Each yielding harmony, disposed aright:
The screws reversed (a task which, if He please
God, in a moment, executes with ease),
Ten thousand thousand strings at once go loose,
Lost, till He tune them, all their power and use.

« « « ALL THINGS IN JESUS

Hath not each heart a passion and a dream?
Each some companionship forever sweet?
And each, in saddest skies, some silver gleam,
And each some passing joy, too fair and fleet?
And each a staff and stay, though frail it prove,
And each a face he fain would ever see?
AND WHAT HAVE I? An endless heaven of love,
A rapture, and a glory and a calm;
A life that is an everlasting Psalm,
All, O Beloved Lord, in Thee.

Ter Steegan.


« « «
Velvet is no good for taking off rust — The late David Oliver.

« « «
The preaching of "Smooth things" by smooth men is perhaps one of the greatest curses of the present day. The conscience remains untouched, the merely natural lusts are encouraged, and instead of being stirred to the inmost core by the Word of God faithfully proclaimed, very often there are mere platitudes spoken to fill in time and provide the necessary wherewithal to continue the same line of things in any company that opens the door to the speaker. What a miserable thing it is, if one knows truth at all, to see the evidences of departure before the eyes and never raise a warning voice against it! Better a thousand times to do any menial work, as an honest living, than to deceive professors into thinking all is well, only to wake in the everlasting burnings, or, if saved, see their works burned up at the Judgment Seat of Christ. Not so the beloved messengers of the Scriptures and, in our times, those who laid the foundations of the churches of the saints in this land.

« « «
He warned us well, this man of God,
He knew well how to use the shepherd's rod:
Needful, at times, when straying from the fold,
Comfort, to hear, when eye cannot behold.

F.

STIFLING THE CONVICTION HOW THE YOUNG WOMAN GOT OVER IT

 HE was greatly taken up with the meetings; but she has got over it now." Thus spoke a young lady about an acquaintance who for a little while had been aroused to the solemn realities of death, and judgment, and eternity. She had been almost persuaded to receive Christ, and and to be made happy, with the joy of God, for time and eternity. But she has got over it! She had very nearly rested on Jesus, the Saving One, and entered on the path of life eternal. But she "has got over it." She still keeps on her course — going ever more swiftly down into the rapids of eternal death. And the poor worldling can speak of this as nothing short of a blessing! With a tone of complacency, and a sigh of relief, the words are spoken—"She has got over it now."

Yes, she was very nearly converted to God—her heart was almost won for Christ. But she "got over it." She decided to reject Christ! The fate of a soul was hanging in the balance; the issues of eternity were at stake. But she made her choice for the world. And her unconverted friends were jubilant! And if there ever was such a thing as joy in Hell, it was when yonder awakened soul succeeded in stifling conviction of sin, and said, "Go, Spirit, go Thy way—it is not convenient for me to be saved." Angels were waiting to "carry the tidings home"—Another soul saved for eternity; for we know that there is joy in Heaven over "one sinner that repenteth." But there were no such tidings to carry. She "got over it." Her decision caused no joy in Heaven. But what a victory it proved for the great Enemy of souls! What startling significance is wrapped up in these simple words—"She has got over it!"

Of course I cannot tell, but it is just possible that you, my reader, are one who has got over it. You have had your serious thoughts as to the condition of your soul. You have felt your need of Christ. You have been brought almost to the point of decision. Ah! you remember it well. But you got over it! And today you are harder than ever! If this be your condition, surely you have need to tremble at the thought of meeting God. It is surely high time that you should flee from coming wrath, and receive the almighty Saviour, Jesus. You may flatter yourself that you have gained a kind of victory, in stifling your conviction of sin, and resisting the Spirit of God, and silencing the voice of conscience. But your "victory," expressed in the language of Holy Writ, is given in these words, "We have made a covenant with death, and with Hell are we at agreement" Isa. 28:15. This is how God speaks of those who were once awakened to their lost condition, but have "got over it." Reader, be not deceived. Beware of

trifling with your convictions. To-day, if you would hear His voice, harden not your heart.

There are many to-day who have no convictions. They were once "convinced of sin." They trembled under the power of the Word. But they do not tremble now! They have "got over" it all. It has been said that there is no ice so hard as that which has been thawed and frozen over again. Take heed, reader, lest this be true of your heart. Let the present moment be your "day of salvation." Selected

ONE DANCE MORE

WHILE the French army occupied the city of Moscow, a party of officers, bent on a carouse, chose a deserted palace in which a large quantity of gunpowder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French army were decorated for the occasion; and merriment reigned supreme.

As the dance went on, the fire rapidly approached. They saw it coming, but they felt no fear. Soon the adjoining building was in flames. Coming to the windows they gazed upon the billows of fire sweeping over the city, and then returned to their amusements. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire; and the flames, having now fastened upon their own building, warned them to prepare for flight. Just at that point, a young officer, named Carnot, waved his jewelled hand above his head, and exclaimed, "One dance more, and defiance to the flames!" Every one caught the enthusiasm of the moment, and "One dance more, and defiance to the flames" burst from the lips of all. The dance commenced. Louder and louder rose the sound of the music, and faster and faster fell the pattering footsteps of the dancers, when suddenly they heard a cry, "The fire has reached the magazine! fly for your life!" One moment they stood transfixed with terror. They did not know the magazine was there; and ere they had recovered from their stupor the vault exploded. The building was shattered to pieces, and the dancers were hurried into a fearful eternity!

Thus will it be in the final day. Men will be as careless as these ill-fated revellers. Yea, there are tens of thousands as careless now. We speak to them of judgment and eternity. But they are too busy in their search for pleasure. God's hand is laid on them in sickness; but as soon as they are restored they forget it all. Death enters their home, and the cry is heard, "Prepare to meet thy God." But soon, like Carnot, they say, "One dance more, and defiance to the flames." Unsaved reader, has not the Spirit of God spoken powerfully

home to your own heart ere now? Have you not trembled as you thought upon eternity? Yet you made answer, "Time enough"—by-and-by;" thus stifling the voice of that almighty Saviour who died that you might live. Is it thus you are speeding on—stifling your convictions of sin? If so, take heed, lest suddenly you wake up to find that the bolt has sped, the sword has descended, the Judge has come, and the soul is lost forever!

"Then haste, sinner, haste,
There is mercy for thee;
And wrath is preparing,
Flee, lingerer, flee!"

The Gospel feast is spread. All things are now ready. Redeeming love has provided a free and everlasting salvation. The invitation has gone forth. But the mere fact that the feast is spread may profit you nothing. Have you eaten? That is the all-important question for you. What avails the most ample provision if you will not eat? What avails the salvation of God if you will not have His Son? You must come into personal contact with Christ. You must receive Him.

Selected

"IF I DO MY PART, GOD WILL DO HIS"

A Christian in the east of England used to say it took him forty-two years to learn three things — (1) That he could do nothing to save himself; (2) that God did not require him to do anything; and (3) that Christ did it all.

If you learn these three lessons, you will never talk about your doings. "Your part" is to admit that you are a helpless, hell-deserving sinner, unable to do anything to save yourself. "Your part" is to cease thinking of being saved by anything you can do or feel. "Your part" is to believe that Jesus did everything that was necessary — that He finished the work of atonement, and paid the ransom price with His precious blood. Whenever you cease trying to be saved by your doings, and believe on the Lord Jesus, who did it all and paid it all, you become a son of God, and heir of glory, and a joint-heir with Jesus Christ. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. The Saviour on the Cross cried, "It is finished."

"It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?"

If God is satisfied with the "finished" work of Christ, you ought to be satisfied with that which satisfies Him.

THE MARRIAGE SUPPER OF THE LAMB

WM. H. FERGUSON

WHEN the Lord Jesus returns for His own and the true Church is taken home to Heaven, according to the Scriptures — John 14:3, 1 Cor. 15 and 1 Thess. 4, etc., the first great event in Heaven will be the Judgment Seat of Christ as in 2 Cor. 5:10 and kindred Scriptures. This is the Day of Christ which begins with the rapture of the Church and is entirely a heavenly day. The Day of the Lord, which is entirely an earthly day, will not have commenced yet.

But, while the Church is seen in the glory and the Judgment Seat of Christ is set up, where the rewards shall be given and the position shown in the heavenly kingdom, there are portentous events which God in His Word has forewarned of, happening on the earth. The Seals (of judgments held back) are broken, the Trumpets sounded by the angels institute terrible, inflictive judgments from God on the earth, as in Rev. 8, and the Vials of God's wrath are poured upon unrepentant man—all this happening in the last week of the Seventy Weeks—all foretold by Daniel the prophet in Daniel, chapter 9. Inasmuch as the sixty nine weeks of years can be literally traced from their commencement, Dan. 9:25, 26, to the cutting off of Messiah at the end of the 69th week, it would seem we could properly apply the last week, which ends Man's Day, and ends with judgment on the Desolator, Daniel 9:27, equally to a week of years or seven years. This being so, how dreadful shall the last seven years of Man's Day prove to be: how quickly they shall run their course: how sad to think this is the end of man's boasted progress and his advanced knowledge, science, inventions, prosperity etc.,

The next great event in Heaven, after the Judgment Seat of Christ, is the Marriage Supper of the Lamb. This is beautifully illustrated for us by the pen of the inspired apostle John in Rev. 19. The rewards granted, the heavenly position in the heavenly kingdom determined and made known at the Judgment Seat, how fitting for the Lamb's wife to be seen in all her glory since she has "made herself ready"—Rev. 19:7, for the bridal feast and the nuptial joys. It is our purpose in this paper merely to point out the time of the Marriage Supper in the glory, while we seek to point out also the end of the harlot church, the false bride, which has been left on the earth when the true Church is caught up.

THE MOTHER OF HARLOTS

Such is the designation by the Spirit of the professing church which shall be left on the earth after the Lord takes away the true Church. The course of this harlot bride is outlined for us in Revelation 17 and 18 and we would point

out that, not only is Rome before us in Rev. 17, but Romanism and so-called Protestantism which shall have gone back to the "mother church" (the daughters returning to the mother) is before us in Rev. 18. The reunited and powerful religious system thus shall function in connection with earthly governments in that part of the earth known as Christendom, enjoying their patronage and smile and seeking their wealth and prestige (while they in turn seek the illicit intercourse so dearly bought) and shall be known as "that great city Babylon", a further development, and on her forehead (proud, imperious, as a whorish woman) is the inscription of Revelation 17:5. She is drunken with blood and drunken with power and wields her sceptre as she sits upon the "scarlet coloured beast", ch. 19:3, emblematic of earthly glory, earthly prominence, earthly arrogance.

Such is the future of the world systems of religion. How anyone with any spiritual insight can fail to see this is amazing. Our beloved brethren of a past day saw it clearly, forewarned against it, came out from it, judging denominationalism as sin, and, seeing the end, they gladly accepted the reproach of Christ, outside of it all. They suffered for it, so shall we suffer if we take this place with a hated Christ who said in the "upper room" when He instituted the simple feast of remembrance . . . "If the world hate you, ye know that it hated Me before it hated you." John 15:18. What could be clearer!!

BACK TO BABYLON

The cry of many professed leaders today, even amongst professed assemblies who once came out from Babylon is . . . "tolerance towards Babylon." "Work with Babylon for the good of the world." Don't separate from it, don't denounce it, show a spirit of love and compromise towards it and we shall recapture the favor of Babylon and shall not be so ostracized and be counted narrow-minded. It is noteworthy that this spirit of compromise has come about in the midst of prosperity and favor of earthly governments. Persecution drives to Christ in rejection, ease and prosperity have hidden dangers.

What spiritual child of God, part of the true Bride-of-Christ, would seek the company of a harlot with her agelong wisdom, her decking of herself with jewels and purple and scarlet, precious stones and pearls, all evidences of worldly favor? What spiritual one would want to drink from the golden cup of her abominations and filthiness of her fornication—she who has cohabited with the kings and great ones of the earth's men — Rev. 17:1, 5? Nay indeed! the call to "come out of her, My people" is distinct and clear by the Lord Himself, Rev. 18:4. There is no halfway house, or

halfway measures, or middle path here. It is either Christ or Babylon—the false and harlot church or the true Church, which is seen at the end . . . one on the earth, the other in Heaven.

HER END

During the last seven years of Man's Day a great revolution in the kingdom of the Beast (the revived Roman Empire) against this great system of Babylon, shall arise. The "ten horns" shall "hate the whore"—"shall make her naked and eat her flesh and burn her with fire . . . For God hath put in their hearts to fulfill His will . . . until the Words of God shall be fulfilled." Rev. 17:17, 18, etc., She is destroyed swiftly, inexorably by the very nations whose favor she has curried, or sought, and in whose grandeur she has lived illicitly.

HEAVEN'S BRIDE

Turning now to Revelation 19, we see that immediately after the harlot church is removed for ever from the earth, the true Bride, the Lamb's wife, is seen in the glory . . . "arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints," (or the righteous acts of saints), Rev. 19:1, 9. What a shout of Alleluia shall ascend in the glory as the Church is seen in all her pristine and virgin purity, and when the false "mistress of the nations" is cast as a mighty millstone into the depths of the sea of God's judgment.

Why should you, Christian, turn your eyes to such a false and wicked system? Why listen to the siren call of her "ministers of righteousness"—2 Cor. 11:13, 15—as they seduce you back into the fold? A thousand times better to be content to pursue the lonely track of sorrow of the Man of Calvary, knowing that it leads to "everlasting joy and gladness" and the nuptial union with Himself at His Marriage supper. This shall be consummated before the assembled hosts of Heaven and before the Old Testament saints and all "who are called to the Marriage Supper of the Lamb." Rev. 19:9.

THE GREAT TRIBULATION

Shall the Church go through "The Great Tribulation" as some are teaching even now where they get access to assemblies? No, indeed! These Scriptures we have been considering show the events in Heaven while the earth is undergoing its toils and sorrows and while Israel, likewise, passes through her time of "Jacob's trouble." It is immediately after the destruction of the great Babylonish system that the Church is seen as the wife at the Marriage Supper, and inasmuch as the time of "Jacob's trouble" and The Great Tribulation occupies the last half of the seven years (i. e. of the Seventy Years of Daniel 9) or, three and a half years,

it can be readily seen that, during this period, we have Babylon's Fall, The Great Tribulation, and the final doom and casting into the burning lake of Antichrist and the false prophet all following in sequence on the earth at the close of Man's Day. Contrariwise, in the glory, in Heaven, the Church has been caught up and is at home—then follows the Judgment Seat of Christ, and then the Marriage Supper of the Lamb which, we are told in Revelation 19:1 is synonymous with the final destruction of Babylon. Hence the Church is in Heaven ere The Great Tribulation takes place. The Spirit expressly states in 1 Thess. 5:4 that "that day" shall not overtake you as a thief, i.e. it shall never overtake us for we shall be in the glory, thank God! The Day of the Lord shall overtake the world "as a thief" but not us . . . safe, at home, in the everlasting embrace of the true Lover of our souls, we shall look down from the vantage point of heaven and thank the One Who has bought us with His own blood. Happy prospect!

To briefly summarize—Man's Day shall end with the setting up and final doom of Antichrist—the Day of Christ shall have taken place at the Rapture of the Church and shall continue in the glory then the Day of the Lord (on the earth for a thousand years) shall immediately follow Man's Day—it is the Day of Jehovah, beginning with His judgment and ushering in the Kingdom of the Son of Man. We shall view it from heaven, from the Heavenly or Holy Jerusalem, our eternal abode but we shall **not** be on the earth during the thousand years, yet shall share in the rule and control of the earth from the vantage point of the heavenly city in association with our blessed Lord, the King of the whole earth in that day. May the prospect cheer the dark days intervening.

WHAT PRAYER HAS DONE

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons. It has marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its race, burst open iron gates, conquered the strongest devils, recalled souls from eternity, commanded the legions of angels down from Heaven.

Prayer has bridled and changed the raging passions of man and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea and carried another in a chariot of fire to Heaven. **WHAT HAS NOT PRAYER DONE!** Elijah "prayed in his prayer." James 5:17 (margin).

EXTRACTS FROM THE BIOGRAPHY OF HENRY MARTYN**True Gospel Zeal**

HIS BIOGRAPHER (Jesse Page) states that he was perpetually condemning himself. The following words from the journal of David Brainerd (Missionary to the American Indians in Connecticut and Pennsylvania) caught Martyn's eye and filled the heart of the young Cambridge student and fired his zeal for Christ.

"About six at night I lost my way in the wilderness (states Brainerd) and wandered over rocks and mountains, down hideous steeps, through swamps and most dreadful and most dangerous places . . . I have frequently been thus exposed and sometimes lain out the whole night but God has hitherto preserved me and, blessed be His Name, such fatigues and hardships as these serve to wean me from the earth, and I trust will make heaven the sweeter . . . I have no comfort of any kind but what I have in God. I live in the most lonesome wilderness and have but one person to converse with that can speak English, an Indian. I have no fellow Christian to whom I can unbosom myself. I live poorly with regards to the comforts of this life, most of my diet consists of boiled corn . . . I lodge on a bundle of straw, My labor is hard and extremely difficult and I have little appearance of success to comfort me. The Indians have no lands to live on but what the Dutch people lay claim to, and threaten to drive them off from; they have no regard for the souls of the poor savages and from what I learn they hate me because I came to preach to them.

But that which makes all my difficulties grievous to be borne is that God hides His face from me, at times . . ."

Doubtless as Henry Martyn read these words, his eye kindled with a holy ambition to follow one . . . 'Who climbed the steep ascent to heaven, Mid sorrow, toil and pain;' and, clasping his hands, he would there and then vow that if God would count him worthy of such a mission he would count nothing loss to attain so grand a destiny as to follow in his (Brainerd's) train.

Before leaving England for India, Martyn writes, "I see no business in life but the work of Christ, neither do I desire any employment to all eternity but His service . . . I had rather be trampled upon than be the trampler . . . I could find it more agreeable to my own feelings to go and weep with the relatives of the men whom the English have killed, than to rejoice at the laurels they have won."

I desire, he continues, to take the ridicule of men with all meekness and charity, looking forward to another world

for approbation and reward . . . to be prevented from going to the heathen, said he with much emotion, would almost break my heart, so intensely did he feel for them; this also, I have learned, that the power of gentleness is irresistible.

THE STREAM OF TIME

"I reflected while looking at the stream gliding by, the smooth current of which showed its motion only by the moon shining upon it, that all are alike carried down by the stream of time, that in a few years there will be another generation of Hindus, Mussulmans and English in this country (India) and we are now but just speaking to each other as we are passing along. How should this consideration quell the tumult of anger and impatience when I cannot convince men! Oh! how feeble an instrument must a creature so short-sighted be!"

Martyn was spurred into a more wakeful zeal by his surroundings. He says . . . "What a wretched life shall I lead if I do not exert myself from morning till night in a place where, through whole territories, I seem to be the only light." . . . "Let me labour for fifty years, amidst scorn and without seeing one soul converted, still it shall not be worse for my soul in eternity, nor even worse for it in time."

EFFECT OF DISAPPOINTMENT

After receiving a refusal to his proposal to Miss Grenfell, he records the following in a letter written to his cousin . . .

"At first, like Jonah, I was more grieved at the loss of my gourd, than at the sight of the many perishing Ninevehs all around me; but now my earthly woes and earthly attachments seem to be absorbing in the vast concern of communicating the Gospel to these nations. After this last lesson from God on the vanity of creature love, I feel desirous to be nothing, to have nothing, to ask for nothing, but what He gives. So remarkably and so repeatedly has He baffled my schemes of earthly comfort that I am forced at last to believe His determination to be, that I should live in every sense a stranger and pilgrim on this earth."

"I now pass from India to Arabia, not knowing the things which shall befall me there, but assured that an ever faithful God and Saviour will be with me in all places whithersoever I go. May He guide and protect me and after prospering me in the thing whereunto I go, bring me back again to my delightful work in India! I am, perhaps, leaving it to see it no more, but the will of God be done, my times are in His hands, and He will cut them as short as shall be most for my good, and with this assurance I feel that nothing need interrupt my work or my peace . . . Thus I walked away alone to my tent, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all

this scorn? Nothing, I trust, but bearing testimony to Jesus the Lord."

(We commend the reading of the lives of Brainerd, Martyn and the like to our young believers and readers. They were often our comfort in our early days amidst the lonely forests and backwoods of Michigan. It nerves one on to read the lives, trials and testings of men of God — it is good reading, Christian parents, to place in the hands of your children.)
Editor.

RECOLLECTIONS OF ROBERT C. CHAPMAN

IT MAY seem late in the day to send you a few sayings most of which I heard from the lips of R. C. Chapman and William Hake, but as they still live in my memory, I send them along, feeling sure that God may use them in helping His dear children. About the year 1884 I arrived in Barnstable on a Thursday afternoon. As soon as the bus reached the door beloved Mr. Chapman was there to welcome me, and what a welcome! With bared head and Bible and hymn book under his arm, he literally ran toward me, saying . . . "Come away, dear brother, we have just been commending you to God." He then ran to help the driver of the bus with my American trunk, and on my remonstrating with him for this, he said: "I want the honor, dear brother; come away and I shall show you your room. Beloved brother Dyer told us you were not well, so we have given you the best bedroom in the house, and as soon as you wash I shall introduce you to my-fellow-laborer." "Fellow-laborer, thought I: what will he be able to labor at, being 88 years of age."

As soon as we reached No. 9 Mr. Chapman introduced me to Mr. Hake, who held out his hand (the fingers of which I noticed were crooked with rheumatism), and said: "The Lord welcome you, dear brother. The reason I say, 'The Lord welcome you' is because we have made the name of this house 'Jehovah-Jireh' and God has made its name 'Jehovah-Shammah'—that is to say we have made much of the Cross, for Jehovah-Jireh was laid in view of the Cross. You tell the Christians everywhere you go to make the name of their houses 'Jehovah-Jireh' and God will make the name 'Jehovah-Shammah' which means 'The Lord is there,' so we don't ask you to make yourself at home, for those who are among their own people ARE at home."

That same evening I learned, was the usual district Bible Reading, when we all had tea together before it began, and oh! the heavenly atmosphere of that room I shall never forget. The singing of all present filled my heart with joy, and as I left it for my bedroom all I could say was, "This is none other but the house of God, and this is the gate of heaven." If ever there was a place on earth since Pentecost where Acts 2 was fulfilled to the letter, I found it there.

John Knox McEwen.

Written in 1903.

MARKS OF A TRUE SERVANT

FIRST, he comes FROM GOD. In order to do this He must first be with GOD. Alas! This is the weak point with so many. The excitement of service has an attraction for the natural tastes which the holy calm of the sanctuary does not possess. In one way service makes something of us, but in the presence of God we find that we are nothing. Men are needed who are really "with God." There is no real freshness or power if we are not with God . . . service becomes more or less formal. The most glorious and soul-stirring realities are soon held as mere doctrines, and of course are preached as they are held. Then very soon the servant begins to feel a complacent self-satisfaction as to his service, which is not disturbed even by the lack of blessing being manifested, and this is a mark, I think, of an awfully backslidden state.

The second mark of a true servant is that he is "consciously nothing." John could speak of himself as only a "voice" and another could say later, that he was "less than the least of all saints." The moment we think ourselves to be anything, we are out of the true servant's proper position and spirit. There is a beautiful contrast between John's account of himself and the Lord's description of him, as in John 1:22, 27 and Luke 7:26, 28.

The third mark of a true servant is that he is a "witness." He speaks of that which he has seen and known for himself. We may minister things which we have never entered into ourselves, but we cannot be witnesses of them. Hence the deep importance of cultivating communion with God, and increased intimacy with Christ. If this is not so, then we become 'lecturers' rather than 'witnesses.' And still another mark is "self-forgetful devotedness to Christ." Devotion to the best of Masters will cost us something and cause self-denial and true labor even to the point of weariness. John, the Baptist, was for the time the most popular man of the day. Tens of thousands attended his ministry, and honoured him as a prophet of God . . . he was the lion of the hour. How many servants have been lifted up with pride in circumstances similar to this in kind, if not in degree? A crowded audience, the approbation of the many and of their brethren, rightly due and cheerfully given, even success in spiritual labours will act upon these wretched hearts of ours, and lift us up with a carnal elation, if we are not, through grace, in the continual exercise of self-judgment. Fancy him, later, immured in a lonely castle on the dismal shore of the Dead Sea and hearing there of the glorious things that were being spoken of "throughout all Judea, and throughout all the region round about." Luke 7:17, 18. Can you wonder that when such reports were brought to his ears, his spirit chafed at the confinement which hindered him from having

a share in this. In the day of his prosperity he had said, in effect, that he was nothing, but now he was made to enter into it in an experimental way.

Every servant of Christ has to pass through this experience sooner or later. He may have it in a modified form all his life, or he may pass through special seasons of deep exercise, or he may learn it on his death-bed, but he must learn that he is **NOTHING BUT THE SERVANT OF GOD'S PURPOSES**, 1 Cor. 3:5, 7, and that God can dispense with him at any moment and transfer the service to some different vessel of grace. It is often in the hour when the servant is brought low in his own eyes, and it may be, in the eyes of others also, that the pride of his heart discovers itself; and it is well if, in such an hour, he bows in submission and does not rebel against the actings of the Lord in His sovereignty.

Selected and adapted!

IN THE ASSEMBLY

But "not of us" 1 John 2:19.

ABRAHAM AND LOT:

At the beginning of creation "God divided the light from the darkness." Later on God separated Abram from his kin and his country. Farther on in Isaiah God Himself says, look unto Abraham your father, and to Sarah that bare you, for I CALLED HIM ALONE." It was God Who did the separation, but we are not told that God separated Lot. We distinctly read concerning him . . . "Lot went with him." It seems that many in the Assemblies are like that. They go "with" their parents, their wives or husbands etc., but were never called "alone" by God. Young men or young women fall in love with some one of their choice in the congregations of Christendom. Saved they may be but have never thought of leaving the sect they are identified with. However, as pressure is brought to bear on them, rather than give up the opportunity of marriage, they allow themselves to be announced for assembly fellowship. It is easy for such to go back. Like Lot of old, they just "went with" the saints—they had no heart to the truth of God as to gathering to the Name of the Lord—Matthew 18:20—Hebrews 13:13. Indeed, we know of a case where a young man distinctly told an older brother when asked WHY he wanted to be received . . . "I want to marry a girl in your company and she will not consent until I am in fellowship." Could such unexercised members of assemblies be any help to the testimony? Selected.

Editor's note: The above is a very common evil today — not infrequently glossed over by those who should know better. True shepherds will give due warning to such and will never aid and abet such an affair by their consent or presence.

LAST WORDS

Last words! How we linger over them! How we cherish them if they came from the lips of some loved one! What importance we attach to them. But the last words of devoted Christians, whose lives were spent in the Master's service, should have a special interest for all; at any rate, for all who love that Master's name. Just about to pass out of this world, with death fast approaching, they tell us of their joy, of the reason of it, and of the certainty of spending an eternity with Christ in glory.

Trusting that God may bless them to many, I give the "last words" of three well-known men.

1. For those who think that to become a Christian is to have no joy, I quote the last words of William Romaine: "It is now nearly sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation in Christ Jesus, and it has not pleased Him to shut my mouth that my heart might feel and experience what my mouth has so often spoken. He is a precious Saviour to me now. Holy, holy, holy, blessed Jesus, to Thee be endless praise."

2. For those who think that we need good works of our own to fit us for heaven, let me tell of John Wesley. The words of this dying servant of Christ were as follows: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich;" that is the foundation, the only foundation; there is no other."

3. For those who think there can be no certainty of salvation till after death, let me add George Grimshaw's dying testimony: "I shall soon be at home—for ever with the Lord—a poor miserable sinner redeemed by His blood. I am as happy as I can be on earth, and as sure of glory as if I were in it."

Do any of my readers say, "Let me die the death of the righteous?" If so, to them I reply that these men found out long before death came that they were unrighteous, lost, guilty sinners, and as such they were led to trust in Christ Jesus, the Saviour of sinners, and thus were counted righteous.

In this way, and this way only, can anyone "die the death of the righteous."

May the "last words" of these servants of God be used to show you (1) that you are a guilty sinner; (2) that the merits of a once crucified—now glorified—Saviour and His shed blood, are the only ground of acceptance; (3) that there is absolute certainty for the believer. Thus they being dead will yet speak.

P.W.D.

SPIRITUAL GROWTH

BY THE LATE BENJAMIN BRADFORD

RELECT according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. First, we have God's elect or His chosen ones, "chosen in Him before the foundation of the world." Eph. 1:4. Second, "Sanctification of the Spirit," or set apart by the work of the Holy Spirit, no doubt beginning with His operations in conviction of sin. Like the people of Israel in Egypt, they had the best of the land, the land of Goshen. They were well satisfied with their portion. God began to deal with them through Pharaoh and his taskmasters, causing them to become dissatisfied with their surroundings, that in this way He might separate them from all, and that they would be willing to obey Him in slaying the lamb and sprinkling the blood to shelter and by His power deliver them wholly out of Egypt unto Himself. So with the present dispensation, the Spirit of God convicts the conscience of sin, awakens the sinner to a sense of his ruined, depraved condition, his guilt and danger, dissatisfies him with the world, self and sin. Thus he is made willing to obey the Gospel and to appropriate the blood of Jesus Christ, by faith, as God's only remedy and way of deliverance from wrath to come.

THE NEW BIRTH

In 1 Peter 1:22, 25 we have God's means of accomplishing His purpose—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever . . . And this is the Word which by the Gospel is preached unto you." As the result of obeying the Gospel they were "born again" and became "partakers of the Divine nature," 2 Peter 1:4. They were "new born babes" as in 1 Peter 2:2. Then we have the exhortation to them, as such, to lay aside "all malice, and guile, and all hypocrisies and envies, and all evil speakings." These things belong to the "old man" and, if allowed a place in life and practice, they would hinder the growth and development of the Divine life in the child of God. Notice the effect of these things on the Corinthians. "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men"? 1 Cor. 3:3. At this time they had been five years in Christ, and as the result of practicing envy, strife and divisions, they were still only able to take milk. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:2. Also in Heb. 5:11-14, the Spirit of God through the Apostle had many things to say in connection with the Melchisedec priesthood of our Lord Jesus Christ.

He had begun to speak of it, but had to stop abruptly and deal with the condition of those to whom he was writing; telling them that they were dull of hearing, and had become such as had need of milk and not of strong meat. Their spiritual senses were not exercised to discern both good and evil.

What a grand sight to see new born souls coming forth as the result of the Gospel preached to the world. Happy is the assembly that is seeing a work like this going on in their midst. But how sad and discouraging to see in the assembly of God's people gathered unto that precious Name, so many who remain in their babyhood, never growing, or developing in the divine life. What is the cause? Is it not with many that there has not been the laying aside the works of the flesh? Instead of being transformed by the renewing of the mind, there is continuing to be conformed to this world. The flesh is fed by companying with the world, imitating it in the fashion, and indulging in its pleasures, such as the base ball, the theatre and the reading of its fiction. With others there is no severing the unequal yoke with trade unions, many even sympathizing with strikers, when the word of God is plain, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." See 1 Peter 2:18-25; Eph. 6:5-8; Col. 3:22-25. Others are found running after every religious movement in the world, giving their help and testimony and sympathy to every place they see, when the plain Word of God concerning these things is, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean." 2 Cor. 6:17.

Disobedience to the Lord in these things is simply the flesh acting in lawlessness to the mind of God, revealed in His Word. The Word of God to all believers is, "laying aside all these things." If this is done there will be an appetite for the Word and a taking heed to the exhortation, "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Peter 2:2, R.V. In verses 4, 5, we have a further responsibility. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." These people who had come under the blood of sprinkling and had received life in Christ, are looked at in verse 4 as coming to a Living Stone, that which the nation of Israel had rejected, and which the world still rejects. This One who had met the need of their souls, as sinners, is the One to Whom they are continuing to come. He was God's chosen Stone, and He is God's centre to Whom the Holy Spirit would gather all who have life in Christ. The

living stones gathered unto Him, are built up a spiritual house. This would suggest rule and subjection to Him, Who is Lord in the midst. Where was His authority owned at that time, and where is it owned to-day? Is it not in the local assembly of God's people gathered unto our Lord Jesus Christ? It is not in the sects around us, for there, it is the will of man, every man acting "according to the dictates of his own conscience," regardless of what the Word of God has said.

WHERE IS OUR LIGHT?

Mark 4:21 - Luke 11:33

MANY a man is hiding his light under a bushel. The bushel stands in the East for commercial activity. Many a man's light is submerged under his business. Not that a man can neglect his business — that would never do. A man is not worthy of the name of a Christian who does not attend to his business properly. But the tendency with men is to say, "I must attend to this or that," when it is a mere matter of present gain. Why not put the "must" on the other side, when it is a question of the interests of Christ? A young man said to me once, "I have five businesses." I replied, "That is a pretty big bushel." "Take care that it does not put out the light."

Then again there is the "bed." That is typical of ease. Some are very much afraid of what they call "fleshly activity" — most of my friends are more in danger of the passivity of the flesh. That is a terrible danger. May our hearts be stirred to ceaseless activity for Christ.

Then there is the secret place. That is the man who sits up late at night poring over the Word just for himself. Whenever he gets anything, he just says, "is not that grand?" and proceeds to get more and more, never thinking of giving out. There are many spiritual dyspeptics. Now, mark, I am not speaking against secret study and meditation. No man amounts to anything for God who does not practise it. If our outgo is greater than our income, we shall go wrong. That is true commercially and spiritually. Did you ever read about David, where he sat before the Lord- 1 Chron. 17. He just revelled in God's presence in praise, saying, "Who am I, O Lord God, what is my house, that Thou hast brought me hitherto?" Was that waste time? A thousand times . . . NO!

But read the next chapter. He goes out fighting God's battles, smiting everybody. "He smote the Philistines, he smote Moab, he smote Hadadrezzer," and so it goes on. Would that we were more like David!

QUESTIONS AND ANSWERS

QUESTION: Shall musical instruments be used in heaven? This has been stated of late by an advocate of their introduction into the Assembly?

ANSWER: To think that mechanical instruments, such as pipe organs, pianos and other musical instruments, as known upon earth, shall be used in heaven is ridiculous. The Church is composed of a spiritual people—our worship on earth is spiritual. Instrumental music (all arguments for its use notwithstanding) is never contemplated for the Church of the New Testament and it is certain that it shall NOT form a part of the Holy Jerusalem, Revelation 21:10.

The only mention of anything approximating is found in Rev. 5:8, Rev. 14:2, Rev. 15:2., where the harps mentioned are the "harps of God." What they shall be like, we cannot tell but they are connected with the praise and worship of God, and we must further remember that much of the language in the Revelation is symbolical. The "golden bowls" full of prayers, mentioned in chapter 5, is such an illustration. The "prayers" of the saints are "incense" in heaven, hence such are bowls full of incenses (plural). To compare the "harps of God" with the mechanical inventions of mere men is human reasoning, not the product of the Spirit of God.

The only musical instruments mentioned, apart from the above quoted scriptures, are found in Rev. 18:22, concerning such we read . . . "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee at all." All such appeals to the natures of men are found in the harlot with her age-long wisdom of enticing men—how sad when saints allow their thoughts to run in the same direction, and adopt Babylon's enticements of men to their ruin.

It is a well known fact that music, sculpture, architectural refinements, decorations etc., all appeal to the fleshly nature of men and for a "spiritual" people to descend to this approach to their fellow men who are going down to hell, shows a complete lack of understanding what the Church's testimony is.

However, it is not likely that men who are committed to the "loose" and "liberal" line of things will heed any objections—they have committed themselves to the modern idea and modern they will be, no matter what the Word of God teaches or what the men of God who planted the Assemblies, under God's hand, left to them as a heritage. The introduction of all such modern ideas is a denunciation of all that the men of God who have passed on taught the saints. We are thankful that the most of God's assemblies in U.S.A. and Canada have been able to withstand this encroachment on their liberty in Christ and we trust their number shall be increased in a godly way.

QUESTION: In the case of a sister entering an unequal yoke after being warned, such action being a flagrant disobedience to the Word of God, what would one think of some "condoning" the marriage and giving "showers" or gifts, or sanctioning such by their presence. Would the giving of the Assembly Hall for such a purpose put the Assembly in the position of sanctioning evil?

ANSWER: To do as above mentioned would, most certainly, be a condoning of an unscriptural action—would bring the brethren or sisters responsible for such condoning into a state of disobedience to the Word and would be a cause of "marring" God's Assembly—1 Cor. 3:17. No one, with a proper appreciation of what it means to be "gathered to the Lord's Name" would consider such encroachment on the godly order of the Assembly. A guilty silence in this matter is reprehensible. Further evils shall most certainly follow in the train.

EXTRACTS FROM LETTERS

ON BUILDING GOSPEL HALLS: Let us remember that our blessed Lord began His earthly history in a stable, and that the Church's first recorded meeting-place was the simple upper room, and the nearer we keep to the simplicity of this, the better for us and our work.

The late T. D. W. Muir in "Our Record"

WHAT THE ANCIENTS DO IN THE DARK—Ezekiel 8:12: My wife and I went to a Christian Guest House for a weekend holiday and as we were taken to the sitting room, we were more than surprised to find the leading brother with his wife and two boys sitting in the dark, looking at a conjuring trick display, given on T. V. We were both shocked that the brother and his wife in charge of this Christian home should have allowed this hall mark of Sodom into a Christian Guest House. Truly it is time to "cry aloud."

From Scotland.

MIXING WATER WITH THE WINE: For some time it has been my purpose to write and thank you for continuing to send WORDS IN SEASON as I do greatly appreciate its contents, especially in these times when Satan is busy everywhere trying to mix water with the wine. We can never be thankful enough for all who seek to remain faithful to God and His Word. Warm Christian love and greetings,

Mrs. E. R. W. Holland.

CAST THY BREAD UPON THE WATERS: We would like to subscribe to the Magazine. We have received copies of this magazine through our friend James Lees, while in Europe and now would like our own monthly copy. We thank the Lord for the strict adherence to His Word that is represented in this magazine ministry. An exercised couple.

INCONSISTENCY SOMETIMES THROUGH IGNORANCE: The Lord Jesus continue in His grace to help in this wonderful service of reaching out for the salvation of sinners and the building up of His own and to the encouragement of believers to conform to New Testament teaching concerning which there is much inconsistency; probably ignorance too. Such truth recalls us to the old paths of THE FAITH—Jude v.3.

From England.

SINKING OF THE TITANIC: Your article on the Titanic in the April issue is very solemn and searching. I have been wondering if you have this in tract form. I have some unsaved relatives and friends I write to and like to put in a Gospel tract in my letters. Some of the tracts now do not seem to have much to really awaken an unsaved soul. My father, Wm. N. Brennan, was a great believer in tract distribution work.

(Editor's note:—we are reprinting this Titanic tract in suitable form for distribution, with blank space at end for a notice or an address . . . write to Detroit for the same).

AN EXERCISED YOUNG COUPLE: Just a line to say that my wife and I enjoy more and more the sound, scriptural teaching found in Words In Season. There seems to be so little of true and scriptural teaching in these last days.

From Detroit.

TOBIAH'S STUFF

Nehemiah 13:4, 9

THEY brought it in, these men who knew not God
 As to His house, nor Him did they regard,
 Nor that which spoke of holiness within,
 They brought the stuff, and let Tobiah in.

And they were men who helped to build the wall,
 They labored once, in union, one and all;
 But a few years roll by and test the man
 As only time and devil truly can.

To bring it in, they emptied the great room
 Of offerings of worship — now a tomb!
 The smell of death is there, for God is gone
 Until there comes a man to right the wrong.

Cast out the stuff, the man of God decrees,
 No room for soothing music, sin and ease
 In this fair house, though small and much despised!
 This room is for the offerings, Praise must rise!

True praise there cannot be while stuff is here
 Of which God's Holy Word takes no account:
CAST OUT THE STUFF, and bring the praises in,
 Of people cleansed and purged from this great sin.

W. H. F.



"AND I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense . . . then cleansed I them from all strangers . . . Remember me, O my God, for good." Nehemiah 13:7, 8, 9, 31.

Belleville, Ohio—Our brother Norman Crawford continues here and at Fremont and Flat Rock, brother Lipke giving some help also. S. S. work good at Fremont and good interest amongst older folks at Belleville.

Lorain, Ohio—The Spanish assembly enjoyed much the ministry of brother Gordon Johnston, speaking on The Tabernacle, using chart. One young man professed. They were hoping to get at their open air work in the Spanish section of the city. The Correspondent states—"All the saints, Spanish and English speaking, remain undivided in their determination to maintain a faithful testimony to the truth of God's Assembly in spite of compromise and decline in many places." Pray for them.

Tylertown, Miss.—Br. Ballhagen continues in labors here. A few believers obeyed the Lord in baptism the end of April. God seems to be speaking to others.

Frostburg, Md.—Conference here reported good, about six of the Lord's servants present to help.

Danbury, Conn.—Bro. Frank Pizzulli continues here with cottage meetings—tract distribution etc., seeking to encourage the small assembly. He also visited Mechanicville, N. Y. where the meetings were very good.

Midland Park, N. J.—Saints here had recent visits from brethren George McKinley also later W. F. Hunter, and brethren Klabunda and Baldwin gave them a call also. Ministry appreciated.

St. Louis, Mo.—Our brother Carlos Ostertag 2251a Indiana Ave., continues his good work with the Spanish Magazine—"Palabras Fieles"—reaching out to the many Latin countries. He is working now on the 1957 issue and the demand for them is very great. Pray for this work.

Chicago, Ill.—Recent Conference at Grace Gospel Hall was a time of help and encouragement to the saints—the Word ministered by a few of His servants was with liberty and practical and searching, it was felt. Satan has been harassing them but they seek to go on for the Lord.

Williamston, Mich.—Bre. Dobson and Warke gave brief calls here recently, the latter also visiting Jackson. Bre. Watson and Joyce also gave a call at Jackson—saints of both places appreciate the good Word of God from men who know and practise God's order.

Everett, Pa.—Bro. S. Mick had some meetings with the saints here recently.

Cleveland, Ohio—Please note this Assembly address change . . . Saints of Addison Road Assembly here are moving (temporarily) to the following location in the Masonic Auditorium, Euclid Ave., and 36th., St. Breaking of Bread is at 10 a.m. Gospel meeting 7:30. Weekly meeting Wednesday at 7:45 p.m. Corresp. John H. Smith, 3141 Warrington Road, Shaker Heights 20, Ohio. Owing to this change there will be no Conference this Labor Day weekend.

CANADA

Winnipeg, Man.—Bre. Warke and Boyle had a spell in the Gospel here with some blessing reported.

Owen Sound, Ont.—Bro. Calderhead had some nice ministry meetings here, also visited Eden Grove.

Vancouver, B. C.—Saints of the Cedar Cottage Assembly are moving into temporary quarters until their new Gospel Hall is built. The Assembly meantime will be known as the Carleton Gospel Hall, 45th., Avenue and Tyne Street, Vancouver. The Correspondent is W. Hutchison, 1385 E. 24th., Ave., Vancouver 10.

Montreal, Quebec—Brother Harold Paisley from North Ireland gave us three weeks of exceptionally well attended meetings with blessing to saint and sinner—two professed. W. E. Reid.

Crapaud, P. E. Island—Recent Conference here was felt to be a time of real help and cheer to the saints.

Welland, Ont.—The Assembly here enjoyed much two weeks of ministry by bro. G. P. Taylor. They also had an appreciated visit from brother Andrew Douglas, giving ministry helpful and strengthening. E. Gladwin.

Deseronto, Ont.—Recent Conference reported good and helpful, the Lord being mindful of His people. The great need today is the Word ministered by men who know the truth of God and practise it, and are willing to suffer for the truth, if need be.

Chapman Valley, Ont.—Bre. Stanley Simms and Earl Pears had some good meetings here recently—several professed faith in Christ, giving real cheer to the small Assembly.

Charlton, Ont.—Bro. Widdifield continues his labors here with the saints, giving help as able, also visiting others of His own in the district.

No. Vancouver, B. C.—Bro. Alves has been ministering from the Tabernacle model—meetings well attended throughout and the ministry calculated to "strengthen the things that remain" and should have a stabilizing effect on young and old. Saints of the old Cedar Cottage Hall held their last ministry meeting there Lord's Day afternoon June 3rd., bro. Alves giving a report of interest.

Sarnia, Ont.—Conference this year largely attended and very encouraging.

CONFERENCES

Tayloraside, Sask.—The Annual Conference will be held D. V. July 7th., 8th., and 9th., commencing with Prayer Meeting Friday evening, July 6th., at 7:30 p.m. All meetings are on M. S. T. Visitors will be freely entertained. Servants of the Lord walking in the "old paths" and preaching the old truths welcome in ministry. Corresp., Clifford Paul, Box 653, Melfort, Sask.

Mervin, Sask.—The Mervin—Louisville Mid-summer Conference will be held D. V. as usual, July 14, 15, and 16. Prayer Mtg., Fri. eve., 13th. Corresp. to Clifford C. Cox, Mervin., Sask.

OTHER LANDS

Cuba—Our brother E. J. Wickert has been enjoying preaching the Word here—a very good conference reported in La Vibora the 21st., of May, ministry good and practical. He will value prayer for the work of the Lord. The other brethren continue their labors in the various parts of this large island.

Venezuela, S. A.—Brother Williams arrived home after an extended visit to Aragua—with Sr. Cirilo Chavez he had three weeks in a new part of Maracay where the Assembly built a nice little hall to seat 150—opened with special meetings—A number saved and a baptism May 12th.,—28 in fellowship. This now makes 50 Assemblies formed during the past 46 years, so one can imagine the joy of their hearts.

FALLEN ASLEEP

Late Notices—We are asked to report the homegoing of two sisters in the Lord. Our dear sister Mrs. Wilbert Vance of Toronto, Ont., "went home" Nov. 26th., in her 71st., year, saved 45 years ago in North Ireland, received into Pape Ave., Assembly in 1927.

On Nov. 30th., the oldest member of the local assembly in Harrisburg, Pa., Miss Katie Yingit "fell asleep"—faithful to the Lord, even in old age.

Piper City, Ill.—Our dear brother John T. Walker "went home" suddenly March 30th., aged 59. Born in Scotland, saved in this country—of recent years in fellowship in the 36th., St. Assembly in Chicago. A faithful brother who loved the Lord and His truth and His work. Remember our dear sister in prayer, also the family.

Stuebenville, Ohio—Our dear brother Ray Amidon "went home" May 17th., aged 78. Suffered patiently for 14 years. Saved over 40 years and in this Assembly most of the time. Remember his widow and family in prayer.

Niagara Falls, Ont.—Our aged brother Robert Clelland passed into the presence of the Lord May 20th., He was 92 years of age. Saved 71 years. He was in the assembly here for 43 years. Well known in this district. Prayer requested for his family.

Frostburg, Md.—On May 26th, our beloved sister, Mrs. Jennie Evans, passed into the presence of the Lord. Suffered long and patiently. Saved at meetings held by the late George Duncan in 1932 and in fellowship in this assembly.

(Some Fallen Asleep notes held over—please mail early).

Words in Season

THE BIBLE FAMILY MAGAZINE



THE PURSUITS OF GLORY

"But whatso'er these blessed ones pursue,
Where'er they go, whatever sights they see
Of glory and bliss through all the tracts of
heaven,
The centre still, the figure eminent,
Whither they ever turn, on whom all eyes
Repose with infinite delight, is God,
And His Incarnate Son, the Lamb once slain
On Calvary, to ransom ruined men.

"None idle here: look where thou wilt,
they all
Are active, all engaged in meet pursuit;
Not happy else. Hence is it that the song
Of Heaven is ever new: for daily thus,
And nightly, new discoveries are made
Of God's unbounded wisdom, power and
love,
Which give the understanding larger room,
And swell the hymn with ever-growing
praise."

From Robert Pollok's Course of Time.

« « «

(Dear Pollok missed the thought of Rev. 21:25—
"no night there" but his poem is a masterpiece).

AUGUST, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, 13400 Lauder Ave., Detroit 27, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach Detroit by the 10th of the preceding month.

CHANGE OF ADDRESS

Chicago 20, Ill.—Andrew J. Cotton, 8616 Wolcott Avenue, (for the 86th., St., Assembly).

Cleveland, Ohio—The Addison Road Assembly now occupies temporary quarters in the Masonic Auditorium, Euclid Ave., at 36th St.,

Chico, Calif.—The Assembly now has moved into their newly built Gospel Hall at 2045 Magnolia Ave.

Sault Ste. Marie, Ont.—Please note change of Correspondent's address for the Assembly here — R. H. Davis, 652 Bay Street.,

Hartford, Conn.—N. Vendetta, 176 Kenyon St., Corresp. for English Assembly.

UNITED STATES

Willmar, Minn.—Bre. O. Smith and L. DeBuhr in tent here, following up work.

Byfield, Mass.—Conference here Decoration weekend a time of cheer and blessing—five of the Lord's servants gave helpful ministry.

Augusta, Me.—Conference here reported excellent, five of the brethren giving needful ministry. We are very sorry to report that our dear brother James McCullough suffered a heart attack a few days later and, at last report, still in hospital, with outcome uncertain. We pray for his recovery, in God's will, and God's sustaining grace for his wife and family. He has been a faithful and esteemed laborer.

Garnaville, Iowa—Bre. McBain and McCready finished over six weeks of Gospel meetings here and the saints, with themselves, were much cheered by seeing God's hand in the salvation of a number, whom we trust shall go on well. Bro. McBain may give help in the Fremont area with Norman Crawford and Jas. Lipke. They expected to pitch tent on Highway 20 between Clyde and Bellevue, Ohio., There is some interest in that area. Bro. McBain gave a call at Blue River, Wisc.,

Grand View, Iowa—Bre. Mick and L. Brandt were in second week here, one had professed.

Fresno, Calif.—H. Alves had two weeks of well attended ministry meetings here. Later he visited Long Beach.

Philadelphia, Pa.—Olney Conference reported good and profitable—several of those giving themselves to the ministry of the Word present.

Bellingham, Wash.—A special effort in Chuckanut Village near here is purposed d. v. Bro. Warke was expected and possibly Bro. Alves.

McKeesport, Pa.—Saints enjoyed two weeks of ministry by bro. Geo. Graham.

C A N A D A

Sault Ste. Marie, Ont.—F. Carboni had a series of meetings in the West End Hall amongst the Italian people, attendance fair, Christians helped, no move amongst unsaved. He also visited Schoolcraft Hall, Detroit, and Ferndale.

Henderson, Ont.—T. Kember has rented a farm house and he and bro. Russell Harris are continuing the work here, about 65 miles from Deseronto. Bro. Taylor was giving help for a week or so as able—he is feeling stronger. The two brethren plan working door to door North of here also. Pray for all who labor thus, they are few.

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. 48

AUGUST, 1956

No. 8

GATHERED GEMS

MARKS OF A SPIRITUAL CHURCH:

The Church at Philippi

Godly rule and oversight.....	Phil. 1:1
Attachment to the Gospel and spiritual father.....	" 1:5
The trying of things that differ.....	" 1:10
Prayer in the Spirit for the Apostle and the truth.....	" 1:19
One spirit, one mind.....	" 1:27
Striving together for the Gospel.....	" 1:27
<hr/>	
Lowliness of mind.....	" 2:5
Obedience and work of sanctification in them.....	" 2:12
Holding forth (as a Lighthouse) the Word of Life.....	" 2:16
Joy in sacrifice, as in case of Epaphroditus.....	" 2:25
<hr/>	
A joyful church.....	" 3:1
A developed church.....	" 3:15
A church with a desire to follow the way of truth.....	" 3:17
A church that had enemies within and desiring entrance to them.....	" 3:2, 18
A church with "the blessed hope.".....	" 3:20
<hr/>	
A church Paul rejoiced in.....	" 4:1
A church that could have difficulties within.....	" 4:2
A church that could yield on personal matters but would not yield in the matter of the truth of God.....	" 4:5
A church that had learned, received, heard and obeyed.....	" 4:9
A church with an intelligent desire to help in the work of the Gospel.....	" 4:10
A Church that had been consistently helping in the spread of the Gospel from the first.....	" 4:15
A church that sent frequently to the apostle's need.....	" 4:16
A church with a self sacrificing brother to carry their fellowship to the beloved apostle.....	" 4:18
A church that could have the blessing of a spiritual man.....	" 4:19
A church that needed grace and was promised it.....	" 4:23

THE STORY OF HOW GOD SAVED ME

(Some Things That Led Up To It)

MY EARLY training was like that of the average American youth and at the end of it one could say "I was not very good and not very bad." As a small boy I was sent to Sunday School, but what they taught there I do not know. All that I can remember of my early life, is that somewhere I gained a knowledge of a God, whom I supposed to be a Just God, and a knowledge of a Heaven and a Hell. There never was a day passed in my life that I can remember that I did not pray. I also had a very great fear of God and this, of course, helped to keep me from going into open sin with my companions.

There was in my life something which I could not define. When it was morning I wished it were evening, and when it was evening, I wished it were morning. There always seemed to be something just ahead which I thought could give rest and satisfaction, but what that "something" was I did not know. This continued for twenty-eight years of my life. I can remember sitting in the living room of our home trying to read a magazine, my feet resting on the family Bible, wishing I knew what it contained but afraid to read it for fear the other members of the family would laugh at me.

One evening, while living at a Y. M. C. A., I received a letter in my mail asking me to come down to the office and inquire for a Mr. Smith. Not knowing anyone by that name or why he should ask me to come and see him instead of coming to see me, I was in no hurry to answer his request. When, finally, I did inquire, I was directed to what they call the religious department. Upon meeting Mr. S. I was asked, "Are you a Christian?" and sincerely believing I was, I answered "Yes." The next question was, "Do you ever pray?" To which I replied, "What kind of a Christian would one be if he did not pray?" "Do you ever read the Bible?" I answered "No." Taking a small Testament from his desk he opened it. The first page under the cover had a form to be filled in pledging the recipient to read a chapter every day, reading the form for me he offered to give it to me if I would agree to the terms and sign my name.

We had about two hours of discussion, knowing I could not keep the pledge I could not understand why I should sign it. I offered to buy it or if he would give it to me without signing the pledge I would accept it. This he refused to do. At last I thought the best thing I could do to get away from this man was to sign the pledge and get the Testament. Taking it to my room I began reading it and as I read through I learned many things. Some I understood and some I understood not. Some I believed and some I

believed not. Some things made me afraid and some things I thought were very good for the sons of men. It was these latter things that impressed me most, especially the "Great and Precious Promises." I would write these down on a piece of paper, thinking I might require them again.

One evening I opened my Testament at John's Gospel, chapter ten and verse one, reading these words, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." For the first time I was brought face to face with the Kingdom of God or Hell for Eternity. For I understood the sheepfold to represent the Kingdom of God, and Christ the Door or Way of entrance, and all outside that Kingdom as thieves and robbers. This of course left me standing outside. Prayers, morality and good works that I was trusting in as a means of acceptance with God were all taken away. It was by these means that I was trying to climb up into God's favor. I was like the thief. I had no understanding of how to enter by that Door. I realized that every step I took was one step nearer Hell and the Lake of Fire. This state of things continued for a space of three months.

I still continued reading the scriptures and wondering how I could be saved. One afternoon, as I walked the street with feelings of despair in my heart, these words flashed through my mind, "Lord, remember me when thou comest into Thy Kingdom." Not being sure if they were words of scripture I went to my Testament and searched for two evenings 'ere I found them. They were the words of the "thief." Upon reading the story of the Cross and of how the Lord Jesus was crucified with a thief on either side, of how one railed on him but the other answered him saying, "Dost not thou fear God seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said unto Jesus, "Lord remember me when Thou comest into thy Kingdom," and Jesus said unto him, "Verily I say unto thee, To day shalt thou be with Me in Paradise."

After reading these scriptures I came to the conclusion that it was a very easy way to be saved, just by believing that Christ was dying for him and by calling upon Him, he was saved. With the thought in my heart I am on my way to Hell, and have tried almost everything to be saved, and have no rest about my sins, I thought why cannot I be saved in the same way, for I already believed that God had raised Him from the dead, so I just called upon Him on whom I believed and passed from Death to Life in a moment of time. For did not the scripture say I was a thief and a robber. Hell would have been the due reward of my deeds, but Jesus died for me.

N. G.

A SPIRITUAL CHURCH IN A MATERIAL WORLD

WM. H. FERGUSON

SUCH has ever been the true testimony in this Church age since the day of Pentecost. It is still the only true testimony for God in this late day.

Materialism is not a new thing, though, at times, and under certain conditions, it becomes more pronounced and demanding. In times of stress and war and collapse such materialism shows signs of weakness but, once the danger to its progress is passed, it stands out as powerfully as ever and demands the time, energy and money of worldlings whose only heaven is down here.

God's Word declares that "the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. So the world is divided by such a scripture and the true and spiritual child of God is manifestly one who has grasped the "eternal" and is living with this in view.

Materialism is not of God — spirituality is! Materialism betrays itself, while spirituality manifests itself. Hence it follows that a "material church" betrays itself while a "spiritual church" manifests that which is of God: the former by its acceptance of the worldly concept of what is required in religion and the other by its refusal to conform to the world and instead its acceptance of the reality of eternal verities and their powerful influence on the life and testimony, leading to a decided stand against the materialism of this present age.

DEVELOPMENT OF MATERIALISM

This was seen in the early centuries when, under persecuting influences, the church continued to maintain her true character as the bride of Christ in a hostile, corrupt and cruel world. Such history is well known. Buildings for the purpose of meeting were secondary (often more or less of minor importance) and provided only a suitable meeting place, but the Spirit of God was there and filled the place with His presence. The emphasis was on the "living stones"— 1 Peter 2:5 and not on the architecture or vain show connected therewith. However, with the change of events under the reign of Constantine, the Roman Emperor, this was all changed and the professed bride of Christ accepted the offers and rewards of an ungodly world. The sad downfall of the true Church became only too evident.

Then, again, hidden and under persecution, the remnant of spiritual ones remained hidden, obscure and despised; but from them there flared forth in later times, the torch of the Reformation. However, here again, after the fires of

persecution had died down, the church settled down to its empty name, a mere shell, a framework without a heart and in this state Protestantism continues today.

SEPARATION FROM MATERIAL CHURCHES

About 140 years ago, after the exercise of spiritual men and women within the framework of a decadent Protestantism became pronounced, God led certain spiritual ones outside of this framework of empty religion and a great-spiritual revival ensued but, here again, as the tides of reproach and shame subsided and the religious world copied some of the evangelical ideas and sought to incorporate them into its framework of denominationalism, the descendents of these spiritual ones have again adopted the world's false materialism. Costly buildings, modern architecture, expensive furnishings, church styles, pews, collection boxes, choirs, religious music and instruments, and all kinds of religious societies, Bible and Theological schools, etc., etc., all fit in well in this "material age" and are accepted by the world as being after its heart, and many who once took their place "outside the camp" and outside of all religious denominations now are little more than religious fraternities or societies with little to separate them from the sects of men and they are rapidly being absorbed by more powerful groups of men to the destruction of true Assembly testimony to the Name of the Lord. Such, again, is now history and against this there has been a consistent warning in the Scriptures and by godly men whose counsels and warnings fell on ears deafened by the din of the progressive materialism of today. Instead of seeking for the remedy in a more determined effort to make room for God and His Word, they have made room for everything else, more or less, of Babylon's constitution, to their eternal loss.

A SPIRITUAL HOUSE

God still is looking for this, as we find in 1 Peter 2:5 etc., "Be ye built up a spiritual house." Such a "house" shall be characterized by spirituality. The "living stones" in it shall show life and conformity to a divine order. They shall talk in spiritual terms and have a common spiritual language. They see the world as a vast "machine of progress" going ahead full speed, without God. They take their stand outside of it and recognize the divine character of their Lord's direction . . . "Ye are not of the world, even as I am not of the world." John 17:16; John 15:19, etc.

Such a spiritual church is not greatly taken up with the building, or the fittings, or the attempt to popularize the Gospel. Such just keeps on bearing a testimony to a rejected Christ, speaking of Him, looking FOR HIM to return soon

and warning the unsaved of their depraved, ruined state and urging them to flee from the wrath to come.

That there are many such spiritual churches, even in weakness and failure, is a marvel in this day of pronounced materialism and worldly progress; and that there are still servants of God willing to visit such, and feed them, and encourage them, is likewise cause for thanksgiving. While we mention this, let us remember all such true servants of God who are "laboring faithfully" and who are seeking to continue in the "old paths" of the Word—their labors are arduous at times, their journeys oft, their testings from the carnal many, but they go on in simplicity and to a great extent are despised by the worldly minded in larger assemblies in the cities which have forsaken the right ways of the Lord. This, however, they expect and know from the Word is their portion but "God is faithful" and the saints, generally, know those that "labor amongst them" and thank God for them.

Many "professionals" have adopted the world's concept of religious progress and are lending their time and energies to further the "materialistic" approach—even providing a community church— which the community can accept with all its trimmings of music, choirs, solos, festivals, feasts, Easter Sunrise and Christmas services et al. Such shall increase in "religious" innovations for there is no stopping once the vessel gains momentum on the "skids" and as the days go by we shall see—unless God gives repentance to the acknowledging of the truth — a complete abnegation of the truth of God as we have known it in Assembly testimony, and "gathering to the Name of the Lord" in such a case shall be unknown. Doctrine shall be relegated to a past age, indeed it is almost so now with many professors, and the uniting for the common good, a better community, a better world, a church with a name and standing in the world is in the offing. From all such may God deliver His own.

ENCOURAGEMENT OF SPIRITUALITY

Seek to encourage all spiritual ones by counsel, visitation or writing, cp. John's epistles to "the elect lady" and "the well beloved Gaius" whom he "loved in the truth." Encourage all spiritual companies of the saints by visitation or writing and by prayers for all such that they may be preserved in this evil day. Remain in separation from all associations which would entangle one in the religious web. It is easy to be ensnared; difficult to extricate. Don't accept too gullibly the pretentious plea for one's presence in questionable associations—it may be just a device to get one's presence there as a matter of publicity or prestige—where there is no room for all the Word of God, there is no room for God's true servants. The young and inexperienced and

immature often control the policies of assemblies which should have spiritual men in control. If there are evidences of a desire for the Word and a repenting of that which is evidently not of God, there should always be a readiness to encourage all such in the right ways of the Lord and help them—this is a mark of the spiritual man, as found in Galatians 6:1.

ELDERS IN A SPIRITUAL CHURCH

Seek to maintain the spiritual tone of the church.

Question every attempt to introduce the material things and ideas of men.

Encourage spiritual men to visit the saints from time to time.

Encourage much study of the Word in prayer and meditation.

Encourage revival of the weekly prayer meeting, as well as the weekly meeting for Bible study—the two meetings will help the saints.

Lay hands suddenly on no man.

Pray earnestly for all who are seeking to go on in spiritual ways amidst much opposition.

Arrange more Believers' Meetings or small one day or day and a half conferences in the various districts—you will find many of the saints will attend and find real help therein.

Exercise godly care in reception.

Keep preaching the old Gospel of man's ruin, redemption by blood and regeneration by the Spirit. Emphasize man's total depravity, this is seldom mentioned now in some circles and preach hell and judgment as often as it is proclaimed in the inspired Word—you would almost think it had been taken out of the Word by modern preachers.

Don't accept the philosophy that "America goes to church in the morning" and adopt the modern Bible Hour with its consequent building up of a community church and the eventual displacing of the Breaking of Bread which is the important meeting of the Assembly — Acts 20:7. Poverty of worship has made room for the modern Bible Hour. Crowds attending is no "proof" of spirituality — more often it is the reverse.

Don't give place to Bible School proteges. They need to take the place of learners, not instructors.

"But, ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude vs. 20, 21.

THOUGHTS FROM SECOND KINGS

THE MINISTRY of Elijah is continued. Chapter 2 gives us his translation. Then right on to the end of the 13th chapter, we have the ministry, miracles, and death of Elisha. In Elijah and Elisha combined we have the Lord Jesus Christ shadowed forth. In the former as a witness against an evil and an adulterous generation suffering persecution and hatred in consequence thereof, John 7:7; 15:20, 21; in the latter a tender and compassionate heart, ever ready to help the dire necessities of the people by healing and blessing them, Matt. 15:22-38; Acts 2:22.

Elijah passing through Jordan and his translation, typical of the Lord Jesus passing through death (of which Jordan is a type) and His ascension, Luke 12:50; Acts 2:24.

Elisha, typical of the Church in union with the Living Head, serving and ministering in the energy and power of the Holy Ghost, Elijah's mantle representing the endowment of power-gift for service, Mark 16:20; Acts 5:12; John 14:12.

The sons of the prophets, illustrative of the unbelieving remnant, Luke 24:1-3; 25.

The children mocking, illustrative of "mockers" in these "last days" 2 Pet. 3:3, 4; 2 Thess. 2:11, 12.

The widow's need supplied, illustrative of the faithfulness of God, Phil. 4:6, 7; Matt. 6:30-35.

The creditors, typical of the rigorous demands of the law, Rom. 7:9-13. The "oil," of the grace of God that bringeth salvation, Titus 2:11.

The Shunammite's son raised, typical of Israel and the sinner raised from death to life, Ezek. 16:6; Luke 7:15; Rom. 11:15.

Gehazi and his staff, illustrative of the professor without the power, Rev. 3:1.

"Death in the pot," symbolical of death; the meal put into it, of Christ the life, Heb. 2:14; 1 Cor. 15:56, 57.

The cleansing of Naaman, typical of the calling in of the Gentiles—an election by grace, Luke 4:27; Rom. 9:19-25; 10:19, 20.

Gehazi, illustrative of Israel's present condition, morally leprous, Isaiah 1:4-6.

The iron made to swim, symbolical of death and resurrection, 1 Cor. 15:12-22.

Samaria, typical of the world held by the power of its captivator, the devil, but delivered from his thralldom by a God of love and of grace, John 3:16; Rom. 5:21.

The lepers, typical of sinners who have fed on and shared in the fruits of the Lord's triumph over the enemy,

and then go and publish the good news, there is "bread enough and to spare" Mark 5:19, 20.

The death of the nobleman, illustrative of the condemnation of the unbeliever, John 3:18, 19-36; 8:24.

The Shunammite, typical of Israel restored to their own possessions and blessings in the land.

Hazael, illustrative of the hypocrite, 1 Thess. 5:3; 2 Pet. 2:3.

Jehu's reformation was only partial—while he destroyed the worship and worshippers of Baal, he allowed the golden calves to remain in Bethel and Dan—illustrative of religious zeal without an exercised heart or conscience, or according to knowledge, Rom. 10:2, 3; Gal. 5:7-9.

Hezekiah, typical of Christ, the true Emmanuel, in the latter day.

The Assyrians destroyed, typical of the destruction of the enemies and desolator of Israel.

Josiah, typical of the faithful whose zeal for the Lord is according to knowledge—the Scriptures, the Word of God, their only standard, Acts 2:42, 43; 2 Tim. 3:14-17.

Thus we have recorded in these two books, the kingdom of Israel and the kingdom of Judah, special prominence given to the ten tribes. It will be seen in the description of the temple in these books no mention is made of the veil and altar in the court; both are referred to in Chronicles, 2 Chron. 3:14, 17. These books, no doubt, figure forth the heavenly, while Chronicles the earthly side of things.

To get a fuller insight into the internal condition of the people, the prophets Jeremiah and Ezekiel must be read.
S. B.

TRIALS ARE PRICELESS

Trials are priceless because they do for us what material prosperity cannot do. Heaven's richest blessings are wrapped up in sorrows and hardships. They are necessary to make our spiritual structure substantial. They take us over hills and valleys of untrodden paths to enrich the experience of holiness.

There is much to be accomplished in our lives spiritually, and only those whom the Lord can mold by trials will receive the blessings that accompany salvation. No matter what the tests may be, let us hold steady, since all are intended to remove the dross from our natures and to perfect the fruit of the Spirit.

What if the grass, hedges, and trees could cry out when they are trimmed; or the gold, silver, and iron ore complain while in the refining furnace! Is it not a worthwhile process? Then let us endure hardness as good soldiers of the Cross.

THE RING OF FIRE or THE UNEQUAL YOKE.

THE SUBJECT of this narrative was born in C—; and some years after her birth her mother was brought to the Lord, from which time she sought to train her dear children for God. One of the means used to this end was sending them to a school conducted by a few Christians on the Lord's Day. Thus placed, our young friend showed deep interest in the lessons of truth which were taught; and very shortly it became evident that the Lord was working by the truth in her heart.

Early in life she was thus led to Christ as her only all-sufficient Saviour; and, declaring her faith in Christ, she was received to the fellowship of the saints.

Possessing a moderate share of intelligence, and being diligent in the use of her Bible and other means of grace, she grew in grace, and was truly a happy child of God. Years passed, and at length she was induced to form an acquaintance with one who was not a believer in Christ. Her love to Christ grew cold, and her interest in spiritual things declined, and although she was kindly admonished and warned, yet the mischief went on; at length, for some reason, the connection was broken, and our young friend was once more free. With this change a revival of God's work came, and we hoped she had fully learned the lesson that there can be "no fellowship between light and darkness;" but again the enemy prevailed, using the same snare, although this time the person was all that could be desired, except that he was not a child of God by faith in Christ Jesus.

She was again admonished, but the delusive hope of leading to Christ one, who seemed almost all he should be, prevailed, and in due time the union was legalized; she was married, but not "in the Lord."

The one who had warned her went to see her on the evening of her departure to her new home, and commended her to the care and keeping of her Lord whom she had grieved, especially praying she might not be dragged down, but stand in separation from the world, although she had placed herself in the unhappy position of disobeying her rightful Lord. The married life was a truly happy one, so far as related to the kind and loving attentions of her husband; he was all that could be desired, except his union in life with Christ. Our young friend never allowed herself to be led to places of amusement or into any evil, and she carefully attended meetings for hearing the Word, but her joy in the Lord was gone; she still read her Bible, and alone prayed, but the bright, happy experience of the first love to

Christ was lost. In due time she became a mother; her first-born was received joyously, and for a few days all appeared to go well; but a change came, fever set in, and was accompanied by fits of delirium, and now darkness filled her soul, she had lost the realization of the gracious presence of God which so gladdened her early days; the cause was clearly before her mind, she had sinned in not obeying the voice of the Lord, and in her troubled, wandering thoughts she supposed that she had on her finger a ring of fire; pulling it off, and putting it away, she said, "this ring was given as one of gold, but it is to me a ring of fire."

Upon recovering consciousness she requested that a dear Christian friend should be sent for. He came, and she told him of her distress in having lost the presence of her gracious God, and also freely and fully told him her neglect of the counsel God had given to her in reference to her marriage. Her friend advised her freely and fully to confess all to God, who "is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Thus she went to God and found Him waiting to be gracious and ready to forgive, and speedily was the darkness and gloom chased away; and as the precious blood was discerned by faith, joy and peace again filled her soul.

And now the joy of salvation was restored, her soul was ready to speak of God, for God, to all around. She could now teach transgressors God's way, and seek that sinners might be converted to God.

Each one who came near her was earnestly and tenderly exhorted to come in their true character to Christ Jesus, the sinner's refuge; and most lovingly did she entreat the object of her affections to receive Him in whom alone life and salvation are found.

Only a few days passed, and the scene on earth closed. Her gracious God, whose pardoning, restoring grace she had so richly proved, had determined to grant to her full deliverance from all earth's sorrows and snares, and to gather her home.

She left a message for her beloved mother, who had been telegraphed for, assuring her that before her arrival she would be with Christ which is far better. Thus closed the history of one who had run well, but was hindered; and surely it has a voice for the young amongst the Lord's people—a warning voice, which, alas! is much needed in these days. We have in this case the unequal yoke under its most favourable circumstances — one of the kindest of husbands, a happy home in all the comforts of this life, and the consummation of the joys of married life; but God's favour

and friendship, the light of His countenance lost, darkness in the soul, sorrow of heart — how sad! And what was the cause? That “ring of fire” tells the secret, and appeals with a startling voice to every child of God to avoid a course which must bring deep loss, and a flood of sorrows to those who dare to please themselves rather than obey Him who says in tenderest love: “Be ye not unequally yoked together with unbelievers.”

From Northern Witness, 1882

THE MARRIAGES OF JACOB

Gen. 29:15-30

IT IS well to bear in mind that Jacob, however vigorous, was no longer a young man, being seventy-seven when he arrived in Haran. There he must bow to the divine discipline which had already forced him to leave his father's house, and the late unhappy influence of his mother. So it is with each of God's children. Grace is sovereign in calling even the most untoward; but they pass under a moral government which takes notice of every fault, that they may become partakers of His holiness. Compare John 15 and 1 Peter 1:15, 16.

“And Laban said to Jacob, Because thou art my brother, shouldest thou therefore serve me for nothing? Tell me, what shall be thy wages? And Laban had two daughters: the name of the elder was Leah (Weariness), and the name of the younger was Rachel (Ewe). And the eyes of Leah were tender; but Rachel was beautiful of form and beautiful of countenance. And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy youngest daughter. And Laban said, Better that I give her to thee than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they were in his eyes a few days, for his love to her. And Jacob said to Laban, Give me my wife for my days are fulfilled, that I may go in to her. And Laban gathered together all the men of the place and made a feast. And it came to pass in the evening that he took Leah his daughter, and brought her to him; and he went in to her. And Laban gave to her Zilpah his maid-servant

W. K. in The Bible Treasury. 1902.

SPRING SAYS — BE AWAKE

SUMMER SAYS — BE ACTIVE

AUTUMN SAYS — BE FRUITFUL

WINTER SAYS — BE PATIENT

THE STROKE OF GOD

BETSY was a scoffer. Many a time had she been asked to come to the Gospel meeting and hear the story of Jesus and His love; but she "made light of it." Matt. 22:5. I have seen her so angry, when I attempted to speak to her about her soul, that she could have struck me in the face, had it not been she was too respectable to do that. Poor girl! How my heart yearned to see her saved! But she made light of it. "Time enough yet, Betsy," said Satan; "you're only six-and-twenty, and you won't die for a long time"; — and, poor thing, she believed his lie, and danced on to the second death.

Things went on in their little farm as usual. Betsy went on doing her house work, and her brother wrought in the field. Out she went in the morning to milk the cows, singing as merrily as before — careless as ever. But her hour was come. She fell down in the act of milking the cows. What was wrong? Was she sick? No. What, then? Dead! Yes, dead, and her soul in eternity. Where? The sentence had gone forth, "Cut it down;" and the proud, careless, and, I fear, Christless Betsy, fell beneath the stroke of God.

Reader, where art thou? Are you Christless? Are you a scoffer? Are you one of the oft reprov'd? Remember, God has said, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Beware! "Because I have called and ye REFUSED, I also will laugh at your calamity." Prov. 1:24, 26. Selected.

FRIENDSHIP THAT LASTS

THEN the apostle (2 Timothy 4) bids Timothy be diligent to come unto him quickly; he valued his loving presence, and knew that Timothy reciprocated it. He speaks of Demas with grief. Whatever he might be as known to God, he deserted the apostle through love of the present age. Crescens and Titus had their work, and only Luke was with the apostle. He wished Timothy to take up on his way and bring Mark with him. There indeed he had joy, if sorrow over Demas. For Mark, says he, is useful to me for the ministry. He had no longer Tychicus whom he sent to Ephesus. How interesting in these ministerial matters, to have the apostle — while writing an inspired pastoral epistle — telling Timothy to bring the cloak which he left behind in Troas with Carpus, and the books, especially the parchments! Hence we learn of the Christian liberty the apostle exercised as to these outward things of body and mind. He preferred to have a cloak brought than to buy another, and he asked for his books there, which had their interest or use for him, though looking for death he knew not how soon. He would not so speak of the scriptures. If he put special stress on "the parchments," or unwritten material of a costly and durable nature,

was it to have his Epistles correctly copied and multiplied?

Next, he alludes to the hostility of Alexander, the copper-smith, not in a prayer, but in the grave conviction that the Lord would render to him according to his works; for he showed much evil against the apostle, who warns Timothy also to beware of him. He pathetically names how all deserted him on this repeated imprisonment when his first defence came on; but the Lord stood by him, turned it for all the Gentiles to hear, and delivered him from most imminent danger, as He surely would from every evil work, and preserve him for His heavenly kingdom. He wishes salutations to his old friends Prisca and Aquila, and to Onesiphorus' house. He tells of Erastus at Corinth, and Trophimus left sick at Miletum; for a sign of healing (as a rule) did not apply to a Christian, who came under the Lord's government. He gives the greetings of Eubulus, Pudens, Linus, Claudia, and all the brethren; he prays that the Lord should be with the spirit of Timothy, and grace be with him and others there.

Selected.

"THE END OF THAT MAN IS PEACE"

(Letter from W. Halliday of Africa, son-in-law to Mr. J. Geddis)

Dipalata,
Balovale P. O.
Northern Rhodesia,
23rd. May, 1956.

Dear brother K—:

Your letter to Mr. Geddis—my father-in-law—arrived today. You will get a terrible shock to hear that he is on his death-bed. The doctors have no hope of a recovery, and told us today that it was just a matter of time.

You heard of his being ill with jaundice. A doctor who was here insisted that it was nothing serious. He was on a visit to a daughter who lives in Balovale, and a fortnight ago, tomorrow morning, he had terrible pains in the kidney region. They sent for us and we have been here at Balovale with him since, and we found him not too bad, but very weak.

The new Medical Officer felt that he had a malignant growth and would have to be flown to a hospital. But as the days passed symptoms appeared, which indicated to the medical men, that a secondary growth was on the liver. They told us that absolutely nothing could be done for him.

His condition has become very serious, he cannot eat and vomits most of what he drinks. This is a dark picture of the one we love and of the one I have labored with these past ten years in the Gospel. (Brother Geddis has labored faithfully in No. Rhodesia for thirty-five years or more).

But, dear brother, there is a bright side also. Last Sunday evening he started to talk, giving us to know that he knew he was dying. I will now give you some of his sayings. Those will cause you to rejoice in Christ, as they have made us.

"Revelation 5 must be read at my funeral and the people told of the blood of Christ. "It doesn't matter who speaks at my funeral, my own must." Then my wife quoted to him that beautiful hymn, "Jesus, the very thought of Thee." He then quoted . . . "Arise my soul, behold 'tis Jesus" and "Up from the grave He arose." "Death" he said "holds no terrors for me." "They talk about the terrors of death, I know nothing about that." "Fifty one years ago, on the 8th., of January, 1905, in Lurgan Gospel Hall, I passed from death unto life." "This is the Lord's Day — the day He arose from the dead." "They talk about the terrors of death, I know nothing about that—it is home, sweet home." "Those who have labored with me in the Gospel must speak at my grave."

I felt led to read to him 1 Cor. 15:45, 58. He enjoyed this reading and asked me to repeat verse 58, saying . . . "You may labour for years without fruit, but keep at it." I prayed in English giving thanks for his faith. He then prayed in Lunda, giving thanks to God for His mercy and asked the Lord to bless His work. We were then told to keep praying for the children. "A hoof must not be left behind, volumes of prayers have gone up for them." He asked my wife, his eldest child, to look after mother.

Last Monday he said: "I used to dread being put in a box, buried and separated from my loved ones. But I don't think like that now. It is Home with my Saviour." He then quoted . . . "O happy day" — "It will soon be glory, and the tempter has never drawn near." "Live for Christ no matter what it costs." The tempter's power is broken, he has no power over me."

He asked me to inform the friends in Ireland, Canada, United States and New Zealand. I cannot write to all at the same time, perhaps dear brother you could mention it to those who have had an interest in him. I have tried to write to as many as it is possible.

I will close, knowing that on receipt of this you will be remembering us very specially at the Throne,

Yours in our Lord Jesus Christ,

W. Halliday.

P. S. I do trust you will have a happy time at your Conference (Sarnia); and that the Holy Spirit will have liberty in the ministry.

(Editor's note: This letter was read to the hundreds who attended the Sarnia Conference, June 9th, 1956 and special prayer made for our beloved ones in Balovale).

THE SNARES OF HIGHER EDUCATION

BABYLON, while we generally connect with the great religious system around us every reference to it, includes also the other snares which are equally seductive connected with wealth, honor, influence and education. The Church, to use the words of another, has accepted the lure, and thus has become "great in the earth." But what is the service rendered for these honors of Babylon? A lying unto Christ that they may please Babylon, a false and flattering unction to sinners' souls, a calling things Christian that are not Christian, and persons Christians who are not Christian. And again we quote words written over 120 years ago — which show us the spirit of the brethren and sisters of that day, many of whom left society, influence and riches, for Christ . . . "Whenever, individually or collectively, for ourselves or others, we seek wealth, or honor, or influence, by means not sanctioned by the Spirit of Christ, we unite ourselves to Babylon by a link which connects us with her judgments. The present worldly system of education may afford an example which, perhaps, it may be profitable to mention. **THOSE STUDIES WHICH MAY FIT A CHILD FOR RISING IN THE WORLD, ARE JUST THE THINGS WHICH WILL UNFIT HIM FOR THE SERVICE OF HIS LORD AND THE KINGDOM OF HEAVEN.**"

Another has well said . . . "We may add one remark in reference to the children of professing parents. In too many instances the same anxiety for placing them in situations which the world counts honourable is manifested as in worldly families; and for this end many a believer will not hesitate to place his child in scenes of temptation and in circumstances of exposure to evil where it cannot be expected that the care of the Spirit of God will follow them. The result is, that we believe it will be found in numberless instances that professing parents have been visited with a curse upon their children, just in proportion as they themselves have been involved in the world." The character of the intellect of the present day, by which so many "professing themselves to be wise" are led astray, is but one of the manifold forms of human perverseness setting itself up against God; with more refinement it may be, but with no less determinateness of opposition than in those who impugn God's declared will because He has not written a revelation in the skies . . . "The Greeks seek after wisdom." There are many whose lives should be a practical testimony against it all, who appear as though their hearts were as much in it (i. e. the world of wisdom) as others. The Editor of the Edinburgh Review, many years ago, wrote . . . "They run with all imaginable alacrity and cheerfulness in the race after fame, and honours, and emoluments, where the faith and principles of men are most severely tried; they acquiesce

in all the devices of luxury to pamper the children of prosperity, and manifest the same indifference with others to the cost of human happiness and innocence, at which these may be supplied." (Written prior to January 1834).

We must not be conformed to this world and one way in which the true and earnest child of God may show this non-conformity is by refusing to run in this race after the world's wisdom and "be content with such things as ye have." Why pursue higher education when one knows that it will, undoubtedly, place one in embarrassing positions or connect them with some enterprise such as war and destruction where their conscience, as governed by the Word of God may be violated, or in some other altogether worldly societies where one cannot give of their best to an earthly master without surrendering that allegiance to our One Lord and Master, Christ. The beloved apostle states in Titus 3:14, "Let our's learn to profess honest trades." At this time of the year when many younger people are considering their future, remember that "Them that honour Me, I will honour" is an axiom of God's Word which shall stand forever. Think well and wisely, with a view to the welfare of your soul and the souls of others. Do not aim too high and consider how any situation will involve you in disobedience to the Word of God or hinder your serving Him, the best of Masters.

The Editor.

ADDRESSING GOD

IT IS reported that a man who was grieved at the use of the word "you" in addressing God in prayer compiled the following facts about the use of the words "you," "thee," and "thou" in the Bible:

In our English Bible the word "you" is found in 2,011 verses. It is used when God addresses men and when men address one another, but NEVER when man speaks to God.

In the Book of Psalms, "you" and "yours" occur thirty times and NEVER in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in 2 Chronicles uses "thy" 61 times, but "you" is NEVER found.

The prayer of our Lord in John 17 lacks a single "you," but contains "thou" and "thine" 41 times.

In view of these facts, it seems only proper that we address God according to the pattern set forth in His Word. God is sovereign, eternal and infinite. As such, He deserves utmost respect from His creatures, especially is this true of believers who have been taught God's ways.

While "thee," "thine," and "thou" may not be familiar terms to the world in general, it is for that reason that they lend themselves aptly to addressing God in a distinctive and reverent manner.

Selected.

QUESTIONS AND ANSWERS

QUESTION: Does this scripture (1 Cor. 7:39) mean that a sister, or brother, was allowed to marry, if so led, but "only in the Lord," that is, a fellow-Christian?
A young disciple.

ANSWER: In my judgment the apostle meant more than that. A Christian is called to walk by faith in everything, and how much he needs it in a step so important to his future here below! He might be attracted by a sister, who so differed from himself in habits, circumstances, and age as to make it unseemly for others and unhappy for themselves, but by the still sadder fact of such fleshly or worldly mind as to endanger his soul and his testimony, and all the more, if he had been of spiritual mind or sought to be. This scripture therefore seems to cover more than the bare fact of being in Christian fellowship, and teaches that the marrying should be in the Lord, that is, guided for their good to His glory, and so by His direction. This appears to be "only in the Lord." W. K.

Further reply: If there is a sincere desire to seek the Lord's guidance in the important step of marriage, He will, at times, hinder an unseemly union, and later, bring together the very couple which He has ordained for each other and for His glory. But this latter and happy conclusion comes to those who learn to "wait His will" and while His will is being perfected in them, there may be the "Chafing" under His restraining hand which, if endured, is for our good.
Editor

QUESTION: From a young believer. How did the High Priest enter into the Holy of Holies on the Day of Atonement—did he stoop to lift the veil—was it fixed at the ends?

ANSWER: There would seem to be no difficulty here. It was one heavy veil, suspended from above—he merely would enter as he approached the Holiest by moving the veil sufficiently at the side, without stooping. There was perfect "stillness" in the Holy Place as well as in the Holiest—the noise and winds or storms of the desert were effectively shut out—the only thing that reminded of the world inside was the desert sand under the feet—all else "glory." The hanging for the door, Exodus 26:36 took care of any disturbance of weather. (We are glad you are interested in this wonderful subject—Editor).

QUESTION: It is common to buy on the "installment plan" but we know that, at times, this is hard bondage and causes much unhappiness to those seeking to live for God. Would it be better, after taking out the Lord's portion from wages etc., to put a portion in the Bank and save up for the intended purchase?

From P. E. I. Island.

ANSWER: We believe this is the best way, and to wait for something that is needed often proves the most satisfactory and brings added enjoyment to know that it is all paid for. Of course, if one has collateral or security to cover an intended purchase, and prefers to pay according to a predetermined agreement, there would not be anything essentially wrong with this procedure—at times, it might be advantageous to the individual, but to undertake responsibility for future payments not knowing one's ability to pay and without taking into account the possibility of failure to make payments on time; and, further, to buy things which are beyond one's means is wrong, if not dishonest.

QUESTION: How much should one give to the Lord?

ANSWER: "As God has prospered"—1 Cor. 16:2 but, we would judge, not less than ten percent of income. Give God His portion first, then figure the rest.

EXTRACTS FROM LETTERS

SOON WE'LL HEAR THE SHOUT: I certainly enjoy Words In Season and thank God for all who are teaching the Word of God thus. One feels grieved as they see the conditions amongst us and it surely can't be long till we hear the shout and are caught up to meet Him in the air. . . . John T. Walker.

(This dear brother was called home just after above was written)

HE IS PRECIOUS: Because of Him Who is worthy and because I have been led to rejoice in His Truth—even that of our blessed Lord Jesus Christ, our Lord and Saviour, Who is exalted in this Magazine. . . . From Virginia.

IT ENCOURAGES ONE: The articles never vary—always a real spiritual stay to those seeking to maintain the testimony. It encourages one who seeks to carry out the truth of separation, not only from denominations, but from assemblies who are tending greatly to interdenominationalism. . . . From Ontario.

NO DIFFERENCE HERE: I do appreciate getting it more than words can say. I see no difference here and in America—but I know God's Word has not changed and we need to keep our eyes on the Lord. . . . From a sister in Ireland.

SATISFIED WITH LESS THAN GOD'S WORD: Enjoy the paper very much and the timely ministry when so many of God's people are satisfied with less than "Thus saith the Lord." Because of this they seek to bring in many things contrary to the will of God. We pray for you and the helpers in this work that there might still be ministry given by the Master of the Assemblies which will meet the need of the times. . . . From Ontario.,

THE IRON AND THE CLAY: I am deeply grateful for the magazine which my wife and I read with great pleasure and then hand to other believers who also look forward to it each month. During the sixty three years I have been gathered to the Centre—our gracious Lord Jesus Christ, things have been drifting towards a mingling of all religious systems and away from the Centre. This, together with the amalgamation of worldly governments and rising of Communistic rebellion, denoting the iron and clay depicted by Daniel's image, and many other things, points to the ending of this Gospel age and soon He that has tarried will come and these poor old eyes, now nearly 82 will behold the excellent glory of the Christ of God and be clothed with the body of glory like His, by seeing Him as He is. We can indeed look up for the time of our redemption draweth nigh. E. D. F. . . . From England.,

NOURISHING MINISTRY: My wife and I continue to enjoy the nourishing ministry and look to the Lord that wisdom and understanding will continue to be given in the presentation of sound, balanced truth which will edify the saints and stimulate believers to stand firm against the inroads of evil which are only too evident. . . . From Scotland.,

HELPFUL TO YOUNG CHRISTIANS: They are especially helpful to young believers when we get such little ministry on scriptural truths. . . . From Saskatchewan.,

HUNGRY FOR MORE: We enjoy Words In Season as it comes to us each month. It makes us hungry for more—you will need to add to your faith courage now—three times in Ephesians 6 we are told to stand. This is a hard thing to do—we like to take a "run" like Elijah at times. Stand, having your loins girt about with truth. Nothing else is worth while. . . . From California.

HOLD THE FAITHFULNESS OF GOD

Mark 11:22

Have faith in God—Thou said'st it, Lord,
 What more need we than this?
 'Twas this at first, Thine own blest Word
 Didst save from the abyss.

And shall we doubt—tho' many may
 That Thou dost love us still?
 Though often stumbling on our way,
 We still desire Thy will.

'Tis Thee we love—Thy Word we'd keep
 Midst changing men and ways!
 Though failure oft would make us weep,
 We'll sing through endless days.

Nor shall we fear the scorn of men,
 Nor fear their puny darts!
 The Faithful God—He is our God,
 His peace shall keep our hearts.

So then to battle on we'd seek,
 Nor carnal weapons use:
 Nor are the strong, but e'en the weak,
 The ones our God doth choose.

F.

« « «

“Know therefore that the LORD Thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; . . . Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD Thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: And He will love thee and bless thee . . . ”
 Deut. 7:9, 12.

“Jesus answered and said unto him, If a man love Me he will keep My Words: and My Father will love him, and we will come unto him, and make our abode with him.”
 John 14:23.

« « «

The expression “to a thousand generations” in the above mentioned scripture conveys the thought that God is unchanging in His principles of blessing. Many take refuge in thinking that we are under grace and therefore exempt from the divine principle of blessing to the obedient only, but the verses quoted from the New Testament reveal this unchanging character of our Lord.

McNutt, Sask.—Bre. Jim Ronald and Alex. Wilson were to commence here July 4th., in a portable hall—R. Boyle was trying Riding Mountain and Belmont accompanied by bro. Ed Gould of Kenora for a short visit. Bro. Ronald has been keeping close to the work in Togo also. The Prairie country needs laborers—the work is slow but there are precious souls in lonely places here who need salvation. John Frith and Alex. Wilson were at Minotnas four weeks and one week at Bowsman, Man.,

Prairie Conferences: Commencing with Kenora, Ont., at which brethren Douglas, Johnston, Wilson and Frith (Venezuela) gave good help, then Winnipeg, Man., where bro. S. Hamilton joined the above named, the Lord gave good help. Some others came along to Portage la Prairie where the Lord's presence was proved, then followed Pine Creek, a small country conference, then Glen Ewen, Sask., at which place saints have gathered thus for around sixty years and it was a happy time around the Word. In between brethren Douglas, Hamilton, Hunter, Johnston, Wm. Ferguson and Jn. Adams gave help. Brethren Johnston, Hunter, Adams and Williams continued North to Taylorside and Mervin.

Calgary, Alta.—Bro. Andrew Douglas had a week of ministry with the saints of Westhill-Hurst Gospel Hall, helpful and edifying. They had a call also from J. Gray. Bro. Harold Paisley gave them a call on his way to Vancouver to commence special Gospel meetings in the Woodland Hall. Saints were much exercised as to this effort.

Port Hope, Ont.—Saints visiting here should contact bro. H. Maybee, 21 Hope St. So., where there is a small assembly. Breaking of Bread at 11 a.m.

Charlton - Earleton, Ont.—Recent Conference large and good at both places. Bro. Joyce remained for some meetings at Englehart.

CONFERENCES

Akron, Ohio—A Conference will be held D. V. in the Akron Gospel Hall, 1225 Wooster Ave., commencing Sat., Sept. 1st, at 2:30 D.S.T. and continuing over Lord's Day and Monday, the 3rd. Prayer meeting Friday evening, August 31st, 7:30 p.m.. Ministering brethren whose practice and teaching confirms the saints in the "old paths" welcome. Visitors please advise of your coming to Joseph Bercau, 928 Bisson Ave., Akron 7.

Arlington, Wash.—Annual Conference D. V. Sept. 1, 2 and 3— the Lord's servants walking in the old paths will be welcome. Arthur S. Colburn, Rt. 2, Marysville, Wash.,

Sault Ste. Marie, Ont.—40th. Annual Conference of the two Assemblies on each side of the border, will be held D.V. in the Technical School, Sept. 1, 2 and 3, commencing Saturday afternoon, September 1, at 2:30, continuing over Lord's Day and Monday. Usual order of meetings will prevail, visitors freely entertained. The Breaking of Bread is at 10:30 a.m. and Prayer meeting will precede Aug. 31st., in Gospel Hall at 7:30 p.m. R. H. Davis, 652 Bay St.,

Orillia, Ont.—Annual Conference D. V. will be held commencing with Prayer Meeting Sat. Sept. 1., at 7:30 p.m. in the Gospel Hall, 30 Andrew St., continuing over Lord's Day and Monday, Sept. 3rd., The Lord's servants walking in the "old paths" welcome to minister the Word. Cecil R. Clark, R. R. 4, Orillia, Ont.,

Huntsville, Ont.—Annual Conference will be held D. V. commencing with Prayer Meeting in the Gospel Hall, Sept. 6th., at 7:30 p.m. continuing Fri. Sat. and Lord's Day 7th., 8th., and 9th., Breaking of Bread at 10 a.m. The Lord's servants teaching and practicing the "old paths" welcome. George Cottrill, R. R. 2, Huntsville.,

Midland Park, N. J.—Annual Conference D. V. will be held in the Gospel Hall here, 61 Prospect St., commencing with Prayer Meeting Fri. Sept. 28th., and continuing over the 29th., and Lord's Day, the 30th. Those walking in the "old paths" welcome to minister the Word. L. C. Greene, E 20 Glen Avenue, Paramus, N. J.

Hartford, Conn.—Annual Conference D. V. will be held in the Italian Gospel Hall Sept. 1, 2 and 3 preceded by **Prayer Meeting**, Friday evening at 8 p.m. Hall is located at 49 Charter Oak Ave. This is in connection with the English speaking Assembly. Corresp. N. Vendetta, 176 Kenyon St. The Lord's servants walking in the "old paths" welcome to minister the Word.

La Crosse, Wisc.—Annual Conference D. V. will be held Sept. 1st., and Lord's Day Sept. 2nd., beginning with Prayer Meeting Fri., Aug. 31st. Usual order of meetings. Visitors freely entertained. Corresp. L. Uglum, 316 So. 6th. St.,

Hitesville, Iowa—Annual Conference dates D. V. Sept. 15th., and 16th., commencing with Prayer Meeting, Friday, Sept. 14th, at 8 p.m. in the Gospel Hall. George L. Frey, Aplington, Iowa.

OTHER LANDS

Puerto Cabello, Venezuela, S.A.—A very interesting pamphlet by William Williams entitled—"Rabbi, where dwellest Thou?" has been prepared for circulation. It concerns the Lord's dealings with our brother on "How we found the nameless place." It should be useful to put into the hands of any seekers after the truth of God and should be helpful to the saints. Copies may be obtained from 215 St. Marie St., Collingwood, Ontario or 3470 Carnarvon Ave., No. Vancouver, B. C. Canada. Our sisters Miss Johnston at former address and Miss Scott at latter address will gladly advise regarding these booklets.

FALLEN ASLEEP

Balovale P. O. No. Rhodesia, Africa—On May 27th., our beloved and esteemed brother and fellow servant of other workers here, Mr. James Geddis, passed peacefully into His presence. . . Psalm 37:37. Saved as a boy, our dear brother was commended to the Lord's work by the Assembly in Lurgan, North Ireland and he and his wife reached Kalunda in Angola in 1921 where he labored faithfully for many years and saw a number of assemblies formed to God's glory. In 1937 he moved across the border into Northern Rhodesia and opened up work at Dipalata amongst the Lunda people and a large assembly at Dipalata and a number of smaller assemblies around testify to the faithful labors of our brother. A pioneer of the old type, he covered many thousands of miles on foot and cycle carrying the Gospel to the people of Central Africa.

Our brother walked in the "old paths" and taught the same.

Greatly loved by the African believers and respected by all his missionary brethren, he will be greatly missed. His very presence on the "field" was a bulwark against the rising tide of "latitudinarianism."

(The brief character of following notices is necessary owing to lack of space).

Philadelphia, Pa.—Our beloved brother Ernest B. Sykes "went home" May 16th. Saved when 19, identified with the Olney Assembly since the beginning in 1923. A keen and fervent worker. Remember his widow and son in prayer.

Our dear bro. Jas. H. Wilson "went home" May 31st., aged 76. Saved when 16 years of age. Quiet, consistent and faithful in testimony. Connected with the Mascher St. Assembly for years.

Hartford, Conn.—A brother beloved, Fritz Bjork "went home" suddenly on June 2nd. A real pillar in the Assembly, his wise, loving and gracious counsel will be missed. A man "faithful above many." Pray for his widow.

Westerly, R. I.—On June 5th., our beloved sister Mrs. Wm. Jessiman "went home" aged 87. Saved for over 70 years and in fellowship here more than 60 years. Pray for her aged husband. Also on June 22nd., our dear bro. David Kiddy passed away suddenly, aged 63. Saved 35 years ago at meetings of bre. Conaway and Foster in Lonaconing, Md.

Los Angeles, Calif.—Our beloved brother Norman McLeod "went home" to be with the Lord June 11th., aged 78. Saved over 50 years ago in Ontario and here for many years in Jefferson Assembly. Faithful and consistent.

West Concord, Mass.—Our dear brother William Smith "went home" to be with his Lord June 15th., after much weakness. At rest now in His presence. Remember in prayer his dear widow who will miss the constant care bestowed upon him—she states. . . "I would gladly do it all over again if I could."

Chicago, Ill.—Our beloved brother, Herbert W. Cotton, "went home" June 28., Particulars next issue.

Words in Season

THE BIBLE FAMILY MAGAZINE



OUR HIDDEN LIFE



Thou hidden Life of faithful souls — Thou Light
Of that mysterious inner world of thought,
Oh give us grace to follow Thee aright,
From cross and toil and sorrow shrinking not;
Content to be but little known,
Content to wander on alone;
Here — hidden inwardly in Thee;
There — Light in Thine own Light to be.

C. F. Richter — A. D. 1711.

SEPTEMBER, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, R. F. D. 2, Williamston, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in
the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter,
news items, conference and death notices to WM. H. FERGUSON,
R. F. D. 2, WILLIAMSTON, MICHIGAN. All reports for WORK AND
WORKERS columns should reach Williamston by the 10th of the pre-
ceding month.

IMPORTANT NOTICE

Please note particularly the Editor's change of address. All mail,
correspondence, subscriptions for Words In Season, Work and Work-
ers' items, etc., should now be addressed as follows:

William H. Ferguson

R. F. D. 2

WILLIAMSTON, MICHIGAN

We would appreciate it if Assembly Correspondents would make
an announcement to this effect for the benefit of the subscribers to
the Magazine — it might save much correspondence being mailed to
the old address. THANK YOU!

Titanic Tract We have had another printing of this tract which
many are finding useful — order from the Editor. We are leaving the
matter of cost to the consideration, exercise and ability of the Lord's
people — we are **not** in the business of selling tracts. Another tract,
of uniform size and style, which is a reprint of the Gospel article
in the June issue — **NOTHING LEFT FOR YOU TO DO** will soon
be off the press — read again in June issue this article and let us
know your requirements. Eccles. 11:6 comes to mind . . . the time is
short and night soon comes.

OTHER CHANGE OF ADDRESSES

Evergreen Park, Ill. — Herbert Dobson, 9431 Springfield Ave.

North Vancouver, B. C. — J. H. Turvey, 1131 Cloverly, for the
North Vancouver Gospel Hall, Correspondent. Brother Dennis who
has faithfully undertaken this work for many years, feels impelled
by ill health to give up this work.

Mervin, Sask. — A. E. Johnson, Box 101, Correspondent.

Cleveland, Ohio — Addison Road Assembly's temporary location
is the Masonic Auditorium, Euclid Ave. and 36th Street.

UNITED STATES

Danbury, Conn. — Pray for the effort by bro. F. Pizzulli here,
under canvas.

Hatboro, Pa. — Bro. S. Rea has not been well but hopes to be
sufficiently restored in the Fall to continue labors for Himself. We
have not heard recently of bro. James McCullough's condition but
trust he is much improved. Pray for these brethren, also bro. Jos.
Pearson in his weakness.

Clyde, Ohio — Our brethren Norman Crawford and Jas. Lipke
have seen good interest here under canvas — some blessing in the
Gospel and some exercise amongst those professing as to "gathering
to His Name." Bro. McBain has given a little help. Brother Doherty
of Cuba gave a call at Lorain which was appreciated.

Detroit, Mich. — Bro. G. Graham had some interesting meetings
with the saints of West Chicago Hall, also gave a call to Schoolcraft
Hall.

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. 48

SEPTEMBER, 1956

No. 9

GATHERED GEMS

The fruit is of the tree I planted,
It has torn me, and I bleed;
I should have known what kind of fruit
Would spring from such a seed!

GEMS FROM THE PRAIRIE CONFERENCES:

When we were saved at first, we were all spiritually sound.

Some men only stop the chariot once, the eunuch did it the second time and got baptized.

Christ in the boat, asleep mid the storm! The sleep of the Man, Christ Jesus, was perfect, divine. Until you get to your wit's end, you don't begin with God. Perhaps some woman heard him say - the Son of Man hath not where to lay His head and she said - "I will get Him a pillow" - at any rate, He had one in the little boat.

God has forbidden men to make images, but He makes living images of Christ in men. You don't get a true estimate of self by reading the works of men nor by thinking of yourself, only through the Word, as a Laver, doth it come.

The man or woman who leaves God's Assembly leaves the place of God's protection.

Samson could judge his people but his wreck came because he couldn't judge himself. Whenever a vice is wrenched from man's soul, the Spirit plants a virtue.

Men who take part in the Gospel should be men who are in the habit of worshipping in the Assembly, especially at the Lord's Supper. Men who do not should not preach.

THE EFFECT OF FAITHFUL MINISTRY:

To set men thinking - Lk. 3:15 (musing). A great step gained when men begin to think.

A faithful minister will always exalt Christ, like Paul, like Peter, like John.

A faithful minister will teach men the true Word of God without adulteration.

There is a reward for faithful ministry, but the reward of God's servants is not of this world. Note 1 John 3:13. John was beheaded and Paul executed and Peter perhaps crucified. But the tears that flow so freely in consequence of all the unkindness of the wicked, will one day be wiped away from all faces.

So be thou faithful then, the time is late,
The Saviour comes, yea! standeth at the gate:

What means the tears, when measured soon by Him,
Who multiplies with myriad joys each one.

ASLEEP IN THE BOAT

YEARS ago at Niagara Falls, a young man was employed as a guide. Having nothing to do one day, he moored his boat well above the cataract, and lay down in it to rest. Rocked on the bosom of the evermoving waters, he fell asleep. He thought he had tied the boat securely, but with its constant swaying it was finally loosed, and with its unconscious occupant, began to drift with the current. Spectators on the shore, seeing his grave danger, shouted loudly to awaken him, that he might save himself while, as yet the current was not rapid, but to no purpose.

At one point in the boat's progress it was grounded upon a rock which protruded in midstream. Seeing the pause, the bystanders redoubled their efforts to arouse the sleeping man, crying lustily to him, "GET ON THE ROCK! GET ON THE ROCK!" but he slumbered on, oblivious to his extreme peril. With the movement of the waters the boat was soon cleared from the rock, and headed for the Falls. The poor man was aroused from his sleep only amidst the thundering roar of the great cataract, over which he plunged to his untimely death.

How appalling! Asleep in the boat! Calmly and unconsciously drifting into the very jaws of death! One trembles to think of it.

Yet how aptly this illustrates the indifference of souls today! Many are unconcerned as to their fatal course, fast asleep in their sins, perhaps lulled on the tide by earthly pleasures, soothed into false confidence by their dependence on a blameless life or a religious profession. **ALL ASLEEP IN THE BOAT**—preacher and people—fathers and mothers and children who are being reared up for the world—**ASLEEP!** Wake up dear friend ere it is forever too late. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel . . . should shine unto them." 2 Cor. 4:4.

Dear Reader: Are you safely moored to the Rock—Christ Jesus; or are you drifting with the tide? Have you Christ as your Saviour; or are you carried along with the broad, rapid current of a world that is fast approaching destruction? If still unsaved, will you not awaken to the danger of going on without Christ? You may be lulled by the popular opinions of the world—you may be spending your time watching the "silver screen" in your spare moments, the latest invention of Satan to keep the world from thinking of eternity, and wasting the precious moments which should be used in preparation for meeting God. You will not likely wake up until the roar and crashing of the last moments fall upon your dying ears and the ears of your soul will then hear the cries

and wails of the millions of other lost souls who are in the depths of hell to which you shall descend. Your friends, your pleasures, your good times, your nice home, your fascinating television, your ambitions to be popular . . . what shall it all mean in the article of death? Think not, you are prepared for heaven when you can enjoy such like pleasures of the world! It is time to wake up and cry aloud. You are lost and you do not know it, you are asleep in the religious boat and you do not know it. The quiet strains of your chapel music are lulling your soul into false security—the breakers are near, death and hell are over the brink—will you sleep on? Awake, sinner! Better far to lose all here than to lose your precious soul for eternity—Mark 8:36 is the warning of our Saviour. **WAKE UP**—tomorrow may be too late!

Selected and adapted.

SALVATION OF THE FAMILY

Sober reflection could not do otherwise than convince every Christian parent that the salvation of their sons and daughters is of paramount importance. Better not to have seen them born at all, than to see them die without being born again! No matter what earthly ambition is attained, no matter what worldly gain is secured, if they miss the salvation of their souls, they lose everything worth while. To die and go to Hell from a Christian home will surely result in the remorseful cry, "I have played the fool, and have erred exceedingly."

All this seems to be so self-evident that one may ask, "Why the necessity of emphasising it?" Sad to say there are many Christian homes where the foregoing truth seems to be either forgotten or shelved. The pleasure of the child is considered rather than the soul of the child. The prospects of the child in this world are planned, rather than the preparation of the child for eternity.

But again the objection may be raised, "We cannot save our children." Others may say, "The very subject upon which you are writing gives me great comfort, 'thee and thy house'." Certainly this truth, rightly held, should indeed be a comfort to the exercised parent in the intervening time till the soul of the child is saved. **SALVATION IS OF THE LORD**, when God saves it is entirely on the ground of His free, sovereign grace; nevertheless God does hold us responsible to carry out His Word in the home, so to live and act before the family that the soil of the young hearts shall be prepared for the reception of the Gospel seed.

A. W. J.

HATED MEN

WM. H. FERGUSON

AS WE turn to the Scriptures we are confronted with this strange condition - not a theory, but a fact, that certain men were the objects of definite, determined, plotting and violent hatred. And as one pursues this subject and studies its rise, course and ultimate ending, there is the conviction that such hatred is inspired from beneath, it is Satanic, it is earthly, sensual, devilish. Let us consider some instances:

ABEL: 1 John 3:12. This first case of fratricide—the fore-runner of all such—had in it the elements which are found in every case, namely, hatred, selfwill, the fruits of pent up anger and disappointment. “His own works were evil and his brother’s righteous”—says the Spirit. In face of the uprightness of righteous Abel, the evil mind of Cain, nurturing anger towards God and man, could only see one way of relief—by doing away with his brother and clearing the way for his own determined and wayward course as to this life. His brother’s living for God stood in the way of his wilful life and by a life of “consistency” Abel exposed the darkness of Cain’s evil way. “Woe unto them because they have gone in the way of Cain.”

JOSEPH: Of Joseph’s brethren it is recorded—“they hated him and could not speak peaceably unto him.” Gen. 37:4. In verse 2 we read . . . “Joseph brought unto his father their evil report” or “their evil discourse.” It seems they were nagged privately in evil things—their counsels together were neither of God, nor honoring to their father. They spake in the dark and plotted by slander and evil. In all this Joseph was “separated from his brethren” as seen in Deut. 33:16. His separation had in it the characteristic qualities of Nazariteship. His brethren could not stand this and even his father was perplexed to understand the “spiritual character” of this son, but, nevertheless, he loved him. The end of their hatred was the “selling” of Joseph into Egypt and, in bitterness of soul, they had to learn the evil fruits of their plottings and slander and evil discourse. Grace triumphed but the discipline of God must be effected.

DAVID: The hatred of Saul, the king, for David is one of the dark chapters in the life of this evil man. Head and shoulders above his brethren, Saul was the “people’s choice” who felt they **MUST** have a king, like the nations. In rejecting Samuel, they rejected the Lord and followed their own ideas of rule to their destruction of testimony. The bigger the man, the greater the flesh. Poor Saul! He neither considered God’s mind as to the kingship, nor did he recognize in the rejected and despised David, God’s man. So it is still. The

man of the flesh will not, and because of unwillingness to wait on God, CANNOT recognize godly order and rule in the testimony of God. The battlefields of Gilboa mark the end of the man of whom the Spirit records in Acts 13:22 . . . "And when He (God) had removed him, He raised up unto them David."

MICAHIAH: As Jehoshaphat and Ahab planned battle against Syria (which planning was not of God as it involved the unequal yoke) 2 Chron. 19:2, the former was anxious to have a word from God—his conscience seemed to accuse him—and he asked the wicked Ahab, King of Israel, i.e. of the ten tribes who had revolted . . . Is there not here a prophet of the Lord?" The four hundred prophets of Israel promised victory but Jehoshaphat had enough of God about him to know that they were false prophets. Yes! replied Ahab, "but I hate him; for he doth not prophesy good concerning me, but evil." How could a prophet of the Lord prophesy good against disobedience and sin and a false altar and worship? And so Micaiah incurred the hatred of this wicked king, Ahab, who had no love for God, nor his messengers. This unholy alliance almost cost Jehoshaphat his life.

MORDECAI: It is recorded in Esther, chapter 3:2 that "Mordecai bowed not," nor did reverence to Haman. This filled the proud Agagite, the descendant of Amalek with wrath, verse 5. He then plotted the destruction of Mordecai's people, the Jews in the kingdom of Persia and had the gallows erected for Mordecai. But God overruled and "his violent dealings descended on his own pate." A "hanged" Haman is a grim reminder of the fate ultimately of those who decree the death of men who fear God and His Word, as did Mordecai, who was obeying the Word of God in refusing to bow to the representative of the flesh and the enemy of God's people.

DANIEL: In Daniel 6:3, 5, we see how the beloved Daniel, now an aged man, incurred, through envy, the hatred of the princes and presidents of the Medes and Persians. Their confession betrayed them and vindicated Daniel when they said they could find no occasion against him. . . "except we find it against him concerning the law of His God." Blessed testimony indeed concerning a man who lived in God's Word and could rest in it. The story is well known and a den of savage lions, their mouths bound by the hand of God, is mute testimony to God's care of His servant who honored God above all. This has a wondrous voice to us today.

THE LORD JESUS: We have reserved as our closing illustration that of our adorable Lord Who said, prophetically, in Psalm 69:7 . . . "They that hate Me without a cause are more than the hairs of Mine head." The lovely head of our Lord . . . "His head is as the most fine gold, his locks are

bushy (flowing, waving) and black as a raven" S. S. 5:11, suggests the true Nazarite's hair, marking Him out, truly God's separated One in the midst of all evil. Yet was He hated and scorned, His enemies more than the hairs of His head. Sad to contemplate, wondrous to consider the insensate blindness and hardness which could not see the virtue of His life because their own evil heart was a well of corruption. This is our heart by nature, and if we have been made to see any beauty in Christ and have been enabled to detect the grace of God in contra distinction to the amiable qualities of religious men and women who, in spite of their veneer, hate our Saviour and His true followers, it is only by grace, and such knowledge of Him only magnifies the grace of our God.

We do well to remind ourselves of His own Words in John 15:19 . . . "Because ye are not of the world . . . therefore the world hateth you . . . If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also." John 15:20. What is your attitude towards Himself, His followers, His sayings?

One thing which has marked and continues to mark the "latitudinarianism" of today and which, more than anything else, marks it out as not being at all of God or His Word, is the intense bitterness shown towards those who would seek to cause a return to God and His Word and His simple path. "For where envying and strife is, there is confusion and every evil work." James 3:16.

"TAKE AND READ" — "take and read" was the cry that Augustine heard, as related in his conversion. He was strangely attracted by the voice, perhaps the cry of children playing — he fetched and opened again a copy of the Epistles which he had lately laid down. He says "I read in silence the first place on which my eyes fell; 'not in revelling and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh in its lusts . . . ' — I neither cared, nor needed to read further. At the close of the sentence, as if a ray of certainty had poured into my heart the clouds of hesitation fled at once." His will was in the will of God. To us in a light far clearer in many ways than that which shone even upon Ambrose and Augustine; to us that quite recognise that in the paths of homeliest duty, the commonest temptation, lies the line along which the blessed power of the Saviour may best overshadow His disciple; the Spirit's voice shall say to us . . . "TAKE AND READ, TAKE AND READ." Only then shall we step out upon a path, the old path of strength renewed, to be renewed forever, armed against evil, armed for the will of God, with Jesus Christ our Lord. "Arm yourselves with the same mind." Handley Moule on the Romans.

THE LOST BRAKE

THE LATE JOHN FERGUSON

THE STORY is told of a very profane man who was dying. Just before the last moments came, he began to clutch at the bedclothes and to reach down with his feet, as if trying to rest them on something. When asked by his wife what was wrong, he said, "I'm going down a terrible grade and I can't find the brake." He had been a stage-coach driver; and, as he felt himself slipping into eternity, he thus expressed his experience in his awful dilemma.

Verily this is true of the poor unsaved; and it is well for us to be quick to warn them and to tell them that NOW is the time to put on the brake; and to turn to Christ who alone can save.

There is another thought brought before us by these words; that is, the inability of the child of God, who is on a downward course of backsliding, to stop just whenever he may wish. There have been many sad wrecks all along the line, during the pilgrim history of the Church. Men, who ran well, have ceased to do so; and have turned back to the beggarly elements and to their former sins. These men have, at times, been aroused to see the dreadful consequences of their downward course; and, endeavoring to stop, have not been able to do so. We read of Esau: "He found no place of repentance though he sought it carefully with tears."

There are some men today who have stood in the forefront of the people of God, and who enjoyed the confidence born of a consistent walk and conversation; but they have turned aside. They have let go many of the things they once seemed to enjoy, and are slowly slipping away from the old landmarks of truth. There are signs, at times, that some of these have felt their position; and, by their own confessions, have told out their knowledge of the backslidings. There have been momentary desires to return to the right thing,—an attempt to stop the downward course,—but, like the poor man of whom we have spoken, they do not seem able to "find the brake." The pace has been too swift; and, even when there is some desire to retrace steps,—which never should have been taken,—there is no ability to do so. They can't find the brake. When a driver has lost control of his brakes, there is nothing ahead but destruction. When a man loses his balance, there is no saying how far he may fall.

Let the reader beware! It may be that truths, once enjoyed, are being let go. There is a peculiar idea in the minds of some people, namely, that in standing for all His truth, we are likely to lose;—that it will not do to be too particular in these days;—that we must accommodate ourselves to our sur-

roundings. What a delusion of Satan. That "God has spoken," ought to be enough for any child of God; and it should be the joy of the believer to obey his Lord.

"His commandments are not grievous," and it is by walking in them that true peace is to be enjoyed. It is now, amid the jargon of many voices, that we are to prove to one and all that we have heard His voice,—His voice calling us out, to Himself, away from the many allurements of the world, and away from all that is a dishonor to His name. "Come out!" "Stay out," has been said by one; and it is in this straight and narrow path that we may find His company and enjoy His smile. Let the words of our blessed Lord ring in our ears today! "He that putteth his hand to the plough and turneth back is not fit for the Kingdom of God." "If any draw back, my soul shall have no pleasure in him."

Keep the brakes on! Keep in such close touch with Him and in love with His Word, that the very first suggestion of Satan, to turn aside, will be so hateful, that it will make us put on the brake more firmly! Let us cleave to Him, and, clinging fast to His Word, go on, strengthened to enjoy the blessed and comforting society of our Lord. "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and will make Our abode with him," John 14:24.

THE TESTAMENT AND THE CARDS

ON GOING into a house on a small business matter, I observed the New Testament lying on the table. A great many thoughts at once flashed through my mind as to the reason of its being there. Perhaps the Bible is a well-used book here, I thought, and this a little green spot in the vineyard: the book may have remained there from the morning worship. In the few seconds I was left standing, I had already formed a very favourable opinion of the religious life of the family; but I was not long left in the dark as to the true state of matters. "What's that Testament doing there?" cried the head of the house; "take it out of there: people will actually be thinking we have had worship!" I shuddered as the words fell on my ear. Here was a man openly denying Christ, and casting out the name of the Lord of Glory as unworthy of his house, and His Word as unfit for his table! I did not fail, however, to see a pack of cards on the same table. They were allowed to remain although forming quite as prominent an object as the Testament. I need not say that my mind was effectually cleared of any good impression which had been produced. "One of the devil's right-hand men," I concluded, without a doubt. "Who-soever shall deny Me before men, him will I also deny before My Father which is in Heaven" Matt. 10:33.

Selected

THINGS WRITTEN AFORETIME

A STUDY OF JOSEPH.

W. WILLIAMS, VENEZUELA

WE WOULD wish to look at a few points in the life of Joseph from a different view-point to the usual method of applying his interesting history. All we have read in the interpretation of this wonderful man's life has been as a type of Christ—and we raise no objection, because Joseph can be used as perhaps one of the best types of Christ in the Old Testament. But in reading Genesis recently, we have looked at Joseph as a type of the Lord's servant to-day, and from this aspect we wish to draw a few practical lessons.

Joseph comes on the scene in Genesis 30:24. He had been prayed for and longed for. He had a praying mother—"And God remembered Rachel and hearkened unto her." What a boon to have a God-fearing mother! Some time ago we heard a Christian mother say, as she was correcting her sons, "Children are a calamity!" Rachel did not think so, as she prayed to God about Joseph before he was born. God-given children will be God-blessed children. She called him "Joseph," which means—"He will add." Answered prayer increases faith in God. God did add, and that addition cost her dearly; but real service means real sacrifice. Nature has to die, if grace is going to reign. The corn of wheat must die, or it shall abide alone. Rachel died, but Joseph and Benjamin live on in the purposes of our God. "He will add" yet a "Benjamin—Son of my right hand." Listen to the pattern servant relating his lineage—"circumcised the eighth day, of the stock of Israel, of the tribe of—Benjamin" (Phil. 3:5).

Rachel prayed to the living God and He added a Benjamin, and from Benjamin came Paul, the Apostle of the Gentiles, and so God has continued to add now nearly 2000 years, and He has not done yet. What a blessed and wonderful thing it is to pray in fellowship with God!

It is good, too, to remember, in connection with servants, that God is still able to add more. "Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, "Moses my servant is dead." This is one of the finest tributes to Moses—"Moses my servant is dead." But God remained, and He raised up a Joshua. Some of God's dear people live lamenting the death of God's servants and speak as if God, too, had died with them, and that the present preachers have none of the grip, grace and grit of their esteemed predecessors. We believe that God lives and cares and still anticipates the need of each succeeding generation, and the surest way to hinder and discourage a sincere and younger servant of Christ

is to let him know and hear that he is only a sad make-shift to our spiritual fathers and the former elders of the assembly.

“Now Israel loved Joseph” (Gen. 37:3). This makes a good base for the Lord’s servant, to know that he is loved of the Father, and God’s love to us will be the mainspring of our service to God and men.

“He made him a coat of many colours” or pieces. This was a gift, and each servant should serve according to the measure of his gift. The coat was of different colours or pieces, and so our Risen Head gives different gifts to His servants. God is not limited to one mould. There is variety in His ministrations and operations. Look at the way the Lord would act when He gave sight to the blind. Sometimes He did it one way and sometimes another. We must be ever careful not to limit God to our finite vision and find fault with God’s servants if in their method and manner they do not run on the rails we lay down for them. Some of God’s servants preach loud and some preach low; some use illustrations, and some think it well to use only types from the Scriptures. Some study Greek and grammar, others use the vernacular. Some wink and blink, pound and break platforms and glasses; others are steady as statues and cold as stones. Some point the finger and are extremely personal; others are profoundly abstract and conveniently general. God never favours affectation or imitation. Therefore, Study to show thyself approved unto God!

“They hated him yet the more for his dreams, and for his words.” Joseph did not please everybody, and the sooner the servant learns that his object is not to please all but to please God, and then he will please all who are worth pleasing, the better for him. God was behind Joseph’s dreams and his words. So let us see to it that it is not our own carnal ways and words which give offence—which some seem to mistake for grace and faithfulness. “They hated him,” and then “they hated him yet the more.” The hatred grew, and three times in chapter 37 we read of their hate, which, but for Reuben, would have ended in murder. Hatred against the Lord’s servants is a soul-withering thing, and it lurks in more corners than we are aware of.

In chapter 39, we get Joseph, as it were, moved on to another class-room in God’s great training school for His servants. He is now in Egypt, in Potiphar’s house and this is, perhaps, the hardest chapter in his life, and just here we would notice that four times over we read—“The Lord was with Joseph.” When thou passest through the waters, I will be with thee. The deeper the trial, the darker the cloud the servant has to pass through—the more His power and presence will be felt giving the needed strength. “As thy days, so shall thy strength be.”

"And Joseph was a goodly person, and well favoured." Natural beauty and fine figure are not always assets in the Lord's servants. In these days of loose morality and lax principles, it is absolutely astounding to hear what the younger women in the assemblies sometimes say about the personal looks of the Lord's servants. Joseph's dreams exposed him to the hatred of his brethren; his natural beauty exposed him to the carnal lust of a pagan woman. "She spoke to Joseph day by day." Had Joseph been free, he should have fled from such a woman as from a rattlesnake, as no doubt she grew bolder "day by day" in her insinuations. His noble reply shows that he had the fear of God in his heart, yet we feel that he acted unwisely when he allowed himself to be alone with such a tempter. "Keep thyself pure" (1 Tim. 5:22) is surely a needed warning to the Lord's servants to-day—pure in thought—pure in motive—pure in life—pure in service. Where there is carnal temptation only in thought, flee from it; where there is carnal intention, never go alone, or be alone with the tempter. "Two are better than one." "The Lord sent them out two and two." It is always a wholesome safeguard to a preacher to have a fellow-labourer. "He left his garment in her hand." Joseph had to leave his coat to save his character. But circumstantial evidence was against him, and also a brazen-faced woman, and now Joseph is moved on to the next classroom of the divine training-school—the dungeon. This injustice should be a warning to the Lord's servants not to act purely on circumstantial evidence. In one of the larger assemblies here, there has been a case where judgment was given wholly on circumstantial evidence, and we must admit it seemed convincing. But before the year is completed, the judgment has been proved wrong. Time has proved the innocence of the party accused. We get a good guiding principle in Deut. 13:14, "Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, etc."

"See he hath brought in a Hebrew unto us to mock us." She would take vile vengeance by anti-Semitic policy. She is the mother and inventor of the "Blame-the-Jew" slogan, so it is not a very honourable party to belong to. "But the Lord was with Joseph." God was with him in the pit, in the captain's house, and now He is with him in the prison. Joseph could have been in the captain's home with a guilty conscience, but he chose to be in the dungeon with a good conscience.

"And it came to pass at the end of two full years" (chap. 41:1). Joseph's love had been tested; his integrity had been tested, now his patience had to be tested. Some of the Lord's servants are loving and amiable, modest and moral, but a late train, bus or car, a poor meal, a bad bed, a few hours of lost

sleep, puts them in a sad ruffle. "Let patience have her perfect work." "Tribulation produces patience." To be forgotten by the world is to be expected; to be forgotten by our brethren should be anticipated; but to be forgotten by those we have benefited is the hardest of all. Joseph has been blamed for getting his eye off God and looking to the butler. Criticism of the Lord's servants is cheap, and it almost invariably comes from those who have never passed through deep trial for righteousness' sake themselves. Hated, sold, tempted, slandered, imprisoned, forgotten, gets Joseph to the sixth grade. God used the trials to burn the dross and refine the silver, and six is as high as man can go. So after thirteen years preparation, he is now ready to be used in God's plans.

"And Joseph was thirty years old when he stood before Pharaoh, king of Egypt" (chapt. 41:46). It needed experience to fill Joseph's position. Now while we would not set an age for any one to leave the nets and step out in faith to preach the gospel at home or abroad, the tenor of scripture would lead us to be careful in encouraging young men of less than twenty-five to such a path. Our experience has been that young men are apt to push themselves on elders for a commendation to such-and-such a field, at home or abroad. But the brother who is willing and content to go on quietly for God in a local way until he is twenty-eight or thirty, will attract the attention of some elder servant of Christ who, first having consulted the assembly as to his fitness all unknown, perhaps, to the young man, will encourage him to accompany him and the assembly or assemblies where he is known and has laboured, will confirm the preacher's exercise by giving him a hearty commendation.

"Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them (Heb. 'hard things with them')." Joseph had firmness, discernment and character—three very necessary qualities in the Lord's servant. What a mercy to be able to be firm, when dealing with trials and troubles among God's people! It is a notable trait in Paul's life in contrast to Peter's natural weakness. Then to have discernment in the things of God and His people is a rich gift from our risen Head. "He that handleth a matter wisely, shall find good" (Prov. 16:20). Character is highest of all. My reputation is what men think of me, but my character is what God sees in me.

"Moreover he kissed all his brethren and wept." This is Joseph at his best. The Lord's servant is most Christ-like when he can frankly forgive the wrongs he has received. But we would notice a tender trait in Joseph's character here—he **wept**. Eight times we read of him weeping. This is beautiful. Firmness and tenderness were the warp and woof of his

lovely character. It is, unfortunately, a rare combination. Generally, those who are firm for God's truth, lack tenderness, and those who are tender, lack firmness. Firmness comes as we read God's word and carry it out—tenderness grows by prayer and confession before our God. Joseph honoured God, loved his father and family, and faithfully served his earthly master. 'The secret of the Lord is with them that fear Him.' He knew God would visit His people and his faith took his bones to Canaan and placed him among the worthies of Heb. 11. 'The memory of the just is blessed'."

"THE FAITH"

A SEVEN-FOLD VIEW

ALEX. WILSON

ACTS 6:7, "A great company of the priests were obedient to the faith." Among the number of great things mentioned in the early chapters of the Acts, this is one worthy of note. The inquiry will naturally arise—What is THE FAITH? We believe it to be the whole body of revealed truth; all that God has given to us to enjoy and to obey. So that these priests were not only saved, but accepted and submitted to all that is embodied in the apostles' doctrine. It no doubt cost them much, as Jews, and priests by their natural birth, to lay aside their priestly attire and forsake all that had been so dear to them. Judaism dies hard in the heart in which it has become rooted; but the grace of God enabled them to be obedient to what they were convinced was the mind of God. Possibly they had been eyewitnesses of the rent veil, or even the rending of the veil when the Saviour died on the cross. Those who were sincere and honest among the priests were convinced by the many infallible proofs with which they were faced as to the truth of these things.

ACTS 14:22 "Confirming the souls of the disciples, and exhorting them to continue in the faith." Paul's exhortation would carry weight with it, as they witnessed his steadfastness in the midst of his sufferings for Christ's sake. This would stimulate their faith, and encourage them to go on. What a lack of this in many cases today! A better example of suffering reproach and shame would add to the exhortation.

GAL. 1:23 "He . . . now preacheth the faith which once he destroyed." Paul tells us in Acts 20 that he had not shunned to declare all the counsel of God. A man who professes to serve the Lord and does not teach all the truth of God that he knows, is unfaithful. Some preachers have become very popular; but it is at the expense of maintaining a guilty silence

about truths which they know, but dare not preach, because they are merely the servants of men.

JUDE v. 3 "Earnestly contend for the faith which was once for all (R. V.) delivered unto the saints." The Lord desires us to hand back intact that which has been committed to us; not to sacrifice any of it on the altar of expedience or convenience. This does not mean that we should be contentious in our manner . . . "but if any man be contentious, we have no such custom, neither the churches of God." 1 Cor. 11:16.

1 TIM. 4:1 "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith" etc. The context here suggests a revival of spiritism in the last days. There is the danger of true believers being turned aside by giving heed to men, who, with a seared conscience, speak lies in hypocrisy. Let us give heed to WHAT we hear.

1 TIM. 5:8 "But if any man provide not for his own, . . . he hath denied the faith." Christian living is no lazy man's business. In shirking or neglecting our lawful obligations we deny the faith in the eyes of men, no matter how we may dogmatize with our lips. Covetousness may lead some to leave the care of widows and others to the church, when they are well able to shoulder the responsibility themselves.

2 TIM. 4:7 "I have kept the faith." One brother once said that here is an old soldier speaking to a young soldier. He is handing over the torch of testimony as his course is run. I think it was Bunyan who once said . . . "If any man would live well, let him live each day as though it were his last." This, for the Christian, is living in the light of the Judgment Seat of Christ. We shall soon be there; let us keep the goal before us, and seek to win His approval in that day.

OVERFLOWING

Sometime ago, a bright young Christian, scarce seventeen years old, fell asleep in Jesus. When approaching the valley of the shadow of death his father said to him, "It is all peace and joy, F—, is it not?" "O," he replied, "it has been peace and joy all along; but now it's overflowing." Think of that!—overflowing peace and joy in the midst of suffering, and with the certainty of death close at hand. Does this not show you that the possession of Christ is a wonderful reality? The followers of the world have no such "seals" to their testimony. The abiding joy is only with those who are saved by the Lord.

HOW SHALL WE ORDER THE CHILD?

HECTOR ALVES

IN 2 Timothy 3:1, we read: "This know also, that in the last days perilous times shall come." One of the features of these perilous times is that children will be "disobedient to parents." (verse 2). It is a sad fact which cannot be denied, that this evil is manifest on every hand, and seems to be on the increase in the world, and alas, also in Christian households.

Old Testament scripture affords us abundant example of what this will lead to, how men have been led astray because of laxity in the home, and lack of restraint towards their children. We have an example of failure in child training in Eli, Israel's high priest. "His sons made themselves vile, and he restrained them not." (1 Sam. 3:14.) Later on, when they were grown men, the judgment of God fell upon them, and they were both killed in one day. In David's dealings with his son Absalom, we have another instance of this same thing. Absalom was an indulgent young man; and when he sinned in slaying Amnon, he stayed away from home for three years. David allowed him to come back, without an honest confession, and kissed him. That may have been how, and when Absalom learned the kissing business; and two chapters later we find this wayward, yea rebellious son, stealing the hearts of most of the people of Israel with a kiss; thus driving his father from the throne, and from Jerusalem. Later we find him dying a violent death, and thus breaking his father's heart.

What a contrast to all this we find in Abraham. Of this good man, God said; "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." etc. (Gen. 18:19.) The result was an obedient Isaac; a saved Isaac, so to speak. It is no wonder that Abraham is called "the friend of God." Parents today, do well to ask the question addressed by Manoah to the Angel of the Lord; "How shall we order the child, and how shall we do unto him?" (Judges 13:12.) We fully agree that it is becoming more and more difficult to bring up children because of the tendency of the age. But think of Amram and Jocabed in Egypt, when it seemed impossible, because of the dictates of Pharaoh, to bring up a child as God would have it brought up. When they did all they could, and as long as they could; and that by faith, as we learn from Hebrews 11:23, they put the little one in an ark. In other words, they committed him to God's care, and God honoured their faith. Timothy's mother, had from his childhood, instructed him in the Holy Scriptures; then as he was about to enter manhood she had the unspeakable joy of seeing him converted to God. Let our home be nurseries for God, and not schools for the world. Men like Eli

are grieved, and Davids are heart-broken and weep, because of the waywardness of their sons and daughters. Abraham is commended, and a Eunice rejoices over an Isaac or a Timothy. For the encouragement of believing parents we have the promise, "Thou shalt be saved, and THY HOUSE." So, let us do our part, and carry out our responsibility in the home.

I read once, something concerning Mr. J. N. Darby. On one occasion, a brother who was wealthy, and had shown something of the spirit of Christianity in giving of his wealth to others, said to Mr. Darby, "One thing I would desire if I had a family, that is, to spend my money to no end, in order to give each one of them a good education." Mr. Darby, the man who was so highly educated, and cultured, and able to fully estimate the value of education and learning, replied; "If I had a family, if I had children, I would rather see them earning their bread by the roadside, breaking stones, (one of the most menial modes of earning a livelihood in his day) if I only could be sure they were the possessors of eternal life." What are our desires for those who are our very own flesh and blood? Think of the households of Lydia, the Philippian jailer, and of Gaius, and of others we read of in the Word of God; ALL SAVED. Modern departure from the wholesome and scriptural use of corporal punishment in the correction of children, has been the cause of grief and disorder in many of our homes. Solomon's cure is still as effective as ever, if administered in a proper manner. "Thou shalt beat him with the rod, and SHALT DELIVER HIS SOUL FROM HELL." (Prov. 23:14.) In what way would this training effect the salvation of the soul? It would create in the child a spirit of humility, more ready to bow to the Word of God.

HIGH TRUTH AND LOW PRACTICE

NOW we know in part." 1 Cor. 13:9. None but proud or weak men would mourn over this, for we may always show more if we choose, but, the pleasure to humble people is in knowing that the journey is endless, the treasure inexhaustible. To be content to remain in darkness and ignorance is indeed unreasonable to an exercised soul, therefore other people fall into the opposite error, and think, that to have light and seek knowledge they must always be pursuing some fanciful expositions or sensational preaching. Knowledge is good and light is good yet man perished in seeking knowledge and moths perish in seeking light, and if we will not accept such mysteries as God has given as such in His word, we shall also go astray from the right way. To seek knowledge, in order to know God, and to please Him is legitimate and leads in the dazzling light of His glory to

deeper humility on account of our spiritual littleness and defective character and crookednesses. This then leads to self-loathing and greater appreciation of the Lord Jesus Christ and this in its course results in more heartfelt thanksgivings to God and devotedness to Him.

In most gatherings the two elements are found—that which seldom, if ever, attends prayer meetings, but first and foremost at “prophetic truth” meetings, and the other element, that which attends prayer meetings and appreciates every meeting where God’s Christ is preached. Reader, are you running after prophetic truth or after Him who is the center of all God’s truth?

We have been at a few Conferences in our day, and have met with both elements among those who hear and those who minister. The fanciful, dry theoretical preachers are the favorites of the cold hearers, and those who minister the truth of God in the power of God’s Spirit are more appreciated by those who live godly. Moreover we find that worldliness, pride, fashion, dishonesty, lying and formality may and usually does co-exist undisturbed with what people call “High truth,” but such as practice these cannot be comfortable alongside those who minister the simplest truths in the power of the Holy Ghost.

A number of years ago in a certain part of the world God did a most gracious and extensive work. Many were really saved, and we know most of them are still in the body. In the middle of the work a conference was held at which the attendance was very large. Speakers and hearers were under the great power of God. It certainly was a time never to be forgotten, for God’s goings were majestic among us. Some time after, the work ceased for most of the preachers were gone to other fields of labor, and another conference of the same people was held. They by this time were as dry as chips. The words of an eminent brother who was present at the first as well as at this later conference to us were, “what a progress you made since I was last here!” “Yes,” we answered, “but it is all in the wrong direction; the people can now sit and hear doubtful theories and stolen theology. At the time you refer to, they could hear only of Christ in the scriptures. It might be Christ in types, shadows, promises or prophecies but He must be the Alpha and Omega of all preaching. Now, alas! that is past and there are no conversions.” What about yourself, reader?

—Selected.

Emptied, yet filling! What wondrous a token
 Of unfailing unction, On souls that are broken
 By looking at Calvary, On Jesus' own wounding,
 And yielding true worship - unfathomed depths sounding.

W.F.

QUESTIONS AND ANSWERS

QUESTION: Should one be accepted as a Christian who invests his money in brewery stock?

ANSWER: Most assuredly not! The Scriptures distinctly pronounce a curse upon him, or her, as in Habakkuk 2:15, 16. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also . . . thou art filled with shame more than glory (margin) . . . shameful spewing shall be on thy glory. All general stockholding is the unequal yoke and is forbidden by 2 Cor. 6:14.

« « «

QUESTION: What effect does the cutting or shearing of a Christian woman's hair have upon her spiritually?

ANSWER: Inasmuch as it is an act of disobedience and a denial of the Lordship of Christ, it involves her, first of all, in wilful disobedience and refusal of the place God has given her, in subjection in the Assembly. Further, it dulls the spiritual perception and makes her a ready prey to further suggestions of Satan, inasmuch as, like Eve, she refuses headship and listens to the voice of the tempter. There is no saying to what depths yet any Christian woman may sink who wilfully disobeys this plain injunction of the Scripture. Certainly, no spiritual woman would consider it.

« « «

QUESTION: I am a young believer—a sister in the Assembly (in Ireland) told me to have my long hair cut off. I see that it is God's style for woman from the Bible and I should think my Heavenly Father should know what is the best style for woman. Could you please tell me—is it necessary to obey this command? There are so few in this Assembly obeying it. We never get any teaching along this line in the Assembly.

ANSWER: The sister who told you to "cut off" your hair suggests the "enemy of the cross of Christ"—desiring to escape the reproach of the cross. As you say, our heavenly Father knew well what He was doing and you will never suffer by obeying His commands in this, or any other injunction. The lack of teaching in the Assembly is to the shame of those who should teach these things and if you would make progress spiritually and grow in grace, just obey God's Word—let your hair grow gracefully—read 1 Cor. 11 and note especially in 1 Cor. 11:15—here it is her "long hair" in both instances which is commended and it is to her a "veil" of womanly modesty and protection. It is a "sifting time" today and many are following Satan's lure.

« « «

QUESTION: What is the meaning of Hebrews 10:26, 27?

ANSWER: It is "apostacy" which is in mind here—the professed believer in Christ, who has turned from Judaism, now turning back to that system again and treading under foot the Son of God, Whom they had professed to receive and acknowledge. It is a warning, however, to all, against mere profession.

« « «

QUESTION: Who is it that charges the Assemblies walking in the "old paths" with being "Needed Truth" and a "sect"?

ANSWER: Usually disappointed men who could not get their own way and desired license to go here and there without any question being raised as to their actions. No honest man would so charge the saints.

EXTRACTS FROM LETTERS

DIPALATA, BALOVALE P. O. Northern Rhodesia, Africa:

"I don't know whether brother Geddis owed you a letter or not but he did speak most affectionately of you all before he passed away. Calling me to his bedside, he said—'Jack, I want you to write for me to bro. Ferguson in America and tell him I intended sending him a little article for Words In Season, but I am too weak now to do so.' He suggested that I send you an article instead but it is possible we may find something prepared already amongst his papers. . . . J. C. Finegan.

And another note from bro. W. Halliday states regarding our dear, departed brother, . . . He said to his son in reference to faith. . . "Don't depart from it! It doesn't matter what goes to pieces. Fifty one years ago, on the 8th., of January, 1905, in Lurgan Gospel Hall, I passed from death to life." He was saved under the preaching of Mr. John Moneypenny. He wrote to you I am sure expressing how much he enjoyed the Magazine—he often prayed for you all, thanking God for the testimony . . . W. Halliday.

FROM NEW ZEALAND: We eagerly look forward to receiving the Magazine for its ministry of the truth and its spiritual help which so much is needed today for the guidance of the dear saints that we may be a true witness to Him. We must feed on the "Bread of heaven" and must walk in the "old paths." Thanks for the help in this direction. May the Lord preserve the ministry of truth until He comes.

FROM ONTARIO: We enjoy the ministry contained in its pages and it gives us many a needed answer to every day problems. . . A correspondent.

FROM JAPAN: This brother from Germany, a missionary there, mentions the help received and enjoys its 'clear standpoint concerning the Word of God.' 'In reading the Words In Season I find always some small passages which seem to be suitable for our calendar work and I do hope I have your permission to use them.' . . . (We are happy to have you use anything in this way—Editor).

FROM IRELAND: I must say the Gospel messages which appear in the Magazine are very good and I always look forward to them. I often wish that more of this type of article appeared in tract form the messages are plain and simple and to the point and very heart-searching in comparison to that which is being published today in modern fashion. I feel that many preachers are getting away from the plain type of Gospel preaching of a former day. (We feel this also, good Gossellers are scarce — pray for the real laborers—Editor.)

FROM ENGLAND: An article entitled "The Pitfall of Human Organization" was used of God in a July 1953 issue in bringing me to see precious truth. At one time, although in the Assembly here, I used to go here, there and everywhere preaching the Gospel—I was also entangled with the Y. F. C. movement when it first started but I can thank the Lord for opening my eyes to see that the local assembly is the only organism envisaged in the New Testament and because of this, I am glad to say that He has led me out "unto Him"—"without the camp" and this certainly means "bearing His reproach." May the Lord richly bless the wholesome ministry of Words In Season and may it be used to stem the apostasy all around us.

AN OLD VISITOR: It has come into our home for many a year and we would miss it very much.

THE TURNCOAT

“Demas hath forsaken me”

He changed his coat, but not his heart,
 He spake things fair and played his part;
 He found the path too strait, and turned
 Away from what he said he learned.

He changed his coat, but not his heart,
 That guilty mind played well the part
 Of one who loved the truth of God,
 But now he changed and chose the world.

He changed his coat, but not his heart,
 He now will please and play the part
 Of one broad-minded, smooth and sleek,
 And say he left . . . ‘they were too strict!’

He changed his coat, but not his heart,
 As others do - ‘I’ll play the part’
 There’s more to gain, a world’s esteem,
 And so he left the path for gain.

The curtain falls - poor Demas gone,
 To what an end, this guilty one;
 He SEEMED to run, well played his part,
 He changed his coat, but not his heart.

W. H. F.

« « «

“But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them; 2 Tim. 3:14 etc.

“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; ch. 4:10. (History tells us that Demas became an idolatrous priest there, and, doubtless, we shall see more of the acceptance of an idolatrous priesthood in religious Babylon by some who once professed to see and love the truth of God).

Manchester, Iowa — Bro. F. Hunter had some meetings here on way back from the Prairie conferences. Good reports from Mervin. Taylorside and meetings in between at Arborfield and Armley — bro. Gray continued at Mervin, one professed.

St. Charles, Ill. — Bro. Dobson was under canvas here, a new field, strangers in almost every night and some interest. 50 miles from Chicago, 30 from Joliet.

Montana — A request for prayer from this State, from Scobey. Mont., that God would exercise some of His servants as to the need here — where are the young men with "vision" who can trust God?

Alpena, Mich. — John Govan visited saints here — one was baptized recently. Jas. Clark also gave a short visit.

Tylertown, Miss. — Bro. Ballhagen under canvas, a little blessing. He is pitched near the Louisiana line.

Wisconsin and Iowa — O. Smith and L. Debuhr still at Willmar, two have professed. L. Brandt and Hy. Wahls at Minnandare. Sam Hamilton and S. Mick in third week at Lynxville, one has professed, others interested. Jamison and Paul Elliott going on in Sparta, good attendance. Eight baptized in Blue River July 29th, a happy time and Word ministered to saint and sinner. Have heard that God visited a family who attended the Pine Creek conference in Manitoba in June. Three daughters professed, a son troubled much. Clay Fite visited Garnavillo & Joliet.

CANADA

Vancouver, B. C. — H. Paisley had four weeks in the Woodland Hall, attendance very good most of the time -- he also visited other assemblies in fellowship here and expected later to go on to Iowa.

Englehart, Ont. — Bro. Joyce had some very good meetings here after their conference in the North — bro. Doherty of Cuba gave some help — some professed. Bre. Simms and Earl Pears were around Chapman Valley, bro. Widdifield giving help in the Charlton district. The Northern Ontario Conference reported one of their best.

Owen Sound, Ont. — Brethren have been exercised in open air work this Summer — Eden Grove brethren giving some help — indifference everywhere but some encouragement.

Vancouver, B. C. — Owing to the Cedar Cottage Assembly having vacated their old Hall and being in temporary quarters in the Carleton Gospel Hall, there will not be any Fall Conference this year. Please announce in interested assemblies. C. Patrizio was expecting to contact some Italian believers here and also seek out some unsaved. He called at Calgary — West Hillhurst Gospel Hall enroute, also Port Arthur, etc.

Togo, Sask. — Bre. Jas. Ronald and Alex. Wilson were in fourth week here, a good number of unsaved coming. Had two weeks at MacNutt, interest small.

CONFERENCES

Arnstein, Ont. — Annual Conference D. V. Sept. 14, 15 and 16, commencing with Prayer Meeting, Thurs., Sept. 13th at 7:30 p.m. The Lord's servants walking in the "old paths" welcome to minister the Word. Corresp. Emil Culin.

Manchester, Iowa — Annual Conference D. V. will be held Oct. 6th and 7th, commencing with Prayer Mtg., Fri. eve., Oct. 5th. Free accommodations as usual. Correspondence to Dan Lubben, 505 E. Butler St.

Huntsville, Ont. — Annual Conference will be held D. V., Sept. 7, 8 and 9 in the Gospel Hall, commencing with Prayer Mtg., Thurs., Sept. 6th, at 7:30 p.m. The Lord's servants teaching and practising the "old paths" welcome in ministry. Corresp. Geo. Cottrill, R. R. 2.

Hitesville, Iowa — Annual Conference D. V. Sept. 15th and 16th, preceded by Prayer Meeting Friday, 14th, at 8 p.m. Geo. L. Frey, Aplington, Iowa, Corresp.

Longport, N. J. — Annual Conference D. V. Sept. 22nd and 23rd, in the Gospel Hall Auditorium, 29th and Atlantic Ave. Prayer Mtg. Fri. eve., Sept. 21st. The saints feel their need of timely ministry for these dark days. Corresp. Wm. Moon, 5 So. 29th St.

Midland Park, N. J. — Annual Conference D. V. will be held Sept. 29th and 30th, preceded by Prayer Mtg., Fri. the 28th. Needless to say those walking in the "old paths" will be welcome to minister the Word. May there be much exercise in prayer for this conference. Corresp. L. C. Greene, E. 20 Glen Ave., Paramus, N. J.

St. Thomas, Ont. — Annual Conference D. V. will be held at Canadian Thanksgiving season, Oct. 7 and 8 in the Arthur Voaden School, Flora Street. Prayer Mtg., will be held in the Gospel Hall, 3½ Erie St., October 6th, 7:30 p.m. Breaking of Bread Lord's Day at 10 a.m. The Lord's servants walking in the "old paths" and teaching the same welcome to minister the Word. Visitors freely entertained. No circulars. Corresp. Frank H. Woods, 94 Manitoba St.

Clinton, Ont. — Annual Conf. D. V. Lord's Day, Oct. 14th in Gospel Hall on Joseph St. Ministering brethren walking in the "old paths" made welcome — meals provided, accommodation for visitors. Corresp. Sam McDonald, Box 329.

FALLEN ASLEEP

Philadelphia, Pa. — We have heard, without details, of the home-going of our dear sister, Mrs. William Robertson, early in June.

Waterbury, Conn. — Bro. Marciano Stango went to be with the Lord July 4th. Saved 42 years ago here, used in the establishment of the Assembly — he was father-in-law to our brother Rosanio and will be much missed.

Clarksville, Iowa — Have heard of the homecall of bro. Will Garbes the end of June, without details, pray for his widow. It is only "a little while."

Springfield, Mo. — Our beloved sister, Mrs. Coates, passed away from the home of John Elliott here June 30th, aged 78. Saved Nov. 2, 1902, formerly of Lansing, Mich. and Bolivar, Mo. One who was rich in spiritual virtues. Loved the Lord and the place of His Name.

Chicago, Ill. — Our dear brother Herbert Cotton, whose homecall June 28th, we mentioned last month was saved in Liverpool, England in 1908. He was 66 years of age. For 44 years he was in fellowship in 86th St. Assembly here — had a real heart for the Lord and His work and their home was very hospitable. To this we can personally testify. His brother Andrew writing us mentions . . . "We miss men like Hugh Boyd, John Walker and Bert." Remember Mrs. Cotton in prayer, she is not too well.

Indio, Calif. — Our beloved brother Theodore Argleben "went home" July 8th. Born near Dearborn, Mich. in 1882 and saved there when a young man of 16. In California for last 33 years, most of time in the Redlands assembly. Quiet and steady, he loved the Lord and His Word and went on well. Pray for his widow and family.

Glencoe, Mich. — Our beloved brother Duncan McGeachy "went home" July 22nd, aged 91. Saved over 60 years, in fellowship here most of the time, latterly in Ferndale Assembly. Consistent and faithful to the truth he learned in his early days, he went on well and we miss these older brethren for their steady course. Pray for his aged widow and also for God's visitation in this large family connection.

Yorkton, Sask. — Our dear brother Frank Martin "went home" Aug. 2nd, aged 74. Saved when 21 years of age — in fellowship since 1920. His home was always open to the saints where the little assembly gathers — remember in prayer his widow, two sons and two daughters — all saved and in the assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



THANKFUL FOR

The sweet companionship of One
Who once the desert trod;
The glorious fellowship with One
Upon the throne of God.

The joy no desolations here
Can reach, nor cloud can dim;
The present Lord, the Living God,
And we alone with Him!

We know Him, as we could not know
Thro' heaven's golden years;
We there shall see His glorious face—
But Mary saw His tears!

The touch that heals the broken heart
Is never felt above;
His angels know His blessedness,
His way-worn saints, His love!

And now in perfect peace we go
Along the path He trod;
Still learning from all need below,
DEPTHS OF THE HEART OF GOD
Anon.

OCTOBER, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, R. F. D. 2, Williamston, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, R. F. D. 2, WILLIAMSTON, MICHIGAN. All reports for WORK AND WORKERS columns should reach Williamston by the 10th of the preceding month.

IMPORTANT: PLEASE NOTE THE EDITOR'S CHANGE OF ADDRESS AS FOLLOWS:-

William H. Ferguson
R. F. D. 2,
WILLIAMSTON, MICHIGAN

Address all mail and matters pertaining to WORDS IN SEASON, also all subscriptions to this new address from henceforth - THANKS!

Reports—We are obviously dependent on others for such and appreciate condensed reports of the work. Sometimes very worthy work is not recorded - some are slow to send in reports - but the Lord knows where the laborers are in the harvest field. Pray for all such.

Occasionally we record names of brethren helping locally. This does not necessarily infer that such have been commended to the work, or have gone forth as in 3rd. John verse 7 - "for the Name." That is a matter for which brethren in the various districts must accept responsibility. Such helpers are valuable to the laborers, brethren taking time off from farm or business to lend a hand.

We freely acknowledge our reports are, at times, incomplete but we do our best with news and space available.

UNITED STATES

Stuebenville, Ohio—A baptism was held recently when six from Toronto, Ohio, were baptized. These were the result of meetings held previously by brethren Klabunda and Baldwin. The wife of one man who was being baptized professed to be saved in the service preceding - giving joy. Bro. Mick was expected for some ministry meetings in Toronto, Ohio.

Clyde, Ohio—Brethren N. Crawford and J. Lipke have been much encouraged in the tent work this Summer - several professing and a good interest shown. It is hoped that God will continue working and that these will be led on in His ways.

Akron, Ohio—The recent conference was a time of cheer and refreshing. Many came from surrounding district and afar and the Word was with liberty and God's presence felt. About 10 of the Lord's servants present to help. Old truths were restated - many young believers were present, as well as older.

Bellingham, Wash.—Brother Warke had meetings here in Chuckanut Village which were well attended for this district - a little blessing seen and some awakened to see they had "missed Christ." Pray that God may have His way in this new work.

Grandview, Iowa—Bre. Brandt and Mick had six weeks here, some blessing.

Stratford, Conn.—Our brother James McCullough is home now but it will be considerable time before he can take any liberties. Remember our dear brother in prayer that God will grant him recovery in His will, also grant him much of the ministry of intercession during this trial. His visits will be much missed, especially amongst the saints on the East Coast.

Arlington, Wash.—Conference large and good, nine of the Lord's servants present. Bro. Paisley had a good week of meetings before the Conference.

Lynxville, Wisc.—Brother Hamilton was joined by bro. Mick here - continuing for five weeks, two 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. 48

OCTOBER, 1956

No. 10

GATHERED GEMS

POWER, from the Bible imbibing:

WISDOM, to know what to do:

PROBLEMS, by God's Spirit solving:

VISIONS of heaven in view.

COMFORT, in all tribulation:

SONGS, for the weary and rest

Prompted by God's Holy Spirit,

With heaven'y blessings possessed.

E. D. Field

« « «

Our lips tell what we ought to be, our feet tell what we are!

God is nowhere spoken of as the God of Lot; he typifies a worldly Christian.

Is the fear of man before me, or am I satisfied with the private approval of Christ?

MY FATHER'S HAND: It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim, but he said . . . "Though I sink, I shall but drop into the hollow of my Father's hand; for He holds all these waters there." Isaiah 40:12 - Proverbs 14:26.

DIG into the Word and meditate upon it. Use your spare moments - in the street - anywhere - for meditation. Learn to abstract yourself.

« « «

"The bird which soars on highest wing,
Builds on the ground her lowly nest,
And she who doth most sweetly sing,
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility."

« « «

LAW crucifies the thief, while GRACE says . . . "This day shalt thou be with Me in paradise." What a contrast!

The Gospel breaks hard hearts, and heals broken ones.

We are never well informed OF the truth, till we are conformed TO the truth.

I may be called upon to act independently of the highest authority in the world, but it ought never to be on the principle that I am doing my own will.

There is no worse robber than a bad book.

"I SEE IT NOW, GOD SAYS IT."

WHILE spending some time in Scotland, it was my privilege to have the opportunity of making known, both in public and private, the wondrous fact that God could "be just, and the justifier of him which believeth in Jesus."

The evening that I was leaving again for the South I was asked to call and see a poor woman who was suffering from a disease which would, in all probability, very soon end her earthly days. She had not borne a good character—in fact, no one had a good word to say for her—yet, knowing full well it was

"Not the righteous, not the righteous,"

but

"Sinners Jesus came to call,"

I wended my way to the small cottage in which she lived.

After a very little conversation I discovered that she was a convicted sinner.

Her sins, like a great mountain, stared her full in the face, and this, in view of the fact that her illness might at any time terminate fatally, made her condition a truly terrible one.

In a few simple words I told her of Him, who, in love to us, left the glory, and came to earth and died that He might open up a way whereby God could righteously come out in grace and proclaim the forgiveness of sins to every poor sinner. I then read Acts 13:38, 39, "Be it known unto you therefore, men and brethren, that through this man (Christ Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified," and turning to her said, "Do you believe?"

"Yes," she moaned.

Well then God says, "Are justified."

But this brought no ray of light to her poor sin-burdened soul.

I repeated, over and over again, "All that believe are justified;" but the difficulty was, she wanted to FEEL justified before she could believe that such was the case.

At last I said, "Come now, do you believe that the Lord Jesus died on the cross for your sins?"

"Oh, yes, I do!" she answered.

"And that God has raised Him from the dead?"

"Yes."

"And that He is living to-night in the glory without those sins?"

"Yes," she replied.

"Well then listen. God's Word declares, 'All that believe are justified.' Believe it, because God says it."

Never shall I forget the effect which these words produced upon her. The big tears began to roll down her cheeks while she exclaimed, "I see it now. God says it."

Reader, how is it with you? Longing to know that all is right between you and God, and waiting until you feel something inside telling you that you are justified? Oh, vain delusion and subtle snare of Satan, to prevent you from enjoying the unspeakable blessedness of peace with God!

Supposing you experienced happy feelings, they would not be a sufficient guarantee that you were justified, because, like the weather, your feelings are continually changing.

Perhaps you say, "Should I not feel happy?" Yes; but you must not expect to feel happy before you know with a divine certainty that you are really and truly justified before God. First receive what God has said about the one who believes in Jesus, then happy feelings will be sure to follow.

Twelve months after I again visited the village where the subject of this narrative lived, and to my surprise I learned that she had been raised from her bed of sickness. All her surroundings were changed. Instead of a miserable-looking, dirty room in a cottage she was living in a respectable house, where everything was bright and clean. Her delight, when I called to see her, was very great. She had much to tell in regard to the way God had kept and blessed her, and continually repeated, "Oh, I saw it that night, and have seen it ever since! I believe it, because God says it."

Reader, do not go on any longer in darkness and uncertainty when all may be light and certainty. Rest simply on what God has said, "All that believe are justified." Acts 13:39. P.H.S.

WHAT GOD HAS DONE

Perhaps you would like us to tell what God is willing to do for the sinner. But we have something far better than that to tell. We rejoice to be able to declare what God has already done for the sinner. He has already made provision for your salvation. Yea, in order that you and every lost sinner might be saved, He has given up His Son to death. Christ has died for the ungodly. Perfect atonement has been made for sin. The work is finished, John 19:30. And now the tidings have gone forth that whosoever believeth on Jesus shall there and then be justified from all things, and saved for eternity. It is not therefore a question as to what God is willing to do. It is this: "What are you going to do with God's proclamation?"

THE NAZARITE IN JACOB'S FAMILY

WM. H. FERGUSON

A READING of Genesis 49:22, 26, also Deut. 33:13, 16 reveals a most interesting comparison concerning Joseph and his brethren. The last clause of v. 26 in Gen. 49 and v. 16 in Deut. 33 speaks of blessing upon the head of Joseph . . . "on the crown of the head of him" . . . "that was separate from his brethren." The thought here in the Hebrew language is that of Nazariteship and another rendering gives us clearly the intent of the passage . . . "Let the blessing come upon the head of Joseph, And upon the top (or crown) of the head of him who was a Nazarite among his brethren."

The Hebrew word for 'separate' here is 'Nah-zeer' and is used elsewhere of the Nazarite vow etc., cp. Numbers 6, Judges 13:5 and 16:17, also Lam. 4:7 and Amos 2:11, 12. True separation unto the Lord is of the Nazarite character—signifying those who willingly abstain from the world and its pleasures and defilement and accept, as part of their Nazariteship, the reproach and shame of worldly men and women.

A TYPE OF CHRIST

Joseph thus becomes a most interesting type of our Lord Jesus in His Nazarite character for He, alone, stands out as the true and perfect Nazarite. But Joseph, also, becomes a model for believers who would desire distinctive characteristics of Nazariteship which, under the New Covenant, is manifested in a life of separation unto Christ in the outside place, coupled with a personal life of godliness and uprightness and sincerity. cp. Heb. 13:13 etc.

RAISING UP OF NAZARITES

Only God can raise up true Nazarites. God states through Amos in chapter 2:11 . . . "I raised up . . . of your young men for Nazarites." Grace does not run in the blood, neither does separation. Some Christian families are divided here and God sanctions this division in Jacob's family and blesses Joseph above his brethren.

Many professing Christians today do not accept the "separated" position at all as being either necessary, or desirable. Their sails have been set to the world's winds and with the world they must go. Are such saved? We cannot tell, but the Word states . . . "The Lord knoweth them that are His" and "Let every one that nameth the Name of Christ depart from lawlessness." 2 Tim. 2:19. Solemn it is to think that this Scripture takes us back to the sin of Korah. (It is a quotation from Numbers 16—Sept). The reference is to the lawlessness of refusing God's order in worship and priesthood and setting up a rival tabernacle. The earth opened her

mouth and swallowed those responsible and they went down into Sheol—to torment and eternal night . . . “To them is reserved the mist of darkness for ever.” They sought a ‘name’ on earth but their names shall be shrouded eternally in the darkness God has prepared for those who despise Him and His Word.

Nazariteship, then, does not run in the blood—it is an act of God and we can truly rejoice when he raises up either man or woman thus—cp. Numbers 6:2.

DESPISING OF THE NAZARITE

Joseph’s brethren hated him and could not speak peaceably to him. His life of devotion showed up their evil counsels and slander. Thus it is still. Those who will take a stand for God in separation from the world and “unto Him” shall find the same bitterness and desire for self-seeking men and women to rid themselves of them, as Joseph’s brethren deceitfully worked. All workings against God’s order are held in secret first—cp. Ezekiel 8:12 etc., Secret meetings, meetings for men privately (by invitations carried through channels of their choice), to talk over ways and means of propagating these lawless principles which work against the testimony to the Name of our Lord Jesus Christ, all savor of this clandestine way of undermining the work of men of God of days gone by. Those standing for God’s Word are called “extremists” and “legalists”. One such from across the seas this past few months plainly stated that anything other than the “open line of reception” he promulgated was “ecclesiastical legalism” and yet, where did such ever help the work of God on this Continent, or plant or shepherd an assembly of God? Then, again, where is the honesty of coming amongst simple believers who do not for a moment believe any such nonsense as they promulgate, but who have been temporarily snared into permitting such in their midst. If the assembly is “legal”, is not their money “legal” also? Why take fellowship from such?

THE BEAUTY OF THE NAZARITE

God says of Israel, when walking with God, . . . “Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing (their separation) was of sapphire, i.e. blue, of a heavenly shade . . . Lam. 4:7. What a lovely sight for God to behold. Thank God still for all who are thus bringing joy to the Father’s heart—a beautiful sight for God to behold in their separation “unto Christ” and also beautiful in their simplicity for a guilty world to behold and a guilty Babylon to behold, with its scarlet, and its body adornments to draw attention to itself. One can always detect the ways of “the strange woman.” May God’s true Nazarites continue thus till the

Lord comes. We are very thankful that all over the world God is exercising His own and is working in spite of all the efforts of Satan to deceive and lure back into the world of religion, society and progress.

CORRUPTING THE NAZARITE

When Israel got away from God, they sought to corrupt the Nazarite. They gave them wine (symbol of earthly joys and pleasures and fleshly activities) to drink and sought to undermine their separation. So today, evil men are creeping in seeking to work underhandedly and deceitfully to bring about a "return to the Mother of Harlots and abominations—Babylon." Watch out for all such. They are increasing and the beloved Paul warned concerning such . . . "From your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore WATCH" . . . Acts 20:29, 31. It is only a "little while." Let us "hold fast" till He comes. Hab. 2:3—Hebrews 10:37, 39.

TRUE TO YOUR LIGHT

Amidst Discouragement

"NOAH prepared an ark to the saving of his house, by which he condemned the world." Noah had no encouragement from his fellow men, yet he made no secret of his light. Day by day for many a year he persisted in setting forth what he had been led to see. He was singular to a degree, without any popular acceptance yet though approved of by none, he boldly declared it. He was the light of the world at the time.

The greater the faithfulness to the light at any time, the less human eminence is obtained.

There is no beauty in the light in man's eyes. The holders of it must expect no countenance from man. "Not he who commendeth himself is approved, but whom the Lord commendeth." So Joseph, in his day, he had the light; man did not value it, but he held on, and after many a year of suffering he could say, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20.

He had the light, it was from God. It gave him no position among men, but as he was true to it, God made him to prosper, and a great service was rendered by him to the people of God in an hour of the last extremity.

It is not in the day of prosperity that the effect of the light is so manifest. It is when there is, as it were, no more hope, that the man of light holding on to it in faith in God is used by Him to help His people.

Even as it was in Gideon's day, when the sudden burst of light from three hundred broken pitchers secured a great deliverance for Israel.

J. B. S.

CONVERSION—BAPTISM—RECEPTION

A PATTERN

JAMES McCULLOUGH

CONVERSION

FROM I Timothy 1:16 we learn that the dealings of God with the Apostle Paul have been left on record for "a pattern to them which should hereafter believe." Thus God has given us, in minute detail, a narration of these particular events for our learning and instruction in regard to such vital matters pertaining to us as children of God.

His conversion was indeed a remarkable one, as recorded in Acts, chapters 9, 22 and 26. He also makes reference to it in several Epistles that he wrote, so that he regarded it as the greatest event in his life. He never forgot that he was "the chief of sinners." In Gal. 1:15, 16 he refers to it, and says, "it pleased God Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me." Here he speaks of it as a "revelation." In Phil. 3:12, 13 he calls it again an "apprehension." In 1 Cor. 15:8 he describes it in another way, as "one born out of due time," i.e. "an abortive" (margin). This refers to the unexpectedness of his conversion, both to himself and to others. It was surprisingly sudden but several scriptures reveal the workings of God, leading up to this great event. We mention three:—

In Rom. 7:7 we are let into the secret of how he, who was so religious and devout, discovered he **NEEDED TO BE CONVERTED**. He tells us in this verse how the Holy Spirit revealed to him the fact of his sinnership in the sight of God by this statement—"Thou shalt not covet." These words from God's holy law pierced his soul as an arrow and he tells us the commandment slew him, laid him low and made him, as it were, bite the very dust as a convicted sinner. We are not told when this discovery was made to him, whether it was during his own private study of the ten commandments or while he read the law in the synagogue; but the fact is stated, as he puts it . . . "I had not known sin except the law had said, 'thou shalt not covet.'"

Another thing we are told is that he had relatives who were believers. See Rom. 16:7. He mentions the names of two men in this verse and says of them . . . "They were in Christ before me." He calls them "Kinsmen"—his relatives according to the flesh. Thus we see Paul had blood relations who were saved before he was, and doubtless these relations would be praying earnestly for the conversion of their zealous but deceived cousin or nephew, or whatever the relationship was. God heard their cries and what joy must have been theirs when they at last heard of his remarkable conversion.

Finally, we have the story of Stephen's martyrdom, as recorded in Acts 7:54, 60. He never forgets that scene and 25 years later refers to it, Acts 22:20, showing that arrows of conviction entered his soul at that time.

BAPTISM

Paul's first word after Christ was revealed to him was . . . "Lord, what wilt Thou have me to do?"—Acts 9:6 and the very first word he heard in reply was, "And now why tarriest thou? . . . arise, and be baptized." See Acts 22:16. Connecting these two passages together, we see he immediately arose and was baptized. It is beautiful to notice that, although he had not partaken of either food or drink for three days, Acts 9:9, the claims of Christ were put first, that is, he followed his Lord in the waters of baptism before partaking of a morsel of food . . . Acts 9:18, 19.

It was at, or near, the gate of Damascus the Lord met him and, having been temporarily blinded by the glory of that light that shone round about him, he was led by the hand into Damascus, Acts 9:8, where he was baptized. It is readily seen that in those early days the commission of the Lord, as in the closing chapters of Matthew and Mark, was followed by those newly converted. Here we get the marching orders for all the servants of Christ throughout this dispensation, with the glorious promise, "Lo, I am with you alway, even unto the end of the age."

Paul's conversion was a "pattern" one and we can say the same about his baptism. It behooves us then as the children of God, to follow carefully the pattern given us in the Scriptures in this ordinance of baptism. Every true believer will go to heaven, baptized or unbaptized, but what a solemn thing to think of being an unbaptized believer throughout eternity.

RECEPTION

What we mean is his reception into the assembly. We need to carefully follow the pattern here, too. A great deal has been made of how Paul was "received" in Acts 9:26, 28. We read, "When Paul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way" etc., and thus, when all were satisfied about his conversion, "He was with them coming in and going out at Jerusalem." This passage has often been made use of to show that all that is necessary for reception into an assembly is proof that one is a real Christian, and nothing more is required.

We think more has been made of this Scripture, and more read into it, than is warranted by the context. As we

understand it, THIS IS NOT PAUL'S FIRST CONTACT WITH AN ASSEMBLY OF BELIEVERS, see Gal. 1:15, 21. Here we read that, after his conversion near Damascus, and being identified with the Christians in that city for some time, Acts 9:19, he went into Arabia, and then returned to Damascus where he continued for some time.

Note that he was saved near the gate of Damascus, Acts 9:3, baptized in Damascus, Acts 9:18, received into assembly fellowship in that city, Acts 9:19 and preached in the synagogues there. (The going into Arabia and the sojourn in Damascus, altogether, occupied three years. Then "after many days" v. 23, he had to flee Damascus. The "after many days" signifies the completion of the three years, Editor).

It was, then, after this period of three years he came to Jerusalem to visit, or become acquainted with, Peter, and only remained there for fifteen days, Gal. 1:18. Let us note carefully that the receiving of Paul into the assembly at Jerusalem at that time was NOT Paul's first contact with a Christian Assembly, so that incident there, in Jerusalem, gives us no guidance whatsoever about receiving into an assembly for the first time. Gal. 1:15, 21 must be read and compared with Acts 9:26, 28 as one is the complement of the other.

Perhaps it may seem strange to some why Paul, coming from an assembly in Damascus to Jerusalem did not have a letter of commendation. However, we see from Acts 9:23, 25 that he had a hurried exit from that city, being let down over the wall in a basket (a refuse basket at that—editor) because of a plot to kill him. Doubtless this explains his coming to Jerusalem without the necessary letter of commendation.

Some refer us to how Apollos was received as recorded in Acts 18:24, 28 and suggest that this passage also gives us instructions and guidance about receiving strangers, even though they hold and teach that which is questionable. We are exhorted by some to receive such, and teach them later, as this is what Aquila and Priscilla did. Such affirm that verse 26 of this chapter shows us that this godly couple received Apollos into the assembly in Ephesus. We believe too much is taken for granted here again. First of all, are we sure that there was an assembly gathered on scriptural grounds in Ephesus at that time? Did not the Ephesian assembly come into existence through the labors of Paul as recorded in Acts 19 and 20? Also, we see from verse 19 of chapter 18 that Aquila and Priscilla had only recently come to Ephesus themselves and, in that case, it would be rather presumptuous for them to undertake the responsibility of "receiving" Apollos.

Again, to try to prove from what we read in verse 26 that Aquila and Priscilla "took him unto them" means receiv-

ing into an assembly would be giving Priscilla, a woman, the status of an "overseer" in the Ephesian assembly; even supposing such existed at that time. Surely this is not the work of a sister. (We were amazed to see a report of a Conference in England last year (1955) in which the leading brethren—supposedly—of that country suggested women taking part in prayer meetings, and also taking part in the business meetings of an assembly. It is unquestionable that the hand of forceful women is behind much of the "looseness" of testimony today—Editor).

When we read that Aquila and Priscilla "took him unto them"—the word is "receive" here, the same as Romans 15:7, it simply means this . . . that this godly couple received Apollos into their home and entertained and instructed him there—something they were accustomed to do, see Acts 18:1, 3—Romans 16:3, 4.

"Whatsoever is commanded by the God of Heaven, Let it be done exactly." R. V. Ezra 7:23. "See that thou make all things according to the pattern." Heb. 8:5.

KEEP LOOKING

Besides this being a Christ-rejecting age, there are the matter-of-fact things of daily life, the ups and downs of a world like this; and in order to our being "overcomers," there must be a daily purpose of heart to cleave unto the Lord; there must be continuity, persistency—one long, fixed gaze upon the enthroned Victor at the right hand of God. "He (Stephen), being of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus."

Keep looking.

A. M.

IN MODERATION

IT IS sometimes said that you should not get excited about eternity. "Do things in moderation," the world says. But the world does not take its own advice. In the pursuit of carnal delight the world goes out of all bounds of moderation. It gets into a state of violent excitement over some Concert or Ball, and even charters a special train to witness what it calls "The Sports." Before the "day's fun" is over, perhaps some soul has been launched into eternity - a victim to the world's so-called pleasure in moderation! Let God's people manifest only half as much excitement in getting men rescued from the eternal burnings, and they are called fanatics! What an unreasonable world! It preaches moderation. But in the service of the world and the devil it must be intoxicated with pleasure. In that service the world works with all its might. Seeker after God, beware of the world's counsel. There is no moderation in going down to the pit. It is time you were getting alarmed about your eternal safety.

LOT IN SODOM

"As it was . . . so shall it be"

Luke 19:29

JAMES A. RONALD

FROM the lips of our Lord come some of the most striking comparisons linking together Old and New Testament days. As these are for our encouragement, instruction and warning, let us note a few from the days of Lot.

AN INTERCESSOR

How important it is to notice that prior to the events of Sodom's final warning and judgment, we have a look at one having dealings with God on behalf of any righteous found there. Abraham, the separated man, in touch with his God, was one to whom could be revealed coming events . . . Gen. 19:17. Not to the worldly minded or to the sleeping, but to the exercised one shall the Spirit of God make known events soon to come. Alas! how few are willing to labor before the throne of grace on behalf of the lost, or those out of the way. Oh, for more like Abraham, to plead with God; like Daniel, to confess his sin and the sin of the people; like Paul, to care for all the churches; and like Epaphras, to labour fervently in prayer for others. May the Lord raise up men and women, willing to be guided by the Word, and able to be a present day stay in the tide of evil.

A GODLESS AND WICKED SODOM

No improvement in either world or assembly conditions need be expected in the closing days of Church history, but rather, increased departure from God and His Word, for "As it was . . . so shall it be." Sodom's end came when the cup of iniquity had reached its limit. For just as Egypt speaks of the world of pleasure, Moab of the world of ease, idleness, and indolence, and Babylon of the religious mass of profession without God, so Sodom speaks of the world of filth and sin . . . Gen. 18:20. Truly it is no place for the Christian to covet, since the Word states—"Ye are washed, ye are sanctified, ye are justified." 1 Cor. 6:11.

A RIGHTEOUS MAN IN IT

How did Lot get there? By only a step at a time, but, alas! he is in it. In Acts 7:39, Israel, in heart, turned back. Only in heart did they turn back, but God saw them as already in Egypt. These hearts have every evil lurking in them and an alluring world which may 'seem' so innocent. Sodom's eating and drinking, buying and selling, planting and building, had left God outside. Lot, as a judge in its gate, will try to influence for good, but the hopelessness of such a task should be self-evident to any but a backslider.

The end can but reveal a disappointed man, having lost everything . . . 2 Peter 2:8. Saved, yet so as by fire . . . 1 Cor. 3:15.

What a picture we have here of many today who have forgotten that, although in a world fast ripening for judgment, they are not of it. Ours is to walk the path of separation, then only can we be like Abraham, a blessing to the world. Jotham's parable of Judges 9:8, 14 well describes the loss experienced once we leave the communion of the olive, the fruitfulness of the fig and the joy of the vine, to rule over others. It is certain we cannot take these things with us. Seeing there is no improving a world that cast out our Lord, our part is to have no fellowship with the unfruitful works of darkness. And the moment we stoop to the things of the world, or companionship with the ungodly, we have lost our testimony and left our power.

A LAST WARNING

Having failed to heed the city's name (flaming or burning). God had sent wars to arouse his erring child, as well as a wicked Sodom. Yet were they all unheeded until, at last, two angels bring a final message. During Sodom's last night, a command from heaven stirs Lot. His family was still unsaved and the solemn words, "Bring them out of this place"—with the judgment but a few hours away, have awakened him to a last, fruitless effort, and he flies from home to home with words of warning.

How often this has been repeated since Lot's day! A family, not only asleep but hardened by inconsistent living, becomes unmoved by warnings of judgment.

Oh, Christian! Heaven is interested in your family. Are you? Not in your business, your home, your pleasure, but in those entrusted to your care. **BRING THEM OUT.** Remember! This is not done all at once but by a Christ like life lived before them from their earliest days as well as by wise words of council and instruction and fervent, labouring prayer.

A REPUTATION GAINED

"A mighty prince" was said of Abraham . . . Gen. 23:6, but with Lot, how different it was. Called by the Sodomites . . . "This one fellow" Gen. 19:9—to his sons-in-law he seemed as one that mocked, ch. 19:14. What won the shame and scorn of those among whom Lot moved? The very same thing that gained a commendation for Abraham . . . **A LIFE LIVED BEFORE OTHERS.** And is there anything that speaks so loudly as this, both in the home and in the world at large? And what will it be for many a parent if, like Lot he is made to see amongst the lost, sons, sons-in-law, daughters, and a wife taken away under the wrath of God? Luke 13:28.

A LINGERING LOT

These words are almost incredible in the light of Heaven's

message, "Escape for thy life" (yet he lingered)—"Look not behind thee" (yet Lot's wife died)—"Tarry not in all the plain" (yet he must have Zoar). Alas! they were lingering while Heaven's messengers were dragging them out ere the judgment falls! What grace toward this erring saint! He was lingering where his treasures were, where his family was, where his powerless life was lived. Truly another of Jude v. 23, "pulling them out of the fire."

A WARNING TO THE WORLD

"Remember Lot's wife"—for, "as it was . . . so shall it be." A subject of privilege, she truly was, being the wife of a child of God; of responsibility, since she had heard the warnings of the heavenly messengers entertained; of tender and loving constraint, having been led out of the city by angel hands. But all was to no avail . . . She looked back "with desire." Her choice was made clear by that look and her doom was sealed and her "pillar" was one of salt—a standing monument to the fact of God's unfailing retribution on those who refuse His pleadings. Christian! Remember Lot—a lost life. Sinner! Remember Lot's wife—a lost soul.

ACROSS THE SEAS

GOD'S LITTLE MESSENGER:

A HINDU sat on the verandah of a house reading and chanting some poems in honour of his gods. I expect you would have been frightened if you had seen him, for his long hair was matted with dirt and coiled round and round his head, and his body was smeared over with sacred ashes. Many pilgrimages had he made to the shrine of a certain idol, and the people looked on him as a great man. Presently a little girl came by and heard him reading. "Sir," said she, "what you are reading is not true." "Not true?" said he. "Who are you to speak to me like that? What do you know about God?" "There is only one God," replied the child, "and not many gods, as you say." "How do you know?" "Because I learned it at school," said the little girl, and then gave the man a little book telling about Christ. He read it and became a Christian, and not only that, but through him hundreds more were saved. And it all came of one little girl giving a message for God. Have you ever given a message for Him?

From Fred S. Arnot's Magazine for children.

« « «

AS WHITE AS CHALK:

A MISSIONARY says: I wanted the word for fire so I took a stick and pointed it at a fire. They gave me the word for "poking the fire"; but now I know how to point,

and instead of using my finger, I say, "What is the name of that?" and shoot out my lips towards the object. Then they understand, but not always.

There was one noun that we wanted to get—the word "snow"—and we found it impossible as the natives had never seen snow, and knew nothing about it. We had an ice-making machine, and when we wanted a word for snow we made ice, and waited to hear what the natives would call it. At last some of them were heard to exclaim: "It is water asleep." We said, "Take it—feel it"; but when the boys picked it up they said: "It is as cold as fire." We found that we had to translate the passage in Isaiah 1:18 . . . "as white as chalk."

F. S. Arnot's Pole to Pole.

« « «

Some fifteen years ago a Chinese Christian, pitying the ignorance of the coolies who worked in the South American mines, sold himself for five years, that he might be their companion and preach Christ to them. When he died he had won two hundred for His Master.

In China even grown-up people are afraid of the dark, yet one night two little boys walked five miles to the missionary's house for some medicine for their teacher. They said the men were afraid to come, and when asked why THEY came the elder said, "we thought it was what Jesus Christ would like us to do."

A little Chinese girl on the eve of her birthday said to her teacher, "San-ku, tomorrow is my birthday. I thank you much for having wasted your heart on me for another year." Saying this she knelt down and knocked her head on the ground several times.

A Chinese child said she knew the Gospel Hall people were good, because THEY LOVED CHILDREN.

PSALM 91: When Alexander the First, Czar of all the Russians, was about to set out from Moscow in his defensive campaign against Napoleon, Count Tolstoi put a paper into his hand, and on reading it the next night, he was surprised to find that it contained Psalm 91, beautifully written out. Some weeks after, in his study in Moscow, his eye lighted on the same Psalm in an old Saxon Bible. A little later, in an interview with Prince Galitzin, he heard the opening words of the Psalm for the third time; and later still, the court preacher, on a day of humiliation and prayer which had been appointed, preached from the same words. These recurring coincidences so deeply impressed the mind of the Czar, that he did not rest until he had found in Christ his hiding place.

THE CONFERENCE

At Mr. Bush's Barn - July 9-11th., 1909

Glen Ewen, Saskatchewan

WHILE musing alone one evening, I suddenly awoke in a dream
And beheld a beautiful dwelling, built near a winding stream:
The bed of the stream was a valley, with hills that were high and
wide,
While the stream itself was enshrouded with bushes on either side.

Being charmed with such lovely scenery, I lingered awhile round
the place,
And saw that men gathered together, with joy beaming out on each
face:
They entered a lofty stable, with water and pails and broom,
And after some sweeping and scrubbing, 'twas clean as a new hewn
tomb.

After this they erected some tables and a number of seats for the
hall,
While back of the platform some Scriptures were framed and hung
up on the wall:
Then saying 'good-bye' they departed, while a brother was heard to
declare
The barn has been turned from a stable to the house of God and
prayer.

Next evening, with Bible and hymn book, and holy tears in their
eyes,
They entered their place of worship, and with faces turned to the skies
Besought that the God of Heaven would condescend to grace
The following three days' meetings they hoped to hold in that place.

The preachers reminded their hearers that blessing must come
from above,
And even the grace to receive it, the sorrow as well as the love:
Then after a song of thanksgiving, they parted again for the night,
Leaving my soul in a wonder, entranced by this glorious sight.

Now I thought to myself as I slumbered, and the darkness crept
over the earth,
This must be a place of blessing for these men are of heavenly birth:
So I lingered round till the morning, 'til the shadows had fled away,
To share with these people the blessings that belong to eternal day.

Very early the doors were thrown open, a welcome to one and all,
The people began to assemble, as if brought by a heavenly call:
They came in their buggies and wagons, loaded down with provisions
and store,
Which in turn was quickly unloaded and piled up on the cellar floor.

The meetings now started in earnest, the preachers were men full
of zeal,
They longed for the glory of Jesus, His presence and power to feel:
Love of money was not the question, they had neither 'directors nor
guide'
All waited in simple dependence upon God to be richly supplied.

God's Word, like a two-edged dagger, cut deep in the life of each saint,
 There were words of rebuke for the haughty, and comfort and cheer
 for the faint:
 Backsliders in heart and in practice, their wanderings and failures
 confessed,
 The indifferent were roused to their duty, the cold and the careless
 were blessed.

The first meeting now being over, the people were asked to remain,
 The tables were loaded with bounties, and would be replenished
 again:
 Thus did they eat meat with gladness, the young as well as the old, ...
 And sweetly spoke of their Shepherd, and they the lambs of His fold.

But one thing I specially noticed, and I must not forget to say,
 The whole business ran like machinery, from morning till close of
 day:
 The sisters, as well as the brethren, all helped in this cause so good,
 And like the saint in the Gospels, they each did what they could.

Now it happened the last two meetings were held on the Day of
 Rest,
 And the people just swarmed together, all clad in their Sunday best:
 Of course more benches were needed to hold the ingathering crowd,
 And when they were seated and quieted, the preachers thundered
 aloud.

The need of 'Regeneration' - the words were distinct and plain,
 The sound was by no means uncertain - 'ye must be born again.'
 They proclaimed a coming judgment to those who rejected God's
 grace,
 But promised eternal salvation to the vilest of Adam's race,

Who came as unworthy sinners, owning their guilt and shame,
 Trusting a crucified Saviour, confessing His living Name:
 That such would be sealed by God's Spirit, loved with a Father's love,
 And after the night in the desert, caught home to the mansions above.

As the people dispersed that evening, I was deeply led to think,
 That some who were traveling hell-ward, would be snatched from its
 awful brink:
 How sweet if the angels in Heaven were gladdened to see the sight
 Of a soul translated from darkness to the kingdom of God and Light.

And now as the darkness deepened, and again I was left alone,
 The spirit of prayer crept o'er me, which I offered up to the throne:
 For the grace of my God and Father, Who caused it to be my lot
 To attend those three days' meetings held in that beautiful spot.

Dear brother and sister keep at it, my dream has come to a close,
 But the grace of God in its fulness, like a mighty river flows:
 By Him every action is measured - 'thy labor is not in vain' -
 The bread which you cast on the waters, will soon be seen again.

**Each dreary night has a morning, after the wind comes the rain,
 Quicken thy footsteps, dear brother, Jesus is coming again:
 Then shall a stormy voyage end in a peaceful calm,
 Thou shalt for ever and ever sing of the once slain Lamb.
 Glen Ewen, Saskatchewan, July 16th., 1909 . . . Joseph Dowkes**

- (When visiting Glen Ewen this year, we saw this poem in an old album, and were entertained in this very farm home, so requested our brethren there for permission to reprint. The Conference, now held in the Gospel Hall, is carried on still as in the past sixty years on the same principles of God's Word with room for the Spirit of God to exercise His servants as to their coming, also as to the time of their ministering as led of this same blessed Spirit. May God grant to our brethren everywhere a reviving of this simplicity which is in Christ as to such gatherings that we may still see, ere He come, many such seasons of blessing. God's truth never changes . . . Editor).

FOR CHRISTIAN WORKERS

Go Quickly

WITH what earnestness the angel of the Lord sends the tidings of Christ's resurrection to the sorrowing disciples by the devoted women who visited that silent sepulchre as it began to dawn towards the first day of the week. "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that He is risen from the dead." Comfort and assurance were afforded them, and then they were sent forth to comfort and assure others, and bidden too, to go quickly with their message. "And they departed quickly — and did run to bring the disciples word. And as they went Jesus met them."

May we not learn a lesson from these faithful messengers—a lesson of earnestness and thoroughness in service? There was no supineness nor sluggishness about them. Such glad tidings required speed. It was the King's business, and it required haste; they waited not but departed quickly in their blessed service.

Like Philip, later on, who, hearing the word of the angel, "Go and join thyself to this chariot," ran to the great man of Ethiopia, and speedily engaged him with the subject so near to his own heart . . . JESUS.

Beloved fellow workers, as we pass another milestone on our journey, may we take these things to heart. There are troubled disciples and anxious seekers on every side, and souls perishing for lack of knowledge abounding everywhere. The Gospel has spoken to us; let us make it known to others!

Selected.

QUESTIONS AND ANSWERS

QUESTION: Why is the word "Chapel" being used extensively in the new construction of halls etc., today?

ANSWER: Our conviction has long been that it caters to pride and shows a desire to escape "the reproach of Christ." Many and plausible have been the excuses made for using this name, but it all spells out one result. . . "departure from God" and eventually "Ichabod" shall be written over such departure. It has ever been thus in Scripture. We would be foolish indeed to expect anything else. In one or two cases that we know of, they did this, seemingly, to avoid taxation but we believe God would honor the company of His own who would rather pay extra taxation than to conform to a worldly concept of religion. And we do not know of a single Gospel Hall, held in proper trusteeship which is taxed by the authorities-but if it were-is God poor?

QUESTION: Please give us an example from the New Testament of 1 John 5:16, 17.

ANSWER: We believe Ananias and Sapphira in Acts 5:1, 11 is an example of a sin for which God has decreed premature death. In 1 Cor. 11:30 we have the premature death of saints who had been "eating and drinking unworthily" at the Lord's table.

QUESTION: What are the Seven Spirits of God sent forth into all the earth—Rev. 5:6?

ANSWER: Seven is God's number of perfection and here the thought is of the perfection and plenitude of the Holy Spirit in His divine mission in the earth—the title deeds of the earth belong to the Lamb—the "seven horns" suggest His omnipotence—the "seven eyes" suggest omniscience, or divine intelligence which, in turn, suggests the close alliance between the "young Lamb" and the Holy Spirit as this relates to the events which happen on the earth according to the eternal purpose of our God. Nothing of man's doings can affect that eternal purpose.

QUESTION: What would seem to be the proper manner to protect the saints from men who are seeking an entrance to promulgate the "back to Babylon" movement, under the guise of the "open table" and unquestioned reception?

ANSWER: I Thess. 5:11, 13 will be a protective. "Know them which labour among you." If you do not know the individuals thus seeking entrance and have confidence in their path, as to the testimony then contact those brethren who have labored amongst you for years and seek their godly counsel. They know how to give advice, without exercising authority. There are many vain takers and deceivers warned against in Titus 1:10—"who subvert whole houses"—the word here is, they work underground. Such sought to lead the saints back to Judaism then, as some would lead the saints back to Babylon today. The beloved apostle warns distinctly against all such.

QUESTION: Does discipline, properly carried out according to the Scriptures, weaken the assembly of God?

ANSWER: On the contrary, the proper carrying out of discipline checks evil, warns the saints, protects the assembly, hinders the further workings of the flesh, and meets with the approval of our God. To denounce an assembly of God because it has found a necessity to exercise scriptural discipline is "the false premise" of many a man who is out of touch with God himself, and knows not the evil lurking within his own breast. The Corinthian saints "approved themselves" as in 2 Cor. 7:11—and thus brought blessing to themselves and comfort to the apostle and others.

EXTRACTS FROM LETTERS

SEARCHING TRACTS: We used to get very solemn and searching tracts, now they seem all out of print. In the ones we get now there is little to awaken the unsaved, in these last days the tracts are more modern—I have been a reader of Words In Season for over twenty years and I do appreciate it and enjoy the sound and scriptural teaching contained in it, for which we thank the Lord. The Sinking of the Titanic was solemn and searching. From Scotland.

FROM ENGLAND: Should you still be publishing this excellent Christ-exalting monthly, will you kindly send me twelve copies monthly for a year . . . More of this type of sound, scriptural, God-honouring and Christ-exalting ministry is definitely needed to-day, when so many of the Lord's children go back into the denominations to preach and introduce unscriptural practices into HIS assembly. (Editor's note—we are glad many in England are not "falling for" the "Back to Babylon movement" of some of the leaders there).

A YOUNG COUPLE'S EXERCISE: We wish to commend Words In Season for the good, searching ministry it contains and the wide variety of needs it meets. Forest, Ontario.,

WHY WENT YE SO NIGH THE WALL: We enjoy Words In Season very much—we thought this recent article was very good, also the article on worship—"The Next Best." From Iowa.,

GLEANERS: My wife and I sincerely look forward to receiving the Words In Season each month and, as one of the younger couples in Christ seeking grace to continue in paths pleasing to the Lord, we glean much from it. Some of our friends who are true believers but not yet separated from the sects have taken this from our home to read over and one never can tell what may be the result of their examination of it. From Pennsylvania.

FROM NEW ZEALAND: By face we are unknown, yet through reading the articles in Words In Season we feel we know you very well. And so we write this to add our expression of grateful appreciation for the faithfulness and freshness of the messages. These, once more, are the days when men do that which is right in their own eyes and seem to have no concern to carry out the commands and principles of God's Word, both amongst the assemblies and as individuals. Hence, amidst the departure and decay, we long for, and welcome, the unfoldings of truth, with the object of keeping to the "old paths." The innovations of man come in like a flood.

ANOTHER TEXT: You will be glad to hear we have got up another good, big text at a sharp bend in the road where all traffic must slow up—this gives them time to read it . . . "PREPARE TO MEET THY GOD"—"NOW IS THE ACCEPTED TIME" There is no room for purgatory there or anywhere else save in the money bags of the deceiver of souls. Frank Knox, Ireland.

FROM FRANCE: Thus this last two years God has opened 3,500 doors amongst R. C.'s for the entrance of His Bible, all of which has been sent free of charge Dear brother, I have translated from your June issue—**NOTHING LEFT FOR YOU TO DO and WHAT DO I GET OUT OF THIS.** The former for distribution, fifty thousand copies printed in French this week, and the latter, for the saints of the Assembly. We ask prayer for this distribution of this four page leaflet. Thanks for all the encouragement Words In Season brings. W. E. Taylor, Argenteuil.

WITHOUT A CAUSE

John 15:25

“Without a cause,” our Saviour stood,
 Hated by all the multitude, at Pilate’s judgment bar:
 None else than heaven’s beloved One,
 God in the flesh, Eternal Son,
 Nor sin could that life mar.

Among earth’s trials, heartless ’twas,
 Condemned to death “without a cause,” and yet He
 murmured not!
 He knew from all eternity,
 He’d die upon Mount Calvary,
 Blest Lamb, without a spot.

By contrast great, we turn our minds
 To think upon God’s grace, which finds it possible to love
 “Without a cause,” His creatures lost,
 He paid our debt, although it cost
 His Son from heaven above.

“Consider Him,” He bids us now,
 And as we do, our hearts will bow, to magnify His grace:
 May nought but Christ our true love claim,
 May we be “spent and spend” for Him
 Until we see His face.

Then only shall we understand,
 What’s hidden now to finite man — the “cause” that
 cost His all:
 Meanwhile, keep us, O Lord, for Thee,
 Living o’er sin triumphantly,
 And waiting for Thy call.

R.

« « «

THE WONDROUS CROSS

THE SHAME OF THE CROSS — Heb. 12:2
 THE CURSE OF THE CROSS — Gal. 3:13
 THE DEATH OF THE CROSS — Phil. 2:8
 THE HARVEST OF THE CROSS — Heb. 2:10

G. R. P.

Seattle, Wash. — Bro. Warke had a week of much appreciated meetings. They were expecting also brethren Johnston and Frith.

CANADA

Henderson, Ont.—Bre. Kember and R. Harris have been plodding away here - a nice interest. It was expected that about six believers, previous fruit, would be baptized Sept. 9th. Bro. Martin Prince, on his vacation, spent an enjoyable time with them, helping a little. This is "healthy" vacationing.

Deseronto, Ont.—Bro. G. Taylor was feeling well enough to travel a little and expected to go to Hartford for their conference, but is not too strong yet. He spent a Lord's Day with the saints in Peterborough also. Brother Jos. Pearson is confined through weakness and we should remember these in prayer.

Clinton, Ont.—Saints here kept at the open air work and report a little cheer from time to time.

Sault Ste. Marie, Ont.—We have heard that the Lord gave help in the ministry at recent conference here, a goodly number attending.

Newfoundland—Brother Harris and helpers are seeking to reach out of the way coastal villages and isolated spots, using a motor launch in which they can live. They will need our prayers for guidance and protection.

Calgary, Alta.—Brother G. G. Johnston had two weeks of ministry meetings here on the Tabernacle in the Wilderness which saints appreciated. Bro. Patrizio also gave a call. West Hillhurst Gospel Hall.

CONFERENCES

Louisville, Sask. — The Assemblies of Louisville and Mervin again purpose to have a Fall Conference at Louisville Gospel Hall, Nov. 3, 4 and 5, commencing Sat., 10:30 a.m. Accommodation provided for all visitors. Corresp. H. de Graaf, Turtleford, Sask.

St. Thomas, Ont.—Annual Conf. d. v. Oct. 7th and 8th in the Arthur Voaden School, Flora St., Prayer mtg., Oct. 6th at 7:30 p.m. in the Gospel Hall, 3-1/2 Erie St. Breaking of Bread Lord's Day at 10 a. m. Ministering brethren walking in the "old paths" and teaching the same will be welcomed. Visitors freely entertained. No circulars. Corresp. Frank H. Woods, 94 Manitoba St.

Manchester, Iowa—Annual Conf., d. v. will be held Oct. 6th and 7th preceded by Prayer Mtg., Fri. Oct. 5th. Visitors freely entertained. Corresp. Dan Lubben, 505 E. Butler St.

Clinton, Ont.—Saints here hope to convene their Conference d. v. October 14th., commencing with Prayer Mtg., in the Gospel Hall, Joseph St., Sat. Oct. 13th at 8 p.m. Breaking of Bread at 10:30 a.m. Saints will gladly entertain visitors - meals provided. Brethren walking in the "old paths" welcome in ministry. Corresp. Sam McDonald, Box 329.

Lorain, Ohio—Annual conference dates over Thanksgiving season, details later. Corresp. R. H. Bradford, 3506 Seneca Ave.

Waterbury, Conn.—We purpose d. v. holding our Annual Conference in the Gospel Hall here, corner Spencer and Phoenix, October 27th and 28th commencing with Prayer Meeting Friday, Oct. 26th at 8 p.m. Usual order of meetings will prevail. Corresp. Wm. Batterton, RFD 2, Greystone Rd., Terryville, Conn.

Detroit, Mich.—The Annual Conference of the West Chicago Assembly here will be held d. v. in the West Chicago Gospel Hall, 7345 West Chicago Blvd., (cor. Prairie), commencing with Prayer Mtg., Fri. Nov. 16th continuing over Sat., the 17th and Lord's Day Nov. 18th. Visitors freely entertained. Usual order of meetings will prevail. Corresp. Alex. Stewart, 9950 Pierson Ave., Detroit 28.

OTHER LANDS

Casombo, P. O. Mwinilunga, NORTHERN RHODESIA, Africa.

Our esteemed brother James MacPhie hoped to sail October 9th for his African field of labor after some time spent in the homeland. He feels that the change has strengthened him and we trust he may be sustained and helped still of the Lord as they seek to further His work. The doctors advised that he refrain from having meetings while home and this seems to have helped him. Pray for our brother and his wife. He has been at his son's home in Scotland.

North Ireland—Meetings held over July 12th., season at Ballyboylad and Bleary reported good - the presence of God felt in the

meetings. It has been the mind of the brethren in Northern Ireland generally to depend on the Spirit of God to send along preachers and also to guide them as to speaking and the time of speaking and the subjects God lays on their hearts.

We trust this shall still characterize the saints - we have found in this land that departure from this principle of the Word has been followed by a *weakening of the testimony, depleted numbers and lost influence* wherever human arrangement has prevailed to the exclusion of the Spirit of God. There is no improvement on God's ways while there is room for much improvement in ourselves and the character of our service and testimony. Sometimes "vain talkers" would spoil meetings but God has a way of dealing with such.

FALLEN ASLEEP

Abbotsford, B. C.—Our dear sister Mrs. Margaret Anderson "went home" June 17th, aged 78. Saved 57 years ago at brother John Money-penny's meetings in North Dakota and in the Assembly here since 1918 - a worthy sister.

Collingwood, Ont.—Our beloved brother D. Arthur Johnston passed into the Lord's presence July 26th, aged 65. Saved as a boy of 13 in Sunnidale assembly - for the past 35 years in this Assembly in happy fellowship. He feared the Lord above many and loved the place where Gods honour dwelleth. Active in the Assembly. Remember the widow and family in prayer.

Glencoe, Mich.—Our beloved sister, Mrs. Mary McDonald, "went home" August 11th, aged 93. Saved at an early age and in happy fellowship here for over 70 years. She, with her late husband, were an admirable pair and had a truly hospitable home - she will be much missed in the large family connection and amongst the saints of these parts generally.

Swan River, Man.—Our dear sister Mrs. Connie Brundage "went home" July 29th, aged 38 years - saved Oct. 23, 1952 at meetings of bre. Ronald and Cudmore, in Durham, Manitoba.

Detroit, Mich.—Our dear sister Mrs. Donald Ross (formerly Edith Smith) was called home August 14th after much suffering. Formerly of Addison Rd., Assembly in Cleveland but for several years in this city. Born in Bessbrook, County Armagh, Ireland, her parents were well known and respected in the past generation. She married Mr. Ross, formerly of Kansas City, 19 years ago, who survives - she also leaves her brother and two sisters, all saved.

Lake Shore, Ont.—Our aged and esteemed brother Henry Hodgson "went home" August 19th. A lifelong resident, and saved here and "gathered to His Name," he was a brother much respected and loved. His was a consistent, quite life which commended itself to all. Staunch and true to assembly principles as revealed in the Scriptures he was a strength to the testimony and will be much missed. Had, with his good wife, a real care for God's people, their home hospitable, and he loved those who had gone forth "for the Name" - 3rd. John v. 7. Pray for his widow and son - saints of all this district will miss him - "until the mornng."

Albuquerque, N. M.—Our dear sister Mrs. Eva M. Holmes, mother of our brother Traxler, passed away quietly August 15th, in her 87th year. She had been in the South Highland Gospel Hall Assembly about twenty years.

Deckerville, Mich.—Our dear sister, Mrs. Thos. Hooper, "went home" to be with her Lord August 11th, after a long illness, aged 73. Saved in 1910 and in fellowship with the saints here for many years. She was consistent, a true "keeper at home" and won the respect of the saints.

North Vancouver, B. C.—Our dear brother David Syme was called suddenly into the Lord's presence while on a visit here with his wife, from Scotland, to his daughter, Mrs. J. Gilmartin who, with her husband, is in fellowship here. He was saved about 50 years and in happy fellowship in the home assemblies.

Blue River, Wisc.—Annual Conference d. v. Oct. 20th and 21st, commencing with Prayer Mtg., Fri. Oct. 19th, 8 p.m. Ministry welcomed according to Jeremiah 6:16. Correspondence to Raymond Studmicka, Boscobel, Wisc.

Words in Season

THE BIBLE FAMILY MAGAZINE



AT THY TABLE

Precious Saviour, we are gathered
To Thy sacred peerless Name,
Faith beholds Thee there the Centre,
As with Thee our place we claim.
At Thy table, O how precious!
There to see Thy love divine,
Oh the cost! it moves us deeply,
As we take the bread and wine.
Oh what love! what deep affections
In these emblems, Lord, we see,
Thus our hearts, in deep thanksgiving,
Bow as we remember Thee.
Thanks we give Thee, praise and honour,
Precious Saviour, Jesus, Lord,
For the love which has redeemed us
By Thine own most precious blood.
'Till I come,' O thought most cheering,
And Thy words 'Remember Me,'
Fill our hearts with adoration
As we wait, remembering Thee.

Anon.

NOVEMBER, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, R. F. D. 2, Williamston, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WM. H. FERGUSON, R. F. D. 2, WILLIAMSTON, MICHIGAN. All reports for WORK AND WORKERS columns should reach Williamston by the 10th of the preceding month.

KINDLY NOTE OUR NEW ADDRESS FOR ALL MATTERS PERTAINING TO THE MAGAZINE . . . William. H. Ferguson, R. F. D. 2, WILLIAMSTON, MICHIGAN.

CHANGE OF ADDRESS

Stoney Creek, Ontario.—Andrew Douglas, Sr., 27 Battlefield Drive.

Lonaconing, Md.—George Graham, Church St.

Fennimore, Wisc.—Darrel Duncan, Correspondent for Beetown, Wisc., assembly.

Toronto, 13, Ont.—Percy Hannah, 144 Brooklawn Ave., Correspondent for the Birchcliff Assembly.

St. Laurent, Montreal, Que.—Wm. E. Reid, 1425 Depatie St., for the Gospel Hall, 821 Ogilvy Ave., Montreal.

UNITED STATES

Toronto, Ohio.—Bre. S. Mick and S. Hamilton were holding forth in the Gospel here. Bro. Roy was in Steubenville for some ministry meetings.

Clyde, Ohio.—Following work in the Gospel during the past months and also the work in Fremont, Ohio., our brethren have been exercised as to an Assembly being formed and on Sept. 30th., they had the joy of seeing about twenty five believers "gathered together" according to Matthew 18:20. Others are interested and the meetings are held in the G. A. R. Hall on E. Buckeye St., Breaking of Bread is at 10 am. The baptism on Sept. 23rd., was largely attended, brethren McBain and Lipke preached the Gospel, bro. Norman Crawford baptized nineteen. We trust the Lord will lead on to His glory.

Lonaconing, Md.—Bro. Geo. Graham hopes to settle here—he recently visited Camden, West Philadelphia and Hatboro.

Willmar, Minn.—Bre. O. Smith and L. DeBuhr had a happy time in tent work here during the Summer—in this new field they have continued for about four years, bro. Dobson helping also earlier, and now they feel that there is material for an assembly—"gathered to His Name." They see much real exercise on the part of the brethren who have been meeting in various homes for Bible study this past year. They plan soon to commence work on a basement for a Gospel Hall. Seven were baptized Sept. 10th.

Auburn, Calif.—The Assembly now meets in the home of Kenneth Bigelow, 150 Riverview Drive—they recently had a visit from A. Ferguson—some encouragement in the childrens' work.

Hartford, Conn.—Bro. McKinley, recently returned from Ireland, was giving a short visit here, they had a good conference and also report help in the Italian conference in Methuen, Mass.

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. 48

NOVEMBER, 1956

No. 11

GATHERED GEMS

"Listening in"

God has a "wireless" to everywhere,
We call it the Word of God and Prayer,
And everyone may daily win
God's choicest gifts by "listening in."

First you must shut out every sound
From the busy world which throngs around,
For Vanity Fair makes a deafening din
On purpose to hinder "listening in."

The devil will use his utmost power
To stop you from having this quiet hour,
For well he knows that safety from sin
Comes always and only from "listening in."

But when you have prayerfully read God's Word,
The still small voice will then be heard;
And wondrous peace and power within
Daily result from "listening in."

God longs to give His best to you
To make you loyal and strong and true;
If you've not begun, today begin
To prove the joy of "listening in."

Anon.

Take time to pray and MAKE time to pray.

Many take Christianity merely as a good thing for
sinful man down here, without seeing that it separates
the believer from what is down here and links him with
a glorified Christ in heaven.

OUR BUSINESS: The persecuting emperor little
thought what he was giving us when he banished the
apostle; no more than Augustus in his political plans as
to the census of his empire knew he was sending a poor
carpenter to Bethlehem with his espoused wife, that
Christ might be born there; or the Jews and Pilate's
soldiers, that they were sending the thief to Paradise
when they broke his legs in heartless respect for their
own superstitions or ordinances.

God's ways are behind the scenes, but He moves
all the scenes which He is behind. We have to learn this
and let Him work and not think much of man's busy
movements: they will accomplish God's. The rest of them
all perish and disappear. We have only peacefully to do
His will. . . . J.N.D.

WE ARE GOING INTO ETERNITY

AS both planes left the airport some little time before, there was little thought in the minds of the one hundred and twenty eight aboard that in a few short hours they would all be in eternity. Yet such was the case. As the world knows, both planes collided over the Great Canyon and spiralled down to a rocky and horrible death some miles beneath. Explanations have been varied but all are "surmisings" - the last words heard from one of the planes were those which caption this article - flashed out over the air . . . "WE ARE GOING" . . . and an editor of a newspaper syndicate added the words himself . . . "INTO ETERNITY."

What a solemn thought. As one has well said—planes high up over the earth, perhaps five miles or thereabouts, spiralling down, would give the passengers and crew some time for reflection, but how little! The dreadful alarm the hopelessness of the case—the arousing to the littleness of all else except the value of the soul—all in a few dread moments may have risen as a mighty torrent in the soul. Then . . . the awful crash . . . and SILENCE. The dread Canyon holds the secret and one hundred and twenty eight souls take their flight from the Canyon into ETERNITY.

One would hope that amongst them there were those who were saved by grace and ready for that moment, but, alas! it is sadly possible that many had not given it any consideration, nor had they fled for refuge to the Man of Calvary, the Lord Jesus Christ, Who died on the cross that they might be saved from everlasting ruin.

THINK TODAY

Sinner! Think now . . . where would your soul have been had you been a passenger in one of those planes? You may put from you the evil day but it shall come nevertheless and then your soul must take its flight, as did the souls of these poor people, into eternity. Remember! It is eternal ruin in hell and the lake of fire, or eternal blessedness in heaven with Christ and the heavenly host and the redeemed of all ages. It is HEAVEN or HELL for eternity. Everything in the world is so geared to make men forget about this most important event of life, yea, it is the end of all life. Nothing matters, if the soul is not saved. Neither wealth, prestige, fame, pleasure, comforts, etc., etc., meant anything to any one of these people who were faced so quickly with the momentous question of life—WHERE AM I GOING WHEN I DIE? With many today, we fear, the words of the little hymn are only too true . . . "Too late, too late, shall be the cry, Jesus of Nazareth has passed by."

Count the gold and silver blossoms
 Spring has scattered o'er the lea;
 Count the myriad gems that glitter
 As the sun dispels the dew.
 Count the grains of sand that scatter
 O'er the ocean's storm bound shore;
 Count the Autumn leaves which velvet
 Forest floor since days of yore.

When thy counting all is done,
 Scarce ETERNITY'S begun.
 Pause and know . . . Where wilt thou be?
 During God's eternity.

Today, mercy's arms would enfold you, tomorrow may be too late. The voice of the Saviour which today entreats you with the promise . . . "Him that cometh to Me I will in no wise cast out." John 6:37, may say to you tomorrow, if the Lord should come . . . "Depart from Me." Luke 13:27. May your soul find a true Hiding Place in the Lord Jesus Christ even now, then you will be prepared to enter ETERNITY and look forward to the future with joy and gladness, with a deep, settled peace in your heart. Remember! WE ARE GOING . . . INTO ETERNITY.

W. H. F.

On the Hudson River, a man, in indignation, tore up the tract which was handed to him, and pitched it into the river. But one of the pieces was blown back, and fell on his coat sleeve. That piece contained the one word "Eternity," by means of which he was at once aroused to his godless condition. Have you considered where you will be throughout Eternity?

ELIZABETH. A. D. 1603

Queen of England; sometimes called "The lion-hearted Elizabeth." Her "makeup" is said to have embodied the traits of a haughty temper, strong self-will, love of pomp and magnificence, combined with caution, prudence, and suspicion. A historian says: "Her maids of honor felt the weight of her hand, and when Essex once turned his back upon her she boxed his ears. We may add that Elizabeth swore strongly decided and masculine oaths." The pictures of the painters who could not portray her person to please her were knocked to pieces and thrown into the fire. Her love of rich dresses, jewels and other ornaments was excessive. It is said that at her death she had about two thousand costly dresses in her wardrobe. Her last words are given thus:

"ALL MY POSSESSIONS FOR A MOMENT OF TIME."

GATHERING TO HIS NAME

WM. H. FERGUSON

IT IS necessary, in these days, to restate the basic principles of the saints' "gathering unto Himself" in testimony. It is a definite fact that this blessed truth is a "thorn in the side" of many who desire a return to Babylon and to take many of the Lord's people back with them. Hence, there are rising up determined efforts to "obliterate" the Name from the churches of the saints and some of the emissaries of interdenominationalism are openly advising the saints to do away with it from all correspondence and notice boards of the assemblies which "gather unto the Name of our Lord Jesus Christ."

It is strange, and yet not strange, that all such efforts should come from men who have never been instrumental, in this land, of the planting of an assembly of God, nor have they been known as shepherds amongst the saints here. Such men who have come from the other side of the ocean for the most part should be ashamed to come amongst saints who have been going on for many years in a simple path and lead them away from that path which God has so signally honored through the years. One of the recent advocates of this "mixing with Babylon" was bold in his determined course to cause the saints to adopt the "open table" even disgusting many who heard him.

The sad part of this is that those who "lean" to the "open table" have their hands strengthened by such men and evidently follow the advice to assert themselves against older and experienced leaders amongst the saints and "take over" the government of assemblies. This is a ruinous course and will, most certainly, bring anything but blessing to any who follow this advice. Younger men, with little experience or grace, are certainly not to be encouraged to places of leadership in the assemblies of God's people who "gather to His Name." The Word of God expressly states—"not a novice"—and there are many who might be valuable as younger men if they lend their weight to the testimony to build up and strengthen, but who are entirely unfitted for the leadership to which they aspire. Thank God for all who are willing to learn in God's school according to Matthew 11:28, 29, 30. Such shall find blessing in their path, and true usefulness when God's time comes.

THE DIVINE GATHERING CENTRE

Mr. Newberry's clear definition of Matthew 8:20 . . . "having been (and being) gathered unto My Name" gives us the thought of the Spirit's work in thus gathering saints to the Lord alone. The preposition here "unto" implies the direction towards the centre, as if one were at the circumference and directed and drawn to the One in the midst. This is what

the Spirit of God does in this day—He gathers saints to the one Person and the one Name of our Lord Jesus Christ and the corresponding truth is found in the words . . . “there am I in the midst of them.” The word “in” here is the word “ev” in the original which implies His being “in the very midst of them.” So that where there is a true “gathering unto Himself” there is the presence of the Lord in the midst of His gathered people, according to His promise. All the sophistries of men cannot take this blest truth out of the Bible, nor do their sophistries give in exchange anything else but a “denominational” set-up and a denominational name.

One of the advocates of doing away with the Name in relation to the assemblies of God suggests we just use the term . . . “Brethren” . . . of course, with the capital “B”—this is nothing less than denominationalism. A sect of “Brethren” is no different from a sect of any other name. He boldly says . . . “this would put the church ‘on the map’ of the people’s minds locally” and he suggests this should be painted on the notice board of “your Hall.” And so the best such advocates have to offer is a new sect of “Brethren”—we presume following the dictates of one of their latest councils in England in the Fall of 1955 when 150 prominent men from various parts of the old land, without a dissenting voice, adopted a platform which, in its essence, would destroy every vestige of testimony of saints “gathered to the Name of our Lord Jesus.” This council boldly advocated paying a “stated” stipend to preachers and a stated “fee” for visiting other assemblies. It boldly advocated also a major part of women in the meetings of the assemblies, even to taking part in the prayer meetings, and in the business meetings of such assemblies. Towards the last there was a distinct “eulogy” of the Roman Catholic church in which the speaker publicly stated (afterward written) . . . “Have we ever acknowledged the incalculable debt of gratitude which we owe to the great historic churches? I think of the Church of Rome, scarlet in her sins, supreme in her saints, and strong in the way that she has stood like a rock in early and medieval history. A score of times she has saved the framework of the Christian society in days of assault by the heathen and by heretics.” etc., etc., We would like to ask the simple question . . . When did the Church of Rome ever save the framework of the Christian society? I wonder how our brethren who follow the “open table” idea in Ireland and Scotland, whose hills and land has been stained by the blood of this bloody persecutor of the saints, and wonder how the saints in France and Europe will accept this statement in the face of the persecutions of the Huguenots and others on the hills of Switzerland and the Piedmont etc., The fires of Smithfield and the curses and bloody deeds of Claverhouse are thus

glossed over by the men of "High Leigh." Sad indeed to think of the depths to which men will go to further the "back to Babylon" idea. And yet, not a dissenting voice and we are told that "a spirit of gracious brotherliness and Christian love will long be remembered by those who were privileged to be present." Thank God, for the men who would not be present and for those who are willing to go along in the simple path of separation from ecclesiastical evil, even "till the Lord come."

THE PRESERVATIVE

Brethren will do well to question all those who come amongst them to minister the Word—if not known, and proved, "lay hands suddenly on no man" would be the proper attitude and "know them that 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. Brethren are responsible for the kind of food which the saints receive—true shepherds heed the injunction to "feed" and "shepherd" (or rule) the saints of God, the lambs and sheep of the flock and this can never be done in accordance with the Word if men are permitted to destroy the very foundation of assembly testimony and introduce that which will take the saints back to the Babylon out of which God has brought them. The Judgment Seat of Christ is ahead and the Lord is at hand and it is evident that Satan "hates" with a perfect hatred the Name of our Lord Jesus Christ, so would obliterate it in every way and connect it only with the great denominational systems of the religious world which, in themselves, are a denial of the true Person of the rejected Lord and Christ and which have their origin in the minds of wilful men and not in the Word of God. **REMEMBER! OBEDIENCE TO THE WORD OF GOD AND SUBMISSION TO IT WILL NEVER PRODUCE A SECT OF MEN.** Let this fact ever be before us and refuse all the sophistries of clever men who would lead us away from giving honour ALONE to that blessed Name by REFUSING other names and associations and sects of men. Dear Whitefield is reported to have said long ago . . . "Let names, and sects, and parties fall; and Jesus Christ be all in all." To this blessed truth many saints the world over have dedicated their lives since being saved and we are thankful for the many churches of the saints which still "gather to His Name" and rejoice that He has not left us to ourselves. There is plenty of room for improvement in ourselves and amongst us collectively, but a well known brother, who temporarily had forsaken the simple path, but before his death recovered himself, said to the writer shortly before he died . . . "With all our failures, it is the only divine position on the earth today." God does not recognize the sects and systems of men while He knows every

one of His own connected with them, but of one thing we are sure, the God Who has led us out from such will never lead us back into them again, nor into association with them. And if it is not God Who is leading the saints back, the question would arise in the mind of every truly exercised and true soul . . . "Whom are we following and who is leading us back to the denominations and sects of men?" There is no middle path, there can be no compromise with wrong—it is either out to a rejected Christ, as we find in Hebrews 13:13 or back into "the camp" of the religious traditions and observances of men. You will note, that in all cases, where there has been this decline, the pace has become swifter and the associations with the "religious" world become more pronounced and the "bondage of Babylon" is bondage indeed. May God deliver His people from it . . . He says . . . "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 and God continues . . . "For her sins have reached unto heaven, and God hath remembered her iniquities." v. 5. Compare God's Word with the eulogies of men as to Babylon. "So, stand fast in the Lord, dearly beloved." Phil. 4:1.

Further note: Regarding the use of the name "Christians"—we would point to Acts 11:26 . . . "The disciples were called Christians first in Antioch." The word "called" here refers to a "divine call"—in the New Testament the word means to be "divinely instructed" or "to receive a revelation from God." It is not a nickname but a divine name which we have given us as believers in our Lord Jesus Christ. Cp. 1 Peter 4:16 . . . "Yet if any man suffer as a Christian, let him not be ashamed."

If you have lost your appetite for the Word of God, start reading it again—the very reading of it will create an appetite.
George Gould, Sr.

NOISE OR POWER: The more "noise" you have in the work of the Lord, the less of God there is about it all.
Jas. McCullough at Longport

We are told of Augustine, that on one occasion, when his mind was much engaged in the contemplation of the doctrine of the Trinity, he was walking by the sea, and saw a child filling a shell with the water, which it then carried and threw into the hollow in the sand. What are you doing, my boy, with that water? said Augustine. I am, the child replied, going to put all the sea into this hole. The preacher smiled and passed; when a voice seemed to say to him, "And thou, too, art doing the like in thinking to comprehend the depths of God in the narrow limits of thy finite mind."

THE PLACE AND THE NAME

FRANKLIN FERGUSON OF NEW ZEALAND

IN THE former dispensation of law, there was a centre of worship for all Israel, even Jerusalem, and none other could be recognized . . . "The place which the Lord your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek, and thither thou shalt come." Deut. 12:5. Six times in this chapter do we get the words, "The place which the Lord shall choose"; thus definitely impressing on the minds of His people that He alone had chosen the place, and to this centre must they bring their burnt offerings, and their sacrifices, their tithes and freewill offerings. There they must eat before the Lord their God, and rejoice in all that they had put their hands unto, wherein the Lord had blessed them. He would not accept them in any place of their own choosing.

Though Jerusalem is no longer the place where men ought to worship (John 4:21), nor has Deut. 12 a literal application now, nevertheless Divine principles remain unchanged. There is a PLACE in heaven ("into the holiest by the blood of Jesus," Heb. 10:19) that we enter by faith as worshippers; and a NAME on earth given, unto which we gather, "For where two or three are gathered together in (or unto) My Name, there am I in the midst of them." Matthew 18:20.

God has ordained that in every city, town, locality or community, wherever the Gospel is blessed in the conversion of sinners, that the converts should be formed into companies, by faith gathered around the Lord Jesus Christ. Beginning at the lowest number for fellowship and testimony, 2 or 3 such may increase to 20 or 30, to 200 or 300, and so on. Thus it was at the beginning, and continued as long as men held to God's arrangements.

Alas for what is now seen everywhere! State churches, huge organized systems of religion; blends of Judaism and Christianity; the world in the Church and the Church in the world. How un-apostolic it is! We cannot change things; the roots are too firmly embedded in man's own will. But all who love the Lord are responsible to "come out from among them, and be ye separate"; and to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:17 and 7:1.

We must either repel or attract—save or ruin souls! How loud, then, the call, how strong the motive, to spirituality of soul and circumspectness of life!

—Bonar

BELIEVERS' MEETINGS

DIFFICULT as it may be in these days of abounding worldliness and self-will to walk in this way to the glory of God, deep as may have been the failure of those who have sought to maintain it, yet it is God's way. He has never superseded it by any later revelation as to any other form of assembly. Christendom has with one consent departed from it, and, instead of liberty for each member of the body to fulfil its own function, a human order, committing all ministry to one paid official, has been substituted for the divine. But the way of God's appointment is the "way of truth;" albeit it may be "evil spoken of," by reason of the weakness and wilfulness of those who have adopted it.

Nevertheless, the numbers of those who are seeking to return to the original principles of the Word of God, are daily increasing. The movement goes on in spite of all opposition, for it is of God: and as He by His Spirit opens the eyes of the understanding and guides His people into His truth, He leads them one by one to gather where Christ is owned as Lord, where His Word is honored as the only rule, and where His Spirit is freed from the restraint of human barriers to use in ministry and in worship whom He will.

None will deny that occasional gatherings of the children of God, for mutual edification through the ministry of the Word, combined with praise and prayer, are most desirable, and have of late years been much owned of God in blessing to His people. Such gatherings differ from the assembly around the table of the Lord, inasmuch as they may be composed of believers from many different sects, and may even contain a considerable proportion of the unconverted.

The question upon which a divergence of judgment arises is—upon what principles should such gatherings be conducted? Should they be left entirely open, as at the table of the Lord, when gathered in His Name to break bread; or should a measure of restraint be imposed, such as may be deemed necessary by those who have called the meeting together, and who best know of what materials it is composed?

One thing is evident—God cannot be honoured by our adopting a semblance of liberty for the spirit and dependence upon His present guidance, while in reality the speakers are selected. Either let it be known that certain qualified brethren will address the assembly, or let the responsibility be thrown in simple faith upon God.

If many gifted brethren be present at such meetings, who would not shrink from the responsibility of deciding who would take part, and who should not? Surely it would be more for the glory of God that this burden be rolled upon

Him, and those who have proved Him in this can witness that He is "faithful amidst unfaithfulness."

As to imposing any limitation upon the speakers with respect to the subjects to be spoken upon, Mr. — suggests certain subjects for meetings composed of believers from the various denominations, omitting certain other subjects, the discussion of which would give offence. All will agree that the object in view is not "a barren testimony," but "the enlightenment of the minds of the saints."

The Lord's servants, whilst "harmless as doves," are also to be "wise as serpents" and wisdom would ever seek to minister the Word, according to the need of the hearers, and according to their ability to receive it. But that this wisdom will limit the teaching to what will not give offence is not for a moment to be supposed. The faithfulness of the Lord Jesus gave offence both to the hypocritical religionist and even to His own disciples. The faithfulness of the Apostle Paul gave offence in Antioch, in Corinth, and in Asia—all turned away from him. The time may have come when it is needful to speak out "the whole counsel of God," and to "keep nothing back that is profitable," whether they will hear or whether they will forbear."

It may be that too long smooth things have been spoken, and the truths of God compromised and kept back, in order to secure the countenance of those who are not prepared to see or to follow the truth that separates from the world and gathers unto Christ.

Numerous audiences, purchased at the cost of restraining a God-sent message, or withholding a line of truth that God would have His people taught, would be dearly bought.

Moreover, the subjects which usually give greatest offence are not those which in God's esteem are strong meat, and, therefore, to be withheld from babes or carnal Christians. Surely the truth of death and resurrection, as figured in baptism, is elementary enough for "the new-born babe." Surely the truth of the separation of the believers from the world unto God, by the Cross of Christ, is not advanced teaching, but one of the fundamentals of Christian walk in the present age.

Surely obedience to the Lord's command, "Do this in remembrance of me," ought to be inculcated upon all who love the Lord Jesus.

Surely the hope of His coming is inseparable from the faith of His death and His resurrection.

The Apostle wrote to the Corinthians as to "babes" and "carnal," yet he shrank not from declaring all these as the

very fundamentals and essentials of Christian life and fellowship.

Yet under the pretext of withholding "strong meat" from "babes," have these been kept back for years, and the teaching upon such subjects reserved for select gatherings where truth would be listened to, because it was of God. The time has come when men will not endure "sound doctrine." "Sound doctrine" here means "whole" doctrine. Men will endure parts of the truth—the privilege aspect of truth—but the lines of truth that involve reproach and cross-bearing—that run counter to time-honoured traditions and long cherished prejudices—these they will not endure.

Nevertheless, the servant of God must walk in integrity of heart and uprightness before Him—"not as pleasing men, but God, who trieth our hearts." 1 Thess. 2:4. "If I yet pleased men," said the Apostle, "I should not be the servant of Christ." Gal. 1:10. We must needs, therefore, be on our guard, lest our supposed "wisdom" prove to be folly—lest in keeping back the truth upon admittedly practical subjects of the utmost importance, we frustrate rather than aid the testimony of Christ.

J. R. C.

From Northern Witness

(We reprint this old article as characteristic of former days of simplicity, freshness and power—Editor).

A SIMPLE CREED

In the North of Ireland some time ago, a car-driver waiting to be hired, was found by the person who engaged him, reading a book. When engaged, as they drove along, he was asked:—

"What was that book I saw you reading?"

"The New Testament, Sir."

"Why do you read that book?"

"I love it, Sir; and the Saviour of whom it tells."

"Of what sect or denomination are you?"

"Of none, Sir; I love all who love Christ."

"But haven't you any creed?"

"Yes, Sir," said he, "my creed is very simple, it has only three articles:—1st. Believe all that God has said. 2nd. Obey all that Christ has commanded; and 3rd. Expect all that He has promised." Surely the simpler, briefer, and fuller our creed, the sooner is it learned; the more easily is it remembered; and the more quickly are we at leisure to go and seek grace to conform ourselves to it. In Deut. 29:29, Moses shews the law was brief, and secret things were kept back that we might "do all its words."

FRUITFUL PREACHING

To Young Evangelists

WILL my younger brethren allow an almost aged evangelist to give them a little of his experience as an encouragement and also as warning?

First, let me earnestly urge young workers to labour full of hope; be slow to believe those who will tell you that, perhaps, there is no fruit, and God means, perhaps, no fruit. It is quite true we cannot elect our hearers; we cannot choose any individual persons and say "they shall be converted;" and it is quite true that the fruit often bears no proportion to the crowds of hearers. I can once remember the crowds so great in M— that the minister of the church told me he could not even get down the street, much less into the building, and yet conversions were very few indeed there, although the work was prolonged; yet even that place was not altogether fruitless, although, perhaps, the most fruitless place I ever remember in the course of almost a quarter of a century of preaching.

My experience is that fruit abounds beyond what appears. Visit the same place years afterwards, and you will always find that more cases than you knew of appeared afterwards.

I presume that you preach in faith, and in simplicity, and prayerfully. If you preach only as a mere matter of duty, or to increase a particular section of the Church, or with the view of opposing others only, or for similar reasons, of course the unction of the Holy Ghost you will not have in power; or if you are living wilfully in transgression and have a conscience not void of offence, the result will be darkness not light. The Holy Ghost cannot honour evil and error.

But if your eye is endeavoring to be single, and you are really loving your Lord, and longing to see His glory and grace, and loving "all saints," and with true love to poor, dark souls, fear not, you will see fruit sooner or later, and your fruit, according to Christ's promise, "shall remain."

How cheering that Word must have been to the early disciples when they saw one thousand Jews converted in one day. "Shall they so continue?" would be their question; "can we expect all to remain?" "Yes, we have His own Word," "fear not," one would answer.

I remember, in 1857, asking the Lord that at every meeting in a certain locality one or two souls might be converted. I left the locality after months of labour, and knew of only ten or twelve decided cases, but on returning to the same place the following summer, and visiting the houses personally, I saw God had granted my prayer, and two at least had been given at every meeting.

I could multiply examples of the same kind unknown

cases always appear to turn up afterwards. Leave the Lord to carry the Word. Do not found too much on ostensible cases. Some apparently hopeful conversions prove to be only awakenings and end in failure. Trust the Lord as you scatter the seed, trust not to appearances, and do not count conversions by signs of weeping or rapid profession of faith. Trust the Lord. Discourage no anxious one, encourage such, but do not count up such cases, wait, and watch, and pray, lest you should count your own converts and not God's converted ones.

If you see no appearances of fruit, do not weary, or you will not reap; go on as hopefully and boldly as if you saw much fruit; leave the seed with the Lord, and remember that although the snow and frost cover the fine wheat seed, yet the farmer smiles pleasantly over his field, and expects a good crop yet.

Lack of faith and hope are at the root of almost all fruitless work; the canker is faithlessness and hopelessness. Is it God's own seed, the pure Word of God? Has God given His Word to you? Have you scattered it? And now are you cast down because frost and snow appear, and the seed is out of your sight?

Remember Madagascar. Seed sown, missionaries all gone, frost and snow, peril and persecution abroad, no sign of life; but spring returns, the doors are opened, lo! the seed is all alive, hundreds of living ones are rising up to praise the Lord.

Remember Elijah, and God's thousands still left to Him. Was that a solitary instance of many saints left, Nay, I believe it was an ordinary one after a great work.

Consider Hezekiah. His own father was an idolater, made even Hezekiah, we believe to "pass through the fire" in the service of an idol. Yet when Hezekiah began his glorious work, when he lifted the banner and invited all to God's one holy altar, see how many hearts in Judah burned to serve the Lord.

Was a true prophet or a true priest, who presented the typical lamb, even altogether fruitless? Never! depend upon it. Fruitless it may be even during his life, but it matters not whether fruit comes late or early; it matters not whether it be during our lives or after our departure. Job, perhaps, saw few ripe apples fall in his own day, but he is gathering fruit still. John Bunyan saw little fruit when he was imprisoned for years, but Satan cannot boast over the poor preacher. Bunyan is reaping fruit still, and will reap as long, perhaps, as the earth remains.

Scatter the seed, young evangelists, and leave it with God; depend upon it thou shalt reap a blessing instantly, and thou shalt reap fruit after many days. Cast thy bread upon the waters and take the promise.

G. F.

CONFESSION OF SINS

IT'S A grand thing to keep short accounts with God - I mean in the confession of sin to Him as our Father. It is our privilege, sure enough, to walk in the light, in unbroken communion with Him, abiding in Christ; and whosoever abideth in Him sinneth not. 1 John 3:6. But we do not always so abide "for in many things we offend all." James 3:2. What then is to be done when a child of God sins? Does he cease to be a child? or is he just to go on as if nothing had happened? Neither. The Father says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is the remedy for a failing child - "confess your sins;" not merely say, "Father, forgive me," but confess. Drag the sin out into the light - lay your finger on the black spot, and tell your Father exactly what you've been doing. Don't muffle the confession. It's a humbling thing, no doubt, to go over the sad story to a Father, but that's what it is meant you should do; and crying, "Father forgive me," is a much easier way of disposing of the thing, but not God's way at all. Then another important point is, confess at once. Whenever your sin comes to your knowledge, make a clean breast of it; and if you don't, the load will get heavier and the cloud darker, until at last you'll not know your whereabouts at all. Your conscience defiled and hardened, your communion with God broken, you will wander further away from God, till either a fall into open sin, or the stroke of a Father's rod, wake you up to consciousness.

Many believers are like a clock that is "wound up" only once a day. They keep up all their sins till bed time, and then in a general way bundle them all together, and tell God how bad they've been all day, and ask His forgiveness. The programme for the next night is the same, and so on. It is needless to say that such people don't know communion with God. They live always in a hazy atmosphere; and their conscience not being very keen, no wonder that their life is not very straight.

Young believer, wherever you are—in the shop, the factory, the kitchen, or on the street—the moment you fail, confess to your Father—keep a conscience tender as the apple of the eye; and thus walking in the light, you will easily see the shadow of a cloud, and you'll be in God's mind about what sin is. He is "faithful" and "just" to forgive you. Faithful, because He has said it; just, for the blood has been shed; and you must just believe it, as you did at first, without "feelings," or "waiting for a change."

J. R.

POPULAR EVANGELISM or RELIGIOUS FUN

MODERN evangelism is mixing with the world it pretends to convert, and the net result will inevitably be a greatly lowered spiritual tone throughout Christendom. It will foster and breed worldliness among true believers and open the floodgates for error. In order to attract the crowds and get what are deemed results, there has to be much that appeals to the flesh. It is not a rejected and despised Christ that is preached, but a popular and world-adorned Christ. It is not the cross which Paul said crucified him to the world and the world to him, but a cross which has suddenly become honorable and great in the world. Paul never preached a popular Gospel in his day. The popular Gospel in that day was one which could mix circumcision and Judaism with the truth of God. Judaism was a religion adapted to man in the flesh, and that accommodated itself to the world in its politics and schemes, but Paul preached Christ crucified - a Man cast out by the world - which was foolishness to the cultured Greeks and a stumblingblock to the religious Jew.

When Paul went to Rome he went there as a prisoner. The great of the world were there, and God had decreed that they should hear the Gospel, but not in such a way that would flatter them—they were to hear it from a man in chains. Some in Caesar's household were saved, but they were not paraded as "Christian celebrities" to glamorize the Gospel. Some might say that times have changed since then. So they have, but a rejected Christ is no more wanted now than then. Constantine was the Roman Emperor who popularized Christianity, and thousands upon thousands were added to the Church; instead of Christians being persecuted, they were honored, but alas! the Church rapidly sank down to the level of the world. Such will ever be the result of a popular, glamorized Gospel.

People prominent in the world's affairs—even in the entertainment field—are sought because of their influence. Now we do not say that the entertainment world of Hollywood has greater sinners than there are elsewhere, (God, however, singles out Sodom as an outstanding example of sin—Editor)—thank God the Gospel of the grace of God can reach even such, and perhaps does, but does this make them "Christian celebrities" who should be displayed, while many of them continue in their work of entertaining men, women and children who are on the road to hell? Such fare is what the god of this world (Satan) serves to delude his victims. Here is a statement of one of these so-called celebrities who was justifying singing religious songs after the manner of the world . . . "The youth of the country needs impetus. If they can know that religion can be fun and happy, then they'll be interested." And to

make religion fun, people are given to feel that they can accept Christ and go right on with their worldly occupations and pastimes; in other words, they can have Christ and the world too. Such carnal Christianity can only have a demoralizing effect on the profession as a whole, and on so-called fundamentalism in particular.

MIXTURE WITH INFIDELITY

And where do these souls who are really converted (if only shallowly) go when the great campaign is over? Everything is so well organized that their names and addresses are collected and turned over to SOME church. And then what will many of them get? Near the same time that we received an account of the great campaign in England, stating that about every individual particular church "of all the denominations" participated, we received another paper published under the authority of the "lord bishop of Coventry" in which the lead article derided the books of Jonah and Daniel as not of divine inspiration. Think of the souls who made a profession of beng converted being turned over to a church which would call any part of God's Word only a parable and "superb story telling . . . the English of the translation being up to the level of Shakespeare." And yet nearly every church with such abominable heterodoxy was linked in a great evangelistic drive—for what? To save souls? Or to make church members? And if they were saved, how can they grow on such perversions and poison?

RELIGIOUS NOVELS AND FILMS

And from these movements which link worldly methods with the Gospel effort, and in which many professed children of God participate, there are many gradations of worldly Christianity continuing on down to a vulgarized travesty. There are the religious novels (the sale of which is pointed out as a mark of spiritual resurgence) which distort the Word of God and warp truth so that the reader has wrong thoughts instilled in him or her, and is blinded thereby. (It is a religious approach to the world's emphasis on sex appeal etc., Editor). Then there are the songs with religious themes that are being accorded a place side by side with trashy hit songs of the day, and are enjoyed by absolute Christ-rejectors. The world is also being entertained by motion pictures of Biblical narratives which amount to vulgar parodies and caricatures on the truth. Think of a godless, Christ-rejecting world, intoxicated by the pleasures of sin, going down to hell while enjoying a burlesque representation of solemn lessons from the Word of God. O Christendom! whither art thou bound? How true a description has been given us of these days in 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof."

Just because religion, as such, is now news which the secular world prints does not mean that the world is any

closer to God. RELIGION is "news" in India, and in the Moslem world: it was "news" in the old pagan Roman Empire: it was "news" in Jerusalem when they cried . . . "Away with Him, away with Him." The world has had plenty of religion which was false, and the current trend in Christendom is only hastening on to the time when "they shall believe a lie" and God-will allow it to be so seeing they loved the "lie" in their lifetime, while rejecting the Son of God and the Cross of Christ.

OUR PATH

Fellow-Christian! Our path is in complete separation from all this.

Selected.

THE REFINER OF SILVER

For the Saint in Trial

A FEW Christian ladies, having met to study the Scriptures, were reading the 3rd chap. of Malachi, when one remarked that there was something very striking in the 3rd verse, "He shall SIT as a refiner of silver." They concluded that no doubt such was the case. For their mutual satisfaction, however, one of the ladies promised to call on a silversmith, for information on the subject. She went accordingly, and without stating the motives which prompted her to make the inquiry, begged he would explain to her the process of silver refining, with which request he at once complied. "But," she said, "do you SIT while the work of refining is going on?" "Yes," he replied, "I MUST SIT with my eye steadily fixed on the furnace; for, if the time necessary for refining be exceeded in the slightest degree, the silver will be destroyed." He further added "I only know when the process of purifying is complete, by seeing my own image reflected in the silver!"

The simplicity and cheering nature of the emblem at once struck her mind.

Beautiful figure! When Christ shall behold His own image reflected in His people, His work of purifying will then be accomplished. The Almighty sees it needful to cast His children into the furnace of affliction; but He is seated at its side steadily observing the process of refining: and His wisdom, power, and love are alike engaged, that they shall issue from it like gold seven times purified.

The Christian's trials do not befall him by chance, as the infidel would have us believe; but are all directed by that Omnipotent Arm which "Wings an angel—guides a sparrow," and Who says in His Word, which is immutable as Himself, "The very hairs of your head are all numbered."

Selected.

QUESTIONS AND ANSWERS

QUESTION: What is the "rest" of Hebrews 4?

ANSWER: In reality, there are two "rests" in Hebrews 4. The first and frequently referred to from chapter 3:10 through chapter 4, is that which corresponds to the truth in the Epistle to the Ephesians and might be spoken of as Canaan-rest. This is a rest which is truly God-given, which is the result of the risen life of Christ being manifested in our lives as resurrected men and women who have passed through the dark waters and are associated with Him in resurrection power, but it is a rest wherein there is conflict. That is why in Ephesians 6 we are told to "put on the whole armour of God."

Our warfare as Christians is not with carnal weapons but it is a real warfare nevertheless. The word "rest" in this aspect has the meaning of "a deposing" to produce rest—a causing to cease, or to restrain, and implies the putting down of that which would hinder our enjoyment of this Canaan-rest.

You will remember that the Lord, in Gethsemane, came and found the disciples sleeping for sorrow—at the last He said . . . "Sleep on now and take rest." This was a "rest" which they could enjoy, spiritually, because of the work which He shortly would accomplish on the Cross, but lest they should think it meant an entire ceasing from activity or warfare or reproach or shame, the very next sentence He spoke was . . . "Arise, let us be going." There is not the slightest suggestion in Scripture that we should "build our nest here" for God has sold the forest to death but we can enjoy a true "rest" as we fight the battles of the Lord with the spiritual weapons He has given, against the powers of darkness.

However, in Heb. 4:9 there is a further word for "rest" and that is "sabbatismos" . . . "There remaineth a keeping of sabbath to the people of God." This is the eternal rest in the presence of God in heaven where never a ripple shall disturb the ocean of God's love in Christ which we shall enjoy with all saints and the blessed Holy Spirit eternally—to this end we are hastening and all conflict shall then be over.

One would naturally hope for cessation of labor here but this is not our object—a Canaan-rest implies the conflict—the "sabbatismos" lies ahead when we shall cease forever from conflict. May we enjoy the rest we have in Him now and eternal rest lies just ahead.

« « «

QUESTION: Do we gather on the ground of the one body?

ANSWER: No! The teaching of the Word is that "there is one body"—Eph. 4:4 composed of many members, 1 Cor. 12:12; that its unity is formed by the baptism in one Spirit, of all who believe, v. 13 and that He Who formed this unity preserves it. He is the saviour (preserver) of the body—Eph. 5:23.

The theory of "gathering on the ground of the one body," or "of manifesting its unity" by a certain number of assemblies of believers acting in concord, is not Scripture, but in our judgment a misinterpretation or misapplication of Scripture, confusing things that differ. To make Scripture say—"Many meetings, yet one body," when God says "many members" is a serious matter, and therein lies the root error of the system you are asked to join. All the rest spring from it. J.R.

(Editor's note) . . . This old theory is rising up of late years sponsored originally by the "exclusive" fellowship and it will produce the same fruit as the former in the case of all who adopt the theory.

EXTRACTS FROM LETTERS

THE BIBLE IN FRANCE: God has opened many more doors for the entrance of His Bible amongst those of the teaching profession, about 2,500 of whom have asked for and received this year our offer of free copies of the Bible which has been kept hidden from the masses for generations . . . Thus, the last two years God has opened 3,500 doors amongst R. C.'s for the entrance of His Word, all of which have been sent free of charge.

Dear brother, I have translated from your June issue of Words In Season—**NOTHING LEFT FOR YOU TO DO**—also—**WHAT DO I GET OUT OF THIS?** The former for distribution (50,000 copies printed in French this week) and the latter for the saints of the Assembly. We ask for prayer for the distribution of this Gospel four page leaflet.

W. E. Taylor, 11 Boulevard Pierre Curie,
Argenteuil (S. & O.) FRANCE.

FROM NEW YORK: Please pray for the Bronx Spanish assembly that we may be faithful to Him in seeking to go back to "walk in the straight path" which is a matter of deep exercise of heart of the responsible brethren.

FROM DETROIT: It is most encouraging to those of us who are young to have such a magazine which will teach and instruct in the right ways of the Lord. There are so many that are departing from the truth.

FROM MANITOBA: Would like to take this opportunity to express appreciation of the written ministry in Words In Season. May God bless and enable to continue and that truths relative to the New Testament principles of gathering be clearly set forth . . . Truly these are days of departure.

FROM ALBERTA: The ministry of faithful men is needed, and looked for. As the days darken and the love of many waxes cold, it is truly a godsend when hearing or reading ministry given from the risen Head. Help is truly derived from the ministry, especially where help is so much needed.

FROM MINNESOTA: I get Words In Season every month and am so happy to see it continues in the "old paths."—I surely do enjoy it so much. I was saved 59 years ago and was under the teaching of faithful brethren such as dear old Mr. Donald Ross, John Smith and others of those who used to come to Kansas City conference. It is heart-rending to see how some try to change the truth.

NEW ZEALAND: We still look forward to receiving the magazine each month. We would like to see many more getting it and taking notice of the good and wholesome ministry it contains. We trust all may be long spared, in His will, to do this work for the Lord.

FROM PENNSYLVANIA: Thanks for the prompt coming of Words In Season which I do enjoy and pass on to a young couple who are going on well with the Lord and they are pleased to get it. Sad to see the falling off in the city—so many are in the "mission"—never see them in prayer meeting. Sad to see things coming into our midst which our dear old brethren never would have stood for. However, we need men to cry out against all that is not of God and we need the Lord to clean the Assemblies, as He did the Temple long ago.

MY HIDING PLACE

(Verses found in the pocket of Major Andre who was hanged during the Revolutionary war when 29 years old.)

Hail, sovereign love, which first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
Which gave my soul a Hiding Place!

Against the God Who built the sky
I fought with hands uplifted high—
Despised the mention of His grace
Too proud to seek a Hiding Place.

Enwrapped in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure—without a Hiding Place!

But thus the eternal counsel ran:
Almighty Love, arrest that man!
I felt the arrows of distress,
And found I had no Hiding Place.

Indignant Justice stood in view;
To Sinai's fiery mount I flew;
But Justice cried with frowning face,
This mountain is no Hiding Place!

Ere long a heavenly voice I heard,
And mercy's angel soon appeared.
He led me, with a beaming face,
To JESUS as a Hiding Place.

On Him almighty vengeance fell,
Which must have sunk a world to hell!
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For JESUS IS MY HIDING PLACE!

“And a MAN shall be as an hiding place from the wind,
and a covert from the tempest.” . . . Isaiah 32:2.

Midland Park, N. J.—Recent conference here was felt to be a time of encouragement for saints from various parts in their testimony to His Name—ministry varied, practical and in freshness. The Gospel faithfully proclaimed.

Ontario, Wisc.—On Sept. 30th., twelve were baptized from here and Blue River. Also at Garnavillo six obeyed the Lord thus, some from Lynxville, Wisc., included. The Conference at Hitesville was reported very good, with ministry calculated to lead the saints from consideration of self to God and His good Word. Twelve of the Lord's servants ministered and preached the Gospel.

Philadelphia, Pa.—Bro. Fite has been giving help amongst the smaller New England Assemblies of late, seeking to strengthen according to the Word.

CANADA

Toronto, Ont.—In Pape Ave. Gospel Hall brethren Al. Joyce and H. Paisley were preaching the Gospel—three had professed at last report.

Huntsville, Ont.—Conferences here and at Arnstein were well attended, a goodly number of preachers giving help at both places. Bre. Simms and Pears are in Dunchurch, bro. R. Booth in Callendar, brother Widdifield returned to the North country. Orillia also reported a good conference Labor Day.

Welland, Ont.—The small assembly here had cheering visits from brethren T. Kember of Picton and E. Doherty of Cuba.

St. Thomas, Ont.—The Thanksgiving conference here was a time of cheer and refreshing. Nine of the Lord's servants gave timely ministry in freshness and God's presence was felt in the meetings. It is felt that such seasons have a good effect on the testimony generally in the various districts surrounding, all tending to the "strengthening of the things that remain."

Windsor, Ont.—Jn. Govan was having some meetings on the Egypt to Canaan chart in Partington Gospel Hall.

OTHER LANDS

India—Bro. S. R. Stokes has returned from England to his sphere of labor here in Nagpur.

Venezuela—An interesting letter from brother Saword contains, in part, the following . . . "This is being written from the isolated town of EL BAUL, where our son-in-law Joe Turkington was able to rent a suitable house on the main street and he and I have now been preaching nightly for two weeks . . . The attendance at the Gospel meeting has improved . . . there is no dentist here, so many have come for extractions, some of them from different backwoods settlements several hours walk from here. Before breakfast this morning a father brought his boy who had suffered from a molar for a week and had been able to eat hardly anything. They came to the meeting last night and are greatly impressed with the Gospel. They live in a large settlement up the river where the Gospel has never been preached as far as we know. This is the rainy season and the only road open is the one we came in on, all other trails are closed to traffic. Bre. Williams, Turkington and I have had successive Gospel efforts here but results so far have not been encouraging—however, there are four or five who have given a measure of joy and we are hoping that this time we may see something accomplished for God, so that in this town we may have a southern outpost for the Gospel in the central part of the Republic.

CONFERENCES

Detroit, Mich.—Annual Conference of the West Chicago Assembly will be held d. v. in the Gospel Hall, 7345 West Chicago Blvd., (cor. Prairie), commencing with Prayer Mtg., Fri., Nov. 16th, at 7:30 p.m. Meetings at 10, 2:30 and 7 Saturday and Lord's Day, Nov. 17 & 18. Visitors freely entertained. Corresp. Alex. Stewart, 9950 Pierson, Detroit 28, Michigan.

Phoenix, Arizona—Annual Thanksgiving Conference will be held d. v. November 22, 23, 24 and 25, preceded by Prayer Meeting Wed. eve., Nov. 21st, at 7:30. Servants of the Lord preaching and practising the "old paths" will be welcomed. Correspondence to Wm. Ismay, Rt. 1, Box 278 A, Phoenix.

Lorain, Ohio.—Annual Conference will be held d. v. Nov. 24th, and 25th, preceded by Prayer Mtg., Fri. eve. Nov. 23rd. at 7:30. First mtg., Sat. at 2:30. Servants of the Lord walking according to Jer. 6:16 welcomed—Correspondence to R. H. Bradford, 3506 Seneca Ave.

East Boston, Mass.—Annual Conference d. v. December 1st, and 2nd, usual order of meetings prevailing. Breaking of Bread at 10 a.m. Prayer Mtg. Fri. eve. Nov. 30th, at 8. All meetings in the Gospel Hall, 35 Putnam St. The brethren here appreciate much men who continue to walk in the paths which have characterized the assemblies planted by men of God and welcome such. Corresp. to Fred E. Hill, 22 Byron St., Malden 48, Mass.

Montreal, Quebec—Annual Conference d. v. will commence with Prayer Meeting Sat. eve. Dec. 29th, in the Gospel Hall, 821 Ogilvy Avenue, and will continue Lord's Day, Monday and Tuesday (New Year's Day) in the Town Hall, Mount Royal. Communications to Wm. E. Reid, 1425 Depatie St., St. Laurent, Montreal.

Bryn Mawr, Pa.—Annual Conference d. v. will commence with Prayer Meeting in the Gospel Hall, Fri. Nov. 23rd., and continue over Sat. and Lord's Day, Nov. 24th. and 25th. in the Auditorium of the Bryn Mawr Fire House—order of meeting for both days 10:30—2:30 and 7:30. Please note there is no meeting on Thanksgiving Day this year—the above change thought advisable. Corresp. to Samuel Martin, 649 San Marino Ave.

FALLEN ASLEEP

Sault Ste. Marie, Mich.—Our dear sister Mrs. Richard Cottle "went home" July 27th., aged 75. Saved when young and survived by her husband and three sons. In fellowship here for some years.

Torrington, Conn.—Our dear sister Mrs. Bertha Richard "went home" August 12th., aged 76. In fellowship here for many years and much missed for her godly influence and spiritual life.

Waubashene, Ont.—Our esteemed brother Lambert A. Hill went to be with Christ Sept. 1st., aged 68. Saved 56 years ago he went on with a steady course in the truth of God and was a real help to the Assembly. He was formerly of Orillia.

Detroit, Mich.—Our brother Angus Ferguson was called home suddenly Sept. 14. Saved in Scotland a number of years ago—leaves his widow, two daughters and son.

Saginaw, Mich.—Our sister, Mrs. Ann Ferman "went home" Sept. 20th. Saved over 62 years ago. Prayer is requested for her daughter and two sons. She knew she was going home and had a real desire for a word in the Gospel at her service.

Sault Ste. Marie, Ont.—Our beloved brother Alfred C. Hastings passed peacefully into the Lord's presence Sept. 23rd. Born twice in Scotland. He went on well and was a real help to the saints here, a brother beloved and a true shepherd. His widow and three sons are left—Titus 2:13.

Parkhill, Ont.—Our dear sister Mrs. Mary Greenless "went home" Oct. 1st., aged 81. Saved over 40 years and in fellowship in Detroit for years—the past ten years here. She loved the Lord and the place of His Name.

Words in Season

THE BIBLE FAMILY MAGAZINE



KEPT

1 Peter 1:5

Kept for the Lord Jehovah,
Kept for His use alone,
Kept evermore rememb'ring
That we are not our own.
Kept to go forth and serve Him —
It may be in irksome ways,
Kept to be always living,
That we may bring Him praise.

Kept to be used by Jesus
Just when and where He will —
Kept as a vessel emptied,
Made meet for Him to fill.
Kept for the Lord's good pleasure,
That we may give Him joy,
Kept that our highest glory
Be in His best employ.

Kept till the Heavenly Bridegroom
Claims us His chosen Bride,
Kept then to be for ever
Close to His blessed side.
Kept His "peculiar treasure"
Ransomed by precious blood —
KEPT TO BE FOUND WELL-PLEASING
IN EVERYTHING TO GOD.

W. A. G.

DECEMBER, 1956

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri
Editor, William H. Ferguson, R. F. D. 2, Williamston, Michigan

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

Subscription price, one dollar (U. S. Funds) mailed anywhere in
the world.

Send ALL SUBSCRIPTIONS, change of address, publication matter,
news items, conference and death notices to WM. H. FERGUSON,
R. F. D. 2, WILLIAMSTON, MICHIGAN. All reports for WORK AND
WORKERS columns should reach Williamston by the 10th of the pre-
ceding month.

Bound Volumes For 1956—These should be ready after the
middle of December. Please order early — they make valuable gifts
and in days to come, if left here, should show to younger Christians
the teachings and doings of saints of this day. Mailed anywhere in
the world for \$3.25. Supply will be limited — first come, first served.

CHANGE OF ADDRESS

Port Arthur, Ont.—L. Coldridge, 510 Tupper St., Corresp. for
the Assembly here.

Cleveland, Ohio—The Addison Road Assembly's temporary ad-
dress is now the Legion Hall, 4511 Laurel Road, So. Euclid, Ohio. This
near where they hope, God-willing, to build. Regular meetings will
be conducted there. J. H. Smith, Correspondent.

UNITED STATES

Seattle, Wash.—Bro. Alves had two weeks here on the Tabernacle
model—helpful and practical lessons enjoyed by the saints. Brother
Patrizio had an earlier visit with them which was also enjoyed.

Fresno, Calif.—Bro. Patrizio had a week with the saints here.

Ontario, Wisc.—On Nov. 4 an all day meeting was held at the
opening of their new Hall. The Hall was packed and the Word
ministered in power—six of the Lord's servants present. A few added
to the assembly of late cause joy. Three young believers were re-
ceived into the Pine Hill Assembly the end of October—saved in
Sparta at meetings of brethren Jamison and Elliott, during summer
in tent work.

Osage, Iowa.—Bre. Oliver Smith and Paul Elliott were trying a
country school near here—some interested ones coming, a new dis-
trict for them, quite a few R. C's in the neighbourhood. Pray for
these Iowa and Wisconsin brethren who are on the lookout for
new openings for the Word.

Blue River, Wisc.—Recent conference a happy time over the
Word, about nine of the Lord's servants took part in ministry and
the Gospel. Meetings large. The Lord gave liberty in the preaching.

Toronto, Ohio—Brethren Hamilton and Mick were in sixth week
of meetings here. Two had professed, they were continuing.

McKeesport, Pa.—Fisher Hunter had a good week here in October
and they enjoyed visits from D. Calderhead and Geo. Graham,
saints refreshed by each visit.

Camden, N. J. — Bro. S. Rae expected to commence Gospel
meetings here Nov. 4th. They enjoyed visits from Brethren Warke
and Klabunda, after their meetings in Olney Hall, also Bro. Graham.

Waterbury, Conn.—Recent conference was refreshing. Present
were brethren Johnston, McKinley, Stewart, Baldwin, Pizzulli, McIl-
waine, Whitehouse and Gustafson. Bro. Stewart went on to Midland
Park we heard, bro. Johnston remaining in Connecticut, Bro. McKinley
concluded a visit to Connecticut assemblies, also Springfield, Mass.,
and was en route home to the West.

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?

« « «

SUBSCRIPTION PRICE

\$1⁰⁰

Per Year in Advance Mailed
Anywhere in the World
U. S. Funds

Send all subscriptions to us in Williamston, Mich. Remit in any convenient form. Make all checks or money orders payable to

W M. H. F E R G U S O N

R. F. D. 2 — WILLIAMSTON, MICHIGAN

Use order blank for names and addresses of those you wish to subscribe for.

TO OUR SUBSCRIBERS



We appreciate the help of brethren who collect for our subscribers in the many assemblies throughout the land, and afar. Please note that cost is \$1.00 straight this year (this for parcels also) per copy. We believe the Magazine to be very low priced, compared to others, and we are sure our friends will take this into consideration and mail early, remembering all they subscribed for last year etc.,

When ordering for the Assembly, please order a few extra copies in the bundle. Our experience is that after you have sent in your order, it has to be increased shortly for extra subscribers with consequent extra work for us, changing of stencils, records etc., and the few extra dollars at the beginning will take care of this and you will find others will be ready to subscribe, then you will have copies on hand for them.

These are small details to many, but when multiplied many times, they constitute real problems for us, and our printers. "Helpers together" thus we shall be.



Subscribers in "sterling" areas should remember that \$1.00 represents a little over seven shillings—in Australia almost 10/-. Some cling to the old belief that cost is based on the old value of the pound sterling but, as you know, like the changing world, "sterling" value has changed. Please consider us in this also.



Many send through P. & I. and John Ritchie—your stencil is not changed until we receive remittance from such but, in the case of foreign subscriptions, this is not too important if you have sent in your subscription yearly and regularly. Our records here in Williamston, Michigan., show all this. Incidentally, all matters pertaining to the Magazine should be taken up with the Editor—Wm. H. Ferguson, whose new address is **R. F. D. 2, Williamston, Michigan, U. S. A.**

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. 48

DECEMBER, 1956

No. 12

GATHERED GEMS

Though myriad worlds unceasingly
Revolve at Thy command,
And none desire to wander from
The leadings of Thy hand.

Obedient servants are they all,
They cast no thought from Thee,
But gazing on their central sun,
Abide unswervingly.

But I, an atom of one world,
A speck of common dust,
Cost Thee more than all the rest,
Yet fail in every trust.

(New Zealand).

« « «

Christian! Ask God to open your eyes upon what eternity is, and you will find that the little things of life will drop down into their proper place; you will see them in the light of eternity. Christ measured everything in the light of God's eternity. Think of the value of a soul. If WORK is before you, you will never work; but if CHRIST is before you, work must follow. It is the love of Christ which constraineth us.

Knowing all these precious words, knowing that heaven is open and Christ waiting to receive every soul that goes to Him, I am amazed that we are not more energized for work. E. P. C.

« « «

IF you are really dependent on the Lord, and truly ready to do His will, and it only, you can commit all to Him and wait His time.

Whatever humbles me, helps me. Not a particle of pride will enter glory . . . "The proud He knoweth afar off." Ps. 138:6.

« « «

Bring to ME the grief that burdens,
Cares too heavy, child, for thee;
Do not even seek to share them,
Let My shoulders wholly bear them,
"Bring them hither unto Me."

Wouldst thou that the hungry-hearted
Should My great salvation see?
Let the faithful word be spoken,
Let the Bread of Life be broken;
Learn to leave results with Me.

WASTED TIME

"MILLIONS of money for an inch of time," cried England's gifted and ambitious Queen Elizabeth, as she lay on her dying bed. Miserable woman, with abundance of dresses in her wardrobe, a kingdom at her feet, all the skill and attention which position and money could procure, yet all of no value to lengthen her days upon earth. Her three-score years and ten had gone, and neither wealth nor Empire could buy one second back.

What an important and impressive lesson for all, surely a warning for monarchs and subjects alike to "redeem the time" Eph. 5:16, buy up the opportunity. To-day will never be ours again; the hours which folly has imprisoned will never return except in haunting memories from the vaults of darkness. Time fled is irrevocable for evermore. What is to be done must be done while time is ours, for if we linger, like the dying and helpless queen, we may wait too long. To waste time is to store up remorse; to yield it to sin is spiritual suicide, but to seize the right moment, to put every opportunity to its God-appointed use, constitutes the grand strategy of life. Hence the possibility of our wisely using or foolishly abusing time here, helps to invest it with such unutterable value, and forbids every thoughtful person trifle with it, jest it away, or heedlessly surrender it at fancy's call.

Still, it is as related to eternity that time assumes its highest value. Each tick of the clock and every swing of the pendulum of time, speaks of the crises of the soul and hastens the striking of the hour of doom. The impressions of every day, the lessons of every experience with its intermingled joys and sorrows are pushing men on to some decision—whether it be for God or the Devil, God's free gift or the wages of sin, Rom. 6:23.

What a pathetic touch is added to Genesis, chap. 5, by the repetition of the words, "and he died," surely a warning as well as a historical fact. "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. Our days on earth at the longest are short, but the quickly vanishing "little while" is enough in which to prepare for eternity. "Now is the accepted time: behold now is the day of salvation." 2 Cor. 6:2.

Reader, if unsaved, the Devil would have you wait till a "more convenient season," but as with Felix, Acts 24:25, so it may be with you, the "more convenient season" may never come, leaving you to endure the penalty of procrastination in a lost and unending eternity.

The much disputed problems of "No Hell" and "Will a God of love punish for all eternity those who reject His mercy in time?" will hold out no comfort for the deluded.

No, the realities of eternity may be trifled with in time, and there may be many obstacles which the most gigantic intellects will never remove, but the Divine fiat remains unalterable: "The wicked shall be turned into Hell and all the nations that forget God." Psa. 9:17. What a pity! What a tragedy! that anyone should prefer the reasoning of men to the plain, simple, sublime facts of God's precious Word. But you may say: "How can I believe what I do not understand?" No, but you will understand if you believe. In Romans 1:21 we are told "that the world by wisdom knew not God," which means that the pathway for knowing and understanding spiritual things is not by human wisdom. "Hath God not made foolish the wisdom of this world?" Paul asks, Rom. 1:20. Then in the last verse of the same chapter he adds: "The Lord Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption." Yes, dear reader, the prerogative of the Christian faith is laid up in a Person, the Lord Jesus Christ, "who died, the Just for the unjust, that He might bring us to God." He alone is its secret, its source, its continuous strength, and all that it has or offers is laid up in Him. Thank God, the Gospel holds out not only deliverance, but a Deliverer; not only redemption, but a Redeemer. Not the submission of ourselves to a complex of rules, but the casting ourselves upon a beating heart; not the accepting a system, but the cleaving to a Person. The Scripture does not say that a man is saved by his understanding, but it does say a man is "saved by grace through faith" Eph. 2:8. Not thy understanding, but "thy faith hath made thee whole" Matt. 9:22. God's order is, the Saviour first, not second. "Whosoever believeth in Him should not perish, but have everlasting life," John 3:16. He gives rest to the weary. Matt. 11:28; He is food to the hungry, John 5:49; clothes to the naked, Rom. 13:14; pardon to the guilty, Eph. 1:7; liberty to the captives, Luke 4:18; strength to the weak, John 15:5; health to the sick and wounded, Isa. 61:1; courage to the faint-hearted, John 16:33; riches to the poor and needy, 2 Cor. 8:9; light to the blind, John 8:12; life to the condemned, John 14:6; and the answer to all doubts, fears and perplexities.

Therefore, let the "evil one" delude you no longer, "believe on the Lord Jesus Christ and thou shalt be saved" Acts 16:33, and become the happy possessor of eternal life, John 3:15, and be able to read your title clear to mansions in the sky, John 14:2.

M. H. G.

BLOTTED OUT

A Welsh preacher speaking of the burial of Moses, said: "In that burial not only was the body buried, but the grave and graveyard. This is an illustration of the way in which God's mercy buries sins."

NUMBERING OUR DAYS

And Moments

WM. H. FERGUSON

MOSESES, by the Spirit, wrote in Psalm 90:12 . . . "So teach us to number our days, that we may apply our hearts unto wisdom." Earlier, in verse 10, he refers to the "days of our years" as "threescore and ten." Longevity is not in God's program for saint or sinner as in ancient, early days of Genesis and the modern idea of medical men to prolong life can only meet with disappointment when they refuse God's reckoning. Few of them even live out the fourscore years.

The thought in Psalm 90 seems to revolve around the untimely death of the thousands in the wilderness, which, as Moses contemplated and felt exercise therein, caused him to write the pathetic words of v. 12.

We cannot number our days actually, as to ourselves, but relatively we can consider, in the normal course of events, how many we have left. They may be of brightness or darkness; they may end unexpectedly if the Lord does not come (which of course is the happy prospect of saints—Titus 2:13) but our purpose in writing thus is to stir up exercise as to the few remaining years, or moments, or days left us, as His people.

THE PROPER USE OF TIME

The proper use of time is a valuable asset in any Christian's life. There are "dreamers" and "dawdlers" and "triflers" who sail through life as on a pleasure trip—attempting little, if anything, for God and finishing aimlessly, drifters to the end.

Others, again, spend a lot of time in foolish pursuits, seeking material gain, a good position in life, a name amongst men etc., but, before they are aware of it, their little life is gone. What has been done for God in it all? What about the wasted hours in front of radio or television set—nothing for God in all this, just for self and the devil.

Then again, some are so beset with the cares of this world, life is just a "grind" from morning until evening. Too tired to pray, too tired to read, too tired to do anything for God much and Satan gets the advantage.

Then there are social climbers, even seen amongst professing saints, who vie with each other in teas, suppers, parties for this and that—every event the occasion for a get-together—much time and labor spent foolishly—one outdoing the other—luncheons, eating out, etc., etc., all catering to the worldly concept of "eating and drinking." There is no spiritual profit in all this and much soul damage.

A PROFITABLE EVENING OR OCCASION

One might ask, how can a profitable time be spent to-

gether? and the answer, scripturally, is not far to seek. Simplicity and godly fellowship, with something for God in it all, is the answer. "They that feared the Lord spake one to another." Mal. 3:16. All gatherings outside of our assembling together in assembly should bear the marks of true Christian fellowship. Games, light talk, frivolous singing, horseplay, empty talk, all should be avoided . . . "neither foolish talking nor jesting, but giving of thanks." Christians can have a happy hour or so together without dispensing with true Christian simplicity or godliness, and "wasted hours" can never be redeemed. How many spend foolish hours thus who seldom, if ever, spend an hour or two alone in real Bible study and prayer. Their "leanness" spiritually is all too manifest and seldom can such engage profitably in talking over the Scriptures. Indeed, in many cases it is a strange language to them.

During the Winter season, let all such evenings together have a real and lasting effect, let us leave feeling that we have received something from God—the Scriptures read and spoken from and the sobering effect of godliness pervading the whole company. Only thus can the young and older be preserved for God. The light frivolous evenings of so many today are productive of nothing but carnality and sometimes lead to sin which bring reproach on the whole assembly. Only thus can we "number our days" profitably.

PROFITABLE PLANNING OF LIFE

Life for young Christians is not all sunshine. There are problems ahead. Sit down together and plan accordingly. Live carefully and simply—give God His portion first out of all your income, then budget it carefully. Money loosely spent is not recovered and many wish, later in life, that they had been more temperate at first. It is better to wait for some things which we seem to need than to run into debt heedlessly. Life is not a picnic and, as years mature, the effect of godly planning and carefulness is seen and appreciated by the godly and wise. One does not need to be niggardly or tight-fisted . . . "he that giveth unto the poor lendeth unto the Lord." . . . "There is that scattereth and yet increaseth." . . . "Honour the Lord with thy substance." These, with many others, are wonderful precepts and suggestive of godly living and are accompanied with promises from God. "Willing to communicate" characterizes those who live godly and right, but all is carried on, remembering we have but a short time here. There may be a wonderful reward awaiting if we live with a true estimate of life and a true desire to improve our days, months and years by loving, self-sacrificing, devoted service. Especially is this so with younger laborers in the Gospel. The true pioneer spirit, seeking out new ground, and not clinging to the larger assemblies betokens an appreciation of the shortness of time and our lives here. We have noticed that those who

do not go in for true pioneer work in early years of service, seldom get away from the apron strings of an assembly at any time, and a great yearning for publicity becomes a real snare to many a younger laborer. Quiet, retiring, faithful service shall never fail to be acknowledged by God and is grand training against later years of usefulness, if left here.

THE END OF THE YEAR

Such sober thoughts of reflection, in these closing days of this year, should surely find a place in all exercised souls and urge us on to make the most of our few remaining moments, or longer, as God sees fit.

A notable example follows in Psalm 91, and it has been suggested that Caleb is principally in the thought of the writer here, as pertaining to survival through dangerous, wilderness days. May we emulate Caleb's example, who "followed the Lord fully."

DAVID, THE STRIPLING

His Special Qualifications for Standing Before the King

SYDNEY J. SAWORD, VENEZUELA

IT IS most interesting and instructive to read in 1 Samuel 16:14-23 of David's appointment to stand before the king, of his great promotion from the hillside pastures of Bethlehem to the royal palace of Saul. But God had a far greater promotion awaiting him, for "He took him from the sheepfolds . . . to feed Jacob His people and Israel His inheritance," Psalm 78:70-71. For all those who are faithful over the "few things," our Lord is surely going to entrust with the "many things" in the day of His return. What an incentive this is to occupy till He comes! David did not have to push himself forward or even apply for the position; there were those who had watched his life closely and could assure the king of this young man's credentials. These are shown to be of a threefold character:

1. **HE WAS A WORKER**, diligently minding the sheep in the field. Evidently this was not so with his older brothers, who were soon on the spot when Samuel arrived at their home, leading us to believe that they were "lying around the house". The king said: "Send me David . . . which is with the sheep." God had no use for the loafers, nor did the king—he wanted an active and useful man. "Seest thou a man diligent in his business? he shall stand before kings." This was fulfilled in the case of David, and is a lesson for all young Christians who desire to stand before the King of Kings and serve Him; to keep one's hands full for God, for "the Devil always finds a job for idle hands to do". Holy

writ amply testifies to the fact that God is ever looking for active men and not for dreamers. As a youth David found himself in the outside place whilst his brothers were enjoying the comforts and social life of the home. We would also judge from Eliab's remark, 1 Sam. 17:28, that it was the place of reproach, for he spoke very disparagingly of those "few sheep in the wilderness". But it was the place where David could enjoy sweet communion with his Lord, as the 23rd Psalm would clearly testify. There David served his "apprenticeship" for his future noble work. He learned to love those sheep to the extent of endangering his own life for their protection, and he learned to stand alone because God's presence was an ever increasing reality to him. The outside place is still the place where God is looking for men and women after His own heart (see Heb. 13:13). Present day conditions are not very conducive to the development of a rugged Christian character as typified in David, but there is a great need of such in these last days and perilous times, "when evil men and seducers shall wax worse and worse", and Paul's appeal to Timothy is a challenge to us also: "But continue thou in the things which thou hast learned."

2. HE WAS A WORSHIPPER. His work allowed him time for meditation and stimulated a spirit of intelligent praise which found expression in melodious sacred song. Not only did God get a full portion out of this but it was used in blessing to troubled spirits in his day, and also, through the Psalms, to afflicted saints in all ages. David so lived in an atmosphere of joyful praise that many times when he went to God with a great burden upon his soul, it could not keep him down for long. Many of his Psalms begin with a plaintive cry and end in a spirit of triumphant thanksgiving because God had heard him. Only when sin crept into his life did he lose the joy of God's salvation, but he told the Lord all about it (Psalm 51) and got to know the blessedness of the man whose transgression is forgiven (Psalm 32). With some in the present day the chief attraction is material gain, even to the forfeiting of the necessary time to keep the soul in touch with God. My wife and I were greatly impressed years ago when calling at the office of a busy Christian oculist, by his taking from the drawer of his desk a small plaque bearing the words, "Take time to be holy". He told us he kept that continually before him as a warning not to neglect his soul's need. Before Abraham could renew his status as a worshipper he had to get out of Egypt and return to the place of the tent and the altar, where he called on the Name of the Lord (Gen. 13:4).

3. HE WAS A WARRIOR. One of Saul's servants bore testimony to his being "a mighty valiant man, and a man

of war". David himself attributed his prowess to the fact that God was with him, teaching his hands to war, and his fingers to fight. There was no selfish motive behind David's fighting: as a shepherd it was love for the sheep, and because they were his father's, that constrained him to combat the lion and the bear. It was love for his people and the nation that moved him to engage in battle with Goliath; and it was love for his own dear ones that empowered him to plunge through the raging torrent of Besor and deliver the defenseless ones out of the hand of the strong enemy. In each case David gave glory to the Lord for the victory and sought not the praise of men. With the end in view, the aged Apostle could say: "I have fought a good fight . . . henceforth there is laid up for me a crown of righteousness." The supreme objective ever before him was "For me to live is Christ," and his genuine threefold motive was the constraining love of Christ (2 Cor. 5:14); love for all the saints and love for precious souls.

God is still looking for striplings like David, and the Apostle, in beseeching us to present our bodies a living sacrifice unto God, condenses into one brief verse the true balance of a consecrated life, and that which also characterized David's life for God:

"Not slothful in business"—a worker

"Fervent in Spirit"—a worshipper

"Serving the Lord"—as a good soldier of Jesus Christ—a warrior, see Rom. 8:11 and 2 Tim. 2:3.

If any Christians have children they are responsible to the Lord for their training. They should train them for Him; in precept and example, seeking to teach them the knowledge of the great salvation, and to build them up when they have received that. They should begin to train their children early — as soon as they are born. Eph. 6:5. Connect 2 Tim. 1:5 with 3:15.

Christians should redeem the time; avoiding vain amusements, foolish talking and jesting, and unprofitable conversation. Their speech should be always with grace. They should be known as the epistles of Christ. Eph. 6:4-15, 16; Col. 4:5, 6; 2 Cor. 3:3.

Christians should be patterns of simplicity and plainness in their houses and housekeeping, and they should not be attired in costly array, neither should their adorning be gold or pearls, etc. 1 John 2:16; Rom. 12:2; 1 Tim. 2:9, 10; 1 Pet. 3:3, 4.

THE EPHAH

ALEX. WILSON

“THE kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Matt. 13:33. The “three measures” here is the equivalent of the Old Testament ephah, and in the scriptures to which we shall refer, the ephah might suggest Christ. In this parable we have the doctrine of Christ corrupted by a woman out of her place. This is further seen in the message of the Lord to Thyatira — “Thou sufferest that woman Jezebel . . . to teach.” Rev. 2:20. A woman has not the right to teach in the assembly of God. It is not her place to tamper with doctrine. The woman, in scripture, often typifies principles, either good or bad. In this case it is the evil. Sarah and Hagar are examples of this. With Sarah, Abraham embraces good principles, but with Hagar, the evil workings of the flesh. These latter have long been embraced in Christendom, as the Thyatira message shows. In the R. V. margin, the words — “that woman” are rendered “thy wife.” It shows how closely these principles are being followed. This accounts for the strange ideas that prevail in the minds of many professing Christians regarding the teaching of the Word.

AN EPHAH OF BARLEY

We read in Ruth 2:17 . . . “So she gleaned in the field until evening, and beat out that which she had gleaned: and it was about an ephah of barley.” This suggests to us Christ as the subject of our meditation. The result of all our meditation should be that Christ is revealed to us in all the scriptures. Ruth’s efforts were well repaid; ours will be too, if the features of humility and obedience are true of us as they were of her.

AN EPHAH OF FLOUR

“And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour.” Judges 6:19. This ephah of flour (meal, R. V.) suggests Christ as the subject of our worship. Gideon became a worshipper before he became a warrior. It is commendable that those who are active in publicly preaching the Gospel, should certainly be exercised in the matter of expressing publicly the worship and thanksgiving of the assembled believers. The fire that rose up out of the rock consumed, or fed upon, the sacrifice, as in the case of the burnt offering on the brazen altar. This is what gives pleasure and delight to the heart of God.

AN EPHAH OF PARCHED CORN

“And Jesse said unto David his son, ‘Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren.’” 1 Samuel 17:17. Here, Christ is the theme of our ministry. It is the man who

comes from the place of solitude, who has been with the Father, who can minister to his brethren that which will sustain them in the conflict. Our ministry, at times, may not be well received and appreciated, as David's was not on this occasion; and our motives may be misjudged. But God will look after that. David had not failed to see that the responsibilities left behind were attended to in his absence. If we are with God in our private lives, He will be with us when we are called to go forth into public.

AN EPHAH OF FINE MEAL

"And Abraham hastened into the tent unto Sarah, and said . . . 'Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.'" Gen. 18:6. Here it is Christ, the measure of our hospitality. It should be done as unto the Lord, as it will be, if we rightly estimate our privilege in this matter. Martha's service in Luke 10 would not bring her much in the way of reward, because of the spirit in which she was going about it. What a difference in John 12, where she is seen, typically, on resurrection ground. There is no complaining then. Abraham hastened. Sarah made ready quickly. Here were heavenly visitors to entertain. Literally, what an outstanding occasion this was. May we be enabled to show hospitality in the light of the principle set forth in Matthew 25:40 . . . "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

CHRISTMAS

THUS saith the Lord, learn not the way of the heathen . . . for the customs of the people are vain." Jeremiah 10:1, 3.

Christmas is coming! Quite so, but what is Christmas? Does not the very term itself denote its source—"Christmass." Thus it is of Roman origin, brought over from Paganism. But, says someone, Christmas is the time when we commemorate the Saviour's birth . . . Who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember Him" in His death, but there is not a word in Scripture, from Genesis to Revelation, which tells us to celebrate his birth. Moreover, who knows when or in what month, He was born? The Bible is silent thereon. Is it without reason that the only "birthday" commemorations mentioned in God's Word are Pharaoh's, Genesis 40:20 and Herod's, Matt. 14:6. Is this recorded for our learning? . . . If so, have we prayerfully taken it to heart?

And who is it that celebrates Christmas? The whole civilized world. Millions who make no profession of faith

in the blood of the Lamb, who "despise and reject Him"—and millions more who, while claiming to be His followers, yet in works deny Him, join in merry-making under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask . . . Is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratification? Does any truly "born again" soul really think that He Whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "The customs of the people are vain." It is also written . . . "Thou shalt not follow a multitude to do evil." Exodus 23:2.

Selected.

WALKING THE PLANK

THE LATE JOHN FERGUSON

IN THE days when the pirates roamed the high seas they had a form of punishment called "walking the plank." Having captured a vessel, they projected a plank over her side, and made the unfortunate captives walk up this plank, with hands tied behind their back, and when well over the rail they were precipitated into the sea.

This cruel end reminds us of the fate of sinners. Men are but the prisoners of Satan who makes them to walk the plank. Surely the life of an unsaved sinner is one long drawn out disaster, ending in precipitation into hell.

There is another application that can be made of this expression, "walking the plank." Some Christians who once ran well are found, so far as their testimony is concerned, walking the plank. They have turned from the good way in which they once walked and are found fighting against that which they professed and once practised. The way of the cross proved to be too straight for them and they left it. This backsliding began by a gradual declension, hardly discernible at first, but the pace became faster and faster as time went on, until it is now manifest that they have no desire for out-and-out separation to Christ and for Him. The narrow and scriptural way has ceased to have the attraction for them it once had. There is an attempt to belittle the straight way, and a kind of middle path is chosen. They desire to be lenient with those who go in for lawless ways.

What is the character of the middle path? Does it tend to more godliness? Does it stand more firmly for the truth as it is taught in the Word of God? It has not so proved. When once adopted it is soon manifested to be a down grade movement; and soon there is little difference between those who adopt it and the most pronounced advocates of looseness in assembly testimony. It might be said about them that, as

far as their assembly testimony is concerned, they are walking the plank. Such a course leads to disaster. The breaking down of all real distinctive testimony is the aim of the enemy, and this is one of his most plausible methods.

Out and out separation from all that is not of God is what is required; and this can only be where there is a steady adherence to the "thus saith the Lord." Where do we find any middle path in the Scriptures? We read of light and darkness, of good and evil, of sin and holiness. There is to be no compromise with sin; no facing both ways. The word to Laodicea, where evidently the middle path had been adopted, was . . . "Because thou art neither cold nor hot, I will spue thee out of My mouth."

May it be ours to say . . . "I have chosen the way of truth." When He comes Who has said . . . "Come out from among them and be ye separate, and touch not the unclean thing," there shall be a reward for all who have sought to walk the path of real separation to God.

Reprinted from Words In Season

(Editor's note. It is increasingly evident that the words of warning in the above article, written years ago, were much needed. The path of compromise has led to a complete down grade movement and there is no "halting" the pace. Some older brethren thought, perhaps, they could stay the tide, but it was too late. It is essential that the saints be protected from men who would introduce dissenting principles amongst them and link them up again with the sects and systems out of which God has brought us, to "gather to His blessed Name alone." There seems to be a decided movement, as evidenced by the men of High Leigh, to take the saints back as a body to Babylonish principles, and to mix everything up so that the young believers, not well grounded in the Word of God, shall be confused and adopt, as scriptural, their "findings" and "suggestions" which are merely their natural reasonings. We were glad to receive a brochure from the old land the other day in which, or accompanying which, there was the statement, as follows . . . "MAY WE BE ALLOWED TO STATE THAT THE HIGH LEIGH CONFERENCE IN NO WAY REFLECTS THE GENERAL ATTITUDE OF THE ASSEMBLIES IN THIS COUNTRY. We gladly send you these complimentary copies together with permission to quote from the review or reprint if you so desire." Question all "would-be" teachers and find out where they stand if you, as elder brethren, would preserve the saints from the new "downgrade" movement instituted by men of mixed principles.)

Christians should be prudent and economical, yet large hearted and liberal; not laying up treasure for themselves on earth, but laying up treasure in heaven. John 6:10-13; 2 Cor. 9:6, 7; Matt. 6:19-21.

“WITHOUT THE CAMP”

THE LATE DR. E. A. MARTIN

LET US go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name. But to do good, and to communicate forget not, for with such sacrifices God is well pleased.” Heb. 13:10-16.

Jerusalem was the only city God ever owned, and now that they have crucified His Son outside the Jewish camp, He calls His own outside to bear His reproach. He does not call us out of the Jewish camp to adopt some imitation of Judaism which the sects of Christendom for the most part are.

Their preachers act as priests to perform their religion for them: sprinkling the babies in place of Circumcision: dispensing the sacraments religiously: they officiate in consecrated buildings: they have choirs, organs and other musical instruments as used in the Jewish services: they raise their hands over the congregation and pronounce the benediction over a mixed audience, mostly unconverted, as if God had never said “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha,” 1 Cor. 16:22. They wear the title “Reverend” which title belongs to God alone: they wear distinctive clothing. None of such things are of God, but simply of man.

Those were noble men who left their favourite sects and systems in order to obey the simple Word of God, and “Go forth therefore unto HIM without the camp bearing His reproach.” Jerusalem will not do for us, Rome will not do for us, nor any other city in the world. We do not require any of the religious inventions of men, like rubrics, altars, stained glass windows, musical instruments, and all the rest that makes a sect. God comes down to the smallest number—two or three, and to the simplest form of an Assembly, and to the simplest form of worship.

The One who was crucified outside the camp God has made Him head over all things to His Church, which is His body the fulness of Him who fills all in all.

“The large upper room furnished” where the Lord gathered His own around Himself in simplicity, to break the bread and drink the symbol wine in fond remembrance of Himself, is God’s simple way for meeting with His redeemed people.

You cannot conquer nature by nature. Look up—believe—walk in the Spirit. Faith is of God, and it opens the heart for the power of God to work in you. Heb. 11.

THE PREACHING OF HELL

FRANKLIN FERGUSON, NEW ZEALAND

THERE is a widespread revolt against the doctrine of hell. It is generally excluded from the modern pulpit and platform and the religious press: very few people believe in it now. Howbeit the Son of God during His public ministry on earth, preached hell fire and the everlasting punishment of all who disbelieve the Gospel. His words are awful. He speaks of "hell fire," Matt. 5:22; "whole body cast into hell," verse 29; "a furnace of fire" chap. 13:42; "the fire that never shall be quenched" Mark 9:45. He well knew what He was saying! He taught the people in parables; but when interpreting to the disciples about the tares recorded in Matt. 13, the plain words "fire" and "furnace" are used, words He knew they would understand clearly.

The denial of the eternal punishment of the unbeliever is a matter of great moment; for like the keystone in an arch, if it falls so will the rest of it fall. The atonement of Christ and the infinite nature of sin, lose their character when hell is thrust aside. Satan is directing a vigorous attack against this doctrine of hell; and how awfully sad to see hoary-headed professors of theological colleges being used by him to discredit the solemn truth.

But where the Devil cannot get in his lie of "no hell," then he gets in the thin end of the wedge of doubt, suggesting that hell fire must not be understood as literal fire, it is "symbolical" language. Yet a symbol never comes fully up to the thing it symbolizes, it cannot; so, from this showing, eternal fire is a worse form of fire than the fire we are acquainted with. When fire assumes a mystical, not understandable something or other, then it is a thing no longer alarming. The cry of fire! fire! thrills the sinful soul and makes the hypocrites to tremble.

It has been well said that "the Word of God should be read on the principle that if the plain and obvious sense make good sense, we should seek no other sense." This principle is as sound as it is simple. Luther and the Reformers who shook Europe, used plainness of speech. Knox, Fox, Whitfield, Wesley, ranked high among God's mighty men, and they scorned to use language of double meaning. Spurgeon, whose words have been blessed to the ends of the earth, preached the fire of hell in its literal awfulness, so that no person could mistake his meaning. This man was very unsparing of fanciful interpreters of Scripture, convinced that the Bible is meant to be understood by plain people in a plain way.

By all means let our preaching be equally balanced—

God's love and everlasting salvation; man's ruin and eternal doom. Nothing but this will do. Keep to Scriptural terms, however plain; do not search for smoother words than God uses in expressing His solemn truths, for drowsy souls need something far different than velvet-tongued preaching.

Whilst bearing in mind all we have written, we wish it to be understood that we should abhor a heartless, glib way of speaking of hell, it is so serious. While not to be faithful about it must be regarded as worthy of censure, yet the subject should never be referred to except under deep conviction of its solemn and momentous nature.

TEACHING: ITS PLACE AND VALUE

THE WRITTEN teachings of men ought to be put on the same footing with those which are spoken.

There are some whose teachings "cause to err from the words of knowledge." Such ought not to be listened to, see Prov. 19:27, and in like manner their writings ought not to be read. Believers cannot with impunity run counter to this, any more than to any other plain instructions of God's Word.

But if a teacher be one of Christ's gifts, see Eph. 4:11, for the edifying of the Church, then his words ought to be heard, and so ought his writings to be read.

The danger lies in allowing the teachings of men to draw us away from, or occupy us more than, the Word of God.

Kept in their own place as helps to the understanding of the Scriptures, or as exhortations to obeying the Scriptures, the teachings of divinely gifted men, whether spoken or written, are no more to be despised than "propheysings" of old. 1 Thess. 5:20. But as soon as the instruction is given, "despise not propheysings," the further counsel is added, "prove all things, hold fast that which is good." verse 21.

There is a constant liability to receive—without duly testing it by the Word—what is taught by man. The more gifted the man—the more honorable and influential his position among the saints, the greater the danger.

We are indeed delivered from bondage to the doctrines and commandments of men, but those who teach the mind of God from His own Word are to be honoured, 1 Tim. 5:17, helped, Gal. 6:6, and submitted to, 1 Cor. 16:15, 16.

It is often very blessed, around the Lord's table, to have the mind and heart directed, through suitable teaching and exhortation, to the love and glory, to the death and resurrection of the Lord Jesus, and also to the practical godliness that such grace lays claim to in the lives of the children of God; and surely it commends itself to the spiritual judgment of all that what of ministry precedes the "breaking of bread,"

should be in the way of concentrating the attention upon the Lord Jesus Himself and His great redemption work. Other teachings, useful and necessary in their own place, might at such a time be an intrusion and a positive hindrance to spiritual worship.

Afterwards would seem to be the time for the practical. Such are the 14th, 15th, and 16th chapters of John, and also the dealing of the Lord with the conscience of Peter, which was not until after they had dined.

The danger here is in allowing teaching to usurp the place of worship, whilst some, alive to this danger, have recoiled to the opposite extreme, excluding from the assembly around the Lord's table this most blessed ministry of the Holy Spirit, and confining it to other occasions.

The saints ought indeed ever to be in fit condition to worship. But are they so? Do not many come and surround the Lord's table weary, careworn, burdened, vexed with wandering thoughts, and finding themselves often incapable of rising above themselves and their circumstances.

To such, what a blessing to hear the bridegroom's voice, to have the words of life poured into their thirsty souls, and thus, through breathing the pure atmosphere of heavenly grace, to be caused to overflow with gratitude and praise.

Divine ministry will ever stoop to the real condition of saints. True service will deal with things as they are, however far that is from what they ought to be.

J. R. C.

OUR INTERCESSOR AND ACCUSER

Notes of a Bible Reading given in Dublin

J. G. BELLETT

THERE are revelations both of grace and of glory in the Book of God, and our state of soul is determined by the measure of our occupation with both. When we are occupied with grace, that is our interest in Christ. When we think of glory, that is our interest with Christ. Our journey to glory should be taken in the sunshine that the conscientious grace of God imparts to the wayfaring man. It is in company with the God of all grace that we pursue our journey day by day. The twenty-third Psalm bears witness to this. There the saint, not knowing what may betide him, starts on his journey, in the assurance that be it what it may, the God of all grace is near to supply all that is needed. The same is taught us doctrinally in Romans 5. Being justified by Christ's death, we shall be saved by His life. It is not merely the grace of God to us at the beginning, but as manifested in Christ's life in heaven for us. Thus it is to be enjoyed by us every day.

If the twoedged sword of Hebrews 4:12, discloses the corruption that is in us, the high priesthood of Christ is ever at hand to answer for it (See Heb. 4:14-16). Of old, the ashes of the heifer were laid up in a clean place outside the camp for the constant use of any Israelite defiled by contact with the dead (see Num. 19), so the needed cleansing for the saint in his daily walk is provided for him by the grace that accompanies him all the way. If the accuser raise his voice to condemn, he is met continually by the intercession of Him who is at God's right hand (see Rom. 8:33, 34). The accuser is heard at a comparative distance but the Intercessor is seated in the place of dearest intimacy and highest dignity. And here I would draw aside a little. I have said that the voice of the accuser is heard comparatively at a distance, and not from the place of nearness from whence the voice of the Intercessor comes. I do not in speaking thus forget, that the accuser of the brethren is in heaven (see Rev. 12:10). I know he is, but still he is at a distance. The vision of I Kings 22, the opening scenes in Job, the words of the Lord in Luke 10:18, the apostle's teaching in Eph. 6, and the action of Rev. 12, all tell that our adversary, our accuser, is in the heavenly places. But those heavens are not, as I judge, "the Father's house" (John 14:2) or "the excellent glory" (2 Pet. 1:17), but a lower place in the heavens. There is a region to which satan, as "prince of the power of the air," has title and access now, to carry on his accusings, as once he carried on his temptations in the Garden of Eden. This region is described as the "heavenly places," in which hosts of spiritual wickedness presently carry on their warfare against the saints who are already blessed with all spiritual blessings there (see Eph. 1:3; 6:12). These heavens may be the seat of power or government, and the place to which the holy Jerusalem will descend to take up her connection with the millennial earth (see Rev. 21:10), but they are not the inner heavens into which our Great High Priest has passed, and in which He now continually appears in the presence of God for His people (Heb. 9:24). Thus grace triumphs, and the voice of the accuser at a distance is silenced by the voice of the Intercessor, who is set in the place of honor "on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). Blessed and happy thought! And thus we learn that grace displays itself and accompanies us on our journey all the way.

"Join then my soul! for thou can't tell
How sovereign grace broke up thy cell
And burst thy native chains;
And from that dear and happy day
How oft by grace constrained to say
That grace triumphant reigns."

— Selected.

QUESTIONS AND ANSWERS

FROM IRELAND: Why is there such bitterness against those who would seek to walk in the "old paths" and who would seek to keep themselves clear from the sects and systems of men?

ANSWER: It is the old conflict between the flesh and the spirit. That which is of God and that which would lead us nearer to God and His Word shall always incur the displeasure of the flesh. Again—pride and prosperity is destroying the testimony of so many and they, likewise, have a distinct antipathy against any "return" to first principles. It is so much easier to walk the modern path where there is compromise with the world. Many business men are linked up in the "unequal yoke"—it is unlikely that they will take kindly to any ministry urging complete separation from the world and the avoidance of the unequal yoke in business or social contacts.

We have noticed in our many years amongst the Lord's people that, when one departs from principles which they espoused for years, to adopt the liberal ideas of others, they become bitter of soul and are disappointed men who are not slow to show their bitterness against the brethren they have turned away from, or the teachings they have refused. This would explain much of your problem. Seek to keep happy in soul, go on with God, keep close to His Word, live in complete separation from the world as God's Word enjoins and leave results with God. He never fails to reveal His mind in due time. Abraham prayed for Lot but he never went down to Sodom to visit him.

QUESTION: If a stranger, or one but little known, comes to a district for fellowship in the sects and systems of men and presents themselves on Lord's Day to "break bread"—should such be allowed fellowship, such a one having a link of fellowship where they come from where saints permit such a thing?

ANSWER: Most certainly not. To receive one who has intended to visit a district to have fellowship with some "sect" and who merely comes to the assembly for convenience sake, or as a relief to an accusing conscience, perhaps, is to do harm to the assembly and the individual concerned as well.

There is a divine order in reception into an assembly of God and unless one, who takes a more or less prominent place, has judged sectarianism to be sin, there can be nothing but confusion in "receiving" such to break bread. There is no such thing in scripture as "receiving" to the breaking of bread. There is reception into the Assembly, as in the beginning of the church's history, and revealed in the Epistles and so taught, but this includes full fellowship in the assembly and does not include participation in the unequal yoke of the world's religions. May God deliver His people from men of this type who have never been used of God in the building up and maintenance of scripturally gathered assemblies. It is merely personal advantage that is evidently sought.

THE FIRST FRUITS: Why does it especially mention the "first day of the week" in 1 Cor. 16:2? This in connection with material gifts for the Lord.

ANSWER: God requires the "firstfruits"—Israel was never to forget that, as a redeemed people in relation to a God Who had spared their "firstborn"—the "firstborn" now and the "firstfruits" belonged to the Lord. When right with God they always brought such to God. So today, when in touch with God, the "first day of the week" and the "firstfruits" is ever before the mind of the saint of God. To forget redemption is to forget God.

EXTRACTS FROM LETTERS

FROM A CHRISTIAN NURSE IN ENGLAND: I send copies to some in England and Ireland . . . It gives such food and so helpful. I, myself, look for it as there is a message for all in it. I read it to my patient, who said . . . 'It is a great paper.' I find it very helpful and may God richly bless every copy, and bless all who have a share in it. The day is fast coming when you will all learn what a blessing Words In Season has been to many, many souls.

FROM SCOTLAND: Words In Season is like the sunshine, ever welcome, ever fresh, and in a day when there is change and decay in all around us, it is refreshing to turn to the Word of God, Whose Word is sure. What He says, He'll do and what He declares will be accomplished. Mal. 3:6. I always pass on the magazine to other friends who appreciate the ministry very much indeed.

FROM INDIA: We are living in most solemn days, because of the unfaithfulness of the many, alas, towards the "words of the Lord Jesus Christ." entrusted to us. May you be increasingly encouraged, as you, in your turn, seek to encourage others of the Lord's dear people to "withstand in the evil day, and having done all, to stand."
S. R. S.

FROM AN ASSEMBLY CORRESPONDENT: We enjoy it so much and seek to get it into every home in the Assembly here, because there are so many things contained therein for the good of the Lord's people who are seeking to please Him.

FROM SASKATCHEWAN: We value the articles in Words In Season as we seek to raise our family for God in these last days.

FROM TEXAS: Wish you could print more of the articles from Words In Season. They are such a blessing to the heart. (We would be happy to do this but our hands are filled meantime and the work is heavy, but we hope to later d.v. Editor).

FROM ONTARIO: The Magazine is cherished by brethren who love the truth but I am sure many can't endure sound doctrine. But God is using this means to strengthen the "things that remain."

FROM CALIFORNIA: I enjoy reading the Words In Season. It makes me think of the old days back in New Bedford, Mass. There is still good reading in it.

FROM AUSTRALIA: We continue to enjoy the truth as ministered by the pen of able brethren. May such be continued until the day dawn and the shadows flee away.

FROM WASHINGTON: We are living in days when there is such a tendency to get away from the real truth and sometimes we almost feel ourselves slipping away with them, but then along comes good old Words In Season and what a "lift" we get once more. Thanks so much, for the Lord only knows how much we need it.

NEW ZEALAND: May the Lord grant continued help in the editing of Words In Season and may we be more conscious of the value of "hungering and thirsting after righteousness" Matt. 5:6.

WHAT OF TODAY

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

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

We shall stand for God in an evil time,
 But how did we stand TODAY?
 We shall suffer loss for His blessed Name,
 But what did we lose TODAY?
 We will preach of truth and the path of God,
 We will talk of the path the saints have trod,
 We will lend our weight when the load is hard,
 But how did we walk TODAY?

We will hold things fast when the many turn,
 But how did we hold TODAY?
 We can see the need for the man of God,
 But whom did we cheer TODAY?
 We will stand the scorn of the worldly wise,
 We will even trust amidst hellish lies,
 We will stand for God above human ties,
 But did we so stand TODAY?

YES! Here is the test of the man of God,
 The test that is for TODAY!
 Too many will shun that path others trod,
 But it must be trod TODAY!
 Tomorrow MAY come, but today is here,
 Tomorrow is lost if we dread man's fear,
 The life God loves has many a tear,
BUT IT MUST BE LIVED TODAY!

Byfield, Mass.—Bro. Johnston gave a visit here, also Methuen with the Italian Assembly. Bro. Jos. Pearson is quite weak—pray for him, also for bro. McCullough's recovery in God's will.

Detroit, Mich.—Mervyn Paul had a visit with saints of West Chicago Gospel Hall recently.

Jackson, Mich.—Bro. J. Gray paid a short visit here for the first time. Wm. Ferguson called on them and visited Bay City Assembly also.

CANADA

Toronto, Ont.—Several professed at the meetings of brethren Joyce and Paisley in the Pape Ave. Hall. Hall filled nightly.

Sarina, Ont.—L. McBain was having meetings with the Christians here, speaking on the "Seven Churches of Asia" with practical lessons. Interest and attendance good.

Portage La Prairie, Man.—Bro. Hutchison from Ireland visited here enroute West and had been in Fairview Hall, Vancouver at last report. They also had a visit from bro. Paisley in Fairview on his recent visit to Vancouver. He returned East through Iowa.

Glen Ewen, Sask.—Saints here had two weeks of appreciated meetings by Sydney Maxwell, speaking on the blessings of the tribes in Genesis and Deuteronomy. They had the joy of baptizing five young believers here recently—trust they shall go on well for God.

Clinton, Ont.—Recent Conference of the Joseph St. Gospel Hall very good and encouraging — weather ideal, in contrast to the past two years. Many unsaved in for the Gospel meeting Lord's Day evening and practical and helpful truths leading to a closer walk with the Lord and the maintenance of scriptural order in the Assembly ministered. Bro. Watson, Ferguson, Whitehouse, Jones gave help. Saints here, though small in number, are to be commended for self-sacrificing labor for the Lord, Heb. 6:10. We have found this characterizes many smaller assemblies.

Nipawin, Sask.—Bre. Jim Ronald and Alex. Wilson had three weeks here last report—a town of four thousand—did good house to house work and country visiting and had meetings in the Orange Hall, rented for the purpose. The Prairie Provinces are a challenge for pioneers—it is rough in Winter.

St. Foye, Quebec—Brethren McCready and Jas. Smith were seeking to carry on here—we quote part of bro. McCready's letter . . . "With the help of local brethren, we are visiting homes where there is some interest. A number of unsaved attend the regular Gospel meetings. We have meetings four nights a week, some for the preaching of the Gospel and others for the needs of the Lord's people. We seek to spend the other evenings visiting the different homes. The man who professed in the Spring is going on well, giving joy. His wife is opposed to the Gospel and is confiding more than ever in the priest, but God is able and we would value the prayers of God's people for her salvation. A girl of 17 years has professed recently—she is one of a family of ten and trust this shall be the beginning of a work of grace in this home."

Toronto, Ont.—Bro. Paisley had appreciated meetings in Birch-cliff, Eglinton and Lansing Halls and hoped to visit, with bro. Joyce, Midland, Collingwood and Arnstein assemblies for a brief visit. Brethren Pearcey and Booth were holding forth in Manitoulin Island.

OTHER LANDS

Central Europe—Reports from here are guarded in character and we should pray earnestly for laboring brethren and the saints in the various districts—it seems some fear to confide even in friends. It reminds us of Micah 7:5, 6. May verse 7 be their happy portion.

Lurgan, No. Ireland—God came in, even considering adverse conditions, and spoke loudly to His people. Bro. McCann's wife, of Brazil, has not been well lately, pray for her and our dear brother.

CONFERENCES

Los Angeles, Calif.—Annual Conference of Christians gathering unto His Name here D.V. will be held in the Gospel Hall, 1231 West Jefferson Blvd., commencing with Prayer Meeting Friday, Dec. 28th, at 7:45 p.m. Meetings continue through Tuesday, January 1st, 1957. Servants of the Lord walking in the "old paths" and maintaining the truths pertaining thereto, always welcome. Visitors freely entertained but advance notice of their coming appreciated. Corresp. James Parr, 2614 South Harcourt, Los Angeles 16, Calif.

Camden, N. J.—Annual Conference D.V. will commence with Prayer Mtg., in the Camden Gospel Hall, Fri., Dec. 28th at 8 p.m. and a Ministry Meeting there on Mon evening at 8. Meetings in the Haddon Heights, N. J. High School as follows: Sat. at 2 P.M. continuing there through the day and over the Lord's Day, Dec. 30th, then Tuesday, January 1st, D. V. The Lord's servants who have not shunned to declare all the counsel of God (Acts 20:25) welcome to minister the Word. Corresp. A. W. Wilson, 5038 Clayton Ave., Pennsauken 8, N. J.

Montreal, Que.—Annual Conference D.V. will commence with Prayer Meeting Sat. eve., Dec. 29th., in the Gospel Hall, 821 Ogilvy Ave., and will continue Lord's Day, Monday and Tuesday (New Year's Day) in the Town Hall, Mount Royal. Communications to Wm. E. Reid, 1425 Depatie St., St. Laurent, Montreal.

FALLEN ASLEEP

Straffordville, Ont.—Our dear sister Mrs. Jenny Anderson "went home" Oct. 28th., in her 73rd. year. Saved and in the Assembly over 40 years. Helpless as a result of a stroke, still cheerful and a lover of her Bible.

Hamilton, Ont.—On Oct. 22nd, our beloved brother James Mortimer went to be with Christ, aged 74. Saved when young, in happy fellowship with saints of McNab St. Assembly.

Also on Oct. 23rd., another beloved brother Evan Evans "went home," aged 86. Saved and baptized in England, in Canada since 1904 and in fellowship with saints here all these years.

Then on Oct. 24th., in her 76th year our beloved sister Mrs. Charles Agnew was called home. Saved in Ireland when young, came to Canada in 1926 and in happy fellowship here. Pray for her husband, three daughters and four sons, also the families of others bereaved.

Toronto, Ont.—Our esteemed brother Robert Hamilton of Brock Ave., Assembly went to be with Christ Oct. 24th. in his 72nd year. Saved as a young man in Sunnidale, in 1908, while working for brother A. Johnston at meetings held by the late George Duncan. In Brock Ave. Assembly for 47 years—was Superintendent of S. S. and shared in the overseeing of the Assembly in a godly way. Remember in prayer his dear widow, four daughters and one son, all in assembly fellowship. Theirs was a very hospitable home where grace and kindness ruled—to this many of us can bear testimony.

Hampton, Iowa.—Our beloved Brother Carl E. Swieter went home to be with Christ Oct. 29th, aged 27. He was saved in 1949 and went on well for the Lord—will be missed by all. Leaves a young wife in the Lord, a small daughter and son. It was estimated 650 heard the Gospel at the funeral.