

Words in Season

THE BIBLE FAMILY MAGAZINE



THE BLESSED HOPE

Titus 2:13



HE COMES! with light unclouded, clear and bright,
Breaking the barrier of the world's dark night;
The fig tree burgeons forth, and men's hearts fail;
Victorious Lord! Thy coming we would hail.

The promised signs are showing this is near,
For wars and rumours fill the heart with fear;
And peace and safety nowhere can be found,
Except upon redemption's hallowed ground.

But ere the trumpet sound, we rise with zest
To seek the souls of men, be this our quest;
For if we cannot now quite understand,
We know that all is well His heart hath planned.

D. L.

JANUARY, 1963

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PLEASE NOTE: Owing to our recent accident we regret that we will be unable to supply Volumes for 1962. However, we are holding out the necessary copies of the Magazine and hope, D.V. to combine both '62 and '63 in one volume another year.

We got home from Hospital after six weeks there and trust progress will continue but we appreciate the prayers of His own for full recovery, in His will.

CHANGE OF ADDRESS

Philadelphia 20, Pa.—Clay Fite, 5147 "C" Street.

UNITED STATES

Bryn Mawr, Pa.—Recent Conference here, while not so large, was good and felt to be profitable. Six of the Lord's servants were present to help in the ministry and the Gospel.

Cleveland, Ohio—Bre. McBain and McCullough had a nice series of Gospel meetings with the Monticello Assembly when a few professed whom we trust shall go on well for the Lord. The Word faithfully proclaimed and the seed sown.

Hampton, Iowa—Bro. Dobson was in the Gospel here at last report.

Garnavillo, Iowa—Saints here had a baptism on the Dale Wahls farm the last Lord's Day of November (a nice day) when eleven were baptised. The water was cold but every one seemed to realize the goodness of God in giving such a good day so late in the season.

Bascobel, Wisc.—Bro. Mick was seeking out some new field in Illinois for the Gospel, found it difficult but he has the pioneer spirit.

Stout, Iowa—Thanksgiving Conference here a good time over the Word with a number of the Lord's servants present to help.

Garnavillo, Iowa—Bre. MacLeod and Lipke had eight weeks here in the Gospel. Good crowds and interest and a few professed. Others seemed troubled but did not get delivered.

Hathoro, Pa.—Bro. F. Holder with bro. Rea had some meetings here, saw a little blessing ere meetings closed.

St. Louis 4, Mo.—Our dear brother Carlos Ostertag, 2251a Indiana Ave., has printed a million copies of the 1963 issue of "Palabras Fieles" for free distribution to South America countries. Pray for this Spanish work that God may richly use it.

McKeesport, Pa.—Bre. Baldwin and Klabunda hope to commence a series of Gospel meetings here early in January — pray for His blessing. Meantime they were to visit Leroy, N. Y.

Danbury, Conn.—New Assembly address is Danbury Drim Corp. Bldg., Shelter Rock Road. Breaking of Bread at 10:30 a.m. Corresp. Alex Pizzo, 23 South Ave.

Tylertown, Miss.—Bro. Ballhagen expected to begin tent meetings about the middle of November here.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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A SAVIOUR PROVIDED

If I should compare the natural state of man, I should conceive an immense grave-yard, filled with yawning sepulchres and dead and dying men. All around are lofty walls, and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel, flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy! why do you not enter, and apply to these objects of compassion the restoring balm?" — Mercy replies, "Alas! I dare not enter; Justice bars the way." By her side a form appeared like unto the Son of Man. — "Justice," he cried, "what are thy demands, that Mercy may enter, and stay this carnival of death?" "I demand," said Justice, "pain for their ease — degradation for their dignity — shame for their honour — death for their life!" "I accept the terms; now Mercy enter." — "What pledge do you give for the performance of these conditions?" — "My word! my oath!" — "When will you fulfill them?" — "Four thousand years hence, upon the hill of Calvary." The bond was sealed in the presence of attendant angels, and committed to Patriarchs and Prophets.

A long series of rites and ceremonies, sacrifices and oblations, was instituted to preserve the memory of that solemn deed. And at the close of the four thousandth year, behold, at the foot of Calvary, the incarnate Son of God! Justice too was there; in her hand she bore the dreadful bond; she presented it to the Redeemer, and demanded now the fulfillment of its awful terms. He accepted the deed, and together they ascended to the summit of the Mount. Mercy was seen attendant at his side, and the weeping Church followed in his train. When he reached the summit of the Mount, what did he with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Ah! no; he nailed it to his cross; and when the wood was prepared, and the devoted sacrifice stretched out on the tree, Justice sternly cried, "Holy fire, come down from heaven, and consume this sacrifice." Holy fire:—"I come! I come; and when I have consumed this sacrifice, I will burn the universe." The fire descended, and rapidly consumed his humanity — but when it touched his Deity, it expired. Then did the heavenly hosts break forth in rapturous strains — "Glory to God in the highest, on earth peace, and good-will towards men!"

Christmas Evangs of Wales:

THE FORGIVENESS OF SINS AN EXPLORER'S LAST WORDS

HE WAS found dead in a lonely hut, with a dish, which *he had used for a desk, across his knees. In his skeleton hand was the following letter, in the writing of which he was evidently engaged when death overcame him:* "The sun is shining, Mother, but I feel so cold. I can still walk a little, but that's about all. There is no blood in me, because I have not eaten for so long. I haven't seen another human being for forty days now. There are some magazines here, but the stories are so silly. I have some cards, but I don't care for solitaire. The only thing I worry about is if God will forgive my sins."

Thus ended the career of a young explorer at Long Rapids, Hay River, Alberta, Canada. He was about to leap into the dark as far as his eternity was concerned.

Who can help feeling a throb of sympathy for this young man, perishing alone, afraid of meeting God? Reader, some day you too will have to meet God. Perhaps your deathbed may be much different from that of this young man. You may be surrounded with all the care and comfort your money can buy. You may have the love and tenderness of all your friends, but the last step you must take alone. When you pass into eternity, will it be for you "a leap into the dark," or "a leap into the light?"

I beseech you most affectionately not to put these queries from you. Answer them honestly before God. If you cannot reply, "To me death would be a leap in the light," turn to Jesus now. Trust Him as you read these lines, and all will be light.

"I am come a light into the world, that whosoever believeth on Me should not abide in darkness," He says in John 12:46.

He tasted death, that we might live; endured the darkness, that we might enjoy the light; and sustained the judgment of God, that we might be freely justified.

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 3:18.

Again, "but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26-28.

Trust Him then simply, my reader; and then, when called hence, whether by falling asleep in Jesus or, better, His

coming in the air for His own, 1 Thess. 4:13-18, through infinite grace, it will be "a leap in the light."

There is a time, we know not when,
A point, we know not where,
Which marks the destiny of men,
To glory or despair.

There is a line by us unseen
That crosses every path;
The hidden boundary between
God's mercy and His wrath.

A point of time, a moment's space,
The choice you make will tell,
Will land you in yon Heavenly place,
Or shut you up in Hell!

Selected

SATAN'S GOSPEL VERSUS GOD'S

Older than "the old, old story" —
God's good news of grace and glory, —
Is the devil's honey'd lie,
"Sin, and you shall never die."
God's old Gospel's ever new,
So is Satan's gospel too;
Every day he tells that lie,
"Sin, and you shall never die."
Satan's gospel, silly Eve,
Through his cunning, did believe;
Life he promised for her sin,
Death should never enter in;
In his throat the tempter lied,
When she ate the fruit she died,
So her children in all ages,
Of their sin received the wages,
And confess with dying breath,
That "the wage of sin is death."
God is true, the devil lies,
"Whosoever sinneth, dies."
But the old, old, new, new story,
God's good news of grace and glory,
Tells of Him, who sin and death
Vanquish'd with His dying breath;
"It is finished" loud He cried,
Bow'd His blessed head and died;
Then to life again He rose,
Victor over all our foes.
Who these tidings won't believe,
Double Death shall they receive;
They who on this One rely,
Verily "shall never die."

FINISHING WELL

WM. H. FERGUSON

ANOTHER year has rapidly taken its toll of days and moments of service for the Lord. As we look back, we have naught to boast of but are grateful if the days have been utilized for true service and for the good of others. Perhaps if we were to break the days and moments down and use a godly perspective, it would cause much humbling. So much for self, much professed service, running hither and yon with perhaps a "smattering" of attempted service for God, mostly SELF AND SELFISH INTERESTS. Confession should characterize these closing days of the year.

A GOOD FINISH

The beloved apostle could say in 2 Tim. 4:7, "I have finished my course."

Moses, ere the Lord buried him on lonely Nebo, urged Israel to "set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law . . . because it is your life," Deut. 32:46-47. And he closed his life with an admonition as to their separation, "Israel then shall dwell in safety alone," Chap. 33:28, and with a blessing on his lips, Vs. 29, descended the mount of burial with his God.

Samuel could "reason" with Israel "before the Lord of all the righteous acts of the Lord," 1 Sam. 12:7, and call to their mind a record amongst them of honest, faithful living, Vs. 3. His closing words in Chap. 12:23-25, tell us of his prayer for them, his urging them to "fear the Lord" and "consider how great things He hath done for you." The warning against the "consuming" hand of God should not go unheeded.

John the apostle had no greater joy than to meet with kindred hearts as we note in 2 John 12 and 3 John 13-14. He passes off the scene a faithful man who, like the others, suffered for the truth's sake.

THE GREAT LACK TODAY

We lack today, men of principle, ability and honor who fear only God. There are some, thank God, but not too many willing to take a stand for God and suffer for it.

Too many are influenced by circumstances, position, families, money or temporal things and the easy path of compromise and men-pleasing entails no suffering — it, likewise, commands no respect. We thank God for men among us who can open up the Scriptures and have fresh ministry

from the Risen Head. Our meetings for ministry, conferences, etc, can only prosper as such continue among us and are not hampered in their work by men without a message, men who constantly repeat themselves and have nothing fresh and timely, or by men taking the place of teachers who have no distinct experience, have never done any work in new fields in utter dependence on God and whose words lack power, if they do not lack volume. Mere words add nothing to a message if the man behind such does not have the experience of a godly, consistent life or the confidence of his fellow servants and fellow believers. Confidence is easily lost and difficult to regain.

We believe, too, in the preaching of the Gospel there should be distinct evidence of diligent study and being in the presence of God to have fresh messages from the Lord. "Anything will not do for the Gospel." If you took a few experiences away from some who profess to preach the Gospel there would not be much left. We have very few good Gospellers among us today who can preach the Gospel faithfully and, at the same time, tell a sinner how to be saved. The art of good Gospel preaching seems to be very scarce. Mere shouting, etc, does not necessarily tell of power with God or with men.

A few years in the backwoods, proving God, would weed out a lot of professed preaching, we fear.

Another lack is the visitation of smaller assemblies and the branching out into country districts. Where the people won't come in, carry the Gospel to them. Multitudes of villages and towns lie all around, never entered. Perhaps some make a "stab" at it for a week or two (announcing it well) and that ends the visitation. Keep at it. The assembly to assembly preaching of some younger men is appalling. We do not believe it to be God's way of service at all.

GODLY EXERCISE

A godly exercise as to the path we are in would be good at the year's end. It might lead some to consider whether they could not better serve the Lord by doing secular work and helping the assembly at home, rather than being a drain on God's people. In 2 Cor. 11:9, the apostle could say truthfully, "I did not lazily burden anyone," (J.H.D.). Many small assemblies could use men with a little gift profitably where such are just making endless "rounds" of already existing assemblies they had no hand in planting or succouring. We heard recently of one missionary, who was expelled from his field of labor, when asked if he were coming North, he replied, "No, the field is flooded;" i.e., flooded with preachers. Do we not do well to heed our Lord's words, "Look on the fields."

Godly exercise helps our older and esteemed brethren with ability from God to consider the need and lend weight where most needed. They are always at it, have worked hard, and continue to work hard for true preaching is no "sinecure" and saints should consider such and have true exercise thereto while, at the same time, they should discourage this assembly to assembly preaching by unproved and younger men. It is not their work. In this way, the work will prosper. A few more years will take their toll if we are left here and there's plenty of time for men with experience later on, d.v.

May any exercise we have encourage us to greater desires after Himself, to renewed service and to a more real and true life in days to come. Confession is good for the soul.

"It's the set of sails, and not the wind
That determines the course we go."

A SHEEP, NOT A LAMB

It was a sheep, not a lamb that strayed away
In the parable Jesus told,
A grown up sheep that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold
Twas a sheep the good shepherd sought,
And back to the fold, safe in the fold
Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there is danger, if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you see
Wherever the sheep may stray,
Where the sheep go wrong, it will not be long
Til the lambs are wrong as they.

And, so for the sheep we earnestly plead
For the sake of the lambs today,
If the lambs are lost, what terrible cost
Some sheep will have to pay.

Arthur Unknown

THINGS THAT ACCOMPANY SALVATION**A Tender Conscience**

G. G. JOHNSTON

ONE RESULT of the fall of our first parents, Adam and Eve, was that from that time man had a knowledge of good and evil, though he lacked the power to avoid the evil or to do the good. "Conscience" is a word meaning "with knowledge." As we read man's history in the Scriptures, we are constantly aware that he was not totally ignorant of God's holy requirements, but willfully did what he KNEW was wrong. By knowingly doing what was wrong, he became hardened in his sin, seeking only excuses for his wickedness.

One work of the Holy Spirit, as given in John 16:8, is to "reprove of sin." This He does through the Word, by awakening the conscience of the sinner so that his sin becomes "exceeding sinful," (Rom. 7:13). How he deplored our vile sinful state when our consciences were thus awakened! Do you say you have never known anything of this? Then you may well question if your professed conversion is the work of the Holy Spirit, for, in the passage referred to, that is mentioned by our Lord as the first work of the Spirit of God.

The awakened conscience agrees with God in His condemnation of the sinner because of his sins. To God's "condemned already" the awakened conscience replies: "I deserve it, Lord." When the sinner thus justifies God, He justifies the sinner, turning his eyes to the Lord Jesus suffering on Calvary, as the sinner's substitute. He sees the "mighty sacrifice" was for him, and peace floods his soul. Are you resting upon a happy feeling, or are you trusting in what God's Word says about the blood of Christ?

One sign of the grace of true conversion in any soul is that of a tender conscience. Since the Lord Jesus has ransomed his soul from the jaws of hell, he feels that he must do nothing that would grieve His loving heart. When conscience tells him that he has sinned, through allowing an impure thought to linger in his mind, or by having spoken carelessly, or if through ignorance of the will of his Lord he has done what he should not, or has not done the thing he should have done, he feels that he must hurry to confess it, and thereby get it off his conscience. Will God forgive it so readily? Yes, "if we (God's children) confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," (1 John 1:9). If there is honest confession, there will also be a sincere desire to abandon that sin, to be cleansed from its practice.

What if the confession is not obeyed? God may then require to use other means to arouse us, for He has a rod

for His children. If you are without chastisement, beware. It may be that you are not really His child. But what will happen if a Christian should persist in willful disobedience? Some of the Corinthians did. Their consciences became hardened, and finally they sickened and died before their time. We bear the name of the "Holy One." This is very solemn.

A good conscience is one that is governed by the Word of God, not by tradition. Some religious people may consider quite right what the Word of God condemns, and their consciences may condemn what the Word allows. The Pharisees were very scrupulous about keeping the Sabbath, yet they excused the enmity they had toward our Lord Jesus. Have you, have I, enmity toward anyone?

While it seems unlikely that those referred to in I Timothy 4:2, as having their conscience "seared with a hot iron," were saved people, yet it seems that the child of God may refuse to heed the protests of conscience until it becomes hardened and useless, allowing the individual to wander on until he, or she, ends in an open and disgraceful fall. Am I, are you, obeying the voice of conscience, as it speaks through the Word to our inmost being? There is no other way to maintain a tender conscience. Do we rebel at the Word of God when it points out where we are wrong? Then we cannot but have a defiled conscience. One wonders upon seeing things persisted in after they are ministered about as not according to the Word of God. How can such have a tender conscience?

INSTANT IN SEASON, OUT OF SEASON

"To every thing there is a season," and the season for the gospel worker is this present moment; "the night cometh, when no man can work." Never again will he have a better opportunity for working for eternity than this day offers. "Now is the accepted time; now is the day of salvation." NOW is the period which may be brought to a close at any moment, for when the Master of the house is risen up, and hath shut to the door, this "now", this day of salvation will be over. NOW, the golden present, the opportunity which will never return. Therefore, let us heed the Scripture exhortation, "Be instant in season and out of season," remembering that IN and OUT of season means always, everywhere.

Nor is it only because the day is far spent and the night is at hand, that we need exhort one another to the work, for a deep desire after reality in divine things abounds in many hearts, and calls for the loving energy of every true servant of God. The only ease infidelity offers is "a leap in the dark," and the only balm formalism presents is an undefined shadow of

a substance which may or may not be found when life is passed! The no-belief of the sceptic covers unrest of soul; the ceaseless effort of the formalist to reach to rest evidences that the desired end is not attained. But the true Christian has rest, for he has Christ, and Christ dwelling in the heart by faith fills the breast with life, light, and liberty and is the unanswerable witness to theories of darkness and doctrines of unrest.

Christians, you have "the treasure" (2 Cor. 4:7); in you is the fountain of living waters (John 7:38), and you are set here upon the earth to bestow of the treasure and to communicate of the living waters to others. Men, women and children around you thirst; they are poor, they need Christ, and God has given you His salvation not merely for your own blessing, but that you may be a blessing to others—even as He said to Abraham, "I will bless thee . . . and thou shalt be a blessing." And certain it is that the nearer a Christian dwells to the source.

LIMITING GOD

BY THE LATE JOHN FERGUSON

AND JACOB vowed a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." — Gen. 28:20-21.

One of the great sins that Israel was guilty of, was that of "limiting the Holy one of Israel." They said, "Can God?" and it grieved Him because He had spoken of their welfare and had promised that all they needed would be found.

In the passage here quoted we see how this dishonoring trait was found in Jacob. God had just given to him that wonderful dream in which He had promised not only that the land he was lying on would be his, but that his seed would be as the dust of the earth. God had also said, "Behold I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." After such a promise, one would have thought that Jacob would have been satisfied to trust God to bring to pass all that he had said.

What words now to use, "If God will be with me, and will keep me," etc. Food to eat and raiment to put on, was this the extent of what Jacob wanted God to do for him? Did not God promise him the whole land and that blessings would be his in time to come? He did, and yet all that Jacob was able to trust God for, was food and clothes. Alas how weak is the heart of man, and how prone to set little value on the sure promises of Jehovah. We wonder at the small faith of Jacob and we look in amazement on the man who would thus treat a God who had made such promises.

But are we not worse sometimes than was Jacob in this matter? What are our blessings? What are the promises our God has made to us? And what the prospect in view, as we look off to the coming of our blessed Lord? No tongue can tell the blessings that are ours. "Blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1, 3). Seated with Him in the heavenlies, and soon to be associated with Him in all the display of His glory, and in the execution of His judgments. What a portion is ours, and yet, are we not found limiting God even in a more dishonoring way than poor Jacob? Does some trouble arise? then we are found in a fretful and murmuring mood. We look at the clouds as if they had shut out forever, the face of our gracious Father in heaven. We speak and act as if we were paupers instead of the children of God.

When, at one time, Luther was in such a mood, — things had gone, for the time being, against him, and the noble warrior of the Faith was dull and doubting, his dear wife Kate, went and dressed herself in widow's weeds. She came in to where her sad and doubting husband was lying, and as he looked at her dress of deep mourning, he exclaimed in alarm, "Kate, what is the matter?" "Did you not hear," said his wife, "God is dead?" We may imagine what an effect that had upon Luther, and how it spurred him on to renew his faith in a God who was the Living God, and who was about to show to his servant that great fact in a way he little dreamt of.

Brethren, let us no limit our God. He has spoken good of us for a long time to come, yea even for eternity, and all He has said He will surely perform.

He has blessings in store for us we have never yet seen and will ripen to fruition all His gracious designs regarding us in due time. We shall yet see His hand in the carrying out of untold blessings upon us and we shall have cause soon to thank Him who has made our care, His own.

Let the feeble hands be lifted up and the weak knees strengthened. Are you, my dear brother, discouraged? Take heart and trust the Lord afresh. Look up to where all the fogs of time are unknown, and where, in holy majesty, He sits, caring for us and arranging in the future, all the blest plans for our everlasting blessing. It is dishonoring to God to mistrust Him and how often have we so done. More real prayer in times of stress and difficulty, more real confidence in our gracious heavenly Father and all will be well. The present causes of distress will pass, and we shall praise Him when all is over.

"I believe that all the future
Will be wisely planned for me,
By the love that never changes;
And I leave the rest with Thee."

DIVERSELY YOKED

A YOKE IS AN instrument by which two oxen are united for a common task such as pulling a cart or a plow. Thus it came to be a symbol of bondage (Gal. 5:1), of bondservice (1 Tim. 6:1), of restrictions (Acts 15:10). This is illustrated by the first occurrence of the term in Scripture (Gen. 27:40).

In Deut. 22:10, the Israelites were forbidden to plow with an ox and an ass together. These animals are of different species, size, step, speed and strength. The one was ceremonially clean, the other unclean. The apostle Paul took up the figure and used it as the basis for a prohibition to believers: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). The word means "diversely yoked," yoked to those of a different species, unbelievers.

Unbelievers are those who have not believed in Jesus, the Son of God. They may be pagans, Moslems, Atheists, nominal Christians, religious people, but unbelievers. They live for the present and follow things earthly, worldly, temporal.

Believers have acknowledged Jesus as Lord and trusted Him for salvation (Rom. 10:9). They have become His disciples and are Christians (Acts 11:26). They have taken His yoke (Matt. 11:29-30), become his bond-servants (Rom. 1:1), and live unto Him (2 Cor. 5:15).

Now it should be very evident that for one of these to be united to one of those for any purpose whatsoever is an unequal yoke. The difference between these yoke-fellows is infinitely greater than that which exists between the ox and the ass. For their purpose to prosper one must give way to the other and follow an unnatural and therefore uncomfortable course. It is always the believer who must yield, since he, being in the wrong, cannot receive the grace and strength needed to pursue the Christian pathway. He must keep in step with the unsaved yoke-fellow and with all that his conduct implies. The unequal yoke has been defined thus: "It is such a connection as suspends individual freedom and compels united action." The believer is no longer free to follow the Lord.

Please note that the prohibition is absolute. It does not add: "If you can, as far as possible, if it brings no discomfort, if it costs you little or nothing, as long as you can make a profit in business, as long as you can earn a living, if it involves no physical suffering, or loss of life." The command is absolute, the consequences are in the hands of Him, who in the context is described as a Father and the Lord Almighty, or Lord all Sufficient.

Many varieties of the unequal yoke tempt the child of

God into a path of disobedience and disaster. Many a life is thereby blasted and many a disciple has become a castaway. Before taking a look at some of the yokes let us remember that it is a yoke when there is involved submission to rules, to the decisions of a majority, or of a committee or of an official. The Christian cannot commit himself to this for he may find that he has promised to do what is contrary to his will, or to his Christian principles.

Probably the first yoke to come to mind is the matrimonial. God, who prohibited the Israelites from inter-marrying with the surrounding nations, has laid it down that believers should marry only in the Lord (1 Cor. 7:39). To marry an unbeliever brings many sorrows, one of which may be that the moral code of the unbelieving partner is abomination to the Lord. From this yoke death is the only release, since only death can end the marriage bond. "Be ye not unequally yoked together with unbelievers."

The religious yoke binds many a child of God. He unites with the unsaved in membership of a church or some religious organization. The believer wishes to worship God, to build up the saints and to spread the Gospel. His yoke-fellows will not and cannot partake in these spiritual exercises so he must consent to their carnal and worldly activities. "Be ye not unequally yoked together with unbelievers."

Then there is the economic yoke. The believer unites with the unbeliever to obtain higher wages, shorter hours, better conditions of employment. Or it may be to promote sales, increase profits or obtain concessions from the Government. In either case he has lost his liberty to act as a Christian, he must act with the majority even to the hurt of fellow-Christians. The alternative is to suffer loss, but that should be nothing unusual for a follower of Christ (Phil. 3:7-9). But in any case God says: "Be ye not unequally yoked together with unbelievers."

Under the political yoke many a Christian's testimony has been lost. He supports a political party, perhaps with the object of preserving religious liberty, and finds himself supporting a policy which encourages gambling or some other evil. He joins the military or police forces with the object of maintaining law and order. In doing so he undertakes absolute obedience to the commands of his superiors. It may happen that he has to take human life or lead prisoner a brother in Christ who is a conscientious objector. "Be ye not unequally yoked together with unbelievers."

Partnership with the unsaved in a business venture is also an unequal yoke. It may be active partnership or it may be holding shares in a company or by membership of a co-operative society: In all of these cases the believer is re-

sponsible for the conduct of the business and shares the guilt of any dishonest practice. He cannot force partners or fellow shareholders to conform to the principles of a follower of Christ. "Be ye not unequally yoked together with unbelievers."

Then there are secret and semi-secret societies such as the Masonic and the Orange orders. Undoubtedly the members of such lose their independence of action. The heavy yoke of absolute obedience is too high a price for any good that may be done whether in a way of philanthropy or the maintenance of civil liberties. "Be ye not unequally yoked together with unbelievers."

It is admitted that it is not always apparent whether a yoke is involved. There are organizations and associations which do not appear to put any obligations on their members. These pay subscriptions and in return receive certain services. Motoring associations might be considered as an example of this. In such cases a brother in Christ should not be judged. But each believer should be vigilant as to what membership involves and if he finds his personal liberty curtailed or collective responsibility imposed, then separation is the only step.

—Selected

YESTERDAY, TO-DAY AND TOMORROW

My yesterday,
Was Christ upon the Tree,
Who bore the condemnation due to me.

To-day,
I journey on, and He shall lead,
He knows the journey, and He knows the need.

To-morrow is not;
But His wisdom plans,
I leave my future in His loving hands.
Full well I know,
Those hands all worlds upbear
The hands that hold the Stars
Shall hold my care!

I will follow the Scripture wherever it leads me, and I will renounce the most cherished opinion rather than shape or alter a syllable of the Inspired Book. It is not mine to make God's Word consistent, but to believe that it is so. When a text stands in the road I drive no further. The Romans had a God they called "Terminus," the God of Landmarks. Holy Scripture is my Sacred Landmark: woe is me if I remove it.

Spurgeon

THAT SONG LEADER

Here he goes again, the old eccentric. Always picking on something. And this time it's that figure eight that the "song leader" keeps beating in the air. A fellow would think that he was conducting the symphonic orchestra. Now I can let the maestro have his baton, for he runs a musical machine that has the works of a high-priced watch, and everything must tick. And once in a while there will be the Cadillac sort of church with a fancy choir, and they need a good ignition system to spark all the pistons just at the right second. But doesn't it just get you to watch a young fellow beating the air like Toscanini, to keep a couple dozen of us common off-key folks in vocal step. Matter of fact, we aren't watching him anyhow, for not knowing the words very well, most of us have our noses in the book, and just when the song leader is making with the affects, we are trying to find the next line in the stanza.

Maybe I was raised too far back off the paved road, but there was a time when we'd be singing "When by His grace I shall look on His face," and some dear old saint that hadn't long to travel yet would just get overwhelmed with longing to see his Lord, and would stop singing for weeping. And then folks around him would get a lump in their throat wishing they were as near the glory as he. And so there would be a little cluster of folks there that weren't even singing, and tears in their eyes so they couldn't see the song leader if they'd had one, which they didn't.

Christian singing wasn't intended to be a performance. Not originally anyhow. Christian singing is an experience. It's the soul making melody to its Lord. And just in proportion to how much melody the Lord hears in the singing, that's what it's worth. Now of course you don't have to sing off-key to please the Lord. But somehow I have a feeling that we aren't getting our money's worth out of singing these days. And oddly enough, it might be because we are putting too much into it—too much show.

We don't mean to be funny about this matter, but if we got too serious, you'd want chapter 'n verse for not having an air-beating song leader, and I don't have a verse yet. Anyways, the show will go on. Perhaps it makes no difference, for usually the church organ is under such pressure that you can't hear your own self singing, but I must save that subject for another time.

—Selected

My conscience will not permit me to sit idly down and yield to those desponding feelings in which a Christian should not indulge.

THE UNSAVED CLERGYMAN

I WAS TRAVELLING some years ago from Rochester to Buffalo. There were about sixty passengers in the same car with me. We were all, I thought, just then travellers in a double sense; not only were we fellow-travellers on the train of time speeding on to an endless eternity. Oh, what a solemn thought is this!

Reader, where art thou going to spend the eternity that lies before thee? Thou art going there as fast as time can carry thee, and thou knowest not how soon thy journey will terminate, for it is written, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27:1.

I had with me at that time, as is always my custom, a package of assorted gospel tracts. With a short, earnest prayer to the Lord that He would own and bless the tracts, I commenced to distribute them around, giving one to each passenger. When I came to the last two passengers I observed that one of them was dressed in the garb of a clergyman. I presented him with one of my tracts, entitled, "Are you ready to meet God?" Friend, how is it with thee? Art thou ready to meet God?

As I presented the tract to the clergyman his eye glanced at the title, and at once very sarcastically and emphatically he exclaimed, "No, I'm not! Are you?"

In answer to his question, "Are you?" I replied, "Through the grace of God I am ready to meet Him. God has saved me by His grace, and the blood of Jesus, His beloved Son, has satisfied all God's claims against me as a sinner." How is it with thee, my reader? Canst thou give such an answer, or art thou still in thy sins and afraid to meet God?

My saying I was ready to meet God seemed to astonish him greatly, for he said at once, "I consider you are awfully presumptuous to say you are ready to meet God." "Surely," I rejoined, "it is not presumption to believe God's Word, but it must be the height of presumption and folly to call in question, and refuse to bow to what God has declared in the Scriptures."

Clergyman though he was, I felt I must be faithful to God and His truth. So I asked him, "How do you expect to get ready to meet God?" He replied, "By doing all the good I can, and living a holy life." I said "What authority have you for that way of getting ready for God's holy presence?" "Oh," said he, "I could give you plenty of verses from the Bible which teach us that." I asked him to give me one. This he did not because he could not.

"No," I said, "God's Word declares, 'It is not of works lest any man should boast' Eph. 2:9; also, 'By the deeds of the law shall no flesh be justified in His sight'" Rom. 3:20. I continued: "You have sinned and come short of God's glory, Rom. 3:23, and all righteousness, holy living, and good works in the sight of God are as filthy rags. Isa. 64:6."

He now became very angry at me for speaking so personally and pointedly to him, and indignantly retorted, "Why do you trouble people, and who are you to presume to give a tract to me — a clergyman?" I replied, "Clergyman though you are, you need salvation, and if you do not repent and believe on the Lord Jesus Christ, and get your sins forgiven you will be eternally damned." Mark 16:16. With these words I left him, trusting the Lord would bless my conversation to him and to those who were listening.

And now dear reader, you, likewise, may be in the place of a teacher, may be a Sunday-school teacher, or an active member of some religious body, and be yet unsaved — not ready to meet God. It may be thou art saying to thyself, "Peace, peace, when there is no peace." Jer. 6:14. If thou art trusting to anything in thyself — any good thou canst do — then surely thy peace is a false peace. Be warned in time, give up thine own doings, and flee to the Lord Jesus Christ for true peace, "for He has made peace by the blood of His cross." Col. 1:20.

The clergyman's plan of salvation was, "Do the best you can, and try and live a holy life." It was his own plan — the devil's plan — and many thousands to-day are trusting it. Satan has succeeded marvellously in preaching this plan of salvation; it is his plan, and leads to the lake of fire. It is the way of Cain, who offered to God the fruit of his own toil. Scripture pronounces "woe" to all such. Jude 11.

Dear friend, what art thou trusting to for salvation? Listen to God's plan: He first declares, "There is none righteous, no, no one" Rom. 3:10; "none that doeth good," verse 12. To all who acknowledge this, and bow to God's verdict of "guilty," God declares the good news, "Christ died for the ungodly." Rom. 5:6. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." How precious is this truth, dear unsaved reader; it is for the ungodly, and for him who works not, but believes. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

D. C. P.

Everyone who hears the Gospel has a door opened to him of escape from the wrath to come. In the day of judgment men shall know all the past. Forgetful hearers of the Gospel shall then remember with gnashing of teeth how they once neglected so great salvation (Heb. iii. 3).

NAMES OF THE LORD JESUS

50 NAMES OF THE LORD JESUS, used as representing truth contained in the taches of the Tabernacle and Tent in the Pentateuch . . .

- | | |
|---|--|
| 1. The Mighty God | 26. The Holy One of God |
| 2. The Almighty | 27. The Same |
| 3. Jehovah | 28. Wonderful |
| 4. The Son | 29. Counsellor |
| 5. The Son of God | 30. The Son of Man |
| 6. The Only begotten of the Father | 31. The Seed of the Woman |
| 7. The First-born of every creature; (or) born before all creation. | 32. The Resurrection |
| 8. The Word | 33. The Quickening Spirit |
| 9. The Beginning | 34. The Light |
| 10. The Wisdom of God | 35. The Truth |
| 11. The Power of God | 36. Righteousness |
| 12. The Image of the Invisible God | 37. The Way |
| 13. The Brightness of God's glory | 38. The Sun of Righteousness |
| 14. That Eternal Life | 39. The Day-Star |
| 15. The First and the Last | 40. The Amen |
| 16. Immanuel | 41. The King of Kings |
| 17. Jesus | 42. The Heir of All Things |
| 18. Messiah | 43. The Root of David |
| 19. The Lord | 44. The Offspring of David |
| 20. The Lord of Glory | 45. The Shepherd |
| 21. The Prince of Life | 46. The Lamb of God |
| 22. The Prince of Peace | 47. The Rock of Ages |
| 23. The Everlasting Father | 48. The True Witness |
| 24. The Creator | 49. Shiloh (or the Sent one) (Peace — bringer) |
| 25. The Sustainer | 50. The Redeemer |

H. W. S.

COMMUNION WITH GOD

Among the forms of insect life, there is a little creature, known to naturalists, which can gather around itself a sufficiency of atmospheric air, and so clothed with it descends into the bottom of the pool; and you may see the little diver moving about dry and at its ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector, a transparent vesture. The world sees it not; a real defence, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.

QUESTIONS AND ANSWERS

QUESTION: What is the thought behind Luke 21:25? "The sea and the waves roaring."

ANSWER: The sea and the waves roaring here suggest the troubled and distressed multitudes of peoples and nations. This being found in Luke 21 leading up to the coming of the Son of Man, suggests that this condition shall continue right through to the end, even before the Church is taken home to Heaven.

Sometimes we pray for peace and quietness on the earth but, in reality this can never be until the Lord returns to earth. The words of 2 Thess., Chapter 2, shows us that "Peace and Security" is the aim of men, but when they seem to reach their goal, sudden destruction falleth upon them.

The sea might represent people, the rising of the waves with their crested head, might suggest the temporary rise to power of wicked men, just to follow into the trough of the sea of man. In that same portion in Luke we read "Men's hearts expiring because of the roaring." R. V. This all suggests the tremendous upheavels which we shall yet witness, if the Lord be not come, and the best we can do is pray earnestly for those in lands of stable authority, and seek to live Godly among them.

» » « «

QUESTION: What would be suggested by the thought of Daniel 7:2? "The four winds of heaven strove upon the great sea."

ANSWER: The four winds here suggest historically the course of the four world empires from Babylon to Rome. The great sea here is the Mediterranean (the midst of the earth). It shows that this vast sea has in its circumference all the elements of the final battle and rebellion against God's Son.

Even we, today, can see the eye is pitched on the Middle East and whoever controls the Mediterranean rights is in the place of power. This is where the revival of the Roman Empire is so marked. It has ever been the major scene of conflict throughout the world's history from the conquering of Babylon by Persia to the swift conquest of Persia by Greece and to the crushing power of the fourth wild beast, that is, Rome.

All this shows us how near we are to the coming of the Lord, and we should lift up our heads for our redemption draweth nigh.

» » « «

QUESTION: Will the Lord Jesus bear the marks of the Cross in His body throughout eternity?

ANSWER: We believe the wounds of Calvary in His hands and feet and side shall be visible in His Blessed Person throughout eternity.

Speaking prophetically, John sees Him in the glory as the "newly slain Lamb." Thus the Cross will ever be in remembrance throughout the eternal ages.

QUESTION: We have been exhorted a great deal lately in our Bible reading not to keep company with fault-finders and opposers and to avoid them, when in fact those referred to are Christians who oppose such things as movie pictures, assembly weiner roasts, etc., etc. Should these things characterize an assembly of God? Are they scriptural?

ANSWER: This question reminds us of the words of King Ahab to Elijah long ago. "Art thou he that troubleth Israel." The answer of Elijah reminded him that he was the real troubler of Israel in departing from the right ways of the Lord.

Today, many young Christians, instead of being encouraged to live Godly and separated lives, are frequently urged to compromise with the pleasure seeking crowd and to yield any conscience toward God in the matter.

Our advice would be to seek out the Godly in the assembly, especially older ones, and confide in them, and they will pray with you and help you.

Any surrender of Nazariteship for any present, seeming advantage once lost, the day of such failure are likewise lost.

» » « «

QUESTION: Does the expression "I was in the Spirit on the Lord's Day" refer to the first day of the week or to the day of the Lord as some versions seem to imply?

ANSWER: We believe this refers to the Lord's day, the first day of the week, the day which is pre-eminently the Lord's day. John was, as the crow flies, only about one hundred miles from Ephesus and between two and three hundred miles from any of the seven Churches of Asia when he received this Revelation.

Doubtless his mind would be dwelling with the saints in their remembrance of the Lord, especially in the Lord's Supper which was, unquestionably, of longer duration than the modern version of The Supper so prevalent in so many quarters today. The Lord's day should be specially devoted to the Lord all of the first day of the week.

Joy riding, taking the children for a drive, joining the rat race, back to the city at night is a distinct denial of the Lord's day.

No inheritance without sonship,
 No sonship without spiritual birth,
 No spiritual birth without Christ,
 No Christ without faith.

BELOVED NOAH GRATTON**1894-1962**

Our dear brother passed into the presence of the Lord October 16, in his sixty-ninth year.

He was saved in the visitation of God at Grand Bend in 1921. In 1932 after much exercise of soul in regard to the province of Quebec, being able to speak French, and with the full fellowship of his brethren, he left for Montreal, arriving there January 14, 1933.

As we think of our brother as we have known him, we think of his humble, Godly, persistent ways in carrying out a work he believed God called him to, and fitted him for. Our brother ran well and finished well, and the judgment seat of Christ shall declare all.

We commend his sorrowing wife and family and the saints of Quebec to the Lord.

Jackson, Mich.—Bro. McKinley gave an appreciated call here recently, also bro. A. Ferguson, doing house to house work.

Steubenville, Ohio—Recent Conference was good from first to last. Eight of the Lord's servants were present to help. Expressions of pleasure and satisfaction at hearing the good Word gave joy to the saints.

Chicago, Ill.—The Roseland Assembly enjoyed their first monthly Ministry Meeting, a time of refreshing.

Hartford, Conn.—Inadvertently we mentioned that the Italian Assembly in Charter Oak Gospel Hall held all their meetings in English. This is not so as both the English and Italian are spoken in this Assembly as they seek to go on well for the Lord in His ways. They meet at 49 Charter Oak Avenue.

Detroit, Mich.—The West Chicago Conference, while possibly not so large as in former years, was good and profitable with a good many of the Lord's servants present to help in ministry and the Gospel. Some practical things brought before the saints.

Cleveland, Ohio—Saints of the West Side Gospel Hall had recent visits from brethren Klabunda, Govan and Graham, with appreciation.

Alpena, Mich.—The small Assembly here had an appreciated visit from bro. Graham with helpful words for the young believers.

Mason City, Iowa—Bro. E. B. Jamison not too well but takes an occasional meeting in the district, visited La Crosse recently.

East Boston, Mass.—The Conference here was a profitable season with seven of the Lord's servants giving helpful and practical ministry touching individual and Assembly life. Bro. Joyce remained for a night or so, bro. Patrizio went to Methuen.

Willmar, Minn.—Bro. DeBuhr had six weeks here recently in the Gospel with some tokens of blessing, giving cheer to the saints.

CANADA

Sault, Ont.—Bre. Grainger and Doherty had a series of meetings here recently with a little blessing. Brother Norris is in the Prairies and bro. James Clark also visiting farther West in needy ground.

Edmonton, Alta.—Saints here had their first conference in their new location and it was a time of joy, though undertaken with fear and trembling. God came in and gave them a good time over the Word. Four of the Lord's servants were present to help.

Calgary, Alta.—Bro. Alves returned from Alaska and gave an appreciated call to the small assembly in West Hillhurst Gospel Hall. Saints have a desire to go on in godly ways.

Portage La Prairie, Man.—Our aged brother Oliver Fish, now 94, writes of the Lord's goodness to him and is still able to get out to remember the Lord.

Welland, Ont.—Bro. James Smith has been using a portable Hall in this district all this past season, sowing the good seed, looking to God for the increase in due time.

Deseronto, Ont.—Our brother G. P. Taylor had two weeks in Kitchener, then went on to Eden Grove. He has not been too well of late again.

Sarnia, Ont.—Four were baptized here in November, three of whom were saved in the Wyoming meetings.

Vancouver, B. C.—Saints of Woodland Gospel Hall enjoyed the recent meetings of brethren N. Crawford and R. McIllwaine during the seven weeks. About nine professed to be saved, they returned East again.

Louisville, Sask.—Bre. Alex. Wilson and John Frith visited here with encouragement — they enjoyed the time at the Edmonton Conference also — about 10 assemblies were represented there.

North Bay, Ont.—The few here have a nice S. S. work in their new Hall on the outskirts, averaging about 60 children attending C. R. Black.

Oil Springs, Ont.—Conference here D. V. Jan. 12th., and 13th., in the Community Hall. Prayer Meeting Jan. 11th., in the Gospel Hall at 8 p.m. Servants of the Lord preaching and practising the right ways of the Lord welcomed in ministry. Geo. E. Metcalf, Rt. 1, Petrolia.

Louisville — Mervin, Sask.—The Fall Conference here another season of blessing. Three of the Lord's servants present to minister the profitable Word, attendance good, with a number of visitors.

FALLEN ASLEEP

Sault Ste. Marie, Ont.—Our dear brother Earl Dunn, saved over 20 years ago, was killed instantly by a careless driver who hit him head on. Both drivers died. Our dear brother leaves his widow and eight children, mostly dependent. Pray for such.

Blue River, Wisc.—Our beloved sister Mrs. Anna Zimlicka "went home" July 24, aged 90. Saved at first tent meetings held here by brethren Summers and Mick in 1932. She bore a good testimony, a succourer of many, and we can say "myself also." Loved by all who knew her, truly "a great woman."

Stout, Iowa—Our dear brother Hemke Meyer "went home" Oct. 7th., aged 91. Saved in 1928 through Oliver Smith — Titus 2:13.

Victoria Road, Ont.—Our dear sister Mrs. Katherine Downes was called home Oct. 17th., Saved in early life through pioneer efforts of brethren W. P. Douglas and W. J. McClure, led a godly and consistent life.

Vancouver, B. C.—Our dear brother Herbert Lees passed into the presence of the Lord Nov 24th., aged 92. Formerly in fellowship in Lashburn, Sask., latterly in the Victoria Road Assembly here.

Ahoghill, N. I.—Our dear brother Joseph Hagan was called home Nov. 23rd., aged 66. Saved through preaching of T. Campbell and H. Paisley (his son-in-law) 3 years ago and shortly afterwards gathered to His Name. Had an excellent testimony.

Portage La Prairie, Man.—Our dear sister Mrs. Helena Sawatsky "went home" Nov. 26th., aged 84. Saved when 10 years of age. In fellowship here for 40 years.

Lisburn, N. I.—Samuel Gilliland of Broomhedge went home to be with the Lord recently. Saved 37 years, first gathered at Kilmore, Lurgan. Highly esteemed with a good interest in S. S. and Gospel work.

Pennsauken, N. J.—On Dec. 7th., it pleased the Lord to take to Himself our beloved brother S. Merritt Curran, truly a brother beloved. More details next month, D. V. Remember his widow and the saints.

Boston, Mass.—Our aged and beloved sister Miss Agnes Leishman passed quietly into the presence of the Lord Nov. 2nd. Saved in Glasgow in 1897 and in fellowship in Cliff St. Assembly for over 60 years. A worthy sister, well reported of by the saints. We have known and respected her for nearly 50 years.

Frostburg, Md.—Our dear brother John Schurg "went home" Oct. 22nd. Saved over 30 years and in fellowship here. A faithful brother who will be missed at the meetings.

OTHER LANDS

New Zealand—Our veteran brother Frank Knox called in at Australia en route to New Zealand, accompanied by our brother Mr. Allen of N. Z. Some of the saints in Australia already felt the keen edge of the Word as it brought humility in seeing the low spiritual state of today. We trust our dear brother's visit may be used of God much in N. Z. and Australia.

Venezuela, S. A.—Bro. Neal Thomson and wife arrived back at their field of labor here. Bro. Saword mentions that on Oct. 6th., they had the second baptism in connection with the work in San Pablo, when Bruce Cumming baptized 13 believers. The following day the new Assembly was formed with about 20 in fellowship. Bro. Turkington is holding forth about 25 miles from his home and finding some interest.

Dominica, W. I.—Our brother Samuel McCune with his wife continue here which is an island often bypassed. Twelve believers meet every Lord's Day to remember the Lord in a small Gospel Hall — 32 x 16.

Words in Season

THE BIBLE FAMILY MAGAZINE



AFFECTING TRUST



Though vine nor fig-tree neither
Their wonted fruit should bear;
Though all the fields should wither,
No flocks nor herds be there;
Yet God the same abiding,
His praise shall tune my voice;
For, while in Him confiding,
I cannot but rejoice.

In holy contemplation
We sweetly then pursue
The theme of God's salvation,
And find it ever new:
Set free from present sorrow
We cheerfully can say,
E'en let the unknown morrow
Bring with it what it may.

Anon

FEBRUARY, 1963

WORDS IN SEASON

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KINDLY NOTE: We are not having any VOLUMES of 1962 made up presently. We hope to perhaps combine both '62 & '63 D.V. Being laid aside of late has made the binding of the volumes a problem meantime. Please do not send any volume money. We will refund any who have.

CORRESPONDENTS' ADDRESSES

Steubenville, Ohio. Geo. J. Schultz, c-o Gospel Hall, Adams & Park Sts., for the Assembly here.

Village of Norton, Ohio. Joseph Bercaw, 4007 Hawthorne. Note this Change of Address of the Correspondent of the Akron Assembly.

UNITED STATES

York, N. Y. Bre Klabunda and Baldwin saw one profess while here in December. They commenced in McKeesport, Pa., early in January in the Gospel.

Philadelphia, Pa. Bro. Patrizio visited recently the Italian Assembly in Worcester, also in Hartford. He was feeling better when he wrote.

Oxbow, Maine. Bre. McCracken and Gustafson have been interested for some time in this Northern district. They saw one woman profess recently and hoped to continue—cottage meetings seem to be most encouraging in this district.

Waterbury, Conn. Bre. Rea and Holder were seeing God's hand with them in salvation here to the encouragement and cheer of the saints. Several professed.

Cedar Falls, Iowa. The brethren here have purchased a building and intend to continue regular Lord's Day evening Gospel meetings, possibly start S. S. work also. These brethren meantime are in fellowship in the Stout Assembly, and in fellowship with them in this.

Marion, Iowa. Bro. Paul Elliott was seeking to help the Assembly here, formed some little time ago. Bro. Orr was helping him.

La Crosse, Wisc. Bro. Dobson was to commence here early in January in the Gospel.

Youngstown, Ohio. Saints here seek to go on for the Lord, had a recent visit from bro. Govan.

Culver City, Calif. Brethren here were looking for someone with real interest to spend time with them in the Gospel. They get occasional visitors, a few nights or so, but long for some real Gospel effort by exercised brethren. Good Gospel meetings are a tonic for the saints, too, as well as ministry meetings. Let us help in prayer on their behalf. They long to see the neighbourhood of the new Hall reached with the Gospel.

La Crescent, Minn. Bro. S. Hamilton gave a call here recently with cheer to some. Later he was in Hitesville, Iowa, using Two Roads chart.

Monrovia, Calif. Bro. F. Pearson had some meetings here with the saints in December.

Glencoe, Mich. The small Assembly here is back in the old Gospel Hall and, though small in number, would seek to carry on for the Lord. We trust they shall have a little cheer through the Winter.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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IMPORTANT NOTE

FOR OVERSEAS SUBSCRIBERS

You will note the increase of the cost, after March 1st, for ALL subscriptions overseas — (American Continent excluded). The reason for this is the necessity to cut down our overseas list of subscribers by at least 50%. It has become too heavy a responsibility and involves too much work for us.

After March 1st, we must receive a United States Draft for Two Dollars, payable in U. S. A. in U. S. Currency, and this draft must be made payable to William H. Ferguson. DO NOT make payable to WORDS IN SEASON as this is difficult to cash. You may find it simpler or easier, where possible, just to enclose a pound sterling note in an ordinary letter addressed to us. We can cash here at a discount and it might save the trouble and expense of obtaining an American draft. Please be sure to place sufficient postage for overseas mailing on your letter — we receive many with insufficient postage and are penalized.

We deeply appreciate the interest and acceptance by our beloved brethren and sisters of Words In Season, but we are forced to curtail. This is an American Magazine, principally for

Assemblies and saints on this Continent and we must exercise our stewardship here first of all.

Therefore we urge as follows:—

NO NEW SUBSCRIBERS OVERSEAS

SHARE YOUR MAGAZINE WITH OTHERS

NO INCREASE IN BUNDLES GOING TO ASSEMBLIES

NO CHANGES OF ADDRESS

NO POSTAL NOTES (British or Dominion) or

INTERNATIONAL MONEY ORDERS. The New York Authorities frequently do not give us your proper address, even improper towns and countries — hence we cannot credit.

NO CORRESPONDENCE SAVE WHAT IS ABSOLUTELY NECESSARY

PLEASE DO NOT SEND DEATH NOTICES EXCEPT THOSE OF VERY WELL KNOWN SERVANTS OF CHRIST.

REMEMBER THEN — After March 1st, 1963, ALL subscriptions are One Pound Sterling or an American Draft payable in U. S. A. in U. S. Currency for \$2.00, made payable to William H. Ferguson.

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The Word in I Samuel 3:1 comes to mind in connection with the Magazine work and the ministry of the Word thereby:-

“The Word of the Lord was rare in those days (or scarce); there was no frequent or widely spread vision.” R.V.

We are living in days when the old fashioned ministry is scarce. But God lives and is able to use a feeble testimony as in the past, even when the priest’s eyes are dim and the lamp going out in the temple of the Lord.

WORDS IN SEASON is for plain folk, simple, uncompromising folk who fear God. We are simple folk ourselves and desire nothing “highbrow” or catering to intellectual pride.

So you can help greatly by following these directions and sharing your Magazine with others, and praying for us. Avoid changes, etc., and make our work simpler THANKS!

The Editor

THE GYPSY BOY

Passing near an encampment of gypsies, I went in among them. After buying some of the skewers they were making, I learned that one of their number was ill, and begged to be allowed to see him. The father asked:

"Did you want to talk about religion to him?"

"No."

"What, then?"

"About Christ."

"Oh, then you may go; but if you talk religion, I'll set the dog on you!"

In the caravan I found a lad alone, and in bed, evidently at the far end of the last stage of consumption. His eyes were closed and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On repeating it the sixth time, he opened his eyes and smiled. To my delight he whispered:

"And I never thanked Him! But **NOBODY EVER TOLD ME!** I return Him my thanks. Only a poor gypsy chap! I see! I see! I thank Him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught "That's it!" There were more words, but I could not hear them.

On going the next day, I found the lad had died (or rather fallen asleep in Christ) eleven hours after I left. His father said he had been very "peaceable" and had died a "tidy death." There was neither a Bible nor a Testament in the encampment. I left one of each. The poor man gave me a little bundle of skewers that Jemmy had made.

My fellow sinner, it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith he took God at His word, and with his dying lips thanked Him that He so loved the world as to give His Son for him, "a poor gypsy chap." God is satisfied with the finished work of the Lord Jesus Christ. This poor lad was also satisfied, and this mutual satisfaction was instant and everlasting salvation. In eleven short hours he exchanged that forlorn, rickety caravan for the paradise of God.

If you have not with your heart said "Amen" to God's way of saving lost sinners, you are on the extreme verge of that death which God calls "eternal," and He alone has the keys of death and hades. But the "grace of God that bringeth salvation" (Titus 2:11) is brought before you this day. Oh, will you refuse it and pass on to "the great white throne" (Rev. 20:11) lying ahead of you, and at last find your portion in the fire that "never shall be quenched?" (Mark 9:43, 45), or will you pause and take it; and thank Him for it?

My fellow believer, may God forbid that anyone within your reach or mine should ever have occasion to say, with regard to those everlasting realities, the awful words, "Nobody ever told me."

"BIBLE READING" IN THE DARK

Fifteen minutes after the midweek prayer and Bible reading had begun, a bolt of lightning put out the electric lights in the area which included the Gospel Hall. Prayer continued in the dark without any difficulty but when the time came for the later part of the meeting, some one asked if Hymn 181 could be sung. Two flashlights were brought in from parked cars outside, and with the help of some with good memory of the words, the five stanzas were sung.

Since the regular portion for Bible reading was Exodus 25 and not easy to recall from memory, one brother suggested that this was a good time to consider how much of God's Word might be available for use in a dungeon or other place denied a Bible, if conditions here were ever like it is in some parts of the world. If was further developed in discussion that while the Holy Spirit cannot bring to our mind the Scriptures we have never read, there might be more "hid in mine heart" (Psa. 119:11) if the need were more realized against the time of affliction, emergency or lack of an available Bible.

It might also be noted that even reading the Word is not enough—it is that which is meditated upon and "tested and proven" which stays with us best, and which the Holy Spirit can bring to mind in the night season, or an enforced situation lacking sight or a copy of the Book.

In the writer's experience he has found that the verses best retained were those written out on paper (with the reference) in a topical search of many parts of the Scripture, and used over and over again in different applications.

—S.W.T.

RUNNING WELL

WM. H. FERGUSON

IN our last article we wrote of FINISHING WELL and the thought was suggested, as above, of RUNNING WELL. Perhaps a few Scripture references to this important subject may cause us all some exercise as to our "running" and our "path."

In olden times, and especially in connection with tidings of battles etc., there were certain men known as "runners." These men were swift of foot. David, in his lament over the death of Saul and Jonathan, said of them . . . "they were swifter than eagles, they were stronger than lions."

Later, after the rebellion of Absalom had resulted in his death and tidings were to be sent to David who was waiting word of the battle, Joab employed a "runner" to carry the message of the death of Absalom to David. Two men are mentioned here, Ahimaaz the son of Zadok and Cushi. As David watched with his men of war in 2 Samuel 18:27, the watchman said . . . "Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, he is a good man and cometh with good tidings." Cushi, who was running, was outrun by Ahimaaz, but both had a characteristic mode of "running." They were known by their "running"—it was a distinguishing mark.

WHAT ABOUT OUR RUNNING?

This all suggests to us that we, too, have characteristic mode in our "running" which betrays itself. Especially is this so in the case of any who go before the flock—they are known and understood by their Christian manner and demeanour. Any variation from the accustomed "running" would at once be manifest.

We have amongst us today a good many good men, both locally in the Assemblies of the saints and in the harvest field at home and abroad who are well known by a consistent "running" and manner.

There is no great deviation in their manner of "running" whether in the local Assembly, or as they move amongst the saints and in the Gospel here and there. Their "running" is distinguishing and is very heartening to the saints here and there. And when they come to visit the saints, it is to bring good tidings and cheer and blessing. For such men we should thank God and take courage.

It is good to see this characteristic of steady "running" in younger brethren and sisters. How nice to see young brethren taking an interest in the Assembly, feeling their responsibility and undertaking some useful work therein.

These are the men whom the elder brethren can place confidence in, later, and soon they develop into men of God to have a true care for the saints. Younger sisters, too, develop certain traits and are known thereby. Sad when one sees the trend to the fashions of the world predominate here instead of godly living and the inward adornment suggested by the apostle Peter.

HINDERED IN OUR RUNNING

Paul wrote to his beloved Galatians, who were the results of his labors doubtless and had to say in chapter 5:7 . . . "Ye did run well; who did hinder you that ye should not obey the truth?" There was a time when they would have done anything for their beloved father in the faith, but something had happened and he had seemed as an enemy to them because of his faithful teaching of the Word, and his corrective ministry. The apostle seemed to realize the root of the trouble when he said . . . "WHO did hinder you?" There were some evil men behind the movement who would lead them back into the religious forms and ceremonies from which they had been delivered into the true "liberty of Christ." See ch. 5:1. Thus it ever has been. Where God works, Satan and his emissaries are ever busy to withstand and corrupt a work of God. They know human weakness and prey upon it.

So we would warn all believers, young and older, to beware of any attempt to drag them back into the systems from which God has delivered them, or us, to rob us of the reward for a steady course and a good run.

STEADY RUNNING

"The race is not to the swift or the battle to the strong" saith the Word, Eccles. 9:11. Some make a wonderful start and all seemed amazed at the power and brightness of this new "runner" but it seems, after a while, the running slows and we have noticed that, in many cases of young professors, each succeeding spurt loses momentum and soon there is disappointment.

Others have rather a slower gait, perhaps a bit clumsy, but they seem to keep at it and gain an end and the confidence of the many onlookers. Hydson Taylor used to tell of a would-be missionary who wanted to go to China, but he had a wooden leg and some of the men in London wondered what he could do. Dear Taylor said he became one of the best missionaries ever to set foot on the China mainland. Dear Frank Hunter of New Zealand was an example of this. My dear late Father used to preach with him some in the early days. While cycling to meeting one day a dog bit dear Hunter, but it was on the wooden

leg, so no damage was done. Another time my Father used to tell of his stamping the wooden leg through the platform in a burst of preaching. But dear Frank Hunter has left his mark on many in N.Z. and elsewhere. (Incidentally the editor has in his possession, and uses at times, his portable Newberry Bible with some of his markings).

So, young believer, don't be discouraged if you don't shine at first, keep at it for God and the race is not to the swift nor the battle to the strong.

ENDURANCE IN RUNNING

"Let us run with endurance (margin) the race which is set before us." Heb. 12:1. We see how patience or endurance is such a valuable quality in proper running. The "mind" affects the heart and a Christian whose mind is not stayed upon Christ can never run well or with endurance. Satan attacks the citadel of the body first and he would corrupt the mind and cause the Christian to wonder at the worth of it all, amidst his many trials, but the beloved apostle says . . . "Ye have not yet resisted unto blood, striving against sin."

We asked a young fellow in Iowa some time ago, who was going in for long distance running at school, what was the prime requisite for a good distance runner. He thought for a moment or two, then replied, "ENDURANCE." So there it is and here is where many of us fail. May we have grace to be "Looking unto Jesus the author and finisher of faith." We shall be able to endure and settle down to a good steady gait and pace and will not be too much affected by some spectators, though we shall gain encouragement from the contemplation of many who have ran well before us . . . Heb. 12:1 (cp. chapter 11).

RUNNING IN VAIN

The beloved Paul, again, was very anxious that he should not live and attempt an aimless life. Concerning his visit to Jerusalem, after his first missionary journey, he tells us in Gal. 2:2, he used wisdom from above, "lest by any means I should run, or had run, in vain." Here, again, it was a matter of going back to Judaism and he was fearful of such a step on the part of the saints or a corruption of the blessed Gospel. Furthermore, in 1 Thess. 3:5, he was anxious lest his labor among the Thessalonian converts should show this lack, hence he states there. . . . "lest by some means the tempter have tempted you, and our labour be in vain." Years later, writing to his beloved ones at Philippi, in chapter 2:16, he urges them . . . "Holding forth the Word of Life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

The well-being of the saints was always before the minds of the godly ones of old, not alone for their good but for reward at the Judgment Seat of Christ in the Day of Christ.

Doubtless few of those of us who labor in the Gospel and amongst His own are exempt from much disappointment in the case of some who began well, gave great promise, then failed to fully manifest the grace of God. This causes us much concern at times, hence the many warnings and pleadings for saints to continue in the things which they have learned and have been assured of. One thing we know, Satan will always seek to corrupt the souls of God's people and it takes prayer and close adherence to the Word of God to escape his deceitful methods. May God preserve us all from him, the great enemy and arch-deceiver, as we get nearer the end of the journey.

May these few thoughts stimulate us to run well, with our eye on the goal, fixed upon our Blessed Lord, and with endurance to maintain that steady gait which is so commendable in our brethren. Again, we thank God for many, young and older ones, who show this commendable trait of steady and enduring running. They are known, loved and respected by the saints. But where there are spurts and starts and great professed activity, without corresponding grace to finish the attempt or project, one can only detect the lack of that quality which is so essential to GOOD RUNNING. May we have grace to detect and correct, in a godly way.

NOISE OR POWER: The more "noise" you have in the work of the Lord, the less God there is about it all.
—Jas. McCullough at Longport

Until we are carried out of our depth, beyond all our wisdom and resources, we are not more than beginners in the school of faith. Only as everything fails us and we fail ourselves, finding out how poor and weak we really are, how ignorant and helpless, do we begin to draw upon abiding strength. "Blessed is the man whose strength is in Thee;" not partly in Thee and partly in himself. The devil often makes men strong, strong in themselves to do evil — great conquerors, great acquirers of wealth and power. The Lord on the contrary makes His servant weak, puts him in circumstances that will shew him his own nothingness, that he may lean upon the strength that is unailing. It is a long lesson for most of us; but it cannot be passed over until deeply learned. And God Himself thinks no trouble too great, no care too costly to teach us this.

THINGS THAT ACCOMPANY SALVATION

PRAYER

G. G. JOHNSTON

WHAT JOY it gives us to hear the first attempts of newly converted persons to pray, as they in their infant simplicity call God their Father! How much more it must delight the heart of that divine Father! For the newly saved to pray is quite as normal as for the newly born infant to cry out. Have you begun to pray? It is possible to have memorized what is called "a prayer", and to say it frequently without having ever prayed. The unconverted can "say prayers" but only one who has spiritual life can pray. Those who have been saved for years still feel that they are only beginning to learn what it is to pray.

As with the little child, our lisplings in prayer at first may be only very simple expressions of love and dependence upon our heavenly Father. They should later develop into more intelligent requests, as we learn our Father's will and ask accordingly. This knowledge we shall obtain from communing with God over His blessed Word.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

So wrote James Montgomery long ago, and it is longer since the apostle Paul wrote: "In everything, by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6). Prayer is our refuge in distress, and an outlet for our emotions.

The heathen use vain repetitions, which they themselves may employ, or they may hire priests to say them for them, or they may even write them on paper and place them in what is known as a prayer wheel — the more turns given the wheel by passersby, the more prayers said. They think they shall be heard for their much speaking. In Matthew, chapter six, our Lord denounced this as vain.

There are private and there are public prayers. For both of these there are scriptural examples. In the former, we are instructed by our Lord to seek the privacy of our room, where behind a closed door we can pour out our hearts to God. In this, there is no suggestion of a limited time. By public prayers is not meant prayers offered in public to be seen or heard of men, but the exercise of a Christian privilege in which the one who prays in an audible voice leads others in making requests to God, and to which they are able to say a hearty, "Amen," at the end.

If this sort of prayer is long, the one who prays may

“weary” instead of “leading” others. They may not be able to say “amen” because of having forgotten what petitions were asked of the Lord. We should remember that praying is not “saying” something but “asking” something, and when the prayer is concluded the one who prayed should know what he has asked, and be able to “look out for answers.” (Psa. 5:3. R.V.).

Let us remember that our Lord called them “hypocrites” who made long prayers in public. It has been said, perhaps truthfully, that those who pray longest in secret pray shortest in public, and *visa versa*.

Christian people have always desired, to gather together for prayer. This is because of their mutual interests, as well as their mutual experiences. We are a heavenly people, with aspirations after spiritual things. Worldlings have no share in such interests. The saints are not at home here and are happy when they gather where they hear more about their home in heaven. Saved people are often persecuted here, and find relief in together telling their troubles to God. Unconverted people may “tolerate” a prayer meeting, because of some ulterior motive, but it is most irksome to them.

Do you enjoy being at the Prayer Meeting? If not, is there not something wrong? Why are so many Christians absent from this meeting? Have we lost faith in God? Do we not feel that we, and others, need God’s help? Have we no burdens upon our hearts? Is it because some brethren pray so long that we become weary? If the prayers are not what you feel they should be, will you not try to offer a better prayer? Some good men get into the rut of using old wornout phrases in their prayers. Should this not be avoided?

Have Christian women any particular interest in the Prayer Meeting? What is the gathering for? Is it only to meet and converse with others at the end? We know that it is written: “Let your women keep silence in the churches” but may they not pray silently? They may also follow the audible prayers of their brethren with an earnest “amen”. The Scripture records a high commendation of praying women, and all sisters should be imitators of such.

My soul! Begin this wintry month with Thy God. How we prize the fire just now! How pleasant is its cheerful glow! Let us in the same manner prize our Lord, Who is the constant source of warmth and comfort in every time of trouble. Let us wrap ourselves in the warm garments of His promises, and go forth to labors which befit the season.

—Spurgeon.

STRANGE FIRE

Leviticus 10

THE PURPOSE of the following is to move us to examine our ways in the matter of service in these subtle days in which we live. Motives are not in question; those are in the hands of God. He never misjudges.

In Leviticus 8 we get sacrifices; in Chapters 9 and 10 we read of priests. Thus we have in these two latter chapters the setting apart and consecration of the priests. There are three main things in this connection — water, blood and oil. Thus are typified the Word of God, the death of the Lord Jesus Christ and the Holy Spirit.

(1) The Word of God. Twelve times it is emphasized "As the Lord commanded," "As the Lord commanded." There was no room here for conjecture, no room for human ingenuity, no room for expediency, no room for "sanctified common sense," no room for anything but obedience to the positive command of the Lord. "As the Lord commanded." Thus it was done, and obedience was followed by blessing. In verse 6 the glory is promised; in verse 23 the glory appeared; and in verse 24 we have an obedient people prostrate before the Lord.

(2) Blood. This in Scripture speaks of death. "When I see the blood." This was not only death but death applied. So ear, hand and foot had to be marked by death. All hearing, service and walk had to be done in the light of it.

(3) Oil. This was with the blood sprinkled upon the garments. This would suggest that the character, the life of the believer must be marked by practical holiness. That which is seen by men. How fitting then this anointing was. A life manifesting death, but lived in the power of the Holy Spirit. So there were men here with ears for the voice of God, hands for His service and feet to walk in His ways. In chapter 9 they are called together on the eighth day for a new beginning. Then the glory came out from before the Lord and consumed upon the altar the burnt offering and the fat. The people saw; they shouted and fell on their faces before the Lord. That was a glad day in Israel's experience.

The scene changes in chapter 10, for it sees the dawn of a sad day for that same nation. Up to this time they had moved only in the direct command of the Lord, but now departure is seen. Two young men acted in a way which God commanded them not, "Which the Lord did not command them." (Sept.)

Nadab and Abihu could have argued "there's nothing

against it; its not directly forbidden;" but they did things which God had not commanded. To their terrible loss they died before the Lord for exceeding His command, for overstepping the bounds. What caused them to do this we are not told. Notice the prominence in which they had been placed. Over twenty times they come to the front—"and his sons, and his sons." Prominence is a snare; old men are in danger there as well as young men. The flesh loves it. Notice that in verses 8, 9 and 10 there is a warning about wine and strong drink. Nadab and Abihu may have been drunk, or drunk with pride brought about by prominence, thrown off their balance and in that dangerous condition offered strange fire, and so died before the Lord.

Is there here a lesson, a warning for us today? Surely it was also recorded for our admonition. The question is often asked, "Have we to act, relative to the testimony, only if there is direct command or Apostolic example for it. Cannot we do this or do that if it is not expressly forbidden." Alas, more often than not "this or that" is done because it is not condemned or forbidden. Thus departure sets in and deterioration is rapid.

Twenty-one years ago in an Assembly well known to the writer a letter was received from a missionary brother proposing a visit, and saying, if it were convenient he would bring his lantern and show some slides. One brother suggested that it would be nice if apostolic example were followed (Acts 14:27) and the church be gathered together, when the missionary could rehearse all that God had done with him. This was countered by, "Its harmless, its helpful, its not forbidden, there's nothing against it, and after all they had no lanterns in those days"—as if God didn't know that. The brother who had suggested following Acts 14 said that even a "harmless" lantern could open the door to motion pictures, an indulgent smile followed this remark. The brother then went on to say that matters wouldn't stop there, as it would mean sound and motion pictures, perhaps in our time. One brother cried out "Never, we know where to draw the line." Did they know? Did they? In these last two years this same company has had shown to them several sound pictures. In addition by tape recorders "ministry" has been relayed. Not content with these, solos, quartets, choirs, assembly boys' clubs have been started — cricket in the summer and football in the winter — bringing them up with a taste for the sporting news. "We know where to draw the line," and all in the place where He, ostensibly, has placed His Name; the place where His honour dwells. So it has gone on, discernment dimmed, lulled to sleep by the draught of "It is not forbidden."

One may ask, where then has the line to be drawn? Consider the apostle's injunction to Timothy, 2 Tim. 15-17, ". . . that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." Thus we see that the Word of God alone is the complete provision for childhood, adolescence, young manhood, and maturity; and the result is a man of God thoroughly furnished unto all good works. It has often been said that getting about a bit makes a man of one. The child of God is made a man of God, by the Word of God. This then is the line we overstep at our peril. "Move with the times," we are exhorted. As if God were out of date. At the commencement of their wilderness journey the children of Israel were provided with garments that never waxed old nor wore out, the shoes that they wore caused no swelling of the feet. What met their need at the beginning was sufficient at the end. The supply never waxed old nor wore out. Our supply is immensely greater, sufficient for us from infancy to the end of the journey, never waxing old nor wearing out. The apostle knew this, for he said with all the power of apostolic authority, "I commend you to God and to the Word of His grace which is able to build you up . . .", Acts 20:32. Brethren, this is the line we must not go over.

I would appeal to any young man who may read this, to cleave to the Word of His Grace, the complete provision for the wilderness journey; fresh, full, free, complete, up-to-date, restoring, encouraging, guiding and revealing Christ. Beyond this line we dare not go. The future, humanly speaking, of God's assemblies is in your hands. You can mar them, or make them what they should be—for God's pleasure in a doomed scene.

J. H. C. Selected

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. . . . My righteousness shall be for ever, and My salvation from generation to generation." Isaiah 51:7, 8.
 Courageous Christians: Acts 28:15.

"Whom, when Paul saw, he thanked God, and took courage." Influence of courageous Christians. Steer clear of iceberg Christians. The symbol of Christianity is not ice but fire.

A CONFERENCE ADDRESS

Hebrews 11:13-14

ALBERT KLABUNDA

THESE were men who declared plainly what they were about. We need men like this in the assembly today. We meet so many today and we do not know what they are and what they believe until some occasion comes up and then they arise.

Verse 16. Men of faith. Moses warned the people of Israel against evil men coming in, and Paul uses almost the same language in his warning to the Ephesians. These are those coming in who are seeking their own selfish ends and are leading others astray, and it is happening today. The assembly is the only place that is scripturally gathered. Read Psalm 26. Where the Lord dwells, His honor dwells. When we defile the assembly, we defile the honor of God. Lots of things we have done, and of which we will be ashamed, will be destroyed at the Judgment Seat of Christ, nevertheless, we still can look forward to that time. Noah and Enoch warned of the judgment of God to come on the world and we still need men to warn us of the dangers ahead. Many want to know why the preachers are always preaching about the television and the cutting off of the sister's hair, etc. They say, "we don't do any of those things and we have none of those things in our homes." The time to warn God's people and pray for them is **before** the danger comes. Luke 22:32.

Verse 13. Men of persuasion and of conviction. They believed what God had told them and were not afraid to stand up and declare what they were and what they stood for. We are in the last days before the Lord comes for the church and these are dangerous and difficult times. It is difficult to pray, to read, to witness and to take a stand because of conditions in the world. In Galatians and in II Timothy we read of wicked men and false teachers coming in amongst the people of God. In II Timothy 3:6, they "creep" in, indicating they have some opposition; but in Galatians 2:4, they are **brought** in. We need men able to discern and perceive when these men are coming in amongst us. Some think the assembly is like an open house where they can come in and go out as they like without giving account and can receive anyone who comes along to break bread. Men who thus come in amongst God's people, have no intention of associating themselves with the assembly and leaving their own sectarian connections. It seems that some Christians have more love for their own homes than they do for the assembly. They would never think of letting certain strangers into their own homes

and would lock the doors against them, and yet they welcome them to the Lord's Table without asking questions concerning their beliefs and lives. Oh, they will say they do not wish to offend a brother . . . better to offend a brother than to offend the Lord. A man once went into a meeting in a strange place and immediately was invited to sit down at the Lord's Table but he refused to take such a place. He did not know what kind of a meeting it was and did not wish to take part in something he did not understand. He showed more wisdom than did the undiscerning brethren of that place.

A question has been asked as to what the brethren of an assembly would do, should one of our well known radio preachers drop in on one of our Lord's Day morning meetings? Would he be invited to partake of the Supper or would he be shown to a back seat? The proper place for him would be the seat of the unlearned in the back . . . not because he is unsaved; he could be a real child of God . . . but because he has no knowledge of separation and of honoring God in the accepted way.

One of the essentials of assembly fellowship is that a Christian be clean in his life, and not running here and there and everywhere. Then some think they would like to be in the assembly because their friends are there. It is essential they see baptism as the next step after salvation. Not that baptism is the door to the assembly, but that it is one of the ways to own and accept the Lordship of Christ. When one comes into the assembly, he must come in God's way.

II Chronicles 35:3, etc. Everything in this chapter suggest that when Josiah came to the throne, he found things out of place and all had to be put right, the Ark in its place, the priests in their place, the Levites, the door keepers etc. The worship had been set aside and nothing was in order until the Ark was back in its place. As for door keepers, we certainly need them to stand and guard the flock and keep out those who have no business at the Lord's Table. Sometimes strangers come in and are invited to sit down to something they know nothing about. Let this be a lesson to us.

Sometimes men who stand for the things of God are looked upon as troublers and hard. For instance, Elijah was called a "troubler" by the wicked man, Ahab, who was himself the real troubler. Be men of affection and love the assembly of God's people. Be a help. If you cannot be a help, don't be a hindrance. We are to be strangers and pilgrims. Does the world know we're Christians in that office or workshop? Conversion and confession go together. Let us not be ashamed to confess what we are.

As we said before we meet many of whose conversion and beliefs we know nothing until something comes up and then they stand up and show what they believe and what they stand for. If we believe the thing, sooner or later, we practice it in our lives. Let us be men of foresight, persuasion, affection and of compassion.

Waterbury Conference 1961

THE BOOK FIRE AT EPHEBUS

JOHN GRAY

This book fire at Ephesus is very unique and full of important and spiritual instruction. (Read Acts 19:17-20). The fire lighters were young converts who had just accepted Christ as Saviour and the fire was burning brightly in the domain of sin and Satan, the great city of Ephesus. This was just the beginning of a glorious work. In a little while a New Testament Church was to be planted and God was to have a church testimony in the place that had previously been given over to heathen idolatry.

The fire could be called a "gospel fire" as it was brought about through the gospel being preached. Repentance had been demanded and now, in a public way, we see the fruits of repentance. Truly the gospel is the power of God unto salvation (Romans 1:16). The value of this fire was fifty thousand pieces of silver, suggesting that sin is costly and also the sacrifice involved in turning away from the old life. This would be separation from evil things.

God is now being honoured in the place where Satan had been honoured. The "glory fire" is burning brightly for the glory of God. This is the first great result of gospel preaching, God gets glory out of it.

The book of Acts is a converts' book so it is becoming to the book to find the convert's fire so described. Here true converts had turned to God from idols. This was a genuine work of God. This "literature fire" was a proof that the life was changed. A change of mind led to a change of life. This outward change was the result of an inward change, brought about by the new birth (John 3:7), thus Satanic literature was being destroyed. These believers would no more read the literature of the old life. Their thought life had been adjusted. New literature will take the place of the old. Spiritual reading will supply the mind with holy and Divine thoughts. At a later date Paul wrote the Ephesian epistle to them. Surely wonderful things for their minds to ponder. Satan had been defeated. This was a marvellous victory for God and heaven. The "victory fire" is burning. The gospel preachers would rejoice

in another gospel triumph, souls delivered from hell, now on their way to heaven.

These young converts left behind a convincing testimony. Their clear cut separation from the things of the old life, and their courageous testimony for God not only impressed the people of Ephesus but has impressed Bible readers right down through the dispensation. Today we thank God for similar conversions. On the other hand we lament that so many who have professed faith in the Saviour have not judged the old life and are not prepared to pay the price of separation. Many find the true path of God's word too costly, so instead of going in for the spiritual standards of God's word they choose a lower plane, one that reflects on their spiritual condition and testimony and does not please or bring glory to God.

“My bark is wafted to the strand, by Breath Divine;
 And on the helm there rest a hand, other than mine.
 One Who has known in storms to sail I have on board;
 Above the raging of the gale I hear my Lord.
 Safe to the land — safe to the land, the end is this:
 And then with Him go hand in hand, far into bliss.”

LIVING THE WAY WE PRAY

I knelt to pray when the day was done
 And prayed: “O Lord bless every one;
 Lift from each saddened heart the pain,
 And let the sick be well again.”
 And then I woke to another day
 And carelessly went upon my way,
 The whole day long I did not try
 To wipe a tear from any eye;
 I did not try to share the load
 Of any brother on the road;
 I did not even go to see
 The sick man just next door to me,
 Yet once again, when day was done,
 I prayed: “O, Lord, bless every one,”
 But as I prayed, into my ear
 There came a voice that whispered clear:
 “Pause, hypocrite, before you pray;
 Whom have you tried to bless to-day?
 God's sweetest blessings always go
 By hands that serve Him here below.”
 And then I hid my face and cried,
 “Forgive me, God, for I have lied;
 Let me live another day
 And I will live the way I pray.”

Anon.

QUESTIONS AND ANSWERS

QUESTION: Are "sports" (Summer or Winter) a necessity for young Christians and what should our attitude be to them?

ANSWER: This is a question which arises frequently today and, doubtless, many young believers give some thought to it. There are certain self-evident things about this whole question which we would like to consider in a sane and scriptural way.

First of all, all athletes are not necessarily long-lived—quite a number pass off the scene in middle age or sooner.

Again! "Bodily exercise" or gymnastics are for the development of the body only, they take nothing into account regarding the soul and spirit of man. Therefore the emphasis is on temporal things, not spiritual.

Further! All "sports" have in them the spirit of "contest" ever seeking to gain the advantage over another and for the "onlookers" principally. Sports are never gone in for "alone." Whether it be the Gladiator games of the Romans and earlier Greeks, the bull-fighters of Spain, the baseball players and football players of our day, all are for the pleasure seeking crowd and the prowess and skill of the players draw forth the applause of the crowds, or their jeers. Gambling, betting of all kinds is characteristic of these worldly performances and even those with a "Christian" flavor so-called, do not stop there but team against team etc., etc., all develops, with a consequent lowering of the spiritual standards, if the young folks are saved at all.

Now let us consider the matter from the Scriptural standpoint. We have a very definite word in 1 Timothy 4:8 which tells us that "bodily exercise profiteth for a little" or for a little time, or more correctly, "is to small extent." (Alford). This is in reference to a small department of a man's being only.

Two considerations stand out here . . . The excellence of being trained and thoroughly exercised in godliness. The smallness and worthlessness as affecting the spirit, soul and body of man, of purely bodily exercise.

On the other hand "godliness" is profitable for all things. This is what the young believer must go in for to please God. Godliness makes demands on our time, talents and substance. When one lives a busy life, comes home with a few hours to spend at the close of the day, there are other considerations for a godly person. There are the Assembly meetings to attend—this is part of godly living. There are responsibilities around the home, helping mother or dad, which take up time and show an unselfish life. There are persons of our acquaintance, saved or unsaved, who should be visited—there are deeds of kindness to do and, altogether, the life becomes so well filled that there is no time for further "exercise" and the young believer is tired in body but happy in soul.

Further still, this form of living has "the promise of the life that now is and that which is to come." Godly living brings a distinct reward to life later on for the young believer—it has a definite promise from God—He cannot fail.

It also has promise of the life which is to come and leads us on to the subject of rewards at the Judgment Seat of Christ when every act of kindness, every good deed done for Christ's sake, even to a cup of cold water, shall be amply rewarded. This is the

kind of life we commend to young believers as we urge and warn them to shun all attempts to ensnare them in the world's sports and sporting events, so-called Christian or otherwise.

We trust these few remarks will help our young folks to give more serious consideration to a godly life and showing piety at home.

» » « «

QUESTION: In the matter of "courtships" do you not think many of our younger folk are too immature for this most important matter and step in life?

ANSWER: We believe so. It would seem that children are scarcely out of their childhood days before there are thoughts of courtship and marriage pressed upon them, often even by parents or friends. While it is true that some early marriages have been quite successful, for the most part the young persons are deprived of many opportunities for service and improvement and training by hasty courtships and ultimate marriage.

When one has passed the age of twenty and has a little maturity, it seems they are a bit slower just to pick up with anyone and seem to have better judgment regarding such matters. Children, or young teenagers lack this good judgment and trade it for a passing fancy and mere emotion, with calculated judgment as to the outcome etc.

Let a few years go by, filled with good and useful work, and there is laid up a treasure of experience which will be invaluable in days to come. Then, frequently, when there is an early marriage the responsibilities of parenthood come so quickly that the young folk are handicapped in their activities and, being merely youngsters, they feel they are deprived of many activities etc., which they otherwise would enjoy and there develops a disappointment and often a peevishness and the early joys and comforts in each other are gone. Young believers are not exempt from such and should be more careful as to their choice and wait a bit and see God's hand in bringing together those He would have together, instead of hurrying into any hasty affair merely because it is the manner of the world.

So, to one and all of our young friends, we say, let matters cool off for a while, stick close to the meetings and the Word of God and Prayer, and continue at some useful work and in the meantime you will be accumulating that which shall enhance a marriage and give you a bearing and maturity which shall be a real asset to you through life.

» » « «

QUESTION: Is it right to permit our children to spend money on the Lord's Day for ice cream and candy? (From Michigan).

ANSWER: This shows a woeful ignorance of the meaning of the Lord's Day and the Christian who desires to impress upon their offspring the meaning of the Lord's Day would certainly do nothing to make it seem as any other day. We believe many Christians, either ignorantly or wilfully, desecrate the Lord's Day under the mistaken thought of legality, inasmuch as one day is the same as another to a Christian. This is altogether wrong. The Lord's Day is the Lord's Day and one day out of seven was NEVER abrogated by the Lord, even though we are not under the Jewish dispensation. In fact, it was the result of not giving to God this Day and Week and Year that Israel found themselves carried away, on account of their many sins, this sin included.

So let us give earnest thought to this Resurrection Day with all its deep meaning and our children and friends shall be impressed by the fact of our pilgrim character and our abstinence from that which the world does.

PIONEER WORK

FROM AFRICA:

Never in the history of Africa was there more need of prayer than in the present days in which we are living. As we are drawing near to a great crisis, a complete change, we are deeply cast upon God as we fully realize that upon the coming change hangs the future of the liberty for the Gospel and the presence of the missionaries in this country.

There is a growing manifestation of indifference towards the claims of the Gospel and we only see the ones and twos finding Christ as their Saviour.

I repeat, as I deeply feel the outlook, that special prayer is needed, first for the preservation of the liberty for the Gospel, even though we may be called upon to leave, then for the Assemblies that they will be kept going on for Him, and for the leaders of His people whom we may have to leave, that they will be guided of Him to shepherd the flock.

May the Lord prevail in the future of this land, over-ruling in the hearts of high and low, for His glory in the spread of the Gospel and the salvation of the lost for whom He died.

Grateful to say that we keep well, also the boys, indeed we have much for which to praise our God—Ps. 103:1, 5.

G. B. McQuillan,
Box 24, Balovale,
No. Rhodesia, CENTRAL AFRICA

FROM VENEZUELA, S. A.:

Our brother Delfin Rodriguez, and wife commended to the Lord's work in February, are making their home there temporarily (San Pablo). It is a convenient place for the work in other villages in that area.

Since then there have been the Conferences in Valencia and San Felipe and in addition, we have been able to get in visits to Aroa, Barquimeto, and El Mene. Since the San Pablo baptism there have been six others, with a total of 45 baptized.

So truly the Lord has been crowning the year with His goodness and His paths have dropped fatness.

S. J. Saword
Apartado 38
Puerto Cabello, VENEZUELA, S. A.

FROM BRAZIL, S. A.

Since coming to Brazil (early 1960) I have been receiving W.I.S. indirectly, i.e. via Ireland, but would now like to receive it direct. You could enclose it in the same envelope as the copies for bro. McCann and Wilson.

I would take the opportunity of expressing my gratitude for the ministry given in this periodical. I send these few lines in the hope that they will "strengthen your hands in God" to carry on "till He come."

Yours in our Lord Jesus Christ,
Ronnie Watterson
Caixa Postal 60, Rio Pardo
Rio Grande du Sol, BRAZIL, S. A.

Hitesville, Iowa. N. Y. Day Meeting was encouraging, with a number of the Lord's servants taking part.

West Union, Iowa. Bre. Brandt and Wahls were here for several weeks with a nice interest.

Aberdeen, Wash. A Christian family here has had encouragement through visits of Allen Ferguson in his house to house work—they have a childrens' meeting and a prayer meeting, also a cottage meeting. Alex. Wilson visited them last October.

Camden, N. J. Conference here at N. Y. was good—eight of the Lord's servants present to help. The Word ministered, well balanced and orderly to the encouragement of the saints. Weather remained good for the meetings.

Santa Monica, Calif. The Conference good and profitable with five of the Lord's servants present—ministry practical and helpful and a good spirit of unity prevailed throughout all.

Hartford, Conn. The New Year's Day meeting here reported good and profitable, and a happy season.

Hickory, N. C. Bro. McBain returned here with bro. MacLeod for a series of Gospel meetings.

CANADA

Kitchener, Ont. Bro. McKinley gave an appreciated call here.

Calgary, Alta. Bre. G. P. Taylor, J. Norris, H. Alves, S. Maxwell and Geo. McKinley each had a week with the saints of West Hillhurst Gospel Hall the past months of '62. Ministry appreciated.

London, Ont. The Pall Mall Assembly has been encouraged in their work amongst the young—they have three different efforts in this connection. May the Lord further encourage them. Bro. Taylor was expected with his chart.

Maberly, Ont. The Portable Hall built recently in Sarnia is located here and very suitable for isolated and country districts. Bro. T. Kember says it pulls behind their car nicely at 45 m.p.h. It took about seven weeks to build with an average of three men a day working on it. Another one would not take nearly as long he says, in the building. He was visiting Amherst Island with his nephew while Murray McLeod was visiting house to house around Arden, with some cottage meetings. We like to report work of this kind.

Newbury, Ont. We have had appreciated visits recently from brethren Govan, Stewart, Calderhead and McKinley.

Prince Edward Island. Bre. Pearcey and R. McIlwaine expected to commence Gospel meetings here at the beginning of the year. The small assembly at Freetown seeks to go on in godly ways, looking to the Lord for help and guidance.

Charlton—Earlton, Ont. Some professed last Fall here at meetings of bre. Doherty and Grainger. Bro. Jas. Smith gave them an appreciated call recently, as well as at Englehart and Kirkland Lake.

Magnetawan, Ont. Stanley Simms gave a call recently at Lindsay, Peterborough and Campbellford, the Lord gave a little blessing at first two places mentioned. Bre. Widdifield and Fleming visited here about the middle of Dec. for a Lord's Day. Bro. Widdifield is not able for travelling but gets out to the regular meetings in Huntsville.

Arborfield, Sask. Our brother Jas. Ronald was here for two weeks speaking on his Egypt to Canaan Chart which was cheering to the saints. He was also at Armley, speaking on the Tabernacle. The ministry was timely and helpful.

OTHER LANDS

France. Our brother W. E. Taylor continues his work of getting the Bible into the hands of many here. He writes . . . "The Director of the Paris University has been pleased to have my offer of free Bibles, for his Professors, Masters and Students, displayed on the University Notice Board, with the happy result that requests arrive from that quarter also." Pray for this work.

FALLEN ASLEEP

Pennsauken, N. J. We feel the following tribute from a brother in this assembly regarding the recent homecall of dear S. Merritt Curran, who was called home suddenly Dec. 7th, aged 63, should have

a place in the Magazine. He was saved in 1935, associated with this assembly over 20 years:

"Bro. Curran was just about the most devoted man in the assembly to all the saints. Nothing was too much trouble for him, kind and helpful always. Cleaning the hall, mowing the grass, doing all manner of work around the hall, he led all the rest in his never flagging efforts to serve God and the saints . . . our grief will not soon be assuaged."

We commend his widow and the saints to the Lord.

Boston, Mass. Our dear sister Grace Shilladay "went home" Dec. 3rd., in fellowship in the old Cliff St. Assembly for over 50 years, a godly sister who led a quiet life at home and was much respected by all. One sister survives who should have our prayers.

Arlington, Wash. Our aged brother William Kroerze "went home" Dec. 6th., aged 87. Saved in 1905. The last surviving brother of those who at the first "gathered to His Name" in Arlington.

Drum, N. I. We are asked to mention the homecall Dec. 7th, of our dear brother Joseph Johnston, aged 86. The last of the early brethren who formed the Assembly. Saved as a boy through the faithful preaching of Wm. Jelley and G. Watt. In fellowship about 72 years. Memory sweet.

Seattle, Wash. Our dear brother Walter Gratias "went home" suddenly from the Lord's Table Dec. 23rd. He gave out hymn No. 258, read part of Luke 2 and gave thanks for the bread briefly, sat down and was "at home" with the Lord. This Assembly has suffered the loss of several aged ones this past year or so and feels it keenly. Two daughters and a son survive, all in fellowship.

Sault Ste. Marie, Ont. Our dear sister Miss Loretta Hatten, age 22, saved at 12 years of age, departed to be with Christ Dec. 22nd. She was a gracious and patient sufferer. She could say near her end . . . "I am in His hand, He will not let me go." In happy fellowship here.

Cleveland, Ohio. Our dear sister Mrs. Nina Elizabeth Fassett went to be with Christ Dec. 28th. A quiet and godly sister, of late years in the West Side Assembly here—formerly in the East Side Assembly. A widow who knew what it was just to trust in the Lord. Remember her son in prayer who was devoted to his mother, also his family.

Detroit, Mich. On January 3rd, our sister Mrs. Ammiel Gillow, formerly Miss Sarah Moore of Cleveland, was called home. With her late husband, she was in fellowship in the old Central Gospel Hall in Detroit, and of late years in the West Chicago Gospel Hall. She was 83 years of age and able to be out to meetings until quite recently.

Waterbury, Conn. On Dec. 9th, our beloved sister Mrs. Rose Posidento "went home" to be with the Lord, aged 61. Saved 41 years and a very good sister, she will be missed.

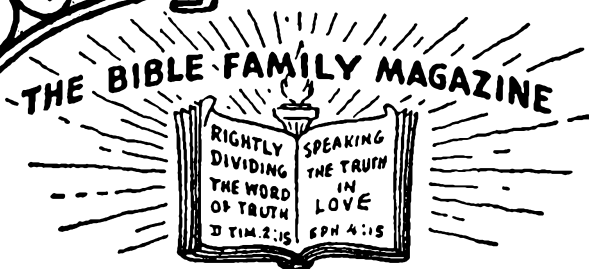
Toronto, Ont. The Assembly at Pape Avenue suffered the loss of a dear brother, John Mackay. He was visiting in Texas when he took ill and "went home" suddenly. A constant brother, a real help in the Assembly. We lack further details.

Niagara Falls, Ont. On Dec. 9th, our dear brother George E. Wilson was called home to be with the Lord. Saved in Ireland at 13. He settled in Canada in 1947 and was commended to the work of the Lord here in 1949. He had to cancel meetings in the Olney Hall, Philadelphia, came home for surgery and, in the will of the Lord, was taken home. Remember in prayer his widow, a son and daughter, all in fellowship. He was 47 years of age. He did quite a lot of visiting of smaller assemblies.

Lonaconing, Md. Our dear brother Thomas Izat "went home" January 5th. Saved in 1919. In fellowship here. He leaves three sons and one daughter for whom prayer is requested, for their salvation.

Eugene, Ore. After much suffering our brother Dick Tuinstra went home to be with the Lord Dec. 29th, aged 69. He leaves his widow and three children, all saved, who should have our prayers.

Words in Season



THE TASK

Phil. 3:7



To learn, and yet to learn, whilst life goes by,
So pass the student's days;
And thus be great, and do great things, and die,
And lie embalmed with praise.

My work is but to lose and to forget,
Thus small, despised to be;
All to unlearn — this task before me set;
Unlearn all else but THEE.

Ter Steegen

MARCH, 1963

WORDS IN SEASON

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SPECIAL FOR ALL SUBSCRIBERS:

Please make definite note that AFTER JUNE 1st., ALL subscriptions should be mailed to Faithful Words Publishing Company, 2116 So. Jefferson Avenue, St. Louis 4, Missouri. From this date onward the Editor will not handle ANY subscriptions, so do not mail any to him.

However, all editorial matter, Work & Workers items, Conference notices, Fallen Asleep notes etc., should be mailed as usual to the Editor . . . William H. Ferguson, 1289 Chase Avenue, Lakewood 7, Ohio, as there is no change in the character of the Magazine and this should leave us freer to carry out Acts, chapter 6, verse 4. We have felt, for some time, that the load was too heavy otherwise.

Kindly also make it easy for them to handle subscriptions as possible, where you change your address, give the OLD as well as the NEW. Please also PRINT clearly all instructions.

THANKS! Avoid changes.

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UNITED STATES

Tampa, Fla.—"We enjoyed our first annual Conference here New Year's Day. Ministry good, with much exercise on the part of the saints, quite a number of visitors present — we were refreshed." Chas. L. Trask.

East Boston, Mass.—Saints here were expecting our brethren Albert Joyce and Albert Ramsey for Gospel Meetings in February. We can help in prayer as they have been much exercised to see God working in their midst.

West Union, Iowa—Bre. Louis Brandt and Hy. Wahls were in their seventh week of meetings here at last report. God has been working and a number have professed. The small assembly is encouraged. These brethren are accustomed to seeking open doors for the Gospel in new districts, not too far removed from their home center, and also seek to help the small assemblies of the district. We could well pray for God to put this desire into the hearts of others.

Garnavillo, Iowa—Bro. James Ronald of Saskatchewan had a visit with the saints here, ministering the Word amongst them, using Egypt to Canaan chart.

Youngstown, Ohio—Bro. E. Wickert had a week or two with the saints here recently.

Joliet, Ill.—Please note change of address of brother Robert B. Pike, Sr., to 1118 Elgin Avenue. The small assembly carries on for the Lord, using opportunities for witnessing.

Williamston, Mich.—Bre. Stewart and James Smith were here during January, we heard.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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STRENGTH DAY BY DAY

"One day when my burden seemed greater
Than my body and spirit could bear,
Weighed down by the load, I faltered
Beneath my sorrow and care.
And I cried to the heedless silence,
As I walked where I could not see,
'Where is the strength that is promised?
Where is the strength for me?"

And, suddenly, out of the silence,
A Voice came clear and true,
'My child, you are striving to carry
A burden not meant for you;
And the thought of the years outstretching
Before you, has darkened the way;
While the only strength I have promised
Is the sure strength day by day.'

I took one step—and I found it
Quite easy, indeed, to take;
And the burden slid from my shoulders;
And my heart that was ready to break
Gave thanks that my eyes were opened;
And my shoulders were eased of their load,
As I saw, step by step, I was strengthened,
To walk on the roughest road!"

— Author Unknown

TWO TREES — OF DEATH, AND OF LIFE

THERE is a tree, called a Judas tree, which, we suppose, none of our readers have seen, as it is not native to our country. It has been so named because, it is supposed, Judas hanged himself on such a tree after he had betrayed the Lord.

It seems to be a very attractive tree, having pretty red flowers, which come before the leaves and, when the flowers are gone, the foliage is a lovely bright green. This tree, as you can imagine, attracts many insects but, alas! it only attracts them to destroy them. Even bees, alighting on its enticing blossom, are destroyed by its deadly opiate. The earth around this tree is strewn with the bodies of its victims, a token of its deadly attraction and influence.

This tree, we thought, is just like Satan. How enticing are the snares he sets to attract and destroy the souls of men! Alas! that so many are being ensnared, to perish for ever in their sins. This is all the sadder when we think of the remedy God has provided, and is offering free to the sinner. So, our thoughts turned to another tree, of which we have often told you; it is Calvary's tree.

The cross, upon which Jesus was crucified, was really a tree. When Peter told Cornelius the glad tidings of Jesus Christ, whom God sent to save the lost, he said, "Whom they slew and hanged on a tree: Him God raised up the third day," Acts 10:39. This same apostle could later write, as a believer in the Lord Jesus Christ, "Who His own self bare our sins in His own body on the tree." 1 Peter 2:24. Yes, it was on the tree, or the cross, Jesus paid the penalty for our sins that we, by trusting Him, might go free.

We would bring you, by faith, once again to the Cross of Christ that, knowing you are a guilty sinner, you may put your trust in God's beloved Son who died there in your room and stead.

"The Children's Bread."

O how many have been wheeled to hell in the chariots of earthly pleasures, while others have been whipped to heaven by the rod of affliction!

Flavel

Our Lord handleth us as fathers do their young children; they lay up jewels in a place above the reach of the short arm of bairns, else bairns would put up their hands and take them down, and lose them soon. So hath our Lord done with our spiritual life. Jesus Christ is the high coffer in the which the Lord hath hid our life; we children are not able to reach up our arms so high as to take down that life and lose it; it is in our Christ's hand.

Rutherford

SPEAKING WELL

WM. H. FERGUSON

FOLLOWING our subjects of Finishing Well and Running Well, it may be profitable to consider the theme of "Speaking Well," going back to the case of David and Jonathan in 1 Samuel 19:4 where we read — "And Jonathan spake good of David unto Saul his father." The love Jonathan had to David caused him thus to speak on David's behalf, even when his father hated David and Jonathan was putting his own position and life in jeopardy by so doing.

Resolving all this into comparison as to our love to our David, the Lord Jesus Christ, the Rejected One, we are reminded that it is sometimes a costly thing to speak well of Him Whom our soul loveth in the midst of His enemies. It may cost loss of friendship, influence, prestige, even position and in many cases, in the past, even life itself.

When love reigns in the heart, the object of love is not difficult to speak of. Psalm 45:1 is an example of this — "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." The margin reads . . . "My heart boileth or bubbleth up." This suggests a hidden spring and power within well nigh irrepressible. Is this so with us? We fear not and our timidity of fear often hinders us in "speaking good" of our David in the midst of His enemies.

OUR CONVERSATION

But let us consider our speech among our friends and His friends, supposedly. What is the theme of our conversation? Here again the heart shows itself and if He is ever in our thoughts, it shall be easy to speak of Him. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. This fitly spoken word will be remembered and will stand out in all its beauty. Friends will remember it, will repeat it, will value it. How often we hear the expression of some former or present acquaintance who knew this secret . . . "Bro. so and so used to say . . ." or "Sister . . . used to say as she gave me a nice little word while visiting me." Not mere sanctimonious phrases but thoughts fitly expressed concerning Him. They are not easily forgotten.

This would lead us to consider well the subject of conversation among saints, when they are together, that it may have a profitable "cast" and be valuable and strengthening and comforting. Often a whole evening is spent with little of value and much lost time. Whereas if some spiritual person or persons turn the conversation aright, much of value and spiritual profit would result. Time is valuable, life

is short and the young care-free lives soon give way to years or months or days filled with care, responsibilities, worries, etc., which only the Word God, applied by the Spirit, can help.

IN PUBLIC

When we are "gathered together" in the Assembly meetings how necessary that we should "speak well" of Him. As we gather around the Lord at His table, the heart which is "bubbling up" finds relief in expressing that thanksgiving, in worship, and in adoring praise, which is so acceptable to the Lord and so helpful to a good morning meeting. "This also shall please the Lord better than ox or bullock that hath horns and hoofs." Psalm 69:30, 31. How refreshing to the saints to be led thus to the Cross and to the Saviour and have heart and mind lifted up to God by the Holy Spirit. This demands preparation of heart beforehand and consistency of life and conduct, otherwise it will prove to be an empty formality and repetition. But when He is preeminent in the soul, the "speaking good" of Him flows and is so easy.

IN MINISTRY

Again, in the ministry of the Word when the Lord Jesus and His words and ways are brought before us, it is indeed a "word fitly spoken" or "a word in season." We rejoice in it. The ministry that leads to godly living, in separation from the world, always has this aim — to lead to godly living and to subjection to our Lord Jesus Christ and His Word and to soul occupation with Himself. All true "testimony" revolves around Himself. He is the "heart" of all and if we are not brought consciously nearer the Lord by the ministry of the Word, the message has failed.

This would lead us to avoid "personalities" or subjects to no profit and extraneous matters in our preaching and ministry. Time is valuable here again and mere repetition or "taking up time" is a serious loss. Most good messages are short, pointed and pithy, and show much thought beforehand, and are easily remembered. Long, wearisome discourses seldom profit and should be avoided.

IN THE HOME

This is where character is formed and our true David, the Lord Jesus, should be supreme in all our deliberations. All should be regulated by the effect such and such would have upon our testimony and our association with a rejected Lord, relative to His honor. The Word of God must be supreme and should be read daily with the family. Prayer should follow as we kneel in His presence and whether friends are present or no, nothing should interfere with this godly and wholesome custom. Frequently this is dispensed with because some friend is present who "might not under-

stand." This is sad! We have found it profitable also to have singing in the home and it would be a good exercise to go through the Believers Hymn Book in the daily reading. You will find it a profitable and enjoyable practice, as well as familiarizing you with many of the hymns seldom sung, also the tunes.

Then, again, the Bible should be prominent in the Christian home. Good texts should adorn the wall. We are not suggesting that these should be numerous but good, well chosen texts are a wonderful testimony to the unsaved as they enter your living room. We have known of Christian homes where never a text was visible, save in some out of the way place. This betrays the condition of the heart and a desire to keep in with the neighbours, who might not understand and think we were "queer." Many an unsaved person has been spoken to by a text of scripture seen on a Christian's wall in their home.

Christ supreme in the home would mean the discarding of that which dishonors Him. A television set in your home immediately puts you in a class of worldly minded people, the Christian who has one. It has an immediate soothing effect upon the visitor who finds a theme of conversation in the programs etc., and he or she feels that they are in associations where they have something in common. The absence of it is "felt" by the world, they wonder why you do not have one, they may ask — they will not prolong your visit. To see young children with ear and eye glued to this latest invention of Satan to capture the complete person, is a sad commentary on the backsliding of the parents, if saved. It is a serious matter for that which they see on their minds is impressed indelibly and hinders all thoughts of God and His Word and eternity. Then to see older folk engage in this soul-destroying medium is a wonder indeed if they profess to be satisfied with Christ. So let us make the Lord supreme in the home and satisfaction, joy and happiness shall be our's.

The acknowledgment of Christ in the home, and our speaking well of Him would also affect many other aspects of Christian living. We would be most particular, in the presence of unsaved children or friends, or acquaintances, as to our manner of speaking of the Lord's people. Much gossip would never be uttered if we remembered that we should always "speak well" of Him. How many a young life has been blasted because parents and others have not been careful as to their conversation and the young unsaved ones have picked up many things which they should never have heard. This is a crying evil amongst us and we should, in the fear of God, determine that we shall be through with it for good. God will honor those who thus

seek to honor Him by refraining from speaking ill of the saints, for in speaking ill of them, we are speaking against Him. They are the excellent of the earth, and God views them through Christ — they are complete in Him and their failings and shortcomings are often just the same as ours.

IN OUR PRIVATE PRAYERS

Do we speak well of our blessed Lord to our Father God? This surely pleases our God to hear us "speak well" of Him who loveth us and has done so much for us. In our prayers let us show the thankful spirit, ever remembering the great deliverance of the Cross and ever speaking well of the blood of Christ, so precious to God. "Redeemed with the precious blood of Christ." Nothing so pleasing to God as to hear the words of thanksgiving in our prayers and supplications. Too often we are so taken up with our "wants" or "needs" that we fail to give God thanks for His Son. Surely we should never fail here in this holy exercise.

So, as we draw to a close, let us remember the cost of speaking well of Him. Jonathan knew he was putting much in jeopardy when he spake good of David to his father, Saul, but he was willing to count the cost and even though he failed at the last in taking a complete stand with David and went back to the palace while David abode in the wood, thereby losing the overcomer's place, yet we cannot but be touched as we consider the love he had for David, a consuming love, a love that could part with his armor and all the accoutrements of the warrior for David's sake, a love that could incur his father's wrath and even the javelin to smite him to the wall. What a love is here manifested. No wonder, in the solemn lament of David over the death of Jonathan, David could weep out his heart's affection when he said . . . "Thy love to me was wonderful, surpassing the love of women." "Many waters cannot quench love, neither can the floods drown it." May the love of Christ afresh touch our hearts that we might be found "SPEAKING GOOD" of our David, our Blessed Lord Jesus Christ.

Those who are afflicted with the desire to hear themselves talk ought to start cottage or other meetings on their own responsibility and make full proof of what sort their ministry is. If profitable, their sphere will be enlarged, but if they cannot keep a meeting together by their own ministry, they are a source of weakness if talking at other meetings. They ought to confine themselves to personal and individual ministry. We have known meetings killed for ever by talkers who were not called by God to preach.

Donald Ross

THINGS THAT ACCOMPANY SALVATION**Love for God's Word**

G. G. JOHNSTON

ALL GODLY PEOPLE rejoice to see newly saved persons feasting upon the Word of God. Hunger is normal to the newly born, and as the infant cries out for nourishment, and by it grows and develops daily, so those who are born again cry out for their spiritual food. Where this normal tendency is lacking, there is reason to doubt if there has been a genuine conversion to God.

The reasons for this appetite for the Word are varied. The newly born soul is in love with Christ. "We love Him, because He first loved us." (1 John 4:19). When a man discovers from the Word that Christ suffered the judgment of his sins on Calvary, that He died to save him from hell, he yearns to know more about Him, and for that he turns to the Word.

Another reason for this hunger is his desire to know the will of God so that he may do it, and not that which would displease the One he now owns as Lord and Master. He will soon learn that he should be buried in the waters of baptism, as his Lord commanded, giving testimony to his faith in Christ and to his death to the world. If he is favoured by having the example and counsel of some who have themselves learned God's ways, he will soon wish to be received into the fellowship of Christians who gather in scriptural simplicity unto their Lord Jesus to remember His death for them. He replies to the questions of his own heart, and to those of his friends, saying simply: "The Word of God has brought me here."

The Word of God is the Christian's daily food. As did the Israelite in the wilderness, with the manna, so he must gather his daily portion, and the earlier this is done each day the better. He sees Christ in its every page, and his soul feeds upon Him and is strengthened through all the day. His satisfaction is manifest to all, and he is able to speak to others of what he has been feeding upon. He fears to go out into an ungodly world without strengthening his soul with some word from God.

The Word of God is the Christian's guide book. It is good to have the guidance and counsel of good men, who have confidence that what they counsel us to do is according to Scripture, but if we would be strong in the Lord, we must obtain personal convictions regarding what is right — we must place our own feet firmly upon the Word. Then we shall not say: "Brother So-and-so says this is the way," but we shall affirm: "The Word of God teaches thus."

Older people require nourishment as well as do chil-

dren; so do older Christians need the Word of God to sustain their spiritual strength. Is it not too common for older believers to neglect the Word? We get to thinking we know a good deal about the Bible, and gradually neglect it. Those who do soon grow weak spiritually. Perhaps you say that you find less pleasure in it than formerly. If so, search your heart to see if in any matter you are disobedient to its message. The Spirit of God applies the Word to our souls. Has He been grieved by our unwillingness to obey the Word? Have you, sister, cut your hair, when He says it should be long? (1 Cor. 11:15). Do you adorn your body with worldly trinkets, when He says: "modest apparel." (1 Timothy 2:9). These outward things may seem unimportant, but they reveal the inward state of the soul. As you stand before the mirror, do you ask yourself: "Will this please the Lord?"

The prophets of old, who were men of definite conviction, said emphatically: "Thus saith the Lord." Likewise our Lord spake with authority, and not as the scribes. Evidently they would say: "It seems to me: I presume," while our Lord said: "I say unto you." Let all those who would attempt to teach the Word of God to others avoid the use of such words of uncertainty, as: "I suppose, I think," and use rather: "God says," or, "It is clear from the Word of God." This certainty requires a knowledge of the Scriptures and ability to quote them.

The Lord increase daily our love for His holy inspired Word!

STAND

(Eph. 6:13)

In this Scripture we are told to put on the whole armour of God, that we may be able to STAND against the wiles of the devil; to wrestle against the vast principalities and powers of wicked spirits, rulers of the darkness of this world; and to quench all the fiery darts of the wicked one. A wonderful combination of evil spirits with deceits, dark delusions, and fiery weapons arrayed against us. Little do we comprehend the vastness of the struggle, but alas! slow are we often to perceive the snares and guileful devices laid for us. (much could be said of T.V. and radio here) We need to take unto us, and to put on the whole armour of God, that we may "withstand" and "stand". Twice we are exhorted to "stand," FOR WE HAVE NO GROUND TO GAIN; we have only to hold our own. God has raised us up in Christ to the loftiest height of glory—WE CANNOT ATTAIN A HIGHER PLACE, for there is none. ALL WE HAVE TO DO IS MAINTAIN OUR FOOTING firm in the super-heavenly places. The armour for offence and defence has been provided by God, and THE STRENGTH ALONE IS HIS.

Soltau

WHAT IS YOUR AMBITION?

A. P. KLABUNDA

FEVERY CHRISTIAN has a heavenly calling; the purpose of that calling is to live Christ. In as much as we are not our own, having been bought with a price, we are to glorify God in our bodies and in our spirits, which are God's. Paul the apostle made it his life's aim and ambition to attain that purpose. From his own words in 2 Cor. 5:9, we quote: "Wherefore also we make it our aim whether at home or absent, to be well-pleasing unto Him" R. V. To attain that aim he lost his life down here, but saved it in view of the life that is to come. He suffered the loss of all things, and counted them but dung, that he might win Christ. Not until he laid down his neck on Nero's block did he attain his ambition in complete victory. Before his demise he wrote his own son in the faith, Timothy, "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier", 2 Timothy 2:4.

From this, and other scriptures, we believe the highest ambition a Christian could have is to "please God". This should come before education, employment, marriage, or any other personal ambition one might entertain. This was the passion of the Lord Jesus who said: "I do always those things that please the Father"; and again: "I have meat to eat that ye know not of". "My meat is to do the will of Him that sent Me, and to finish His work". It is attested of Enoch: "That before his translation, he had this testimony that he pleased God". Heb. 11:5. The last three hundred years of his life marked that period when "he walked with God", prophesying of the Lord coming to execute judgment upon the ungodly and their ungodly deeds. Jude 14-15. It was true of the beloved apostle John, that he had no greater joy than to hear that his children walked in truth, how much more would it please Him who is the Truth". When we walk in the truth, the Lord bears testimony to us.

It is written of Zacharias and Elizabeth, parents of John the Baptist: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless". This godly young couple, under the leading and blessing of God, was united in marriage. Both were Israelites, both were Levites, both were of the family of Aaron. Aaron was not only an Israelite and a Levite, he was more; he was separated unto the priesthood, a service which only those of the family of Aaron could engage in. Thus these two, of the family of Aaron, became one, not only in marriage, but also in service.

If young Christians will make it their life's ambition to please God, walking in all the commandments and ordinances of God blameless, as did Zacharias and Elizabeth, there will be that willingness to commit their interests and welfare unto the Lord to direct. If their delight is in the Lord, He will give them the desires of their heart. Psa. 37: 4.

To please God means self-denial; our will lost in His will. "Not my will but thine be done" would be our motto. This would assure us of a contented life, a happy home, a prosperous business, and eternal gain for the life hereafter. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come". "Godliness with contentment is great gain". In this age of unrest and unreality, contentment seems to have folded its wings and died; godliness is at a premium. We believe this condition had its origin in the home, in our private life. What can we expect to come out of a home where the Bible is seldom read, either privately or with the family? Praying together is a lost art. If we would please God in all our ways, is it not high time to bestir ourselves from this state of idleness into which we have allowed ourselves to be drawn by neglect, and redeem the time by gathering our children together to read and pray with them? The poet has said:

"Time past is gone, thou canst not it recall,
Time is thou hast, redeem the portion small,
Time future is not, and may never be,
Time present is the only time for thee."

God also bears testimony to Abraham, calling him "My Friend" Isa. 41:8. There were three things in his house that God took special note of: "The obedience of Abraham, Gen. 26:5; The subjection of Sarah, 1 Pet. 3:6; and the order of his house, Gen. 18:9. Another man of whom God speaks of as great was Job, who prayed for his sons and daughters daily. As a recompense, God had set a hedge about them and Satan could not touch them until God gave permission.

If our delight was in the law of the Lord, there would be less bold, flagrant acts of disobedience to what the Lord commands. There would be more plain paths for the feet of the lame to follow; more provoking unto love and good works; less striving among ourselves to be the greatest, and more effort put forth to be like the apostle who said: "Not I, but Christ".

Young Christians are often blamed for lack of godliness in their lives; but is the fruit of the Spirit seen in the lives of those who have been in Christ longer than they; who, by reason of years and experience, should have learned Christ sufficiently to be an example in the path of obedi-

ence? If we would criticise the younger, let us also catechise ourselves. Some will say: "Is there not a cause?" Might we rather say: "Is there not a cure?" Having a positive, an unselfish ambition to please God can be the panacea for the many diseases of Egypt that afflict us today, selfishness, greed, guile, hypocrisies, envy, pride and evil speaking. We are declared to be the "epistles of Christ", "known and read of all men"; we are also "the light of the world." That the world is reading Christians instead of the Bible is a well known fact that we meet up with daily; but "if a man's ways please the Lord, He maketh even his enemies to be at peace with him". Prov. 16:7.

DISCIPLESHIP

THE LATE WM. PINCHES, NIAGARA FALLS, ONT

HAVE WE learned anything from the Lord? If we have, we will show it, not by manifesting what we know. We will show it by our walk. There will be something of Christ in our spirit, in our demeanor. Oh, what an absence there is of this! The Spirit of Christ! In the home, in the assembly and abroad in the world. If we challenge ourselves as to the degree of the savor of Christ that we carry around with us wherever we go, I am afraid we would have to get down in the dust and say we know little about it.

But, if we feel that the past has been chiefly failure, can we not make a fresh start? We certainly can, and where there has been a lack of this Godly exercise-learning at the feet of our Lord, let us go in for it, even though it may seem late in the day.

A disciple is a taught one — a disciple is a learner. Now that leads us to something else which we will notice in John 10, verse 25-28. The Lord is still in conflict with the gainsaying perverse Jews as in Chapter 6. The Lord addressing them directly says, "Ye believe not because ye are not my sheep." Now earlier in this Gospel, the Lord said unto them, "He that is of God heareth God's words, but ye therefore hear them not because ye are not of God."

The Lord is seen as the great searcher of hearts in the Gospel by John. Look at the way he exposes the Jews. I mention this because a sort of climax is reached in this passage, in the Lord's dealings with them. At the close of the second chapter we read, "He needed not that any should testify of man for he knew what was in man." The Lord says, "I know you that ye have not the love of God in you." They might pride themselves in their pedigree, They might boast in traditional religion, "We are the seed of Abraham," "We

are the disciples of Moses," but, look how the Lord tears away the trappings, the garb that they wrapped around themselves. "I know you," "Ye have not the love of God in you." "Ye have not His word abiding in you."

And so, we come to a climax here. The Lord declares to these Jews, "Ye are not of my sheep." The Lord disowns them. There is no living link between them and Himself. "I know my sheep." He recognizes His own. "He calleth His own sheep by name and leadeth them out." Whether it was a Peter, an Andrew, a Philip, or a Mary Magdalene, — He called His own sheep by name. But, He sets aside the Jews with all their high claims, because of their unbelief.

And then the Lord goes on to say, "My sheep hear my voice." Isn't it a good thing when we keep the ear open to catch His voice? It is written of the Lord Jesus in Isaiah "He wakeneth mine ear to hear as the instructed one," — as the learner.

One of the marks of the new life is that we have the faculty of spiritual hearing. Haven't you heard the remark sometimes at the close of a meeting where the Lord was manifest in the meeting, "I heard His voice — the Lord spoke to me through His Word." It is a good thing to have a healthy exercise of that faculty of hearing. "By reason of use, have their senses exercised to discern both good and evil." (Heb. 5:14).

You know what was the trouble with the Hebrews. They became dull of hearing. The apostle had much of divine truth to give them — a good deal of instruction to pass on concerning the Lord Jesus Christ in His heavenly offices, but they could not bear it, They could not take it in. There is not the capacity to receive it, if there is not at the same time the attentive ear to hear the voice of the good Shepherd.

Note, — it is hearing His voice with a view to following Him. Just like you have it in Jeremiah — "where is the good way and walk therein, and ye shall find rest for your souls." It is hearing His voice to get definite directions for our movements, ordering our steps in His path. "My sheep hear my voice and I know them and they follow me."

See how this manifests itself, for instance, in the Thessalonians. I suppose there isn't a letter which reveals to the saints the deep joy of the apostle's heart as these letters to the Thessalonians. Whether it is in the first or second, the apostle testifies of his deep joy which he found in them. He writes in his first letter, "having received the Word . . . with joy of the Holy Ghost, ye became followers of us." But in the very next breath, the apostle adds, "and of the Lord."

These letters serve to show a marked contrast to the Corinthians. You find anything but that in the Corinthians. The apostle found it necessary to reprove them, "Ye are yet carnal . . . and walk as men." As men in the flesh, and who were strangers to the Shepherd's voice.

When Satan spoke to the Lord Jesus through Peter after the Lord had intimated to His disciple that He must suffer many things at the hands of men and be crucified and slain, He said, "Pity thyself, this shall not be unto thee." And what was the answer to Peter? "Get thee behind me, Satan, for thou savorest not the things that be of God, but the things that be of men." That was the spirit that had gotten into the Corinthians, savoring the things of men — the things that appeal to the natural man — ruled by consideration of self-interest.

Look! That is the thing that God's people need to be on their guard against. There never was such a treacherous time for the people of God as at present. And wherein does the treachery of the times lie? It lies in this — that Satan has so manipulated Christianity, — so taken all that is divine and supernatural out of it — that he has made it suitable to carnal, unregenerate man. And the trouble is that many professing Christians are down to the level of that very thing, — just taking so much, I say, taking Christianity in that character in which all that is troublesome to nature is eliminated and the thing is made agreeable to the tastes of carnal, uncircumcised man.

"The things that be of men." Now this isn't something that is imaginary. I am not drawing on my fancy in this. It has only to be stated, and at once you can see the point. You have the condition in the Corinthians, savoring the things that are of man and not the things that are of God. On the other hand, you have those same whole-hearted Thessalonians — followers of the Lord.

You will note — "Followers of the Lord" — that is very suggestive. They understood their heavenly calling. They had a grip of the truth that they were now in union, in association with their risen Lord, and now their power to walk the straight and narrow way was found in the risen One. They are seen to be on resurrection ground. They were living like resurrected men and women. They were in a new standing, brought into a new sphere, and they demonstrated it as they manifested practical godliness in their life. "Ye became followers of us and of the Lord."

You will remember what the Lord said to Peter. Peter was very anxious to know something about John's future, and the Lord said to him, "What is that to thee — follow thou me."

Sometime ago at the close of a meeting, a director of a mission who was present, stepped up to me. We had a little talk for a few minutes about the New Birth, and I saw at once that he had a clear grip of that. Then we began to speak about the Believer's path in testimony. Finally, we came to the point of Gathering to the Lord's name. He did not know what to say for a minute or two. At last, he said to me, "I presume you are strict communicants." "Well, if you wish to put it that way, — just so, we are strict communicants." "Well now," he said, "this is what it would mean if I identified myself with you, I would have to sever my connections with many friends that belong to various religious bodies in this city. It would mean sacrifice." For a moment, I hardly knew how to meet this. Then this word came into my mind and I said to him, "I can only repeat to you, my friend, the words of the Lord Jesus to Peter, "What is that to thee, — follow thou me."

Now, that is the attitude to assume toward everything that savors of self-interest. Look! Am I considering my own comforts, fleshy ease, am I wisely laying out plans for the future which shall be for my gain? Let me meet all such workings of the carnal mind with, "What is that to thee?" Let my chief concern ever be, as the Lord said to Peter, "Follow thou me."

MISPLACED AFFECTION

WE have, in the record of the scriptures, and given for our instruction, examples of misplaced affection, as well as the record of those whose love was faithful and true. Samson was one whose affections wandered beyond the divinely-given boundary of Deuteronomy 7:1, 3 for, "He loved a woman in the valley of Sorek whose name was Delilah." Judges 16:4. As a Nazarite Samson was required to abstain from all that proceeded from the vine but, he more than once exposed himself to temptation (see Judges 14:5). The meaning of Sorek is given as, "tendrils of the vine, or vineyard;" Delilah means "languishing," and the sad result of his unguarded affections was that he lost his strength and languished in darkness until the day of his death.

Tampering with that which is proscribed (denounced) by God for His people is so dangerous the children of God must be constantly warned against it. This can only lead to spiritual darkness, dearth, and it may be, even death. Hence the Word of God to all of us is, "KEEP THY HEART."

Amnon, David's son, provides another example of one whose affection was misplaced, 2 Sam. 13:1. Loving, and

desiring his own sister, in a relationship which we well knew to be contrary to the law of the Lord, he allowed his love to be so uncontrolled, it led to passion and crime. Like Samson he tasted the bitterness of disgrace, and paid the ultimate price in death.

Solomon began well, he "loved the Lord," 1 Kings 3:3, but finished disastrously for, he "loved many strange women . . . Solomon clave unto these in love . . . his wives turned away his heart." 1 Kings 11:1, 4. An abundant, yet abominable harvest is the result; firstly, in the introduction of idolatry into the kingdom and, then, its subsequent DIVISION, in the judgment of God.

Jehoshaphat was a man who, like Solomon, and the Galatian saints, did run well but, in his affinity with Ahab, "revealed misplaced affection and was rebuked in the words of the prophet, "Shouldst thou love them that hate the Lord?" 2 Chron. 19:2. It has often been remarked that he did not join affinity with Egypt (the world), as Solomon had done, but only with the king of Israel. Israel were God's people in disobedience and departure from His Word and their king was wicked, or lawless Ahab, described as "ungodly" and "hating the Lord." Jehoshaphat's affection was therefore, as misplaced as was Solomon's in the eyes of the Lord.

Be warned, child of God, see to it that your love is directed according to the will of God and controlled by His Word. If not, you may, like Jehoshaphat, narrowly escape death (spiritually); you will, like him, most certainly experience DISASTER.

We would, ere leaving those Old Testament examples, refer to the sin of the nation; Israel, represented in Judah, make the sad confession, "There is no hope: no! for "I HAVE LOVED STRANGERS, AND AFTER THEM WILL I GO." Jer. 2:25. The Lord confirms this, "thus have they loved to wander." Jer. 14:10. Dear saints of God, the heart controls the feet: be careful where your affection is placed for there, very soon, your feet will haste. Israel's declension is a monumental warning to us.

We quote one outstanding beacon warning from the New Testament. It is probably one of the saddest comments made on the life of a child of God when Paul writes, "Demas hath forsaken me, having loved this present world and is departed." 2 Tim. 4:10. The apostle's heart must have been heavy indeed as he penned such words: a fellow-laborer, who formerly loved the Lord, now loving the world and departing from the work of the Lord. How needful to all our hearts is the exhortation, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12,

that we may be saved from "departing from the living God."

May we all have grace to note the possibility, and remember the consequences, as seen in the foregoing examples, of misplaced affection. **DISGRACE AND DEATH** were the portion of both Samson and Amnon. **DIVISION** of the kingdom was the sad result of Solomon's defection. **DISASTER** followed Jehoshaphat's wrong action while **DECLENSION** ensued from Israel's estranged affections. The result of Demas' loving the world was **DEPARTURE** from the Lord and the fellowship of God's people.

The thought may occur to some, "How could a Christian, in the words of the hymn writer,

"Love a faithless, evil world
That wreathed His brow with thorns?"

Only as the love of God is shed abroad in our hearts will we be kept faithful and true to Him.

We believe one of the greatest dangers that may affect the saints of God in the present time is that of loving the world and the things that are in the world. Neither the **PEOPLE**, nor **THE THINGS OF THE WORLD** must be allowed to engage our hearts. Sadly we see the thin edge of the wedge of worldly things entering many Christians' lives, and every day the wedge is being driven deeper. The Spirit's call to each is, "Awake! Awake! . . . Depart ye, depart ye, go ye out from thence, touch no unclean thing . . . be ye clean that bear the vessels of the Lord." Isa. 52:1, 11.

Condensed from "Living Waters."

There are some preachers who are practical failures. You see in them wide knowledge, eloquent language, and yet nothing. They can speak so properly that a senate might sit with admiration at their feet; but when they have done, nobody is pricked in the heart, nobody is convinced of sin, nobody is led to behold the beauties of Christ. Spurgeon

TWO KINDS OF SUFFERING

If I have been wronged, let me remember that it is much better to be a sufferer than a wrong-doer. Peter contrasts two kinds of suffering. The one is, being buffeted for our faults; and the other is, enduring grief suffering wrongfully. 1 Peter 2:19. No thanks to us if we are buffeted for our faults; and, perhaps, that is the very reason we find such buffeting so hard to bear. But if we are suffering wrongfully, it is different. We are sustained by the consciousness of our own integrity, and that our suffering is acceptable with God.

A BEAUTIFUL TYPE

Joseph found the land of affliction to be the land where God made him fruitful. He had been cast into a pit by his brethern—sold as a slave—imprisoned—his feet hurt with fetters—he was laid in iron. Thus peculiarly had Egypt been to him a land of affliction. But he had been raised suddenly from a prison to a throne. And in the midst of the years of plentifulness, (so that the corn could not be measured for its abundance,) the Lord had given him two sons, Manasseh and Ephraim; the latter of whom he called by this expressive name of "fruitfulness," in thankfulness to God for the wondrous way in which He had turned the place of his deepest trial into one of blessing and fruit-bearing.

In this beautiful type, we read the story of the cross. Believers are the blessing that God has given to Christ in the land of His affliction. The corn of wheat has fallen into the ground; and having died, it has brought forth much fruit: and the Lord Jesus can say, from the throne of His glory, "Behold, I and the children whom God hath given Me." The almond-rod cut off, and laid up in death before the Lord, has been found in the morning, covered with fruit, blossoms, and buds.

In like manner, the Great High Priest has ordained that His people should go and bring forth fruit, that His Father may be glorified.

The true Vine, the fruitful bough by the well, produces clusters of rich fruit to God, by means of the life-giving sap, with which it invigorates and fertilizes its branches: and fruitfulness will be found generally to be produced in the members of Christ through affliction and tribulation.

The Father also as the husbandman, cleanses the branches in order that righteousness, which is the peaceable fruit, may be yielded to His glory. We have received out of the fulness of Christ, and grace corresponding to every grace that is in Him. And may that one cluster—"the fruit of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—be abundantly borne by each of the ten thousands of the spiritual Ephraim. It is comforting to the soul to know that our great High Priest sustains all of us before God as fruitful branches: and though there may be apparently but little progress made—and though the difficulties and temptations are great—still every child of God will be found to the praise and honour and glory of Him, in the day of manifestation which is fast approaching. "Ye have not chosen Me; but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16.

H.W.S.

QUESTIONS AND ANSWERS

QUESTION: Should not these servants of the Lord receiving Assembly fellowship acknowledge the same promptly? We have cases of weeks, perhaps a couple of months or more before such was acknowledged. Then sometimes the amount is forgotten, wrong figure given, or perhaps no amount stated, hence the treasurer of the Assembly funds is placed in a very difficult position. He has to give an account of funds dispensed and must be able to keep his books, with his other brother or brethren in order.

ANSWER: We have had two questions regarding this matter, a thousand miles or so apart, from Assembly Correspondents. One stated that it had now been "twelve weeks that had passed and no acknowledgment."

This is a serious matter and demands prompt and thorough correction. There could be cases, as fellowship sent to a foreign land with difficulty of mail etc., but such cases are few and far between today and it would appear that there is serious dereliction on the part of preaching between brethren in cases like these mentioned. It would look very much as if the fellowship was neither appreciated nor required and is a reflection on the many of God's servants who do acknowledge promptly because they appreciate the self sacrifice of the saints and realize the responsibility of the Correspondent to give an account of his stewardship. Happily, one who sent in such a question being raised now shall prompt any who have been careless to write promptly, state amount received, and give a little account of work being done for the Lord at that time. Saints appreciate this very much and it is only proper and courteous to take care of such matters in good time. This should also apply to Conference gifts.

QUESTION: About Hebrews 11:39, 40 — I have always believed that at the time of the rapture all will be raised that are saved, both in the O. T. and in the New. Someone made the statement in the Bible Reading that only the Bride would be raised.

ANSWER: Verse 40 of Heb. 11 reads in the margin . . . "God having foreseen some better thing for us, that they without us should not be made perfect." Or "that not without us they should be perfected."

At the shout of the Lord Jesus, according to 1 Thess 4, all who have been saved from Abel downward, shall be raised and shall have their part in the First Resurrection. Any limiting of this to a special class would have no authority from the Word of God. The First Resurrection shall even include those who suffer martyrdom during the reign of the Beast, as in Rev 20:4. Verse 5 reads . . . "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

QUESTION: In the Assembly Prayer Meeting, would it not be in order to sing in between prayers, sometimes when there is a long pause? It seems that a hymn at the beginning and one at the end has become such a custom that a hymn sung in between might seem strange to some.

ANSWER: Many of our lovely hymns in the Believers' Hymn Book are, in reality, prayers as well as hymns and could profitably be sung at a proper interlude in the Prayer Meeting. If there are just a certain number of brethren present who pray, usually, and the time seems long in between, a hymn could lift up the saints and direct their prayers further to the Lord and our good God Who loves to answer prayer.

QUESTION: Regarding 1 Cor. 11:27, 29, would unconfessed sin be the cause of eating and drinking unworthily?

ANSWER: It certainly would for how could one properly "discern the Lord's body" while living in unconfessed sin. Let us remember also that the lack of godly order in one's life and in the Assembly is sin and leads to the lack of properly remembering the Lord and the "discerning of His body." Our place at the Lord's Table to partake of the Lord's Supper is a most important thing and demands due examination and spirituality to avoid what has been suggested above.

QUESTION: In Matthew 27:52, 53 we read "And the graves were opened; and many bodies of the saints which slept arose." Did their resurrection take place then (when the veil of the temple was rent at Christ's death), or as we read in verse 53 . . . "after His resurrection?"

ANSWER: 1 Cor. 15:20 tells us . . . "But now is Christ risen from the dead, and become the firstfruits of them that slept." This fits in with the word in Matthew . . . "after His resurrection." The graves could be opened without the bodies being raised just then. They "went into the holy city, and appeared unto many." This would be after His resurrection — there is not a suggestion of anything like this during the time our Lord's body lay in Joseph's new tomb, nor would it fit in with the thought of "the firstfruits." Where the Scripture is silent, it is good for us not to seek to pry too much into the deep things of God. Some have questioned what happened to such saints, also Lazarus etc., But if God has seen fit not further to explain, we can safely let matters rest there.

QUESTION: Who is the "prince of this world" in John 12:31? Recently some one brought out the thought that this referred to the Lord Jesus.

ANSWER: We have never heard such an interpretation. We believe it to be definitely wrong. The prince of this world is undoubtedly Satan. He is also called the "god of this world" and the "prince of the power of the air." In fact, he has many evil titles in the Word of God. He is also called the "prince of this world" in John 14:30, also in John 16:11. **Do not accept fanciful ideas of men.**

A THOUSAND THANKSGIVINGS



Thou life of my life, blessed Jesus,
Thou death of the death that was mine.
For me was Thy cross and Thine anguish,
Thy love and Thy sorrow divine.
Thou hast suffered the cross and the judgment,
That I might forever go free;
A thousand, a thousand thanksgivings
I bring, O Lord Jesus, to Thee!

For me Thou hast borne the reproaches,
The mockery, hate and disdain,
The blows and the spitting of sinners,
The scourging, the shame and the pain;
To save me from bondage and judgment,
Thou gladly hast suffered for me;
A thousand, a thousand thanksgivings
I bring, O Lord Jesus, to Thee!

O Lord, from my heart do I thank Thee,
For all Thou hast borne in my room:
Thine agony, dying unsoled,
Alone in the darkness and gloom;
That I in the glory of heaven
Forever and ever might be;
A thousand, a thousand thanksgivings
I bring, O Lord Jesus, to Thee!

Gerhardt Terstegen

Hickory, N. C.—Bre. McBain and MacLeod have had meetings here, attendance good until cold weather hindered some, but three had professed at last report.

Hampton, Iowa—S. Hamilton was here last report, had visited Are-dale and Hitesville.

Beetown, Wisc.—Bre. DeBuhr and McCullough were having meetings here. Bro. Jamison of Mason City is somewhat improved in health, can take an occasional meeting.

Manchester, Iowa—Bre. Elliott and Orr were having meetings here with fair interest.

CANADA

Kitchener, Ont.—Our brethren here had short visits from Albert Joyce, J. Gray and Chas. Fleming lately which helped them.

Huntsville, Ont.—There was a baptism here Dec. 23rd., when four young sisters and two young brethren were baptized. We trust they shall go on well for God.

Charlton, Ont.—Our brethren Doherty and Grainger have had good attendance at Gospel meetings here this Winter despite the cold, at times 40 degrees below zero. They have seen God working and some who had professed a year ago gave them joy.

Clinton, Ont.—The small assembly here does not get many preaching brethren to visit them but are glad when they do. Several of the young men from Lake Shore assembly give them help as they are able. The small assemblies of this district, Eden Grove, Owen Sound, Parkhill and Clinton present a challenge to younger, strong brethren in the Winter time. The Lord saved one of the family of our departed brother McDonald recently in Detroit. He was arrested by the large text outside the Gospel Hall.

Petrolia, Ont.—The saints here had a profitable time at their conference the middle of January, four of the Lord's servants present to help in the ministry and the Gospel.

Lachute, Que.—Bro. V. Davey preaches the Word once a week here, about 50 miles West of Montreal, along with other work for the Lord.

Vancouver, B. C.—Bro. Alves had some interesting meetings in the Victoria Drive Gospel Hall recently.

Orillia, Ont.—Bro. Gray was having meetings here recently on The Tabernacle in the Wilderness.

London, Ont.—Bro. G. P. Taylor had his chart during meetings here with the Pall Mall Assembly — the people came out well and saints encouraged. Some showed real interest in the practical Word as to the Church.

Midland, Ont.—Bre. N. Crawford and J. Lipke were with the assembly here in the Gospel, commencing Feb. 3rd.

Toronto, Ont.—Our brethren Doherty and Grainger hoped to commence Gospel meetings in Highfield Road Gospel Hall here the end of February D. V. Pray for this effort.

Vancouver, B. C.—Bro. S. Maxwell and J. Hutchinson of Ireland were preaching the Gospel here in the So. Main St. Hall — good attendance and some professed.

Welland, Ont.—Saints here were cheered in seeing two young believers baptized recently.

OTHER LANDS

New Zealand—Our brother Frank Knox is kept busy here. He mentions that he was trying to help twelve little assemblies between Browns and Dunedin, a distance of 135 miles. "If I spend a week in each of these meetings, that will bring me to the Conference at Timaru." While visiting Browns a brother wrote that he had a meeting at Tussoch Creek where there had never been a Gospel meeting before to his recollection, and bro. Knox intended to visit them again on successive Saturday nights. Bro. Knox has also been instrumental in getting the saints to put up Gospel Texts on their Halls outside. This is good, and God has used such in salvation in the past.

CONFERENCES

Vancouver, B. C.—Special all day meeting in the South Main St. Hall will be held D.V. Friday April 12th. Corresp. W. A. Boyd, 27 E. 58th., Vanc. 15.

McKeesport, Pa.—Annual Conference will be held D.V. April 27th., and 28th., commencing with Prayer Mtg., April 26th., at 7:30 p.m. All meetings will be held in the main Pavilion at the Renzie City Park as of late years. The Lord's servants walking in the "old paths" welcomed in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill St.

Manchester, Conn.—Annual Conference will be held D.V. in the Masonic Temple, E. Center St., April 12, 13 and 14, commencing with Prayer Mtg., in the Gospel Hall, 415 Center St., Thurs., April 11, at 7:30 p.m. Address correspondence to Everett S. Glenney, 696 Forest St., E. Hartford, 8, Conn.

Toronto, Ont.—The 77th., Annual Conference will be held D.V. April 12th., 13., and 14th., in the Central High School of Commerce for the West Side and the Eastern High School of Commerce on the East Side. Prayer meetings will be held April 11th., at 7:30 p.m. in Brock Ave., Hall, also Pape Ave. Hall on the East Side. Address communications to A. Walker, 22 Kimbourne Ave., Toronto 6, or Wm. Agnew, 51 Victor Ave., Toronto 14.

Culver City, Calif.—We purpose D.V. to hold our annual Conference in the Culver City Gospel Hall, 11138 Venice Blvd., commencing with Prayer Mtg., Fri., April 12th., continuing over the Lord's Day. Servants of the Lord practising and preaching the right ways of the Lord always welcome. Corresp. James Parr, 3707-½ Sawtelle Blvd., Los Angeles 66, Calif.

FALLEN ASLEEP

Detroit, Mich.—Our dear sister Cassie C. Collier "went home" Dec. 6th. aged 77. Saved Aug. 25th., 1907 at tent meetings of the late Mr. T. D. W. Muir, and was in fellowship in the old Central Gospel Hall and for the past 27 years in Schoolcraft Assembly. Her sister Anna, and brother Eugene survive.

Akron, Ohio—Our dear sister Mrs. John Cunningham "went home" January 16th. Her husband and three sons survive, as well as her sisters and a brother in Scotland. We are without further details.

Forest, Ont.—Our aged brother Kernohan went to be with the Lord Dec. 15th., in his 88th year. His family had a link with the very first meetings here in the days of Donald Munro and others.

Welland, Ont.—Our dear brother Charles Michaud "went home" January 20th., in his 69th year. Saved in Quebec 20 years ago and in fellowship here for about five years before moving North.

Englehart, Ont.—Our dear sister Mrs. Annie Carr was called home January 22nd, in her 75th year. She was in fellowship here and will be missed.

Detroit, Mich.—Our dear sister Mrs. Lettie Hobbs went to be with the Lord January 27th aged 82. Her family (the Reaghs of Standish, Mich.) were reached in the early days of the work there. She was in Grand Rapids before the assembly was formed there and had a heart for the truth of God — we knew her in these early days. For many years now she has been in Detroit, living with her daughter. Two sisters survive. Titus 2:13.

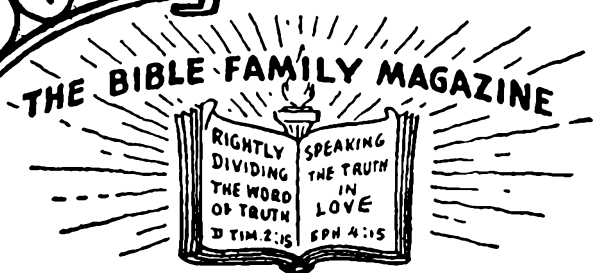
London, Ont.—Our beloved and esteemed sister Mrs. Lilly Seaton was called home January 5th, in her 92nd year. Saved 64 years ago and was a worthy woman, a godly widow and mother in Israel. In fellowship in Pall Mall assembly.

Springfield, Mass.—Our dear sister Mrs. Annie Jack went to be with the Lord December 11th, aged 91. Saved in Scotland at 20 and in fellowship there. A mother in Israel in the assembly here, active in S. S. work and a faithful sister, truly beloved. We miss her greatly.

Hampton, Iowa—Our dear sister Mrs. Bert Street went to be with the Lord February 3rd, aged 74. Saved in 1932 at Hitesville. An invalid for eight years, unable to speak, tenderly cared for by her husband for whom prayer is requested, also their six children. He has this "blessed hope" — Titus 2:13.

Beetown, Wisc.—Our dear sister Mrs. Darrel Duncan was called home Jan. 26th, aged 48. Saved here in 1949 when bre. Brandt and DeBuhr were having meetings. Leaves her husband and one daughter to mourn her — the husband is saved and in fellowship.

Words in Season



HE'S GONE BUT COMING BACK



"He's gone! The Saviour's work on earth,
His task of love is o'er;
And lo! this dreary desert knows
His gracious steps no more.

Oh! 'twas a waste to Him indeed,
No rest on earth He knew;
No joy from its unhallowed springs
His sorrowing spirit drew.

He's gone! and shall our truant feet
And ling'ring hearts delay,
In a dark world, that cast His love
Like worthless dross away?

Hopeless of joy in aught below
We only long to soar,
The fulness of His love to feel,
And lose His smile no more."

Closing words of an address by William Lincoln —
Northern Witness of 1884.

APRIL, 1963

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CORRECTION: In the March issue, page 58, in our answer to the first question, a line was left out which should have been included as follows:-

"Happily, one who sent in such a question, said that there were few in number who act thus and we trust this question being raised now shall prompt any who have been careless etc.," We thought well to give this correction that the majority may not be judged by the few delinquent in the matter.

GODLY ORDER: We believe this can be preserved by our laboring brethren seeing to it that any local brethren who help them in the work, have the followship of their local assemble in the matter. Otherwise, room is given for independence and even schism.

CHANGE OF ADDRESS

Toronto 18, Ont.— New address for our brother Chas. D. Fleming will be 9 Leland Ave.

UNITED STATES

Akron, Ohio.— The usual Conference of Christians of the Akron assembly, usually held at the end of May, has been postponed to a later date in September, God-willing. Announcement will follow in due time.

Waterbury, Conn.— Brother Patrizio had been here for four weeks in the Gospel at last report with a good number of unsaved attending and some soul exercise manifested. Some local brethren have helped. This is in the Italian assembly hall.

Williamston, Mich.—Geo. Graham had a visit with the saints here recently.

East Boston, Mass.—Bre. Joyce and Ramsay commenced Gospel meetings with the assembly here the end of February. Pray for this effort.

Hickory, N. C.— Bre. McBain and MacLeod had some nice meetings here during the Winter.

Longport, N. J.—The saints in the Gospel Hall Home for the Aged here had a thanksgiving meeting March 2nd., which marked the beginning of their seventeenth year. Isaiah 46:4 has been made good to them. The storm of a year ago did considerable damage, but all has been repaired and rooms added to the Infirmary. There is a need for nurses and nurse's aids and prayer for such would be valued. The Assembly meets in the commodious auditorium of the Home at 29th., and Atlantic Avenue— Correspondent is Mr. William Moon. Pray for those who faithfully care for these aged saints.

West Union, Iowa.—Our brethren L. Brandt and Henry Wahls have seen a good interest here, with God's blessing following the preaching, they were still at it the last report.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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» » « «

CHRIST MY ALL IN ALL

CHRIST for Sickness, CHRIST for Health,
CHRIST for Poverty, CHRIST for Wealth,
CHRIST for Joy, CHRIST for Sorrow,
CHRIST today, and CHRIST tomorrow,
CHRIST my Life, and CHRIST my Light,
CHRIST for morning, noon and night,
CHRIST when all around gives way,
CHRIST my everlasting stay,
CHRIST my Rest and CHRIST my Food,
CHRIST above my highest good.

CHRIST my Well-Beloved, my Friend,
CHRIST my Pleasure, without end,
CHRIST my Saviour, CHRIST my LORD,
CHRIST my Portion, CHRIST my GOD,
CHRIST MY Shepherd, I His Sheep,
CHRIST Himself my soul doth keep
CHRIST my Leader, CHRIST my Peace,
CHRIST hath bought my soul's release,
CHRIST my Righteousness divine,
CHRIST for me, for He is mine.

CHRIST my Wisdom, CHRIST my Meat,
CHRIST restores my wandering feet,
CHRIST my Advocate and Priest,
CHRIST Who ne'er forgets the least,
CHRIST my Teacher, CHRIST my Guide
CHRIST my Rock, In CHRIST I hide,
CHRIST the everlasting Bread,
CHRIST His precious Blood hath shed,
CHRIST my Master, CHRIST my Head,
CHRIST Who for my sins hath bled.

CHRIST my Glory, CHRIST my Crown,
CHRIST the Plant of great renown,
CHRIST my Comforter on high,
CHRIST my Hope draws ever nigh.

Anon.

THE FAITH OF NOAH

Hebrews 11:7

THOUGH THE FLOOD that drowned the old world was at many years distance, yet Noah was moved with fear at God's warning him of it, and prepared an ark for his safety: and shall not unconverted, unbelieving sinners, who have a far more terrible flood, threatened against them which may be only a few days distant, take warning, and provide with all speed for their safety? Oh! shall I, a wretched guilty sinner take rest, while I am within the flood-mark of God's wrath, and not arise in time to provide an ark to flee to for my safety? But, O good news! I have not the ark to provide, it is prepared to my hand: God, in His infinite wisdom and pity, hath made ready an ark long ago for lost sinners of Adam's race to flee to; and now it is completely furnished and finished, and all things are ready, so that I have nothing to do but go and take possession.

O what had become of me and other perishing sinners, had we the ark to build for ourselves? Nay, the whole creation had not been able or sufficient for this purpose. How soon would the raging flood of divine wrath sweep away all the arks of men or angels' building. But thanks be unto God for ever, for the excellent well built ark of God's devising; for the many spacious rooms and safe lodging-places within it, for the suitable accommodation and plentiful provision laid up therein, and for the door opened in the side thereof for perishing souls to enter by. The salvation of sinners by a crucified Christ is a well ordered scheme, a beautiful contrivance! Blessed be the infinitely wise contriver for it. I see all things in Christ crucified necessary for me: He is made of God to me—"Wisdom, righteousness, sanctification and redemption." There is in Him infinite wisdom to guide me, a spotless righteousness to cover me, precious blood to wash me, the Holy Spirit to sanctify me, His good Word to direct me, His just laws to govern me, and His infinite fulness to supply my needs: safe and happy then would I be were I found in Him. Oh that, upon trial by scripture marks, I could conclude my soul to be within the ark, to wit, a crucified Christ.

Can I say, I have been warned of God, and moved with fear, to fly to this ark? Have I discovered my shelterless state by nature, the waves and billows of wrath rising and rolling against me? Have I seen my own inability to provide an ark for myself, and the excellency and fitness of the ark of God's providing? Have I been made willing to abandon all false arks, and earnestly inquisitive how to get into the true ark? Have I been made willing to use

all appointed means to this end—to read, hear, meditate, pray, repent, believe, essay to climb up the sides of the ark, and press to get in at the door thereof? Have I been willing to venture my all in the ark, like Noah, notwithstanding the discouragements, scoffs and hatred of the world, for so doing? Have I willingly acquiesced, sheltered, and lodged my soul in God's ark, and been made to say "This is my rest for ever, here will I dwell?" Come what floods will, Christ shall be my ark, His righteousness alone my refuge and hiding place.

Alas! upon impartial search, have I not cause to fear, that I have not yet fled to the ark, but am still exposed to the devouring flood? and can I be easy or quiet in such a case? Can I forbear crying, what shall I do to get into the ark Christ? Nay, what would I not do to get into it? Lord, what wouldst thou have me to do? Wouldst Thou have me to humble myself, confess, mourn, part with sin, close with Christ in all His offices? Prescribe, Lord, what Thou wilt, and I will not scruple what Thou enjoimest me, but obey Thee without reserve. I am resolved upon it, whatever it cost me, that the solicitations of the flesh, the temptations of Satan, the scoffs, reproaches, or persecutions of the world, shall not stop me from flying to the ark: I would break through all these to be found in it. Lord increase and strengthen my faith for that end, and help my unbelief.

Oh, how suitable is the ark Christ to my destitute and miserable condition! in myself, I want all things, I lack all things, but I see supply for all my wants in the ark: I am poor, but I see gold in the ark to make me rich: I am wounded by sin, but I see balm in the ark to heal my wounds: I am blind, but there is eye-salve in the ark to make me see: I am perishing with hunger, but I see bread in the ark to satisfy me: I am naked, but in the ark there is white raiment to clothe me: I am polluted, but in the ark there is a fountain to wash me: I am exposed to more terrible floods than Noah was, but I see the ark Christ can save me from them all. Noah's ark saved him only from a flood of water; but the ark Christ saves from a flood of the curses of the law, and the wrath of God, which will sweep away all the unbelieving world. This flood rose high, swelled high, and dashed furiously against our ark; but the ark was proof against it, and sheltered all the elect world from the flood, so that not one drop did light on them. O how excellent is this ark! for it can save me from being over-whelmed or carried away with any flood; and particularly, it can save me from being carried away with a flood of Satan's temptations, which sweeps away many, or with a flood of indwelling cor-

ruption, with a flood of error, with a flood of profanity, or with a flood of neutrality or indifference about spiritual concerns; by which floods multitudes are destroyed. Let me then by faith fly to this blessed ark, where all believers are preserved from these destroying floods. Behold, I run, I fly: may Jesus draw me and help me in!

Blessed for ever be the God of heaven, for providing such an ark for fallen sinners upon earth. I desire to count all things but loss and dung, that I may be found in this ark, among the preserved in Christ Jesus, whom no flood can reach. However this ark may be slighted by the world, I will prize it above all things, and count them for ever happy who get into it, seeing God declares it, that there is no condemnation to them that are in Christ Jesus. The ark was slighted by the old world and Noah ridiculed for preparing it for himself and his house; but it soon appeared that Noah was the wisest man that then lived upon the earth. Few there were that entered with Noah into the ark, and no doubt they were reproached and mocked for their singularity; but soon was the world persuaded that they were the only wise and happy men in it. Better surely it was to have followed the eight persons that went into the ark, than have joined the millions of those that were drowned in the flood. Should I be so foolish as follow the world in undervaluing the ark, I must then lay my count to shut out and perish with them too: wherefore I will not fear for the reproach of men, for being singular in my esteem for glorious Christ. May I be numbered among that happy company (however few they be) who love the Lord Jesus in sincerity, and will bless God eternally for providing this ark for drowning men! May I be one that will ever bless my lovely and loving Jesus, that pitied and took me in, when others were washed off from the sides of the ark, as adhering to it only by a dead and formal profession! May I be one who will ever sing to His praise, O amazing free love! that pitied and distinguished me when the flood came; that graciously drew and determined me in such a manner that I got into the ark, and was SAFE, when many others were washed off and perished for ever!

(The above by John Willison, preacher of the Gospel in Dundee, Scotland in 1747, a generation before the godly McCheyne—how privileged was this city, but what about us, with such a clear Gospel preached? We fear there is much profession and lack of reality today amongst us).

“MAISTLY PRAISE” So said the dying Scotchman to the young minister who came to commiserate with him on his approaching end. Shall we pray, said the visitor? Yes, do! said the dying saint. “but let it be maistly praise.”

SERVING WELL

WM. H. FERGUSON

TO SERVE WELL is to live well. To serve others brings its reward and we know that where our service for others is the result of the true appreciation of a "divine call," it is characterized by humility, steadfastness and determination, coupled with true perseverance.

When we think of service we turn to the perfect example of true service seen in our Blessed Lord Jesus Christ. "I am among you as one that serveth." Luke 22:27. These words were uttered by our Lord after their discussion among themselves in the upper room, as in v. 24 . . . "And there was also a strife among them, which of them should be accounted the greatest." However, our Lord's words rebuked this spirit. It would seem this same spirit which had manifested itself in the case of James and John, the sons of Zebedee, was in all the disciples, more or less, hence the need for these words of the Lord and the pure example of service in John 13 "during supper" when he washed their feet, giving them an example of true greatness. Cp. Matthew 20 also Mark 10 and Luke 22.

The word used by our Lord here for "serveth" was the word "diakonon." This would designate particular service. In other words, doing a work which He had undertaken and must perform. In His lowly character as the "serving one," He was doing that service which He had been desired to do by His Father and which He gladly sought to do under the eye of the One Who ever took delight in His obedient "servant." . . . "Behold My Servant." Isa. 52:13.

Christ was NEVER the servant of men. No earthly yoke lay upon that Holy One, yet He was truly a servant. He had a work to do which could only be consummated at Calvary but decidedly, humbly, surely He went on with it to the very last hour when He cried out triumphantly. . . . "IT IS FINISHED."

What a rebuke to our half-hearted and half-finished service. Our pride and self sufficiency is betrayed in these striking words, "I am among you as one that serveth," and John 13:1, 10 was His way of illustrating the lesson which, doubtless, impressed itself upon the heart and mind of the apostles, save one.

This thought of particular service should encourage all who are true "diakonos" (Gr. for servant). Such have a work to do and they know it, have been called to it, and seek to carry it out faithfully.

We think of the "shepherds" in God's assemblies as true servants. Raised up of God, they pursue this arduous

toil for the saints and, although frequently wearied in it, they continue and good to see them serve well to the end of their course.

The same could be said of all who have a particular work to do, in S. S. work, in Bible Class, Tract work, Visitation etc., They pursue the work to its close, they are "runners" as to this work and do not intend to be deterred from doing it and finishing it. This is true service (diakonon). And as to servants of Christ in evangelizing or shepherding, how noble to think of the closing words of the great apostle . . . "I have finished my course." "Finis" was written over Paul's life by the Holy Spirit . . . 2 Tim. 4.

There is a distinction between the "bond slave" (doulos - Gr) and (diakonon - Gr.) The latter, as we have mentioned is the servant carrying out an immediate work to which he has been called. "Doulos" suggests the servile character and the apostle and all true believers gladly accept this term as applicable to themselves. They are "willing slaves, bondmen or women, waiting on their Master."

The "diakonon" however represents the servant more in his activity for the work (See Col. 1:23, 2 Cor. 3:6, Eph. 3:7 . . . Alford).

This is an important distinction. There may be "doulos" without being a "true diakonon." The latter is a bondslave but has been given a work to do and does it to his utmost, seeking to fulfil the Master's will. This is where many of us fail. An unfinished work, a half-hearted task, a "departing from the work—John Mark"—all suggest human failure instead of true spiritual service.

This characteristic is most important to "SERVING WELL" and should be sought for by all who would seek to do God's work in God's way or who would encourage those who are doing it.

A true "diakonon" will not leave the work to which he has been called until he finishes it. "His not to reason way." This is where younger believers show themselves. If they are willing to accept responsibility, do a work for which God has fitted them and stick to it, they gain the respect and confidence of saints and, above all, the seal of God on their work.

We are living in a "flighty" age. Many have ideas of work to be done, perhaps far afield, and miss the golden opportunities of "serving well" in the home and local sphere where God has placed them. Some try one thing after another, never fulfilling any and, consequently are neither true "diakonon" nor true "doulos" - bondslaves waiting on their Master. Compare for "doulos" Psalm 123:

1, 2, for the thought of true bondservice. The other thought of the servant as "diakonos" gives us the thought . . . "to hasten after," - "pursue" and thus means a "running" after and suggests the definite objective before the eye and heart and the carrying out of a work which he will permit nothing to interfere with. This we should ever keep before us in the Lord's work. "A double minded man is unstable in all his ways," and can never be a true servant after this fashion.

To sum up, "serving well" would suggest doing the work the Lord has given us to do, doing it well and humbly, never deserting it, but always remembering to keep before our eyes the "TRUE DIAKONOS"—our adorable Lord as we view Him against the dark background of pride and bigotry and arrogance, and in Luke 22:27. . . "I am among you as he that serveth," and again as in John 13:15. It is remarkable to note in John 13:16 that the Lord says. . . . "The servant (doulos) is not greater than his lord." Evidently He had not found the true "diakonos" among them. He had to do this lowly service first to show them what it involved. Is it not true today that lowly, humble service for the saints is a "neglected field" while prominence and place are sought after? Need we wonder at the weakness of the testimony? May God, Himself, stir up our hearts through His Word.

And now, let us ask . . . "What is thy work?" Are you doing it? Are you neglecting it? Are you seeking to do a work for which you are not fitted by God because it appeals to fleshly activity, or the result of dissatisfaction with the humbler sphere? Are you willing to be shown (by God) just what He wants you to do, and where He would have you do it? And if this work should be in a lowly sphere, of a very humble character, often carried out under God's eye alone apart from human applause, are you still willing to do it, and finish it, even today? Then you may be a true "diakonos" doing a true servant's work and knowing why you are doing it and for Whom you are doing it. May God's richest blessing rest upon any man or woman, truly saved by grace, willing thus to do His will in a lawless and God-forgetting world.

BOND SLAVE AND FRIEND

We would like to point out that while there is a difference between the bond slave and the servant in the sense we have outlined above, there is no reason why the bond slave, even though not called to some outstanding work, should feel inferior, if he or she carries out the injunction of John chapter 15 and verse 14 . . . "Ye are My friends, if ye do whatsoever I command you." The following verse 15 states. . . . "Henceforth I call you not servants (bond slaves)

for the servant (bond slave) knoweth not what His lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you." Here we note that the bond slave (doulos) who has done His commands is initiated into the secrets of His heart and learns the mind of God. The humblest believer who is obedient to the Word of God has an advantage over the most learned believer who is disobedient. The one learns the mind of the Lord from Himself, the other seeks his knowledge through books and secondary channels and does not have the confidence of the Lord and never seems to be able to grasp the simplest truths of the Word - they are hidden to him because he is disobedient to the Word of God.

We would also point out that in Matthew 26:50 when the Lord came from Gethsemane and Judas betrayed Him, "Jesus said unto him, Friend, wherefore art thou come?" The word the Lord used here for "friend" is a different word from that which we have mentioned in John 15:14, 15. It is merely, in the case of Judas, one who had accompanied Him and the disciples but lacked any thought of nearness, or love, or kindred thoughts. These Judas LACKED altogether. He never knew the loving mind of the Lord even though he companied with him constantly. Do we not see a counterpart today in many cases? Perhaps this is the reason why there is so little apprehension of the mind of Christ. Paul distinctly says in 1 Cor. 2:16 . . . "But we have the mind of Christ."

MORBUS SABBATICUS

Morbus Sabbaticus is a peculiar disease.

1. The symptoms vary but never interfere with the appetite.
2. It never lasts more than 24 hours.
3. No physician is ever called.
4. It is contagious.

The attack comes on suddenly on Sunday. No symptoms are ever felt on Saturday night. The patient awakes as usual, feeling fine, and eats a hearty breakfast.

About 9 a.m. the attack comes on and lasts until about noon. In the afternoon the patient is much improved and is able to take a ride, visit friends, watch T.V. work in the garden, mow the lawn, or read the Sunday paper.

Patient eats a hearty supper, but the attack comes on again and lasts through the early evening.

Patient is able to go to work on Monday as usual. The ailment is often fatal in the end—to the soul.

THINGS THAT ACCOMPANY SALVATION**Love for Sinners**

G. G. JOHNSTON

WHEN GOD saves a person, He gives him a new nature that frees him from the desire for the company of the ungodly. But that same nature causes him to yearn after the souls of the unsaved. He now understands better than ever before the precarious position they occupy. They are blind to the fact that they are on the Broad Road which leads to hell, and he pities their blindness. They know but little of their state as defiled by sin, but he has felt it in his own experience, and is moved for them. His heart rejoices to know the love of God, as expressed in a Saviour dying for the guilty sinner, and he cannot withhold from speaking to them of these things, hoping that they, too, might yield to Him and accept Him as their Saviour.

Concern for the souls of relatives is a mark of true conversion to God. How could any one really believe that his brothers, his sisters and others near to him are exposed to the wrath of God, and not say a word to them, or try to get them under the sound of the Gospel? The apostle Paul said: "I could wish myself accused from Christ from my brethren, my kinsmen." (Romans 9:3). His life was a practical manifestation of his passion for the salvation of souls.

The newly saved person may not be very able to express what he feels, or to tell others how to be saved, but his warmhearted zeal seems to more than make up for this. In glowing terms and with a happy but earnest face he warns his friends of their danger, and beseeches them to come to Christ. They can see that what he has is more than a religious turn of mind. Often his words are spoken tenderly, while the eyes are moistened with tears, and when he has done his best to win them for Christ he goes again and yet again to pray to God for them.

Perhaps the reader remembers when he thus confessed his faith in Christ to his relatives and friends. But, has the fire of his early zeal burned low, so that now he is too cowardly to speak to anyone, or even to let it be known that he is on the Lord's side when others are scoffing and blaspheming His holy name? Is it possible that love for Christ has so waned, and with it love for sinners?

The love of Christ constrains us to live and to labour for the salvation of others. (2 Cor. 5:14). The example of His love, even for His enemies, inspires us not to live unto ourselves, but unto Him. He died for all that we who live spiritually should love and serve Him in return. Our efforts in Sunday School work must be inspired by that love and

with a definite aim at winning those children for the Christ we love. Open air preaching cannot be effective in the salvation of souls, if we are moved by a desire to air our ability to preach. It must be love to Christ, and love toward our fellowmen. If the love of Christ is constraining us, whenever we preach, our hearers will feel it. And they will also sense the lack of it, if it is wanting.

The brother, or sister, who would enter into missionary work in a foreign field must be moved by love to sinners. There sin rears up its ugly head in a most defiant way, and besides, it is not easy to convince a foreign people, using a strange and difficult language, that their beliefs are wrong. The person who hopes by his imagined superiority of intellect to overcome the reasonings of such a people is likely to suffer very humbling experiences, as he learns to his dismay that men of other nationalities are as intelligent, perhaps more intelligent, than he is. How then is he going to accomplish anything? He must win them by patient manifestation of love for their souls. This they readily recognize as distinct from the attitude of their priests, whose chief interest is usually to get as much out of the people as they can.

Love for sinners is a grace that should grow stronger with years. Our interest in the souls of those about us should not wane. The Spirit of God will direct us to speak to certain ones, to give tracts to others, to pray for them, and if we do not quench the Spirit He may lead us on to do still more for the Lord. If we are cowardly and disobedient, we shall have to confess our sin and seek cleansing before we can again be vessels for His service.

Love for sinners will keep young preachers at pioneering work, which the limited strength of older men will not permit them to do. "Not where Christ is named," is still the motto of the man who knows true love for sinners.

WHY ?

- WHY OF CONVICTION—2 Samuel 9:8—"a dead dog."
- WHY OF CONVERSION—Ruth 2:10
- WHY OF CRUCIFIXION—Matt. 27:46
- WHY OF RESURRECTION—Luke 24:5
- WHY OF ASCENSION—Acts 1:11
- WHY OF POVERTY—Judges 6:13
- WHY OF LAZINESS—Matt. 20:6
- WHY OF URGENCY—2 Kings 7:3
- WHY OF DESOLATION—Psalm 22:1
- WHY OF PROCRASTINATION—Acts 22:16

Frank Knox of Ireland

THE HONOUR OF KINGS

THE LATE L. C. GARNHAM

IT is written. . . . "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." Prov. 25:2. So, child of God, you may naturally be of humble birth, nevertheless you may enjoy "kingly honour" in searching out a matter.

A few examples of how this works out we notice in the following. "Enoch walked with God," Gen. 5:24, and no doubt he was in the mind of God; but it is not until we come to the Epistle of Jude, verse 24, that we learn at least one thing Enoch said. Jude wrote it centuries after Enoch's day, and we judge the fulfillment thereof is still future. Cp. this principle in 1 Peter 1:10, 11.

Again, in Moses' day, from Exodus 7:11 to ch. 8:19 we read of the magicians who withstood Moses, but it is not until we come to 2 Timothy 3:8, many hundreds of years later, that we are told their names, "Now as Jannes and Jambres withstood Moses" etc.,

You may read the simple story of Abraham's meeting with Melchizedek, occupying three verses, Genesis 14:18, 20 and then turn to the Epistle to the Hebrews and find the wonderful development of truth therefrom in chapter 7 and elsewhere; all bringing before us precious truths as to the Priestly Person of our Lord Jesus Christ and the glory to come to Israel in a future day.

You may read of David bringing Mephibosheth to his table, who was lame on both his feet, 2 Samuel 9, but suddenly you come on a single verse in 2 Samuel 4:4 that tells how Mephibosheth was made lame—through a fall—a picture of us all.

You may read the story of Baasha, king of Israel coming up against Asa, king of Judah as told in 1 Kings 15:16, 22, but it is not until we get to Jeremiah 41:9 that we learn how scared Asa was, and how he made a pit to hide in.

Or, better far, to read the prophecies and foreshadowings given down through the Old Testament and see their fulfillment in our Lord Jesus Christ.

Yes! child of God! Go in for this great honour of kings in searching out that which it has been the glory of God to conceal (subject to diligent search), not alone in Scripture history, but deeper still in spiritual truths.

BUILDING FOR GOD*Jude vs. 20-25*

S. RAE

S EVEN words are outstanding in this passage. Verse 20 gives us building and praying; verse 21, keep and looking; verse 22, discerning or making a difference; and verse 23, saving and hating. There is divine guidance for the people of God in the last days. We have in the Second Epistle to Timothy and in Second Peter as well as in Jude. As we read the whole epistle of Jude and see the individuals brought before us, it is not the scum of the earth; the wicked; but the religious people. We have that in the last days. They are likened to the children of Israel who perished in the wilderness. Verse 5; and the angels that fell from their first estate, verse 6; Sodom and Gomorrah are brought before us, verse 7, and in verse 11 are mentioned Cain, Balaam, and Core.

Some go to a service on a Sunday morning and listen to a sermon and in the afternoon, it is the golf bag on their shoulder and off they go to the golf course or to engage in some other kind of sport. The sad part of it is, it is creeping into the assemblies of God's people, and those who do want to go on for God are left in an awful condition.

Consider for awhile the word "building". Don't join the wrecking crew but be a builder for God. To be a builder you have to have training, to study to know your work and how to go about it. To be a wrecker, you don't need to know anything . . . all you need is a strong back and a weak brain.

The first builder we read of in the Bible is Noah who built the ark to the saving of his house. He was told just the exact dimensions and he followed the instructions faithfully. Noah could be trusted to do just as he was told. When it was finished, God invited Noah to come in and He was with Noah in the ark. We wonder had Noah **not** done just as he was told in the matter of building this ark, would God have come into the ark with him? The gospel is preached using the ark and referring to it as a place of safety, and that brings us to the subject of preaching. The godly preacher gets his directions from God. A lot of preaching is done today and listeners are carried away with it, but alas! the preaching is not always according to specifications. Note that Paul and Barnabas were commended and sent forth by the **assembly**. They were not sent to a university or college for a degree for

preaching but were commended by the Holy Spirit. Matthew 28:19, 20 is said to contain the preacher's marching orders. Are they doing that today? Are we helping the man who is not obedient to the Word? One thing the preacher should be clear on and that is the matter of his own conversion. In olden days the preachers went forth taking nothing with them and depending on the Lord to supply their needs. Are they doing that today? Oftentimes we find them taking a collection indiscriminantly from saved and unsaved alike.

Moses built the Tabernacle but God gave the pattern on that. Its cloth, material, the colors . . . everything was given exactly by God and made according to His pattern. And this sort of building is carried right on into the New Testament order of the church. If Moses hadn't followed the pattern given by God, and had added or taken away from it, do you think God would have lent His presence to that building?

It has been pointed out that Abraham in his journeying, stopped between Bethel, (the House of God) and Hai (a heap of ruins) Genesis 12:8. Don't we find that today too in the assembly? Acts 2:41, 42 is where we have the pattern order of God's assembly followed and this is where we should be as an assembly of God's people.

Nehemiah was a man of character and so fitted for the job of rebuilding the walls at Jerusalem. There are those who will say one thing and then do the opposite and cannot be depended on to do what is right; but not so Nehemiah. Notice that Nehemiah built the wall of separation. The enemy came and, at first, laughed at the work, but when they saw the work was going along well, they wanted to join in with it. However, this man did not let them. How different with some Christians today . . . they will let anyone in and so the separation is lost. Then failing to achieve their aim, the enemy began to threaten Nehemiah and his people with attack, but the people of God continued in spite of it all, with tools in one hand and a weapon in the other. God wants His people outside the whole religious system of the world today.

Note that Solomon was another builder and the beautiful temple he built was according to specifications given him by God. Yet we see Solomon in later life getting into things he had no business getting into. He had gotten into the wrecking crew.

In Psalm 74 we read of a man cutting down trees (Verse 5). This is a picture of the evangelist and the souls being saved through the preaching of the Gospel. In verse 6 what

do we have? Those coming with hammers and hatchets and proceeding to ruin the whole thing . . . this is the work of ungodly men.

I Cor. 3:9-15. Take heed how you build on the foundation! What the leaders in the assembly are, that is what the assembly is. Read I Cor. chapters 12, 13, and 14. Note that gifts are given and are to be exercised. Love is spoken of in chapter 13, and in chapter 14 are instructions as to ministry. It is to be for edification, exhortation, and comfort. Edification is for building up; exhortation is for stirring up, and comfort is for binding up.

We are to keep ourselves in the love of God. It is possible in the last days that there is too much occupation with things around us rather than with the things of God.

Look for the coming of Christ.

Discernment is lacking in a lot of us. Upon visiting a Christian woman, there was found in her home a magazine that had been put out by the Seventh Day Adventists. It seems that she had entertained a couple from that sect, giving them supper and keeping them overnight; but they all had a miserable time of it.

Another sister brought along two young men to a meeting. She had taken them into the home as her guests and they seemed like two nice Christian gentlemen. At the close of the meeting she introduced them to some of those present and one of the elders was overheard to say to those two young men: "I will have absolutely nothing to do with you . . . you are emissaries of the devil." It turned out that they were Mormons. Be careful whom we receive and what we receive . . .

Waterbury, Conn., Conference address — 1961

THE POWER OF THE BENDED KNEE

THE weary ones had rest, the sad had joy
 And wondered how:
 A ploughman, singing at his work, had prayed
 'Lord! help them now.'
 Away in foreign lands they wondered how
 Their simple word had power:
 The Christians, two or three at home,
 Had met to pray an hour.
 Yes! we are always wond'ring how,
 Because we do not see
 Someone alone and far away
 On bended knee.

Anon.

"HE THAT WINNETH SOULS IS WISE"

Proverbs 11:30

FELLOW-CHRISTIANS, receive a loving word of exhortation from one who feels his own great need of what he seeks to inspire in others.

If we believe the word of our Lord Jesus Christ, about the broad and narrow way, we must believe that the majority of our friends and neighbors and fellow-countrymen, the majority of men and women in the world, are fast going to hell. "Wide is the gate . . . that leadeth to destruction, and many there be that go in thereat . . . Narrow the way that leadeth to life, and few there be that find it."

What then should be our conduct towards them? We Christians are the people responsible. No angels hold a commission to preach the gospel. No voices from heaven wake the dead. We alone have this trust committed to our charge, to make known the Gospel of God to men.

What bright examples we have in Scripture of the faithful discharge of this trust. I will instance but one; that of him who cried, "Woe is me if I preach not the gospel;" who, when men would dissuade him by warnings of prison and death, felt his heart would break if they hindered him. - Acts 21:13; one whom "tears and temptations" did not weary; whom "bonds and afflictions" did not move; who counted not his life dear unto himself, if only he might surrender it with the joy of conscious steadfastness to the end; who could say, "I am pure from the blood of ALL men, for I have not shunned to declare unto you ALL the counsel of God;" who ceased not to WARN EVERY ONE, night and day with tears, and yet who worked the while with his hands for the support of himself and his companions." Acts 20 17-38.

He was "troubled on every side," yet not turned aside, he was "perplexed," yet did not despair, "persecuted", yet upheld, "cast down," but toiling on. He lived in daily danger of death, was pressed OUT OF MEASURE, BEYOND STRENGTH, insomuch that he despaired even of life, yet never seemed to think of giving up his work. "Afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, sleepless nights, fastings," slander, reproach, sorrow and poverty, 2 Cor. 6 were the daily details of his history, and were accepted without a murmur. "Fightings without and fears within" were mingled with the most poignant pain that man is called on to suffer; that pain of heart; that disappointed affection, expressed in those touching words, "The more abundantly I love you, the less I be loved."

Beatings, stonings, storm and shipwreck, a night and

day spent in the ocean, journeying incessantly, danger of drowning and of robbers, perils from murderous Jews and Gentiles; in cities and in deserts; dangers from the violence of mobs of idolators, and the perfidy of false brethren; weariness and pain, hunger and thirst, cold and nakedness—these were the weapons with which the devil sought to bar his way and turn him aside. But in vain; he believed too certainly what he preached, his doctrines were too great realities, heaven's glory was too bright in his eyes, and hell's torment too vivid to his apprehension for such trifles as these to affect him.

On he went in his career of faithfulness, impelled by an unseen power, and supported by strength not his own. His faith made the unseen future a reality and a substance to him, and the same faith made trials that were seen and and keenly felt, to be but as shadows, not worthy for a moment to be compared with the far more exceeding and eternal weight of glory beyond.

Let us turn our eyes from Paul to ourselves, my brethren. Our doctrine is his; our creed is the same as his, The glory before us is not another. The souls around us are in the same condition as regards their future state. And yet what comparison can be made between our life and Paul's?

If we were to plead that we could not believe in the doctrines of the Bible, that hell is a fable, and heaven an old wives' tale, that God's love to man is a hollow invention, and the cross of Calvary a worthless tradition, then our lukewarmness would be accounted for. But this is not our case. We are not infidels, but Christians; those who for ourselves believe as Paul believed, but whose faith bears but little fruit as regards our fellow-men.

I do not mean to say that all are called to work as Paul did, for none have the gifts that he possessed; but this I urge, that his life is a reproof to every believer in Christ. Is the care for the souls of others to be left to the gifted preachers of the word exclusively, or have we not all a work to fulfil?

"Stand fast," says Paul to the saints, the overseers, and the deacons, at Philippi, addressing all as to their duty alike, "in one spirit, with one mind striving together for the faith of the gospel." "Many of the brethren are much more bold to speak the word without fear. Christ is preached, and I therein do rejoice, yea and will rejoice." "Shine ye as lights in the world, holding forth the word of life." Phil. 1, 14, 18, 27; 2, 16. Thus it is evident that all saints should make the gospel known, one in this way, one in that, one in private, another in public, one by writing, another by preaching, but that all should be at work, "warning every man and teach-

ing every man to flee from the wrath to come, and to seek refuge in Christ.

Oh! this is a pernicious evil, this idleness among God's people; this quiet renunciation of responsibility towards our neighbors. To those who watch for the eternal interests of their fellow-men, there are a thousand means by which this great and blessed work of winning souls may be done. Whatever our walk in life may be, it is the same. Only give me a man whose heart is set upon this blessed service, and I will show you one who never lacks opportunities.

May we all be more alive to the solemn realities of eternity, and then, as we go amongst our neighbors and friends, we shall find that openings are easily made. Let us go to them, and receive them with this object in view, so to speak to and influence them, that we may be used of God to give them some eternal blessing. Let us remember that we are left in the world for no other reason but to live to and glorify God, and should earnestly strive to bring souls to Christ.

Then we shall find it impossible to yield ourselves to the trifling and vain conversation about weather, and fashions, and reports of our neighbors' affairs, and the news of the day, with which the precious time of many of God's people is now taken up, while those they thus trifle with are passing on to hell, in ignorance of that salvation which it is in our power to declare. Let our "morning calls" be henceforth calls to unconverted to flee from the wrath to come, or calls to God's saints to give themselves more entirely to His service.

Then again with our guests, our servants, our children, the poor around us. We must be faithful to them all. People may be sometimes a little offended now, when we speak to them about their soul's salvation; but lest this should daunt us, let us rather consider how bitterly their reproaches will be heaped upon our heads by-and-by, when they hear their sentence of eternal punishment pronounced by the Judge, and turn to you and me as if to know why we let them pass us by on the road to destruction without a warning voice.

Oh, speak to them, brothers! speak and keep not silence: "This is a day of glad tidings, and we hold our peace!"

Says Anthony N. Groves, of Bagdad, "I sometimes feel sadly depressed; and truly I have reason to be so, looking back on a worse than useless life."

QUESTIONS AND ANSWERS

QUESTION: Must we go along with all Assembly activities when such do not conform to the teaching as brought to us from the Word of God by men of God who were used of God in the "planting" of the Assembly?

ANSWER: The principles which were in force when saints gathered in simplicity "To the Name of our Lord Jesus Christ" do not change and have never been abrogated.

We are living, we well know, in a very decadent period of Assembly testimony and to many it is folly to insist on following such divine principles. Some speak of such believers being narrow, old fashioned and behind the times but such accusations are not new. They are as old as Scripture itself. And we know that any who, throughout Church History, have refused to accept and practise prevailing trends have been so charged from the days of the apostles to the present day.

We must never deny conscience, as governed by the Word of God. We must be prepared to stand the consequences of standing firmly for "thus saith the Lord." It has been well said that "one can prove anything from the Bible" by (distorting it), but the Holy Word is our safeguard - to use an illustration, the Constitution of the United States is only a piece of parchment, but it is the safeguard of the nation and, if it were departed from, disintegration and disaster would surely follow. There have been modern minds who would seek to look upon the Constitution as archaic and in need of revision and there are many minds, religiously, spending time, and money to make the people dissatisfied with plain Word of God.

Therefore, even though those who have grasped the rule in an Assembly have departed from the early principles and would seek to enforce their dictates upon all and threaten reprisals, it is the privilege of any godly ones to refuse to bow to an unscriptural deed and leave results with God.

We often say that it is very difficult to withstand a godly man, with a consistent life of service to the saints behind him if he stands firm and says. . . .NO!

» » « «

QUESTION: What about sewing for the needy?

ANSWER: This is a commendable work. Many a Dorcas has been used of God in this way—Acts 9:36, 42. Evidently she had made these garments for "widows" or others, in her home, v. 39. This would seem to be the ideal way and enables the sister to maintain her home sphere and responsibilities.

If, however, a few sisters meet in the Hall or elsewhere to sew, there is no need to make this an occasion for an "Assembly meeting." If it is "sewing" let it be "sewing."

We have noticed that from such seemingly humble beginnings, in larger centers generally, some such "meetings" purported to be for "sewing" have evolved into full fledged meetings for prayer and preaching with collections etc., (all being done by sisters apart from those who have the shepherd care of the Assembly). Then further developments include secretaries, treasurers, promoters of Women's Conferences with arranged speakers (women) and all that goes along with the popular trends of so-called missionary activity. Other developments

will doubtless follow. It is a cycle that knows no ending as it fits in to the pattern of Christendom's worldwide influence.

True Assembly testimony is at variance with all such trends, but at the same time, there is abundant opportunity of doing good without adopting such prevailing customs of the religious world. There are many ways of helping the poor and needy and one cannot make a mistake by taking heed to the injunction of the Word . . . "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17.

We would further suggest that the sisters who sew thus should have the say as to the disposition of their work, without being dictated to as to where it should go and to whom. If there is godly exercise as to needy ones in needy places, then by all means let the materials etc., go there.

» » « «

QUESTION: Are the vessels to "dishonour" in 2 Tim. 2:20 unsaved professors, or what?

ANSWER: The illustration of "a great house" not "the" great house with numerous vessels of various kinds, for many purposes, is used in connection with a right condition for service, and primarily applies to believers.

A believer in a bad condition, and unpurged from evil, either personal, or in his associations, will not be a vessel unto honour, "sanctified and meet for the Master's use." J. R. 1899

» » « «

QUESTION: We have heard it stated that there are no places in these United States where the Gospel has not reached, referring to Paul's desire to preach the Gospel "in the regions beyond you, and not to boast of another man's line of things." 2 Cor. 10:16. Is this so?

ANSWER: There are a multitude of places yet in this vast land where the true Gospel has not penetrated and where the people are ignorant to God and His salvation and His Son. If one would think of the backward parts of Kentucky, Tennessee, West Virginia and the whole mountain region embracing Pennsylvania and the Carolinas etc., the field we view would be staggering. Where are the young men who would "go forth with the Gospel" and enter fields like those with their millions of illiterate and under privileged, poor and left alone—truly a real missionary field is here under our eyes and not too far away?

There are nurses and others, from good families with the best education that can be obtained in this land from the major colleges who are spending their lives, doing good, visiting these neglected people, helping them in their sicknesses, attending to their births, and their deaths, riding horseback over trails in the dark, hardly fit for a woman to travel - they are doing this constantly but where are the young and strong men who will seek to enter this field and do the same, only carry the Gospel and show to these people that they have a heart for their souls, as these young women and others are showing for their bodies.

Truly we need pioneers, not young men to preach to half empty Gospel Halls, but men with a godly will, subdued and ready for sacrifice to enter backward regions. It is said there are about 15 million under privileged people as we have said, in these United States, in the hill and mountain country and along the shores in desolate parts. The field is large, but where are the men?

PIONEER WORK

PRAYER: "I read a rather striking few lines of poetry recently (note these in this issue - THE POWER OF THE BENDED KNEE). I thought how true. The apostle Paul seemed to value the saints' prayers at all times. I remember my father speaking a little one night in a Prayer Meeting a good many years ago on "Prayer" and asking how many had prayed for him that day, stressing the need of praying one for another.

I sometimes wonder if some of the assemblies are running on the momentum of the prayers of godly men and women long since gone home. There seems such a lack of exercise among about one half to two thirds of each assembly. Sometimes when we ask younger ones why we don't hear them in the prayer meeting, about all the answer we get is — "I don't know."

Well anyway, we can thank God for any who are exercised a little and can only pray for the rest.

(From Saskatchewan)

BE YE STEDFAST: "It happened that amongst the effects of my father in law (now with the Lord) I found a large number of old copies of Words In Season as far back as 1932. Reading them over I was forcibly struck with the similar nature of the ministry contained. It is only as we adhere to the "truth" that this can be so, for He "changeth not." Thirty years of unchanged ministry is a very good sign and I am afraid this is more than can be said for many publications circulating among the Lord's people, which once enjoyed a reputation for stedfastness and "truth." We say "Amen" to the article in the December issue entitled — "A Revival amongst Assemblies, Is it too costly?" We know some what whereof you write. Keep up the sound words and the Lord Himself will bless . . .

(From British Columbia)

FROM VENEZUELA: An interesting note tells of bre. Saward and Cumming having meetings in a suburb of Puerto Cabello, with some getting saved, so we quote part of a letter relative to these meetings:-

"One of the newly saved is the wife of a man who professed in the Canary Islands, and she is bright. They have had bitter experiences. They crossed from North Africa in a small sail boat with seven other men three years ago. All the men were put in prison on arrival (two months on the trip), but left her and her four children at liberty, but with no money and knew no one. However, one they knew saw her almost as soon as they arrived and took them in. When the men finally got out of prison, returned to find that the Gov't took the boat also—the reason they were made prisoners was that they had no papers, passports etc., He now has a good job, so God has had his eye on them. Those words came to me . . . "What a story, in the Glory, she'll repeat."

M. W.

Cedar Falls, Iowa—Bre. McCullough and Warke were in Cedar Falls trying meetings in the Hall the brethren have purchased . . . this is in fellowship with the Stout Assembly nearby.

La Crosse, Wisc.—Bro. Hamilton was planning to leave in March D. V. for a visit to Ireland. He had been visiting some of the smaller assemblies in his district ere leaving.

Chicago, Ill.—The Roseland brethren have carried on their monthly ministry meeting with encouragement — Wm. Ferguson was with them for the March meeting. The assembly here welcomes Christians in fellowship but kindly bring letters of commendation. They seek to go on in the "old paths" of the Word — Jer. 6:16.

Garnavillo, Iowa—Bro. Jas. Ronald had three weeks here on his char, Egypt to Canaan, then visited Manchester, Iowa., for their all day meeting and went on to Stout, Iowa., for a spell with the saints there.

Cleveland, Ohio.—Wm. Ferguson has been able to give help in the regular meetings of his home Assembly, on the West Side, also gave help in the monthly ministry meeting at Monticello Hall on the East Side, the first weekend in March. He has valued much the prayers of the saints.

Albuquerque, N. M.—Bro. T. Hay had a visit here and expected to go on to Sunnyslope, Arizona for a few meetings. We hear our dear brother Ernest Meyers had been ill—have no recent word.

San Diego, Calif.—Bre. Mick and Pearson have had several weeks of Gospel meetings here, one had professed at last report.

CANADA

Newmarket, Ont.—Eight were baptized here recently—we trust they shall go on in His ways. One has been received into the assembly. Most in the assembly here are young and appreciate help in the Word.

Midland, Ont.—Bre. Crawford and Lipke have been preaching the Gospel here recently—one had professed at last report.

Eden Grove, Ont.—Bro. Wickert had a visit with the assembly here recently.

Sarnia, Ont.—Bro. L. K. McIlwaine had a visit with the saints here in February.

Toronto, Ont.—Brethren Doherty and Grainger were preaching in the Highfield Hall. Bro. Holder was with the Mimico assembly in the Gospel.

Deseronto, Ont.—Bro. Taylor had four weeks in Pall Mall Assembly, London, and a week with the saints in St. Thomas recently.

OTHER LANDS

Cazombe, Alto Zambeze, Angola, P.W. Africa—Our laboring brother James MacPhie speaks of a recent good two days Conference, with ministry as the Spirit led. He speaks also of loads of stones, gravel and sand lying at the hall entrance, as we start shortly to lay in a cement floor—boards are already in from the forest and two brethren are responsible to make seats, so we are getting on. Remember our brother in prayer—they seek to carry on in a plain and scriptural path.

CONFERENCES

Torrington, Conn.—Annual Conference will be held D. V. May 11 and 12, Prayer mtg., May 10th., at 8 p.m. All meetings in the Gospel Hall, 410 Migeon Ave., Corresp. V. Illuminati, 72 Revere St.

Manchester, Conn.—Annual Conference will be held D. V. in the Masonic Temple, East Center St. April 12, 13 and 14, preceded by Prayer Mtg. in the Gospel Hall, 415 Center St., Thurs. April 11th., at 7:30 p.m. Communications to Everett S. Glenney, 696 Forest St., East Hartford, 8, Conn.

Toronto, Ont.—Annual Conference of the East and West Side assemblies will be held, respectively, in the Central High School of Commerce on the West Side, and the Eastern High School of Commerce on the East Side, April 12, 13 and 14. Prayer Mtgs., in Brock Ave., (for West Side) and Pape Ave., (for East Side) will be held Thursday evening at 7:30 p.m. The Lord's servants, walking in godly ways, welcome. Communications to A. Walker, 22 Kimbourne Ave., Toronto 6 for the E.S. and Wm. Agnew, 51 Victor Ave., Toronto 14, for the W.S.

La Crosse, Wisc.—Annual Conference will be held as usual this year D. V. May 4th., and 5th., Prayer Mtg., in the Gospel Hall, Friday May 3rd., at 7:45 p.m. Daylight Saving Time. Correspondence to Lawrence Ugum, 2122 Denton Street.

Culver City, Calif.—Annual Conference will be held D. V. in the Gospel Hall, located at 11138 Venice Blvd., commencing with Prayer Mtg., Fri. April 12th., continuing over the 13th., and 14th., Servants of the Lord practising and preaching the right ways of the Lord always welcome. Corresp. James Parr, 3707-½ Sawtelle Blvd., Los Angeles 66., Phone VERmont 7-0293.

McKeesport, Pa.—Annual Conference will be held D.V. April 27th., and 28th., commencing with Prayer Mtg., April 26., at 7:30 p.m. All meetings will be held in the Main Pavilion of the Renzie City Park, as usual. The Lord's servants walking in the "old paths" are welcome in ministry. Please advise beforehand of your coming. Corresp. W. H. Moore, 2705 Hill St.,

Vancouver, B. C.—There will be an all day meeting of the saints meeting in South Main St., Gospel Hall, 60th., and Main, Friday April 12th., Correspondence to W. A. Boyd, 27 East 58th., Vancouver 15.

Deseronto, Ont.—The Deseronto-Picton Conference will be held D. V. in the Legion Hall, Main Street, Deseronto. Meetings will commence with Prayer Sat. afternoon May 18th., at 3:30. Ministry at 7:30 continuing over Lord's Day, May 19th., and Monday morning and afternoon, the 20th., Breaking of Bread will be at 10:30 a.m. The Lord's servants walking in the "old paths" and teaching the same welcome to minister the Word. Visitors freely entertained. Corresp. William Root, Deseronto, Ont.

Forstburg, MD.—Annual Conference of the Grahamtown Gospel Hall here will commence D.V. Saturday, May 18th., at 2 p.m. continuing over Lord's Day, May 19th., The Lord's servants walking in the "old paths" and preaching the same welcome in ministry. Corresp. William C. Knieriem, 80 Walnut St.,

Philadelphia, Pa.—Annual Conference D.V. will be held in the Olney Gospel Hall, 314 W. Chew St., Thursday, May 30th., 10:30, 2:30 and 7 p.m. Prayer Mtg., at 8 p.m. Wed. the 29th., Vistors freely entertained. Corresp. John MacLellan.

Moncton, N. B.—Annual Conference D.V. 12th., 13th., and 14th., of April in the Gospel Hall, 195 Mountain Rd. Pr. Mtg., 11th., p.m. Vistors freely entertained. Corresp. to N. L. MacNeil, 37 Bromley Ave.,

FALLEN ASLEEP

Boston, Mass.—Our dear sister Mrs. Nellie Thompson, formerly of the old Cliff Street Assembly (latterly residing in Oregon with a daughter) "went home" to be with the Lord in the early part of December. She was about 90 years of age. We knew her in earlier days in Boston, a quiet, consistent Christian.

Orange, N. J.—On Feb. 23rd., our dear brother Antonia De Marino "went home" aged 72, saved 31 years ago. Bro. Patrizio mentions that he started well, went on well and finished well, not a platform man but faithful to help in every other way. Pray for his widow and family, some of them saved.

Windsor, Ont.—Our dear brother William Thompson was called home Feb. 12th., after a period of sickness. He was a faithful brother, who knew God's ways and loved the truth of God—we have known him for many years. Remember in prayer his daughter Elizabeth who will miss her father. She lives with her aunt and uncle, the Duncan Fergusons, of Windsor—a very hospitable family.

Senghenydd, Wales—We have heard, indirectly, of the homecall of the Mother of our dear brother I. J. Llewellyn. She entered into the Lord's presence Jan. 16th., Remember our brother in prayer, also other members of this family.

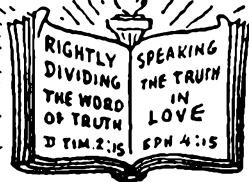
Moncton, N. B.—Our dear brother Edgar Stuart "went home" Jan. 19th., He was saved 24 years ago and shortly afterwards took his place in the assembly. Remember in prayer his wife, four daughters and one son. He will be missed.

Sarnia, Ont.—Our sister Mrs. John Wray (the former Anne Jamieson) was called home February 19th., She was a daughter of the late Joseph Jamieson, a well known brother in connection with the Sarnia Assembly. Her husband survives, also two sisters and one brother.

Houston, Texas—We have heard, without much detail, of the homecall of our dear brother H. W. Dedman, well known throughout this district. Although we have not been in this district recently, we have happy memories of his earnest desire for the spread of the Word, caring little for temporal things which were readily within his grasp. Our brother went home Jan. 1st., and was aged 81.

Words in Season

THE BIBLE FAMILY MAGAZINE



A REFUGE SWEET

AS the dove that finds a refuge
In the Rock so tried and strong,
So my soul, O precious Saviour
Flees to Thee from every wrong:
There in perfect safety hiding,
Sheltered from the wiliest foe,
On Thy mighty strength relying
I need fear no ill or woe.

On Thy bosom, blessed Saviour!
Comfort, joy and peace I find,
Precious tokens of Thy favor,
Restoration of the mind:
I could linger there forever,
Resting in Thy deep sweet love,
Grateful for Thy care so tender,
For all blessings from above.

When the day breaks, and I enter
Into perfect rest above,
And with all the heirs of heaven
Sing Thy great eternal love:
I shall see Thee crowned with glory,
Thou Who did'st so lowly bow,
And for me hast borne the fury
Of God's wrath while here below.

H. de Graaf

MAY, 1963

WORDS IN SEASON

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CHANGE OF ADDRESS

East Lansing, Mich.—William Warke, 1806 Cahill Drive.

UNITED STATES

West Union, Iowa.—Bre. Brandt and Wahls finished twelve weeks here with blessing in salvation to some and encouragement to the saints. Five professed.

Cedar Falls, Iowa.—Bre. Warke and McCullough have been preaching in the Hall the brethren here purchased. There has been good attendance and some blessing in conversions. They were in sixth week at last report.

Detroit Mich.—Bro. Alves was having a few meetings with the Christians of West Chicago Assembly, using his chart. He had called at Garnavillo for a night or two on his way and expected to visit Akron briefly, also.

Cleveland, Ohio.—Bro. Fite visited the East and West Side Assemblies recently, bro. McBain also gave a call to Monticello Hall. Wm. Ferguson was having a few meetings with West Side Assembly with "Lessons from Paul's Journeys", using his map. Bro. Hamilton called in en route to Ireland.

Clyde, Ohio.—Bre. Klabunda and Baldwin were in the Gospel here with nice interest at last report.

East Boston, Mass.—Bre. Joyce and Ramsay have had good meetings with the Assembly here, the Gospel preached faithfully and a few have professed to be saved, others of the younger ones seemed troubled. Bro. Joyce had to return to Toronto but Bro. Ramsay was staying on for a while as God seemed to be working.

Forest Grove, Ore.—We have had appreciated visits from brethren Alves, Hay, Hutchinson and Frith.

Pine Hill, Wisc.—Bre. Paul Elliott and C. Yost were trying a few meetings here. The assembly is small and weak. Bre. Mick and Dobson at Viroqua, Wisc.

Waterbury, Conn.—Bro. Patrizio has been continuing here with the Italian Assembly and has seen the hand of God in blessing, reviving and salvation. Some have professed, others troubled. Some of the brethren from Hartford have been giving good help to our brother. Nice to see their exercise to stand by our brother. They were in 9th., week last report.

Bay City, Mich.—Bre. J. Norris and R. Boyle were preaching the Gospel here, a few strangers coming out—pray for this effort. Their monthly meetings through the Winter have been enjoyed.

CANADA

Charlottetown, P. E. I.—Bre. F. Pearcey and R. McIlwaine have had some blessing in the Gospel here—brother Pearcey had to return to Toronto on account of his wife's condition.

Toronto, Ont.—Brethren of Mimico Gospel Hall report some blessing in the meetings held by brethren F. Holder and Fred Hanna of the Birchcliff Assembly.

Edmonton, Alta.—The Assembly meeting at 9302 95th., Street have been encouraged by visits of brethren A. Wilson, J. Clark, D. E. Reid, J. G. Frith since their conference late in the year. The Assembly is endeavoring, in the fear of the Lord, to walk according to New Testament principles. We can pray that they may be further cheered.

Melfort, Sask.—We have heard that our brethren Gray and McKinley have had a nice interest in meetings in the district.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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MAY, 1963

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BITTER HERBS:

Herbs with meat are not food, but they impart their savour to the food. These taken at the paschal feast were to be "bitter" — Exodus 12:8. Are our spirits subdued as we meditate at the table upon the sufferings of Christ? Do we seek to realize something of the cost to the Lord of our place of blessing?

NAMES USED OF CHRISTIANS:

The scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation:

SAINTS for their HOLINESS:

BELIEVERS for their FAITH:

BRETHREN for their LOVE:

DISCIPLES for their knowledge and learning.

A FIRM STAND:

We must be prepared to TAKE A STAND FIRMLY for Christ. It is not an easy thing to be a consistent Christian, to live a Christ-like life, seeking God's glory always. But God's grace is sufficient for us; those who rest upon His strength will not be overthrown.

GOD'S JEWELRY:

The Church is God's jewelry — His working-house, where His jewels are polished for His palace; and those He especially esteems and means to make most resplendent, He hath oftenest His tools upon them.

DIFFICULTIES:

Each difficulty that casts its shadow over our path, each sorrow that broods over the countenance, each tear that dims the eye, each care that weighs upon the heart, are all circumstances, not the result of chance, but messages from Him to Whom every trifle is great, which whisper in our inmost ear, in accents of love and tenderness, . . . "All things work together for good."

THE GOLD OF THE SANCTUARY:

The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.

THE ACTOR

The writer of the following lines, a friend of long standing, was sent by the Bank with which he was then employed, in Seattle, Washington, to present a draft for payment to an actor, then playing in one of the city's theatres. This rather unique happening led to this "unknown poet" writing the following lines which we think fitting for this Gospel page:

I interviewed an actor
 In his room behind the stage
 And, for a while, one afternoon
 Did there his thoughts engage
 In what must have appeared to him
 A novel theme indeed—
 To make him face in that strange place,
 His soul with its deep need.

I told him how that once I, too,
 An actor longed to be,
 Like him, to wander here and there
 The world, its sights to see;
 "Why didn't you?" he briskly asked,
 And now to me is given
 The chance to tell this actor how
 He, too, could be in Heaven.

He listened as I told him how
 That since I'd found my place
 Before the Cross, a trembling soul,
 And proved God's saving grace:
 Such longings are no longer mine
 As once my heart held dear,
 And, too, I face the future now
 Without a single fear.

I said how much I'd like to have
 'The turn' next his to tell—
 There on the stage that afternoon
 Of Christ Who saves from hell:
 For! Ah! how vain are earth's delights
 Compared with 'joy in God,'
 And with the hope believers have
 Whose faith is "in the Blood."

I left the actor's room that day
 With thankful heart indeed
 To HIM Whose love is INFINITE
 And meets the sinner's need:
 With prayer upon my lips that when
 That actor had to go,
 His 'exit' from life's stage
 Would lead—where ceaseless pleasures flow.

NOW! whosoever reads these lines,
 To you we'd like to say,
 You, too, must leave 'life's stage' at last,
 You, too, are going away—

BUT ere you go: you, too, may know
 With certainty Divine,
 That with thy soul all, all is well
 And Heaven shall soon be thine.

George A. Morrison

"FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE." John 3:16.

SUCH IS TIME

By Sir Walter Raleigh of England

The following lines were written before his execution in Old Palace Yard, Westminster, on October 29, 1618.

Even such is Time, that takes in trust
 Our youth, our joys, our all we have,
 And pays us but with earth and dust;
 Who in the dark and silent grave,
 When we have wandered all our ways,
 Shuts up the story of our days;
 But from this earth, this grave, this dust,
 My God shall raise me up, I trust.

INSCRIPTION ON AN OLD GRAVE STONE IN HOWFF CEMETERY, DUNDEE, SCOTLAND

Bold infidelity turn pale and die,
 Beneath this stone four infants' ashes lie;
 Say! were they saved or lost?
 If death's by sin, they sinned for they lie here,
 If Heaven's by works, in Heaven they can't appear.
 REASON! Ah, how depraved, revere
 The sacred page, the knot's untied,
 They died for Adam sinned,
 They live for Jesus died.

"His hand at last, the hand once pierced for me,
 For ever holdeth mine —
 O Lord, no song, no harps of heaven will be
 Sweet as one Word of Thine."

SOME TACTICS OF SATAN TO DISCOURAGE US

WM. H. FERGUSON

WE READ IN THE WORD of the "wiles of the devil," Eph. 6:11 and also in another connection, in 2 Cor. 2:11—"we are not ignorant of his devices."

By these, and many other references, we are reminded that we have a wily foe and one who will use any of his many devices to hinder us in testimony, individual and collective, also that he would destroy the life, if possible, and, otherwise discourage. In this paper we record but a few cases which may put us on our guard and may help us to detect the enemy, if we have been discouraged.

BY SUFFERING AND MENTAL ANGUISH

We turn, instinctively, as to this to the outstanding example of Satan's efforts thus, as recorded in the Book of Job. Chapter 2:7 shows the evident zeal with which Satan sought to bring Job down. He smote Job, he buffeted him in cruelty and hatred.

We notice, further, that Satan's malice and threats are usually made against outstanding men. Job 1:8 gives us the Lord's estimate of His servant Job, and verse 10 reminds us that Job was the Lord's especial care.

However, Satan caused Job much suffering and mental anguish. Job's friends were "miserable comforters" and did not have the correct answer to his many questionings. Yet! at the end the Lord made it all right and Job realized the "afterward" of the suffering and discipline. Cp. Heb. 12:11. So must we realize this "afterward" if we are to receive blessing from any trial or test.

BY ENVY AND JEALOUSY

This seems to have been the outstanding thing in Saul's hatred of David. Evidently this was at the hand of Satan since David was God's choice for the throne, as Saul was the people's choice. God permitted to them their king . . . "He gave them a king in His anger."

David being in the line of kingship and royalty, as noted in Matthew 1 and Luke 3, Satan's enmity is seen directed against the "promised Seed." But what envy and jealousy is manifested by Saul! Some men cannot bear to see others thought much of and they always betray themselves by their actions.

When God raises up a good man, they seek to bring him down. When God blesses, they curse. When God shows He is with David, Saul cannot help but acknowledge it, but his bitter spirit is unchanged and, even after confession, he sought "to slay David."

Envy and jealousy (except godly jealousy, as in 2 Cor. 11:2), should never be seen in a child of God, and yet it has destroyed many. It is a deep-seated disease—"as rottenness of the bones"—and is manifested by actions, or words, or silence. Some one speaks well of a brother and the envious one just maintains a "silence"—seems to have a "dumb spirit"—perhaps a "Well . . .", immediately causing a doubt in the mind of the child of God who thought well of the one he sought to speak of. Perhaps a sort of "pious expression" follows and the harm is done. This can be a real device of Satan, even amongst professed preachers. They are not exempt from envy, unless kept close to the Lord. If any have a matter against another, they should be manly enough to go to that person and have it straightened out and the cause removed. But a truly envious person has never a "cause"—it is deep-grained and Satan uses that individual to hinder the work of God. Let us all remember that we must stand before the Judgment Seat of Christ and, only then, shall all service be truly evaluated. Man's judgment is often a wrong one.

Some use "friendships" as "stepping stones" over the rough spots and, frequently, ingratitude gives way to envy. Let us beware of envy in any form. We have seen this work to the alienation of servants of Christ.

BY FALSE ACCUSATION

In Zechariah, chapter 3, we see Satan standing at the right hand of Joshua, the high priest, to be his adversary. The Lord rebuked Satan, saying of Joshua . . . "Is not this a brand plucked out of the fire?" v. 2.

Evidently Satan would imply that this man was not worthy to be a builder of the temple, not of sufficient standing, or fitness. However, God saw differently and He used Joshua and his fellows in the building of the testimony and the Lord spake of them as "men of wonder." Zech. 3:8 (margin).

So, instead of being discouraged by the false accusations of Satan and his emissaries, the children of God should just go ahead with the building, after God's pattern, on the old foundation. These men did just that and although many despised the "weakness of the testimony," God did not as we read in Haggai 2:2, 5; also in Zech. 4:19 . . . "Who hath despised the day of small things?" Many of the smaller assemblies are doing yeoman service and fulfilling their work, against the day of reward at His coming.

DISCOURAGED THROUGH LONELINESS OF TESTIMONY

The Thessalonians were in need of comfort and help

by the apostle, and he would have visited them, as he wrote . . . "We would have come unto you . . . but Satan hindered us." 1 Thess. 2:18. In what way, Paul does not state, but evidently by some violent opposition.

Today, assemblies are in rather a different position. The enmity of Satan doesn't hinder visits very often (sometimes he does violently if he knows it would be a cheer and help to an assembly to have such a visit), but, today, certain small assemblies are much neglected in favor of larger and more frequently visited assemblies. We know such need help but it surely seems strange that many smaller companies, and isolated saints, are passed by in favor of others where conditions are more congenial, comforts are more in evidence, and altogether conditions are more pleasing to the "natural desires."

Perhaps, it is not the fault altogether of visiting brethren, but certain assemblies writing to have such visits (such invitations from larger and better equipped assemblies are seldom turned down) may be used to bring about this condition of passing by the less favored. It is surely sad to see the "pioneer spirit" die out almost totally in these United States and, we doubt not, in other countries also if we can sense the feelings of our brethren and sisters the world over. There are exceptions—thank God for all such, but pioneering should be the first thought, especially in the minds of younger and strong men. The last time we met our dear brother Thomas Black in Chicago, he was on his way out to the State of Montana to visit a brother and his family, living in a box car on a railroad siding, to visit and have a few meetings. If we are to see assemblies encouraged, we will be required to spend more time and energy among smaller companies, and isolated saints, as well as enter some new territory for God. The Lord will look after all who have such desires, we have no doubt about that.

SORROW AT THE DEATH OF SAINTS

Paul realized the possibility of this in connection with the Church of the Thessalonians and wrote to them that "ye sorrow not as others which have no hope." 1 Thess. 4:13. He directs their thoughts heavenward and to the Lord's Coming when the bodies of the saints would be raised, the living changed, and together (in glorified bodies) we shall rise to "meet the Lord in the air." v. 17.

So, as loved ones are taken home, we must lift up our eyes heavenward and spend the intervening time in happy and useful service in testimony, "till He Come." Many of the Lord's servants have been "called home" and others are getting older and nearer the end of their testimony,

but let us go on and seek to keep free of discouragement by conditions and the efforts of the enemy to distract us.

Then lonely widows and others can be encouraged with this thought. If we can encourage godly widows, let us do it. They have a special place in the heart of our God—James 1:27. James likely saw in the Lord (in the home of Nazareth) this lovely trait manifested by the supposed son of Joseph, as He visited the fatherless and the widow and kept Himself unspotted from the world. He was like a ray of sunlight which could touch the muddy water of the pool without being contaminated thereby.

We live in a selfish world and have so many cares. How very seldom are widows visited among us as they should be. Our older brethren, when they went to a place for meetings, at once asked for the names and addresses of the widows and lonely and made it a point to visit them and read and pray with them. There is too much feasting and feting today among preachers, young and older. It is not good for them and it can bring about their decline, and even fall, if overly indulged in. This will never produce "hardy" souls willing to endure hardness as a good soldier of Jesus Christ. Paul realized the possibility of even a Timothy becoming "soft" and losing the true warrior spirit.

We have outlined just a few of the sources of discouragement and we are reminded of David in the discouraging day recorded in 1 Samuel 30:6 that he "encouraged himself in the Lord his God." May we do likewise.

DISCOURAGED BY A BROTHER'S FALL

Sometimes when a brother falls into sin (and even preachers may fall thus), the great enemy uses this fall to full advantage. And the "enemies of the cross" carry the tidings far. While this is a grievous thing, we must not permit it to lower the standard of discipline, or discourage us in our testimony. My dear father used to say often . . . "A man can preach like an angel, and sin like a devil." Let us beware!

And to the erring one, let not discouragement have its full toll, bringing about total loss. There is recovery with God, in godly ways, and even though the service may not be a prominent one in the future (and we believe it should **not** be), there are many opportunities of serving God acceptably even after a fall and restoration. Hosea 14 shows us a lovely example of this. Even David, after his fall, was used of God and the "last words of David" are among the sweetest in the whole range of scripture, 2 Samuel 23, 1, 5 etc., Here, again, we are reminded that Satan seeks the downfall of the prominent—he lays the trap—he is an adept at it, and he knows human weakness. Let any

who take a stand for God and His truth beware of this cruel enemy, but keep close to the Lord and His Word, and, in humility, seek to be preserved.

THINGS THAT ACCOMPANY SALVATION

Love For All Saints

G. G. JOHNSTON

It is evident that not a few unsaved people have great respect for believers whose lives are consistent with their profession, yet it cannot be said that they love the saints of God, as such. One definite mark of conversion to God is the birth of a love for God's people, simply because they belong to Christ. Love to God creates love toward His children, and love for the saints results in a desire to be in their company.

Who of us, with any degree of experience, but has seen this occur with those who have been newly converted? Not only were they shy before when in the presence of saved people, but they experienced no interest whatever in their conversation because they had not the nature to enjoy those spiritual things which Christians spoke about. Upon receiving Christ, however, they experienced in themselves the truth, that "if any man be in Christ, he is a new creature," 2 Cor. 5:17. Others noticed this, too, in their manifested desire for new company. Even when morally clean and upright people (i.e. in the eyes of men) are saved, it is soon manifest that they have an affection for the Lord's people. This was totally absent prior to their conversion when they lived in self-righteousness.

"We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. This is not the only test given us in the Word by which we may try our profession of faith in Christ, but it is one that is very practical.

Our love in that respect is not based upon their aimable character, nor on their conformity to our ideals, but upon our mutual relationship . . . they are our brethren . . . we are of the same spiritual family. We may meet with one of another nationality, or another color. It may be that we cannot speak a word of their language, and must use signs to communicate simple thoughts to each other, yet when we are assured that we belong to the same spiritual family, that we know and love the same Lord and Saviour, immediately we sense a mutual love.

Love, like other virtues, may be present in greater or

lesser degree. It may also be cultivated and grow, or it may be neglected and diminish. Is it not true that some of us have failed to cultivate our love to the saints? In our early days after our conversion, we experienced a thrill of pleasure upon meeting a fellow saint. If we were naturally talkative, our conversation was about Christ and about something spiritual, and this only made to increase and abound our love one for the other. It was a delight to meet.

Has something come in to chill that mutual love? If so, can you afford to allow it to continue? Why not, out of love for each other, as brethren, seek humbly to confess your fault in the matter? There is always some degree of fault on both sides. Why not begin by confessing yours, seeking grace from God to lay no blame on the other party? What a joy it would be to both of you to be able once again to confirm your love for each other.

We should love all God's people, regardless of their associations—not only those with whom we are associated in assembly fellowship. If the position of a brother is an unscriptural one, we cannot overlook that, but we should surely love him because he is Christ's, and seek to win any such to walk in a more scriptural path. This we shall never accomplish by showing hostility towards them, nor can we hope to help them by associating with them in what is wrong. Have we not failed greatly in helping fellow saints, from a lack of loving interest in their spiritual good? A sense of genuine love shown us, is the weightiest part of any argument.

An unforgiving spirit is evidence of a waning love. Self-justification usually indicates self-love. The perfect love of Christ is our pattern, while we may learn much from the examples given in Scripture of godly men whose love for the saints at times were sorely tried, yet survived in the midst of their tears. This led to the softening of other hearts also.

A WONDERFUL CEMENT:

There is a story of a man who went around selling penny boxes of a wonderful cement, guaranteed to mend any broken thing, especially family jars, and even broken hearts. The old man passed on and the buyers eager to try the cement, opened the box, only to find a wee scroll of paper on which was written the one word, "LOVE." Some threw it away in disgust, others tried it and found out it worked.

AN EPISTLE OF GRACE

LORNE E. MCBAIN

IN 1 Peter 5:12, R.V., we read "by Silvanus, our faithful brother, as I account him; I have written unto you, exhorting and testifying that this is the true grace of God: stand ye fast therein." Peter's epistle was declared to be a true account of the grace of God and it was written to the suffering saints of the dispersion, Chap. 1:1 (see Acts 8:1), lest any should waver under their manifold trials, Chap. 1:6, R.V.

He begins his letter by reminding these saints of the

SOVEREIGN GRACE

that brought them into relationship with God to an inheritance incorruptible and undefiled that would never fade away, reserved in heaven for them, Chap. 1:1-4. Their earthly possessions had faded away, Hebrews 10:32-35, but their spiritual inheritance was secure for it was reserved in heaven for them!

It was a joy to Peter to recall the time in their lives when

SAVING GRACE

became a reality to them after hearing the gospel preached with the Holy Ghost sent down from heaven, Chap. 1:10-12. It is quite possible that many to whom Peter was writing had been saved when he was preaching on the day of Pentecost when the word of God was in such power that the hearers were stunned and three thousand were saved, or at a later time following the healing of the impotent man, Acts 2:22-41, Acts 3:12-26, Acts 4:1-4. It was a great day for Peter to recall and for these believers as well! They were exhorted to gird up the loins of their minds and be sober and set their hope perfectly on the grace which would be brought unto them at the revelation of Jesus Christ, Chap. 1:13, R.V. He would encourage them to reckon that the sufferings and trials through which they were passing were not worthy to be compared with the glory to be revealed in them, Rom. 8:18.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, Titus 2:11-12. Peter exhorts the saints that

SANCTIFYING GRACE

should be manifested in their relation to God and to the world in their obedience and godly walk, Chap. 1:14-17. It is cheering to see the grace of God in a young convert,

but doubly so in one who has grown in grace and in the knowledge of the Lord, 2 Peter 3:18.

The divine influence of grace was to be reflected in a threefold relationship; i.e., governmental (Chap. 2:13-17), industrial (Chap. 2:18-19), and marital (Chap. 3:1-7), and for this Peter writes of

SUBMITTING GRACE

Since the government was hostile to these saints and their masters were often tyrannical, they were encouraged to submit themselves in the fear of God, "for this is thankworthy (grace, R.V.) if a man for conscience toward God endure grief, suffering wrongfully, Chap. 2:19.

This grace was to be manifested in the sister whose husband was not saved that by her godly behavior she might win him for Christ, and also in the case where both husband and wife were in the Lord, that they might dwell together in love that their prayers should not be hindered, Chap. 3:1-7. How beautiful to see the grace of God in a Christian home where the husband has the respect and confidence of his wife and children and where they, in turn, submit to him as the head of the house! Abraham and Sarah are given as examples of this blessed union, Chap. 3:6.

Since these saints were sorely tried, Peter writes of

SUFFERING GRACE

as seen in the Lord Jesus and exhorts them to follow His steps! "For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is grace. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps . . . Who, when He was reviled, reviled not again, when He suffered, He threatened not, but committed His cause to Him who judgeth righteously," Chap. 2:20-23, R.V. In following His example they were to accept their trials patiently without retaliation and commit the keeping of their souls unto Him as a faithful creator, Chap. 4:19.

Pursuing his theme, the apostle now writes of

SERVING GRACE

as displayed in the variety of gifts given to the Church, Chap. 4:10-11, and each was to be used in accordance with the ability which God giveth that He might be glorified thereby. If it could be borne in mind that every gift is a stewardship of the grace of God it would preserve from pride and envy, for much havoc has been wrought in the Church by *gifted men*. *How beautiful to see how the apos-*

tles recognized this manifold grace of God! Paul refers to the brother whose praise was in the gospel throughout all the churches, 2 Cor. 8:18; Peter gladly acknowledges that Paul's epistles contained things hard to be understood, 2 Pet. 3:15-16; and Barnabas recognized that Paul's gift as a teacher was needed to confirm the young believers at Antioch, Acts 11:23-26.

Since Peter was commissioned by the Lord to care for the flock, John 21:15-17, he exhorts the shepherds to feed their flocks and lead them by their example, 1 Pet. 5:1-4. Only the grace of God can develop this gift in a brother and sustain him in this work with unselfish love, for his labor is often unrecognized and unappreciated! How encouraging to know that when the Chief Shepherd shall appear he shall receive a crown of glory that fadeth not away!

Shepherds who care for flocks in mountainous terrain have difficulty keeping sheep from climbing too high and getting into dangerous places, and this is true of the Lord's flock as well, and so Peter stresses the need of

SELF-ABASING GRACE

for all the sheep, Chap. 5:5-6. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." Just as a slave was known by his peculiar garb so the saints should be known by humility! In this way they would be true followers of Him "who humbled Himself," Phil. 2:8.

Finally, Peter directs the saints to the never-failing source of grace,

THE GOD OF ALL GRACE

who had called them unto His eternal glory, Chap. 5:10-11. They were passing through a storm as the disciples did when their vessel was tossed upon the sea of Galilee, but there was no need for anxiety for Peter assures them of the Lord's care for them, Chap. 5:7, and the certainty of the glory on the other side!

Grace all the work shall crown
Through everlasting days,
It lays in heaven the topmost stone
And well deserves the praise.

What can we hope to do, or say, that shall escape the censure and misinterpretation of men, when we see that the Son of God could not avoid it? Matthew 11:18, 19.

THE DECLINE OF A NAZARITE

THE LATE FRANK HUNTER OF NEW ZEALAND

THE STORY of Samson brings before us the perilous times in Israel's history when Shiloh was neglected by the many save a few godly ones like Elkanah and Hannah, and when every man was doing that which was right in his own eyes.

In Numbers 6 we have plain instructions concerning one who would take on Nazarite vows and the key phrase of the chapter is "unto the Lord," seven times. We are told plainly what would defile his Nazariteship and then the chapter ends with one of the grandest benedictions in all the Word of God. True devotedness always brings blessing from the Lord. The Lord Jesus was the only true Nazarite in this wilderness scene.

The life of Samson is a sad failure of God's Nazarite and God has left it as a beacon light to warn us off the rock on which he made shipwreck . . . "self-pleasing" as we have it in Judges 14:3. Judges gives us seven bondages of the children of Israel to the seven heathen nations. The last bondage was the worst of all, as the one who should have been the deliverer is in bondage, and needs deliverance himself, yet never gets it but dies among the enemies of the Lord. Another contrast between Samson and the other judges is that while they carried the people of God with them in their victories, Samson never did. His acts were all individual feats of prowess.

The judge had no power to make laws for these were given already by God and he had no power to alter them either. When Joshua became leader the pillar of cloud and fire ceased, and "the Book" was henceforth to be the only guide as to walk, worship and service.

Now, Samson's first wrong step was in going down to Timnath, which means "a portion" but a Philistine portion and "the Philistine" stands for that carnal, worldly religion which has so many of God's people in bondage, today as then. Samson never recovered from this first wrong step. The chapter discloses that there was a good deal of coming and going, so it is today. Certain principles and ways are learned and embraced that rob God's people of all power and, eventually, you find them, like poor Samson, either grinding or making sport for the Philistines. While it was pleasing to Samson, it was very displeasing to the Lord, Deut. 7:3, 4. His father and mother might remonstrate with him, but eventually go down with him. The

marriage was not according to the mind of God; God had forbidden it in Deut. 7, but notwithstanding Samson's doing wrong, God was about to carry out His own purpose or design. Samson was taking a wrong path to accomplish the overthrow of the Philistines, but God was going to accomplish His purpose, the same as He is doing today in taking out "a people for His Name" notwithstanding the disobedience of His people and the unscriptural ways and methods which they resort to.

Then in Judges 14:5, he is getting near Philistine vineyards, the very place he, as a Nazarite, should have stayed aloof from, Numbers 6:4. Instead of fleeing at the roar of the lion, for sometimes it is true valor to flee 2 Tim. 2:22, the Spirit of God came upon him. The Christian soldier is more easily lulled to sleep than overcome in battle. He should not have been there, so he went and talked with the woman. When he was going down again, he turns aside to see his past victory, feeding upon past experiences fosters pride. He came at a dead body and his Nazariteship was defiled by that which ministered sweetness to his natural taste. Then look at the companions he got, 30, and then he is putting riddles—no plain speaking. He did not give them any changes of raiment; it was old Philistine garments he gave them.

He blames them for having plowed with his heifer, but it was he who plowed with their heifer. So one wrong step leads to another until, eventually, like many a child of God today, his power at last is gone completely. At first he is unconscious of it yet full of self-confidence, v. 20, and yet self-ignorant, v. 20.

He lost:

- 1st. His separation.
- 2nd. His discernment (eyes).
- 3rd. His liberty.

And we behold the Nazarite, who should have been maintaining a place of separation unto the Lord, and delivering His people, now either grinding or making sport for the Philistines. He never recovered his eyes or his liberty. The sad state of the Nazarites in Jeremiah's day, likewise, should be a lesson for us all—see Lamentations 4:7, 9.

All of this should be a warning to any who seek devotedness and communion with their Lord to avoid the mixture of Philistine religion, today, which threatens the testimony of Christians "gathered unto the Name of our Lord Jesus Christ alone."

BARNABAS AND PAUL

Their Separation and Restoration

There are certain questions which arise:

What was the cause of the separation?

How and where did Barnabas and Paul continue serving the Lord?

Was he ever reconciled to Paul?

It was neither difference over doctrine nor disagreement as to principles, but a matter of personal judgment, which separated the two laborers. When Paul proposed revisiting the brethren to whom they had preached the Gospel on their first missionary journey together, it is evident that Barnabas favored the project. Difficulty arose when Barnabas suggested taking Mark with them. This was not unreasonable seeing that Mark had accompanied them when they set out from Antioch the first time, Acts 13:5. Paul objected however because Mark had abandoned the enterprise and returned to Jerusalem, verse 13.

Family ties were involved: Mark was Barnabas's nephew, Col. 4:10. Is it not likely that this natural relationship influenced Barnabas in his proposal? Paul however was a man of great resolution, and this trait of character was always to the forefront with him. In consequence, a sharp difference of opinion arose between the two servants of the Lord, engendering considerable warmth of feeling. Undoubtedly, it was a sad conflict for both, and very regrettable that Barnabas, usually so spiritually-minded, should separate himself from the greatest of Christ's apostles. How very sad too, that in these very early days of the Church, two men of God should take leave of one another with some measure of bitterness in their hearts!

Whilst it would be presumptuous of US to pass judgment on either of the two men, the New Testament gives us nevertheless an indication as to which of them was in the right. Acts 15:40 makes it clear that the Assembly at Antioch took the side of Paul, for he went forth with Silas commended by the brethren to the grace of God, whereas all we read as to Barnabas is that he took Mark, and sailed to Cyprus, no further mention being made of his service. In contrast, the Holy Ghost has given detailed accounts of Paul's second and third journeys into Asia and Europe.

CONTINUANCE OF SERVICE AND RECONCILIATION WITH PAUL

It is not without significance that Barnabas went to Cyprus, his native land. Did family considerations enter into this? We don't know. How long he stayed and labored there, scripture does not say. But in his epistles Paul

makes certain references to Barnabas which throw some light on his person and service.

In 1 Cor. 9:6 we read: "Or I only and Barnabas, have not we power to forbear working?" Paul and Barnabas had not been to Corinth on their first missionary tour. The first time Paul visited Corinth was at least two years after his estrangement from Barnabas, and he wrote his first letter to the Corinthians some four years later still. Nevertheless we conclude that Barnabas was known to the Corinthians.

In the assemblies of Galatia, too, Barnabas was not unknown, though he had not been there as a fellow-laborer of Paul, unless Paul visited Galatia on his first missionary journey, see Acts 16:6. But the mention of Mark in Colossians 4:10 as Barnabas's kinsman shows that the latter was known to the believers in Colosse.

From these passages of scripture we may deduce that Barnabas did not retire, but continued to devote his energies to the service of the Lord with great diligence. The manner in which Paul refers to him in his letters, calling him by his name, and acknowledging him as a laborer for the Lord, points to the probability that the two men had become reconciled. Nowhere in his letters does Paul express himself sharply concerning Barnabas. The fact, too, that Mark was again helpful to Paul, see 2 Timothy 4:11, confirms that relations between them had been set right. This is a matter for rejoicing.

Translated from the Dutch of J. Mol, Sr.,
From Messenger of Peace—England.

POPULAR MOVEMENTS AND THEIR DISCARDING OF BAPTISM

We would now draw attention to a condition of things which must be looked upon as the natural offspring of disobedience in respect of this. **ECCLESIASTICAL PURITY** is no less important than **INDIVIDUAL HOLINESS**.

There is a generation of beloved and respected Christians this was penned nearly 80 years ago) whose **PERSONAL CHARACTERS** bear much of the likeness of Christ; but when their work for God passes under review, what is its most striking feature? Is it not, that while God may have used them much in Gospel labour, they are leaving them a race of feeble, carnal Christians? Feeble because their wills were not operated upon by the Word of God in the early days of their Christian life. **BAPTISM WAS**

NOT PRESENTED TO THOSE CONVERTS IN ITS DUE ORDER.

Oh! for the fearlessness that overturns human expediency that we may keep the "old paths," and lead others into them too! Much popularity will be lost, and much opposition engendered by adherence to "the ways which be in Christ;" but the present "revelation in the knowledge of His will," together with the abundance of the reward at the Judgment Seat of Christ, will amply repay the true servant who sought his Lord's glory.

A place on the popular Gospel platform, and honourable recognition by world-bordering Christians, and eulogies by editors of newspapers, are not amongst the favours accorded to the servant of Christ, who, with humble, holy and firm step, leads the converts, in due time, to a convenient spot where they may be "buried with Christ in baptism." The world may laugh and hurl their showers of ridicule upon those who thus confess Christ; and carnal Christians, whose fleshly natures rule them, may turn away in disgust; yet, surely we know that our God is pleased with what nature hates, surely with that which in profession puts natural man in the lowest place, but exalts the Lord Jesus Christ.

"Into Thy death baptized, we own with Thee we died,
 With Thee our life are risen, and in thee glorified.
 From sin, the world, and Satan we're ransomed by Thy
 blood.
 And now would walk as strangers, alive with Thee to
 God."

From "The Northern Witness"
 Edited by John R. Caldwell.

(Popular movements have been, and are, characterized by an evident effort to relegate baptism to a secondary place, according to the dictates of the various participating congregations. Indeed! the idea of being dead to the world, denominationally, socially, or relative to its pleasures, is NEVER stressed, since it would not fit in with the present movement. It all adds up to the Laodicean condition of Rev. 3 of the church, just prior to the Rapture, with Christ outside; with only a remnant willing to hear His voice and open the heart's door . . . Editor)

What a most cheering thought, that we belong to the Lord Jesus — are His very own, John 13:1. Did we realize the fact that we are give to Him to be His own by the Father, John 17:24; chosen by Himself, John 15:16; purchased at the cost of His life, 1 Cor. 6:19; rescued by His power, Luke 11:22; Gal. 1:4; and surrendered to Him to be our only Lord and Portion, it would not only fill our hearts with the deepest gratitude and thanksgiving, but it would also increase our desire to be enabled to live daily as Christ's own. Psa. 45:10, 11.

QUESTIONS AND ANSWERS

QUESTION: We are quite concerned about assemblies going in for "big Gospel Campaigns" for a few weeks, very expensive and "all-embracing." The reason we got was that they can't get the people into the Gospel Halls. Is the assembly testimony poor in this case? They are talking about counsellors too. Would this be of the Lord? We are praying that the Lord's will be done.

ANSWER: The first question asked seems to suggest the root of the problem—"Is the testimony of the Assembly poor?" We believe if things were made right in assemblies generally, where there has been departure from God's ways and where differences and friction has developed, with a good and healthy state resulting, there would be no need to go in for such "campaigns." They are an acknowledgment of weakness, with a show of strength, and seldom result in godly additions to the Assembly, but rather follow the trend of the times—every one going to the "church of his choice." One thing follows another, solo singing, choirs, musicals, counsellors, big names and big advertising and the assemblies are left to carry on, with the faithful ones carrying on as usual when the excitement is over. More of God and less of the flesh is the answer to many of such problems with us today. Man is ever anxious to step in and work, even though the condition is poor, and the young today demand attention and excitement and pleasurable activity. We believe healthy and warm assemblies, with the fear of God prevailing, is the antidote.

QUESTION: Is there any reason why there should not be a spreading out with the Gospel in the Assembly district, say within a few miles radius, and must all meetings be held in the Gospel Hall?

ANSWER: The spreading out with the Gospel, seeking to reach others in Gospel work etc., in cottage meetings and other suitable buildings, is a very commendable work—we have never heard of any intelligent Christian questioning this. It would be the privilege of the saints in the Assembly to lend their support to such an effort and it is an excellent training ground for younger brethren who are willing to visit the neighbourhood and put themselves out to seek to gather the people in—some today want their audience provided for them in the Gospel Hall, with all their responsibility to preach to them. This is poor work and marks out a man as lazy, spiritually, and perhaps physically also. There is plenty of opportunity for branching out and we believe it would be a good tonic for many assemblies.

If it were a question of a few disgruntled ones starting something to draw away from the assembly and commence something characterized by "schism"—eventually leading to division, that would be another question. But, generally, such want to remain in the assembly and work their plans in a hidden way—they are not found out working in the field and doing honorable work for the Lord.

Many a good opening has been found and assemblies commenced as the result of cottage meetings and the like and a revival of such would be helpful in many instances. Neighbours could perhaps be gotten in where it would be difficult to get them into the Hall. Let it be a matter of prayer and godly counsel amongst older and responsible brethren and "let us arise and build."

QUESTION: Are Conferences of real value today, as of old, and how can we all help to make them more valuable to young and older?

ANSWER: Originally Conferences amongst Christians gathered to the Name of the Lord were convened, principally for the benefit of those who were not able to get the ministry they felt their need of. Some were very isolated, some of the assemblies very small and not too many preachers in those days to visit them—these were the days of pioneering preachers when they were largely seeking to enter new fields. Hence, the need for the Conferences and we only need to look at the record to see how valuable and helpful they were.

Today, there is somewhat of a different situation. The need, today, is for Conferences which are carried on according to a scriptural pattern, and for ministering brethren who seek to walk in the "old paths" of the Word bringing before the saints the whole counsel of God, men who preach the same thing in "every church" and do not cater to men or suit their preaching to the place or audience.

We are very thankful that there are many of such Conferences today and it is a joy to see many Christians, young and older, who flock to such to hear the plain preaching of the Word, fresh and timely.

As to the question—"How can we help?" We can all (preachers and hearers) have more exercise in prayer as to the particular need. While we appreciate the friendships of such meetings, our main concern should be that all might be for God's glory in the blessing and leading on of His own in godly paths.

Then, in the matter of hospitality, we can let it be known beforehand if we are going, how many, brethren or sisters, or families. All this helps greatly in the arrangements needful prior to the actual time of meetings.

Further, where the assembly is small and accommodations limited, it is good not to arrive late in the evening, and expect a lodging. If towards midnight, how much better to get accommodations along the way and not, unnecessarily, disturb the rest of the brethren who are hard pressed sometimes to find suitable room.

These are practical things which many think of but which some forget. A little forethought will bring appreciation.

Then, as to the platform, the time should be well spent—first in a good season of prayer before each meeting, then with due consideration as to the proper use of the time. Brethren don't like to make limitations as to the time our preaching brethren should take but the lack of consideration on the part of some, makes it necessary to remind all to have definite messages and to the point. Some can take an hour to say what could be said nicely in half or less of the time if there were a lot of unnecessary repetition left out and more evidence of real freshness and study of the Word.

Again, the repetition of messages, one year after another, denotes a great lack of fresh ministry and while old messages can be useful at times, when one has nothing he has received from the Lord to meet the present need, it would seem to be wise to refrain from being too eager to deliver such a message until there is real evidence of its need and the guidance of the Spirit. In this way preachers can help also.

Then there are various ways, during the meetings, giving attention, being in one's seat in good time—the singing of a hymn between messages etc., and closing on time, all contributing to the benefit of the meeting to all.

Our brethren and sisters deserve very real appreciation of their care, hospitality, self-sacrifice and love shown at the various Conferences. We know they do it for the Lord—He will reward.

EXTRACTS FROM LETTERS

TRAGEDY OF THE TIMES: "I wanted to write this little word of encouragement or appreciation for there are not many today who are walking in the "old paths" and really seeking to please the Lord. We get very little straight ministry in———, but I can truthfully say that I have often been helped by the faithful teaching of Words In Season. So I would say 'thank you' for the many times I have received a blessing and remind you of 1 Cor. 15:58.

There is a sentence or two in the article on "Discipleship" in the March issue that has made a very real impression on me for it touches a subject that I have noticed and been troubled about for a while. I will quote the lines:-

'And wherein does the treachery of the times lie? It lies in this that Satan has so manipulated Christianity—so taken all that is divine and supernatural out of it—that he has made it suitable to carnal, unregenerate man. And the trouble is that many professing Christians are down to the level of that very thing.'

(A young sister in the Lord).

PIONEER WORK: I have been most interested in the pioneer page and it has been encouraging to me. I do hope that others might be more given to this work, as I feel sure it is the real need today. In Matthew 9:37 "the labourers are few." In v. 38—"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." No doubt pioneering work is uphill, sometime little to encourage, and much to discourage, but it is encouraging to see where new assemblies have been planted.

From Manitoba

FORTY MILES FROM AN ASSEMBLY: Please pray for my unsaved husband, also for an assembly here. We have to travel 40 miles to a meeting and Sunday School.

From Iowa

SMALL ASSEMBLIES: May we just take the opportunity to express gratitude for the Magazine. The Lord alone know what it has meant to us in the assembly here. Many times when we have required light on a certain truth, or encouragement or correction, we have received it from the Lord through W. I. S. Thus we are encouraged to pray for all who contribute to the ministry of the Magazine.

We see very few ministering brethren—plenty of those that Jeremiah spoke of (preaching smooth things) but these go to the crowded holiday resorts nearby. However, there are a small number who come our way when possible, men who love our Lord Jesus Christ in sincerity.

From Australia

FROM ENGLAND: Thanks for the practical ministry of W. I. S. It is cheering to remember all those who have bought the truth and refuse to sell it, in spite of the presence of those who play with the truth of God as if it were their's to do so.

Toronto, Ont.—A nice interest and spirit reported in the meetings of brethren Doherty and Grainger in the Highfield Gospel Hall.

Kitchener, Ont.—Our brother James Smith had six weeks of Gospel meetings here. The assembly encouraged in seeing a few souls saved.

Dawson Creek, B. C.—Our brother Douglas Reid, recently returned from Cuba, had a profitable time at Edmonton and came home here. D.V. he was to commence Gospel meetings in a new district called Doe River, located in the heart of the Peace River country. This is an entirely new field of effort and the prayers of the Lord's people will be appreciated.

It is good to see this branching out on the part of our brother, seeking to enter new territory. Good if others would follow this example . . . Editor.

Hamilton, Ont.—Our brother Andrew Douglas has been detained much at home on account of his own sickness and his wife's but hoped to be able for some meetings on "The Tabernacle" in the Assembly here. Remember our brother in prayer.

CONFERENCES

Akron, Ohio.—The Conference, usually held here at the end of May, has been postponed to the Labor Day weekend in September—particulars later D.V.

La Crosse, Wisc.—Conference dates May 4th., and 5th., with Prayer Mtg., eve. of the 3rd., at 7:45. Corresp. L. Uglum, 2122 Denton Ave., Meetings on Daylight time.

Crapaud, P. E. I.—The Island Assemblies purpose, D.V. holding their 13th., Annual Conference May 19th., and 20th., with an extra Ministry Meeting purposed for Sat. May 18th., at 3 p.m. in the Gospel Hall. Meals will be served beginning Sat. supertime. Usual order of meetings Lord's Day and Monday in the High School. Good ferry service expected. Corresp. to D. G. Ramsay, North River, P. E. I.

Torrington, Conn.—Annual Conference D. V. will be held May 11th., and 12th., commencing with Prayer Mtg., May 10th., at 8 p.m. in the Gospel Hall, 410 Migeon Ave., Corresp. V. Illuminati, 72 Revere St.

Frostburg, Md.—The Annual Conference of the Grahamtown Gospel Hall, will commence D.V. Sat. May 18th., at 2 p.m. and continue over the Lord's Day, May 19th., The Lord's servants walking in the "old paths" and teaching the same are welcome to minister the Word. Corresp. Wm. C. Knieriem, 80 Walnut St.

Philadelphia, Pa.—The Assembly at Olney Gospel Hall, 314 W. Chew St., will D. V. hold their Annual Conference May 30th., at 10:30 a.m. 2:30 and 7 p.m. There will be a Prayer Mtg., in the Hall at 8 p.m. Wed. May 29th. Corresp. John MacLellan. Visitors freely entertained.

Deseronto, Ont.—The Deseronto-Picton Conference will be held in the Legion Hall, Main St., Deseronto. Meetings will commence with Prayer Sat. May 18th., at 3:30 p.m. Ministry will follow at 7:30 continuing over Lord's Day and Monday, May 19th. and 20th. (No meeting Monday night). Breaking of Bread at 10:30 a.m. The Lord's servants walking in the "old paths" and teaching the same are welcome to minister the Word, as the Lord leads. Visitors freely entertained. Corresp. William Root, Deseronto, Ont.

Forest Grove, Oregon—The Annual Conference will be held D.V. May 17, 18 and 19, commencing with Prayer Mtg., May 16th., at 8 p.m. The Lord's servants walking in the right ways of the Lord welcome. Corresp. to Harry H. Goff, 2433 Goff Place.

Garnaville, Iowa.—Annual Conference will be held as usual D.V. June 1st., and 2nd., commencing with Prayer Mtg., in the Gospel Hall May 31st., other meetings in the Auditorium of the school. Visitors freely entertained. Corresp. to Robert Brandt.

Winnipeg, Man.—The Annual Conference of the West End Gospel Hall will commence D.V. Thurs. June 6th., for prayer at 7:30 p.m. Ministry Mtg., Fri. June 7th., at 7 p.m. continuing as usual over June 9th., and 10th., Corresp. to S. M. Vanstone, 251 Beverley St., Phone SUN-set 3-1931. Hall located corner Victor & Ellice Ave.

Victoria Road, Ont.—The Victoria Rd. and Lindsay Assemblies will hold their 76th., Annual Conference D.V. in the Long Point Gospel Hall June 15th., and 16th., preceded by Prayer Mtg., on June 14th., at 8 p.m. The Lord's servants walking in the "old paths" and teaching the same are welcome to minister the Word. Corresp. Arthur J. Stone, R.R.2, Kirkfield, Ont. Those coming by bus to Lindsay please call Elwood Moynes, Phone Lindsay 324-2222.

Stout, Iowa—Annual Conference will be held as usual, D. V. the weekend of May 18 and 19, commencing with Prayer Mtg., in the Gospel Hall, May 17th. Visitors freely entertained. Address corresp. to Richard Stickfort.

Eden Grove, Ont.—Annual Conference will be held D.V. Lord's Day June 2nd., with Prayer Mtg., June 1st., at 7:30 p.m. Servants of the Lord walking in the "old paths" welcome for ministry. Corresp. Stanley Purdy, Cargill, Ont.

Byfield, Mass.—We purpose holding our Annual Conference D.V. commencing with Ministry Meeting Sat. afternoon June 1st., at 2 p.m. continuing over the Lord's Day the 2nd. We welcome servants of the Lord who follow the "old paths." Corresp. Wm. Ward, Central Street.

Midland, Ontario—Annual Conference dates D.V. May 19 and 20 commencing with Prayer Mtg., May 18 at 7:30 p.m. All meetings in Y.M.C.A. Hall. Servants of the Lord walking in the right ways of the Lord welcome in ministry. Corresp. J. M. Crawford, 311 Midland Ave.

Kenora, Ont.—Annual Conf. will be held D.V. June 1st and 2nd, in the Gospel Hall, Cor. 1st and 7th Ave. Prayer Mtg., May 31st at 7:30 p.m. Brethren teaching the "old paths" welcome in ministry. Visitors freely entertained. Corresp. E. L. McCammon, R. R. 1.

FALLEN ASLEEP

Philadelphia, Pa.—Our dear sister Mrs. Ed. Moffett (the former Daisy McEwen) was taken home to be with the Lord on Feb. 19th., after a season of weakness and patient suffering. She was well known in this district. Remember her husband in prayer, and her sisters.

Toronto, Ont.—Our aged sister Mrs. Elizabeth MacAleer of the Pape Ave., assembly "went home" Feb. 23rd., in her 93rd., year. Born in Ireland and saved early in life.

West Covina, Calif.—Our dear brother Walter Eugene Collier passed into the presence of the Lord March 1st., aged 76. Born June 6th., 1935. In fellowship among the Lord's people during the past 57 years, formerly in Michigan. Had a heart for the Lord's work. His sister Anna and three children survive.

Dawson Greek, B. C.—Our brother Harold S. Cox was called home January 6th. He was saved July 25th., 1911. He had been in association with assemblies in Mervyn, Sask and Red Deer, Alta, and for the past four years here. He took a real interest in this assembly and will be missed.

Vancouver, B. C.—Our dear sister Mrs. Annie Westaway passed into the presence of the Lord March 1st., aged 91. Saved for 50 years and for many years in fellowship in New Westminster, later in Victoria Drive assembly. She had been a resident at the Clarence Rest Home (for aged Christians) since its opening.

Longport, N. J.—Our aged brother Mr. Lott "went home" March 2nd., aged 97. A faithful brother, formerly in the fellowship of the 73rd., St. assembly in New York City. A resident of the Home for the Aged here for some time, a man with a good spirit and love for the Word.

Also on March 8th., our aged sister Mrs. Mayers "went home". She was in her 80's. She was gentle, kind and patient, with always a smile for all. We knew both these saints well — they were well cared for to the last.

La Crosse, Wisc.—Our dear brother Ray Dodge "went home" to be with his Lord, March 3rd., after lingering illness, age 78. Saved when bro. Hamilton had meetings there 45 years ago and in assembly fellowship since. Pray for his saved widow, also the children who need our prayers.

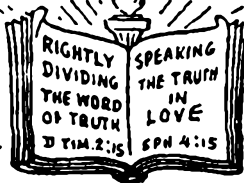
Victoria Road, Ont.—Our dear sister Mrs. Jessie Agnes Everson was called home March 17th., in her 70th., year. Saved for 32 years and in fellowship here. A regular attendant at assembly meetings while able—pray for her four daughters.

Newton, N. J.—Our dear sister Mrs. Peter Van Elswyk departed to be with the Lord March 18th., Saved in Paterson as a girl of 14 she had a consistent life, loved the Lord and His Word and His people. Her husband and her son survive. Titus 2:13.

Greensburg, Pa.—Our dear sister Mrs. Ira Ruff "went home" March 22nd. Saved when young in years, later baptized and received into fellowship. She has gone on well—was a woman of sterling Christian character, loved by all, a succourer of many. Her heart and home ever open to the Lord's people. She was aged 77. Remember in prayer her husband and two daughters.

Words in Season

THE BIBLE FAMILY MAGAZINE



PRAYER ANSWERED IN DISAPPOINTMENT

"ONE Jewel more" I asked, "to make me glad."
He took the one I had.

"At length from trouble bid my soul repose."
Yet thicker came the blows.

"Grant me a life of active zeal," I said.
He laid me on a sick bed.

"O let me rest with Thee in pastures green!"
Only steep crags are seen.

"Why with keen knife, dear Lord, dost prune me so?"
"That richer fruits may grow!"

"Why in my portion mix such bitter leaven?"
"To nourish thee for heaven."

"LORD, take Thy way with me, Thy way, not mine."
"My child! all things are thine—

All speedily, though grievous, shall prove best,
And then—eternal rest."

Newman Hall

JUNE, 1963

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Philadelphia 40, Penna.—Mr. Harry Wiegand, 4533 Old York Road, for the Olney Gospel Hall, 314 W. Chew Street.

Foreign Subscribers—Now that adjustments have been made, we can take care of all subscribers from overseas, as heretofore, at the revised rates. Please avoid unnecessary changes — The Editor.

UNITED STATES

Manchester, Conn.—The recent Conference was a time of refreshing and blessing and was very large. The Word ministered was varied and practical and healthful. There was a good representation of assemblies from other districts. Wm. Nesbitt (of Ireland) went on to Cleveland and Seattle where he purposes working in the Gospel in that district. Wm. Ferguson had a visit to Hartford both in the Italian and English assemblies — a nice interest. Bro. Holder visited Waterbury, and later Hartford. Weather excellent.

Waterbury, Conn.—The Italian Assembly here was much encouraged by the recent meetings of bro. Patrizio, helped by two young local brethren from Hartford who had the hearty fellowship of their brethren in so doing. The Lord added His blessing in salvation.

Midland Park, N. J.—Saints here had an appreciated visit from bro. S. Rea in the late Winter, also a call from bro. Nesbitt and S. Hamilton. Wm. Ferguson spent a few days with them after Manchester Conference. They appreciate such help.

McKeesport, Pa.—The Conference was good, larger than last year, and ministry seemed to be in a measure of freshness, about 11 of the Lord's servants present to help — weather excellent for the meetings.

Everett, Pa.—Saints here had a visit from Wm. Ferguson, speaking on the Life and Times of Elijah and Elisha, using map of "Canaan."

Clyde, Ohio—Bre. Baldwin and Klabunda finished their meetings here — the Gospel faithfully preached.

Cleveland, Ohio—Bro. Nesbitt had a short visit here to both assemblies, East Side and West Side, also visited Detroit enroute West. Also on West Side brother MacLeod paid a short and appreciated visit.

Bay City Mich.—We have heard of blessing in conversions at recent meetings of brethren Boyle and Norris.

Culver City, Calif.—Recent Conference well attended and considered very good — four of the Lord's servants present. Bro. McBain went on to San Diego for a few ministry meetings.

Seattle, Wash.—Bre. Nesbitt and Crawford were with the assembly here preaching the Gospel.

Copper Country, Mich.—The assembly at Laurium had a recent visit from brethren of Joliet, Ill., and Roseland assemblies — they brought back a good report of their visit. This is an isolated place in the Winter but our brethren carry on faithfully.

Augusta, Maine—The small Assembly here will omit their usual Conference this year — 2 Thess. 3:1.

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. 55

JUNE, 1963

No. 6

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THE KING OF THE SOUTH

The vast Continent of Africa is "awaking" and its multitudes of divergent tribes, languages, customs, etc., are just waiting that leadership which shall weld them into a vast and powerful combine with potential business for the tycoons of commerce, but also with potential power. Egypt was looked upon as the King of the South in Biblical times. Out of it may yet arise the head of the fourth of the large kingdoms which shall converge on "The Land" after the Lord comes for His Church.

Think of the vastness of Africa India has 1,574,450 square miles, China 1,300,000 sq. miles, Europe 3,700,000 square miles; Great Britain has only 122,500 sq. miles, and most of Australia equals 2,350,000 sq. miles.

You could add all these together and still there would not be the equal of Africa in total area. The total would be 9,046,950 against Africa's Twelve Million square miles.

It has been a sleeping giant, now awakened, passing through the travail of birth pangs but, doubtless, having a great part in the future conflict which culminates at Armageddon.

The Gospel seed has been sown in many parts of it, but—alas! the natives have been sucked into the whirlpool of gambling and drinking and immorality in the cities the white man has built with their treasures. Here and there God has His "jewels" amidst the mass of humanity of this continent and the door is still open, but how long shall it remain open?

Let us pray for Africa and those who labor faithfully there seeking to win, in godly and scriptural ways, the darkened minds of those unfortunate and, hitherto, in many cases, exploited peoples.

W. F.

"Where the sand has drunk hot tears
From the brimming eyes of millions
Through the long ungracious years."

TWICE RESCUED FROM SLAVERY

GEORGE CAMPBELL was born of slave parents in the early part of the century (last) in the State of Kentucky. At the age of fifteen, the desire for freedom, which had been burning in the lad's breast for years, became overpowering, and on a suitable opportunity presenting itself he made his escape. The runaway was advertised for, and a reward was offered for his apprehension; yet though careful and diligent search was instituted he succeeded in eluding the vigilance of his pursuers. The sexton of a "coloured" church took him under his friendly care and kept him in concealment until the "hue-and-cry" had somewhat subsided. Then he took refuge in a Quaker settlement on the banks of the Ohio river, where for a time he was safe.

Somehow or other it leaked out that he was a runaway slave, and the "Friends" advised him to flee to Canadian soil where slavery was unknown. Buoyed up with the hope of obtaining his freedom, he resolved on making the attempt, though the nearest part of Canada was hundreds of miles distant. The difficulties appeared almost insuperable, but the prospect of liberty ahead caused him to press Northwards. For weeks he travelled by night and slept during the day, picking up crusts of bread and whatever else he could lay his hands on, to keep body and soul together. Not being able to read or write, he inquired, where he deemed it prudent to do so, the name of the next town or village. Sometimes he was stopped and asked where he was journeying. His usual answer was that he had received a letter from his brother, residing in a neighbouring town, stating that he was ill and wished to see him. After many hardships and adventures the fugitive reached British soil. On touching the Canadian side of Lake Erie his heart was filled with rapture and joy at the thought that he was no longer a slave, and had bidden a last farewell to the lash, the chains, the bondage.

Though no longer in bondage to man he was, alas, like many white people are, a bondservant of sin and Satan. Being a strong, active and energetic youth, he obtained employment in a town in the southern part of the province of Ontario. By dint of perseverance it was not long ere he was able to read and write. Soon after reaching Canada, "Revival Services" were announced to be held in the—— coloured church. Amongst those who attended the meetings was George Campbell. The addresses were most stirring. At the "inquiry meetings" penitents were taught to "ask," "seek," and "pray" for forgiveness, and were assured, if they were earnest enough, they were certain to obtain it. Again and again George went forward to the

"mourner's bench" to "get religion," and ultimately was led to believe that God had answered his prayer and pardoned his sins. The "peace" however, that he found, was a false peace, and not peace with God through faith in the Lord Jesus Christ. He then joined the church, became afterwards an office bearer, and ultimately a local preacher.

For many years George was far from being satisfied with his spiritual condition. As he became more familiar with Scripture he was struck with the Saviour's words to Nicodemus, as contained in John 3:3: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Had he ever experienced such a change? True it was that he "felt happy" on believing that he was pardoned in answer to his prayer, but was he really "born again?" This was the thought that was troubling him when he attended a Gospel Meeting I was conducting in the Summer of 1882 in Canada in one of the cities. That night the address was based on the familiar words of Exodus 12:13: "When I see the blood, I will pass over you."

God gave deliverance to George Campbell that night. For the first time in his life he understood what Christ's death had accomplished. At the close of the meeting, with a beaming face, he exclaimed, "De blood of Christ has settled it," adding, "I hab been apreaching for forty years and never knew dat dere was any blood in it." Like many others, the poor negro had supposed that salvation was obtained by prayers, good works, church observances, sacraments etc., He had fasted and prayed, striven and struggled to escape from Satan's slavery, and had failed. When he ceased from his own works and looked to the Lord Jesus on Calvary's cross, dying in his room and stead, he obtained rest and peace in believing. Then he could sing:-

"My chains are snapt, the bonds of sin are broken,
And I am free."

Three years ago the writer visited Canada and met the old pilgrim, who was then close on ninety years of age. From his own lips he heard the story of his two-fold deliverance from slavery. On the 29th., of January, 1894, the aged disciple passed into the presence of the Lord. A few days before his decease, when his wife was urging him to take some food, he replied: "I don't want to eat any more; I shall soon be with Jesus, eating angels' food." When a friend called on him shortly before his departure, he found him rejoicing, and he said to him: "Praise God for saving a big sinner like me." His widow survived him, living in the city of London, Ontario., until called home.

"Leaves from an Evangelist's note-book"

ASSOCIATION WITH UNSCRIPTURAL PRACTICES

WM. H. FERGUSON

WE ARE FACED with the distinct problem today of "association with unscriptural and carnal practices and policies" even in connection with certain companies professedly gathering on church ground, but linked up with interdenominational bodies, using the alibi of the "one body" and permitting in their associations a link with many bodies which cannot stand the test of the Word of God.

It is unquestionable that today Satan has succeeded in bringing about a sort of popular Christianity which conforms to the world's ideas of what Christianity ought to be, allowing fellowship with the world's pleasures, its unequal yokes, its social conformities and its politics. That this is Satan's work we have no doubt and it all leads up to the scriptural definition of the great Babylon which is rapidly being formed in its final stages, its full and deadly manifestation being seen after the Lord's Coming and the setting up of the kingdom of the Beast, this last to continue until the Lord Himself comes in judgment to the Mount of Olives and crushes forever this diabolical combination of religion, commercial, social and political ambitions welded into one complex, yet powerful combine. This is where Revelation 17 and 18 ends. Babylon shall be destroyed before the Lord comes, but its devotees shall continue their blasphemy and avowed hatred against God, as we find in Revelation 16:19, 21 and chapter 19:19, 21. The "hardening process" continues from Revelation, chapter 6, right through the judgments of the trumpets and the outpouring of the vials of God's wrath.

PROFESSION IN ASSEMBLIES

This seems to be the "canker sore" of assemblies today. There is a "mixt multitude" who desire the world and its pleasures and its sins, while maintaining that they are a saved people and heaven bound. Their true state is seen in their desires and their running after the pleasures of the world. It is common practice in many parts to conform to the young and their ideas and to give them the things they desire. This is fatal to true testimony to the Name of our Lord Jesus Christ. Even the younger servant of Christ was exhorted to a quiet and consistent life . . . 1 Tim. 4:8, 16 . . . 2 Tim. 2:14, 26 . . . Titus 2:6, 8 etc.,

The question is raised . . . "How are we going to keep the young if we do not give them some license and permit them pleasures common to the young with their awakened desires and their inflamed and passionate yearning for

excitement and, shall we say, SIN?" In seeking an answer to this problem some of the older and mature brethren, who ought to know much better, relax and while not exactly condoning all that is done, that give the "nod" to suggestions of younger ones and, thereby, give license for the many unscriptural practices seen in professed assemblies, which practices should never for a moment have been countenanced.

Young men and women are encouraged, therefore, to go off for weekends of "fun," coupled with a bit of religion on Sunday to flavor the whole gamut of so-called innocent pleasure. In Winter or Summer all kinds of inducements are offered to gather the young from various parts to join in for suppers, all kinds of games, late hours together, perhaps a Saturday night "movie" with its love stories etc., and a reminder to the girls, who are evidently attired like men, to bring a skirt with them and a hat for Sunday as they must go to morning meeting etc., etc., Then in the afternoon the whole caravan hies back to the city and waits for the next weekend of fun and frolic. All this, coupled with "retreats," (whatever they are) and banquets, late hours, hardly time to eat a bite before going out Sunday morning; then there is the eating and drinking right up to the last moment before hurrying in to the morning meeting where (supposedly) they are sitting down to "remember the Lord." Short hair, the world's "make-up" — jewelry etc., etc., all in evidence. How can the godly be in association with all this, and permit it to continue? It is apostacy — it is the "world" in the church — a shameful thing. Elders and others can sit back and glibly say — "Well, the young must have their way and their fun." What a travesty of true Christianity! It puts one in mind of that word in Malachi 1:10 . . . "Oh! that one would shut the doors, that ye might not kindle fire on Mine altar in vain." R.V. "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." This was said to a "remnant people" who a few short years before had come back out of Babylon (perhaps around 137 years or so) and had rebuilt the wall of Jerusalem and had an Ezra, a Nehemiah, a Haggai and a Zechariah among them to encourage them to build for God. Alas! what evil days have found us indeed. Where are the men of God today who are willing to forego prestige, a name, perhaps a living, to cry out against such things and seek to warn the people of God against the worldliness and wickedness of departure from the divine pattern?

The "mixt multitude" is right in the midst today. Only when there is a determined effort to keep separated from all such worldly ways and religious sophistries, can

assemblies be preserved in a measure of simplicity for God, even in weakness, and amidst scorn. Make no mistake about it, the path is lonely and difficult but it is the path of a rejected Lord and a refused Word of God. As we look back over the past years, what a decline there has been and the sad part of it is that it could have been stopped if there had been men of God who would take a stand for God against the tide. It is a late hour, but it is not too late to take a stand and those who do will have the help of the Lord and, also, the help of the godly. Some may say — we shall lose friends. What friends? A true friend rebukes the evil when he sees it. A true friend rebukes his closest companion when he sees a fatal trend. To be a friend of Christ, we must do whatsoever He commands — John 15:14.

WILDERNESS DEFILEMENT

“This is the law when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean.” Numbers 19:14, 15 etc., Here we have defilement contracted in the wilderness, perhaps unconsciously, yet the man was defiled and required the cleansing of the water of separation sprinkled upon him. If he refused it, we have the drastic punishment of verse 20 . . . “But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord . . . he is unclean.” We see the solemn lessons outlined here that “cleansing” is essential to continuing in the fellowship of the congregation. It seems, today this truth is lost sight of altogether in many quarters, and associations are permitted with are distinctly against the Word of God as it reflects the holiness of the house of God and the testimony of the Lord committed to men. If such were true where there was unconscious defilement, more or less, as in Num. 19:16 where one even “toucheth one slain, or a dead body or a bone, or a grave” etc., how much more responsible are we today to be aware of the defiling influences of the world, its pleasures, its aims and its trends which are all opposed to the Word of God and lead into the web of Christianized religion where all such practices are not only tolerated, but advocated, and where the doctrines of the Word of God are blatantly and openly denied and scoffed at. There is no such thing today as a “clean movement” that has any alliance with Babylon — it is honeycombed with evil and rotten to the core.

OUR ATTITUDE

Our attitude to all this must be one of separation from it, if we would be faithful to the Lord. These pleasure

seeking "affairs" should not be announced in any assembly, should never be permitted to the young believers to even see them. We know there are those who will, clandestinely, seek to gain their entrance into proper assemblies, seeking to walk in a godly path. It is wonderful how the enemy knows just whom to send them to so that they will find an entrance. Again, elder brethren should take a stand against all such, speak against it in a proper and God-fearing way, but without the fear of man. These things are common today in many so-called Chapels, even so-called Bible Churches etc., There seems to be a real attempt to gain the help of any who once were in an assembly, even though disciplined according to the Word of God etc., etc., and all restrictions as to fellowship seem to have been long abandoned for a more modern and liberal fellowship which merely recognizes the outward profession of Christianity as being sufficient for fellowship. So-called Bible Schools are ALL, more or less allied together — they have their "clinics" — their retreats, their liberal policies as to what is right and wrong and all this has an appeal to younger folk who do not know their right hand from their left. This is where elder brethren, preachers and teachers should lift up the voice against such practices and, of this we are sure, if they do this, they will not be bothered by "invitations" to such places. They will, however, have a clear conscience as to the truth of God and will find many of God's beloved people still with a desire for the right ways of the Lord and God has given us this wonderful privilege, in this late day, of seeking to maintain a godly simplicity in the face of determined evil. May we have grace to take advantage of the opportunity.

In Haggai 2: 15, 19, we have a wonderful promise of God to a remnant people who would return to Himself and build on the old foundation, as follows:-

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to Me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month (note how God marks the day of attempted recovery and restoration - editor), even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: FROM THIS DAY WILL I BLESS YOU."

These are wonderful and searching words, with a divine blessing promised to a remnant people who will seek to build again on the old foundation and continue in the path of God's choosing. "The blessing of the Lord, it maketh rich, and He

addeth no sorrow with it." Prov. 10:22. Herein lies the path of blessing as to our testimony, as Christians gathered to that precious Name of our Lord Jesus Christ. We have watched the "other thing" during the past fifty years or more and have seen it succumb to a worldly concept where nothing will satisfy except CHANGE, CHANGES and MORE CHANGES. The dissatisfied heart can only find its rest in the Lord and His UNCHANGING WORD — here we can rest, assured that we can have the Lord's blessing if we are willing to pay the price of association with Himself, a rejected Lord in the midst of a world that still hates His Name and seeks to corrupt His people.

May there be "eyesalve" applied to dim and blinded eyes, may the short-sighted, myopic vision be corrected by the Word of God, 2 Peter 1:9, 21 etc., May some rise up, strengthened by God, fitted through a diligent study of the Word of God, who will be able to lead the people of God back again to their early love for the truth and testimony of the Lord and, even though it seems to be a voice crying in the wilderness, let us remember that God hears and bends down His ear to listen, as we find in Malachi 3:16 — "And the Lord hearkened and heard it, and a book of remembrance (a souvenir book — French) was written before Him for them that feared the Lord, and that thought upon His Name. God will never forget faithfulness, even though tinged with weakness and a measure of failure.

HOW C. H. MACKINTOSH FOUND PEACE

Charles Henry Mackintosh was born in Glenmalure Barracks, County Wicklow, Ireland, in October 1820. His father was a captain in the Highlanders' Regiment, and had served in Ireland during the rebellion. His mother was a daughter of Lady Weldon, of a family of long standing in Ireland.

At the age of eighteen he experienced spiritual awakening through letters received from his sister after her conversion. And after a period of uncertainty, obtained help from a tract written by J. N. Darby, part of which read:— "It is not the work of Christ IN US, but the work of Christ FOR US—and ON THE CROSS that gives us peace."

For some nine years Mr. Mackintosh was engaged in scholastic work, from 1844 to 1853. This he gave up, and for many years preached the Gospel. The Revival of 1859, which began outside Ballymena, spread to Dublin, where Mr. Mackintosh found plenty of room for preaching Christ.

His end came peacefully on the 2nd. of November 1896, and devout men carried him to his burial in Cheltenham Cemetery, England. He was 76 at the time of his death.

—Submitted by Thos. McKelvey of Ireland

THINGS THAT ACCOMPANY SALVATION HATRED OF SIN

G. G. JOHNSTON

THE UNCONVERTED, out of self-respect, may avoid many sinful practices but they do not possess a nature that actually hates sin. The reason for the attitude of the true Christian toward all that is against God is that, through grace, he is indwelt by the Holy Spirit and is endowed with a new nature. For this reason, his changed behaviour is not because he has been taught a set of rules by which he determines what he should, or should not do, but he has been "created anew in Christ Jesus unto good works." Eph. 2: 10.

Those persons who have been truly regenerated have a horror of sin because they realize, to some degree, that their sins should have dragged them down to hell. The apostle John states very dogmatically: "He that committeth sin (continuous tense) is of the devil." 1 John 3:8. We have, therefore, no reason to believe that anyone who continues in the constant practice of known sin is a real child of God. It is possible for any Christian to sin, as we still possess a sinful nature, 1 John 1:8, as well as a new and sinless nature which hates sin, but the true Christian does not "continuously practice sin."

The one who has a due horror of sin will not play with it any more than he would trifle with a poisonous serpent. He will not draw as near to it as he dare, but will flee from it, lest he be tempted by its lure. He will avoid places where sin and vice are practised.

Hatred of sin is inborn in the Christian at conversion, but it may also be cultivated and thus strengthened, or it may be neglected and weakened as a result. God hates all form of sin and rebellion and will surely punish such in due time. As we grow in the knowledge of God and His hatred of sin, we shall increase in our hatred of it also. If we are becoming careless in our attitude towards sin, it must be because we are already away from God. How soon such a condition may develop! Surely we need constantly to pray . . . "Preserve me, O God!" Psa. 16:1.

Not many Christians tumble headlong into sin. As with Peter, so with us. We get out of harmony with our Lord, as Peter did when he began to rebuke Him, saying, "Be it far from Thee, Lord: this shall not be unto Thee." Matt. 16:22. What a contradiction of terms! How dare he contradict the One he called, Lord? Step by step he drifted away until he denied Him with oaths and curses.

Thank God! Peter was restored, and you, dear brother or sister, may realize that you have sinned against God and

require restoration. Don't delay in making an honest confession of your sin. It may have been what all would consider to be a most shameful thing, or it may have been a gradual cooling of your love to Christ. Go with sincerity to your God and He will forgive and restore your soul. Delay and you shall surely sink deeper.

Hatred of sin is a normal product of the grace of God. Many profess to be Christians who seem not to possess it. Of such we can only say: "The Lord knoweth them that are His." 1 Tim. 2: 19. Alas for any who have only a name to live and are spiritually dead!

Our hatred of sin is cultivated as we read and meditate on the Word of God. In the Scriptures we learn the holiness of God. How opposed to His character is all that is unholy! We also learn here that God is sovereign and all forms of rebellion against His will are exceedingly sinful. Satan, in the pride of his heart, dared to exalt himself above God, and fell. He will be consigned finally to the flames of hell and the lake of fire. Adam sinned and brought ruin upon his posterity. David sinned and a horrible blot remains upon his reputation still, though he sincerely confessed it and was forgiven.

The practice of sin invariably leaves its scars. Let none congratulate himself that he has learned something from the experience of sin. Of those things we ought to be ashamed, Romans 6:21. While the saving grace of God gives us full forgiveness of sin, the results may be reaped later, not alone by the individual but by succeeding generations. **HATE SIN! Abstain from all appearance of evil. FLEE FROM IT.** A Christian should repudiate heartily the present-day tendency to relax the moral code. Let us remember that sin **ALWAYS** brings sorrow.

"The 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 gaze upon their central sun,
And glide unswervingly.

"But I, an atom of one world,
A speck of common dust,
Cost Thee more thought than all the rest
Yet fail in every trust!"

DAVID'S ENEMIES

IT HAS PLEASED God to give a very full record of the life and times of David, His servant. A study of this wonderful "man after Mine own heart" is of great profit and encouragement to all who would serve God faithfully.

The background, against which David is portrayed to us, is of great importance, especially as traced in the lovely happenings of the latter part of the Book of Ruth, which closes with his name. Outshinings of grace are thus early brought to our notice, in relation to this man of divine choice, to be further enhanced by the grace of God which marked his path of trouble and triumph.

As to the man himself, our first contact reveals **HIS HUMBLE PLACE . . . "the youngest" . . . and HIS HIDDEN WORK . . . "he kepteth the sheep."** 1 Sam. 16:11. While others had been presented before the mighty prophet, David continues unobtrusively with his appointed task. Let every saint, who is faithful to the Lord, be hereby encouraged; while others may have the limelight and seeming honor from man . . . "Continue thou in the things which thou hast learned" 2 Tim. 3:14. The man who occupies himself in the things of his father (like his greater Son in Luke 2:49 — margin), afterwards wrote in Psalm 131:1 . . . "Neither do I exercise myself in things too high for me." Nothing is more destructive of usefulness for God than "place seeking." Be assured that a man's gift maketh room for him and bringeth him before great men." Prov. 18:16.

Following David, in his experience, we rejoice to see the manifestation of God's will. Standing before Samuel, he is "ANOINTED . . . IN THE MIDST OF HIS BRETHREN." 1 Sam. 16:13: thereafter he moves in the power and under the guidance of the Spirit of the Lord. This anointing, above his fellows, and in the midst of his brethren, is a lovely parallel to the prophetic utterance of Psalm 45 in relation to the Lord Jesus. The humble place and hidden work have brought their due reward and he is now set forth in his pre-eminence — compare Col. 1:18, speaking of Christ. Again, dear child of God, we exhort and encourage you to labor on faithfully in your given sphere: "It is the Lord that advanced Moses and Aaron." 1 Sam. 12:7. "Promotion cometh neither from the east, nor from the west," Psalm 75:6.

David, as the youngest son, seems to have little importance although he may have known the fulness of the family's affection, but now, as the man of God's choice, with the anointing oil of his God upon him, all is changed: he will experience opposition and enmity both within and without. First of all he learns that "a man's foes shall be they of his

own household" — Matt. 10:36. Elder brothers, set aside in the wisdom of God, smarted under the indignity, as they deemed it: outward appearance suggested their superiority, but "truth in the inward parts" established David's excellence as the man after God's own heart.

When the test came, 1 Samuel 17, the three eldest were in a place for which they were not fit — following Saul to battle. David was again with the sheep. Despite his might and wisdom, acknowledged in the king's presence, 1 Samuel 16:18, no self-assertion is evident in this humble servant of Jehovah. At his father's bidding he goes to enquire for, and minister to, his brethren's welfare. The true man of God is measured by his readiness to do all that is commanded, right down to that which may be counted the most menial tasks.

The enmity of his brethren is soon manifest as, evidently conscious of their own inferiority, they (representatively in Eliab) resent David's presence and they level criticism at his faithfulness. Only the grace of God can enable elder brethren to recognize the Lord's work, in setting forth the man of His choice, when that man is taken from the ranks of the younger men. Have we any Davids among our younger brethren today? Learning His will in the secret place, and awaiting His time for the call to work of a more prominent character. God grant it may be, for we solely need men of the character of David who will, by the power of God, work deliverance for God's people in these last days.

The glorious victory over Goliath must have silenced his brethren's criticism and, we believe, won their heart: only the man after God's own heart was equal to the challenge of that moment. It requires much hidden preparation, alone in the presence of God, if we are to "resist the devil." Moreover, it is required that we be "stedfast in the faith." For David, the issue was never in doubt. He had the COURAGE, the COMPETENCE, as well as the CONFIDENCE in God to effect the conquest, 1 Samuel 17:32, 51.

The victory also brought about the wonderful companionship with Jonathan, a man of discernment and devotion, who loved David "as his own soul." The faithful servant of God will know, like David and like Paul, that "there are many adversaries," but he will also find those of whom he can speak as "beloved and faithful in the Lord" — those who, Jonathan-like, will "strengthen his hands in God," 1 Samuel 23:16. All may not have the pre-eminence of David, but how good to display the devotion of Jonathan! While David excelled even in this, his testimony of his friend was, "Thy love to me was wonderful, passing the love of women." 2 Sam. 1:26.

Over against the love of Jonathan, we mark the enmity

of Saul. At first rejoicing in the great victory of David over the Philistine, 1 Sam. 19:5, he became consumed with A SPIRIT OF JEALOUSY when he "saw and knew that the Lord was with David" and so "BECOMING DAVID'S ENEMY CONTINUALLY" 1 Samuel 18:28, 29. God's servant has no more persistent and perverse enemy than the carnal brother who has himself lost the joy of the Lord's presence and power, while seeing His faithful servant enjoying both.

David's great sufferings and privations, as well as the years in which he was deprived of his rightful place on the throne, was caused by the unreasonable jealousy of the man whom the Lord had rejected. It is strangely true that men, rejecting the Word of the Lord, still expect to enjoy His presence and blessing. This was the case with Saul, and so it can be with any of us today if we are not careful to acknowledge the work of the Spirit of God in His servant.

Yet another of David's enemies comes to mind from the record given of Nabal, 1 Samuel 25:4, 12. This man was under a great moral obligation to David but spurned his claims for consideration: he had abundance of material possessions and was ENAMOURED THEREWITH. His greed and selfishness were at once apparent when David sent his servants to receive their due reward.

The earthly minded Christian, reflected in Nabal's actions, is another great enemy of God's servants. This is not only because of the selfishness, hindering practical fellowship in the Lord's work but, more serious by far, the folly spoken of by Paul in Phil. 3:19 . . . "whose glory is in their shame, who mind earthly things." Nabal's name means "folly." Described as "enemies of the cross of Christ," they mar the testimony and give occasion to the adversary to speak reproachfully.

In writing the foregoing, our purpose is twofold. Firstly, to encourage true servants of God to press on with patient endurance, even if circumstances are contrary. The God Who preserved David is unchanging in His faithfulness and can either "cut off the enemies of David," 1 Sam. 20:15, or "When a man's ways please the Lord He maketh even his enemies to be at peace with him." Prov. 16:17. Secondly, we would sound a note of warning to every heart, least FLESHLY AMBITION, as in David's brethren, a SPIRIT OF JEALOUSY as in Saul, or WORDLY MINDEDNESS as in Nabal, cause us to show enmity against any whom God has chosen and called. May we all admire the spirit of David as he wrote, "Thou preparest a table before me, IN THE PRESENCE OF MINE ENEMIES. Thou anointest my head with oil; my cup runneth over." Psalm 23:5.

R. S. McC. (From Living Waters)

QUOTATION FROM ROBERT ANNAN

The Dundee poor peoples' preacher

We need not marvel at his remarkable growth in grace, when we reflect that the keynote of his Christian life is found in the following extract, pasted on the flyleaf of his well-worn Bible:-

"I will therefore just name a few of those things which every true Christian may safely pray for:-"

THE KNOWLEDGE OF OUR COMPLETE ACCEPTANCE
IN JESUS;

A MORE DECIDED GROWTH IN GRACE;

INCREASE OF HOLINESS;

GREATER SPIRITUALITY OF MIND;

MORE DEVOTEDNESS TO GOD;

STRONGER FAITH IN HIS WORD;

MORE HABITUAL RELIANCE ON CHRIST FOR ALL
THINGS;

A SPIRIT OF GRACE AND SUPPLICATION;

A CONSCIENCE INCREASINGLY TENDER;

A GREATER REGARD FOR GOD'S GLORY THAN
OUR OWN ADVANTAGE;

A MORE GRATEFUL HEART FOR OUR NUMEROUS,
UNMERITED MERCIES;

THE ENJOYMENT OF EVERY NEW-COVENANT
BLESSING;

A MORE GROWING HATRED TO SIN;

A MORE STEADY RESISTANCE OF SIN, EVEN IN
ITS FIRST APPROACHES;

TO BE ENABLED TO BEAR A MORE DECIDED
TESTIMONY BEFORE THE WORLD;

TO BE ENABLED TO FURNISH CLEARER EVIDENCE
OF OUR BEING THE CHILDREN OF GOD AND
SERVANTS OF CHRIST.

Robert Annan was saved, when as a diver he was inspecting the ruins of the Tay Bridge which was demolished in a violent storm on Sunday, December 28th., 1879, and was rudely awakened by the sight of the dead and soon found peace by resting on the finished work of Christ. He was drowned in the same River Tay while rescuing a boy who had fallen into the river.

THE TAKING AWAY OF THE GODLY

Psalm 12:1

Following stenographic notes of an address given at Waterbury, Conn., Conference, October 1961

DAVID had problems in his day, just as we have such problems in our day, and this verse gives us a cry that we might well take up in prayer.

When God does something there is always a reason for it. Godliness and faithfulness go together. We sometimes hear that such and such a man is godly but, perhaps, he is not faithful to the Word of God. This is not so . . . he cannot be godly and unfaithful at the same time. Moses was godly and faithful, as were Enoch, Samuel and the prophets, the men of God, and such have been the servants of Christ who have gone before us and planted the assemblies of God in this land, and have sought to nurture and help them in godly ways.

We need godly young men today who are seeking to live for God and who will be a help in the local assemblies where their lot is cast. We know the older ones are passing off the scene and younger ones are coming to the front. At times some younger ones come to the front and assemblies are ruined by them. They seem to be like Ahaz, king of Judah, who sought to change the order and the pattern of worship in the temple, 2 Kings 16. We heard recently of an assembly in New Jersey that formerly was a good assembly, visited by good men. The older brethren passed off the scene and younger men took their places and sought to bring in that which was contrary to the mind of God. Today that assembly no longer exists, ruined by the rising up of unqualified men, who lacked godliness or faithfulness. It is well for young men not to go away from the Word of God but to keep themselves within the confines of it. Godliness is God-likeness and this should be the desire of younger brethren and sisters. Godliness marks one as being different from the world, standing out in it. The world watches the conduct of such and respects them, even though they do not like what they see, as it shows up sin in their own lives. Nothing preaches more loudly than a consistent and godly life.

Why is there failure so prevalent today? Why are godly men removed before their time? Read Isaiah 57:1, 2 . . . "Merciful men are taken away, none considering that the righteous is taken away from the evil." Note the words "to come" are in italics and not in the text, they are supplied by the translators to give what they thought to be the sense. But the thought is not that they are taken away from the evil to come as it affects themselves, but they are taken

away "out of the midst of the evil." They are taken home because there is evil in the testimony. It is a definite rebuke by the Lord to the evil in the congregation when the godly man is removed out of their midst! That seems to be the thought in this passage. Many godly men have been removed of late years, doubtless, according to this principle of God's workings. We know of a godly brother in a large mid-western city who was in deep stress concerning the conditions in the assembly, as they were departing from the pattern of the Word, and from that which had characterized them. When he became ill and required the services of the surgeon, the doctor told him . . . "You have had a great sorrow in your life, haven't you?" It was true, he was sorrowing because of what was happening in the assembly for which he had a care. The Lord took him from the midst of the evil — Isa. 57:1, 2. So as Psalm 12:2 brings before us certain conditions among God's people, we can see why God removes godly and faithful men.

Reading in Joel 2:1, 15 the silver trumpets are spoken of here as being used for "sounding the alarm," or "for the calling of the congregation together." In verse 21 we have the thought of restoration and in verse 23 we note the promise of "rain" or blessing. The margin of Bagster's reads "He hath given you a teacher of righteousness, according to righteousness." The thought is that when there is restoration, the Lord will, again, grant to His people godly teachers who will seek to lead them back again into the paths of righteousness, from which they had strayed. This can only come about by a godly repentance and God's restoring hand being seen. Godly men do not frequent congregations where unfaithfulness prevails without being checked and denounced.

Teaching today is little sought after, that is, the teaching of the Word by capable and godly men, on the part of certain young folk. Such would rather be running around some summer camp, playing games, running around in shorts and unbecoming attire, amidst gregarious conditions. They will say, "but we have our teachers, but if we turn to Isaiah 56:9, 10 one can readily see the character of the prophets outlined today in not a few. Blind watchmen, dumb dogs that cannot sound the warning, or speak for God . . . ignorant of God's ways. Perhaps the teachers are somewhat attired as their congregation.

Godly men of a past day were pioneers and labourers. A preacher came to a district to hold some Gospel meetings. A business man connected with the assembly took time off to go around and give out tracts and invitations to the people to come, but where was the preacher? Sitting in his room

and taking things easy! When asked why he was not out seeking to get people in, his excuse was that he had to study all day to give them something when they came. There was a lack of exercise as to getting the people in — he was interested in preaching to a congregation already gathered by other's efforts. This is a common failure today. Godly and faithful men are much needed today and if there is a true restoration we believe the Lord will raise up more of such in our midst.

There are preachers who never tell people what is right or wrong, how young sisters ought to dress, or how young men ought to behave themselves. The Levite of old was to tell the children of Israel and teach them the difference between the clean and the unclean. Godly men still do this, in a godly way. The people of God are to be led, not driven. Some may think that if they cannot persuade the people of God, they are to hit them, as it were, with the rod, but this cannot produce the right result. A flock of sheep was seen being driven along a street one day and the question was asked . . . "Why is not the shepherd leading them?" The answer was not long in coming . . . "That man is the butcher who is driving them." And so we need leaders who have the confidence of the saints, who will correct, but who will do it in a godly and kindly way from the Scriptures, seeking the restoration of the failing ones — cp. Gal. 6:1 etc.,

We need men to stand in the gaps today as in Ezekiel 22:29, 30. Sad that so few come forward to do just that!
(Notes sent in by a sister who was interested enough to supply them)

Telephone operator to man in small town who had a habit of calling her shortly before twelve o'clock for the correct time . . . "Why do you always call me about this time?" "Oh, I am the man who blows the whistle for the town at noon." "Oh," replied the operator, "I always set my clock by that whistle."

"Make you perfect in every work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." Hebrews 13:20 & 21.

What though the gates of hell withstood,
Yet must this building rise;
'Tis Thine own work, Almighty Lord,
And wondrous in our eyes.
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: Are the qualifications in 1 Timothy and Titus necessary before becoming an elder, or are they just a goal to strive for? Can one be an elder without meeting the qualifications which God has given us in his Word?

ANSWER: God's standards are high and He never lowers them for any man. There have been, and are, elders who measure up to the qualifications and whose spiritual life is so evident that no questions are raised. However, sad to say, there are men who have gotten to this place, in some way or other, who do not possess the qualifications, but "grasp" the rule and seek to take a place for which God has never fitted them. This is a great source of weakness in assembly testimony today.

We are sure that godly men would never "parade" their qualifications. We are always afraid of the men who think they are especially fitted for work of this sort, or any other service for God. Rather we appreciate the humble one who seeks to do the best he can for the assembly and is self-sacrificing. He will be always on hand, doing the menial work which others could well do, if they had any heart for God and His assembly. Those who desire prominence, without any title to it whatever, should especially be watched out for—such will do harm, not good, to any assembly.

Often true overseers are not appreciated as they should be but we are cast upon God's Word in 1 Peter 5:4 which guarantees a due reward for such lowly, sacrificing service at the Judgment Seat of Christ. They must often be content to "bide that time."

We would especially warn against younger, assertive men taking this place, or being encouraged to take it. Very often they fall into the snare of the devil are lifted up with pride and bring schism and difficulties into the assembly, to the grief of the godly. Note 1 Tim. 3:6. Younger men who are anxious for a place of prominence or a position of trust are not God's men for the work. God's men are backward and only move when the Spirit takes them up.

QUESTION: Do the Scriptures authorize, or allow me to state the Lord's Table has several aspects, and call it the Father's table etc., Should I content myself with speaking of it only as the Lord's table?

ANSWER: The expression "table of the Lord" occurs in Malachi 1:7, 12. It is not the same as the altar, whereon "the food of God" (Lev. 3:2 and Numbers 28:12) was presented, but was furnished FROM the altar and expressed the truth of Communion. God having His portion, the priest his portion, and the offerer his portion, all of the one offering.

The "table of the Lord" still expresses the same truth. It is because of the great peace sacrifice having been offered and accepted that a table is furnished for us, and our partaking of that table tells of our communion with the God to Whom the offering was presented.

In like manner, partaking at a table furnished from the altar of an idol would imply communion with the demon to whom the offering had been presented. There could be no reconciling of the two, no possibility of true fellowship at the Lord's table, if there was partaking at an idolatrous table.

Analogies and illustrations there may be . . . but we have no Scripture warrant for calling "the Lord's table" "the Father's table" or any other name.

(This answer by the late John R. Caldwell).

QUESTION: In 1 Cor. 7:15 regarding the words "if the unbelieving depart, let him depart." Does God join the unsaved in marriage?

ANSWER: Marriage is God-ordained and is an honourable institution. Marriage between saved and unsaved, however, is never countenanced by God as a scriptural proceeding, it is the unequal yoke. Nor does God give license of any marriage, even between Christians, unless it be "in the Lord." verse 39. Notwithstanding these divine principles, a marriage contracted between two people, unless precluded by a condition of divorce, must stand.

It would seem, however, in verse 14 of this chapter, that both were unsaved prior to marriage and the wife had gotten saved. Then the husband determines to depart. In that case, it could evidently not be hindered BUT the wife would remain, without contracting any adulterous marriage, with the end in view that God would save and bring back to her the "unbelieving husband." This would seem to be what is in the mind of God here.

"Else were you children unclean" verse 14, would seem to show that (unlike the former days under the Old Testament—cp. Ezra 10:9, 17.) there was no command to "put away all the wives, and such as are born of them," v. 3.

A "divided" home gives all the more opportunity for the saved partner to "live Christ" before the unsaved one and thus seek to win that one for the Lord, and the children born under such a marriage are no more unclean than children born under a marriage where both are children of God, saved by His Grace. The latter may have more privilege (and, later, more responsibility) but God always recognizes marriage when properly consummated.

QUESTION: A young sister, not long saved, allowed her hair to grow as she learned from the Word that it was wrong to cut it. She let it hang down meantime. Would there be anything out of order with this?

ANSWER: Not that we could see from the Word until such time as she was able to put it up in a proper and becoming manner. Better for to be hanging down than to be "cut." Young Christians need good advice and help, and it is good when they receive it from the Word.

QUESTION: In a Bible Class recently, a brother who took the place of an elder, told the young Christians that "there was no harm in a Christian woman cutting an inch or two off her hair, if it makes it neater." Where would we find Scripture to support such a statement? 1 Cor. 11 was under consideration.

ANSWER: This brother had no Scripture to support his statement — it was merely an opinion and, to accept such, would leave the door open for various opinions of men to meet many conditions.

The truth contained in 1 Cor. 11, relative to the wearing of a proper covering on the head of the woman, as the man is uncovered, is that of the acknowledgment of headship and Lordship. The woman wears a proper hat or covering, verse 10, to show that she recognizes this authority of the Lord, BUT she also wears her hair long (it can be 'put up' in any acceptable or proper manner without resorting to worldly fashion and show) because verse 15 tells us . . . "her long hair is given her for a covering, (or a veil)." It becomes thus a veil of womanly modesty and preserves her from the stigma of a worldly and rebellious woman.

PIONEER PAGE

THE SUMMER comes and goes quickly, but it yields precious opportunities for getting out with the Gospel. Younger Christians could well make excellent use of this season to branch out to some village or small town which could be easily reached. Taking along good Gospel tracts, and visiting house to house, talking with the folk on every opportunity, and younger men arranging open air meetings, the Saturday could be well spent and bring an eternal recompense. Instead of this, many just use the day for pleasure and fun, and the Summer goes without exercise of soul, and without spiritual profit.

TRY ONE of the villages this Summer and you will have happy recollections of work done for the Lord. The following short article entitled AMONG THE VILLAGES should encourage you — it was written by one who did this work in his early days:

“It is written of the Lord Jesus that, in the course of His ministry, He “went about all the cities and VILLAGES teaching” — Matt. 9:35. And of some of His early followers we read, “They preached the Gospel in many villages” Acts 8:25. There is a tendency in modern efforts to concentrate effort in the cities, with their thousands of perishing souls, and to neglect the villages. No doubt there is greater difficulty in reaching the latter. In many cases, there is no open door; no hall or room that can be hired, and not even a lodging for the Lord’s servant.

But there is one way still left open, by which sinners can be reached by God’s Gospel, and the present reason seems a suitable one to call the attention of fellowsaints to their privileges and responsibilities in sharing it. The Gospel can be preached in the OPEN AIR, and it can be taken to the people IN THEIR OWN HOUSES.

Long summer evenings, half-holidays and such opportunities should be diligently used in going forth with the Gospel among the villages. What more blessed employment for the younger ones of the assembly, guided by those of larger experience, and sustained by the prayers of all, than going forth to evangelize the villages!

Cast your eyes around. See the spiritual death; the dark ritualism; the utter indifference. One generation after another passing into eternity. Can you not reach at least ONE of these villages with the Gospel during the summer months? It would bring fresh life to many a fagging assembly, and infuse fresh energy to many a dying Gospel work to go forth into untouched fields, from which in the mercy of God golden harvests may yet be gathered.” J. R.

The above is happy work, we have proved it for many years in Bible Carriage work amongst the villages and isolated communities and backwoods. It will leave you with a sense of happiness and joy . . . TRY IT.

La Crosse, Wisc.—The Conference here was well attended with about ten of the Lord's servants present to help in ministry and the Gospel.

Grandview, Iowa—Bre. L. Brandt and Hy. Wahls were in third week here at last report.

CANADA

Sarnia, Ont.—The local brethren keep at the visiting in the district, Wyoming and Petrolia etc., The small assembly at Oil Springs keeps at the work also.

Toronto, Ont.—We have heard that the recent Conference was large with about 30 of the Lord's servants present on East and West Sides. Some helpful ministry and a little blessing in the Gospel.

Nova Scotia—We have heard the McIlwaines hope to build another portable Hall. Bro. John Kember of Sarnia will help them, with other brethren there. We could wish to see some of this zeal to reach out with the Gospel in new places in these United States. It seems to be "a lost art."

Toronto, Ont.—Our brother Patrizio expects to continue the work amongst the Italian people here in June D.V. as the Lord opens up the way. We have known our dear brother for 47 years and he has maintained this work amongst his own people faithfully and should have our prayers for this effort. It is wonderful to see brethren continuing at the work God has fitted them for.

Port Arthur, Ont.—"We have seen quite an increase in our Sunday School of late. Even a father of six in the Sunday School sits in with the class of older boys." (The Sunday School is one of the important activities of the Assembly — let us pray more for it — Editor)

St. Thomas, Ont.—Bro. Alves had some appreciated meetings with the saints here with practical ministry, also visiting recently here were brethren Taylor, Crawford, Govan and Lipke.

CONFERENCES

Sarnia, Ont.—Annual Conference will be held D.V. as usual, commencing with Prayer Mtg., June 6th., in the Gospel Hall, College and Davis Sts., continuing there on Fri. June 7th., then in the School Auditorium Sat., and Lord's Day June 8th., and 9th., as in former years. Visitors freely entertained and usual arrangements will prevail. Correspondence to John Kember, 1174 Colbourne Rd.,

Winnipeg, Man.—Annual Conference of the West End Assembly will be held D.V. commencing with Prayer Mtg., June 6th., at 7:30 p.m. continuing Fri. evening June 7th., at 7 p.m., then all day June 8th., and 9th. Breaking of Bread is at 10:30 a.m. D.S.T. Visitors freely entertained. Corresp. to S. M. Vanstone, 251 Beverley St., Winnipeg 10.

Portage La Prairie, Man.—Annual Conference will be held D.V. in the Gospel Hall here commencing with Prayer Mtg., Thursday June 13th., at 7:30 p.m. continuing 14th., 15th., and 16th. Usual arrangements will prevail. Correspondence to Sam Rey, P. O. Box 725. Visitors freely entertained.

Victoria Road, Ont.—Victoria Rd. and Lindsay Assemblies will hold their 76th., Annual Conference D.V. in the Long Point Gospel Hall June 15th., and 16th., preceded by a Prayer Mtg., June 14th., at 8 p.m. The Lord's servants walking in the "old paths" and teaching the same welcome to minister the Word. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont. Those coming by bus to Lindsay please call Elwood Moynes, Phone Lindsay 324-2222.

Earlton — Charlton, Ont.—Annual Conference D. V. in both Halls will be held Sat. Lord's Day and Monday, June 29th., 30th., and July 1st., commencing with Prayer Mtg., Fri. June 28th., at 8 p.m. Servants of the Lord walking in the "old paths" welcome in ministry, visitors freely entertained. Correspondence to Norman Ferguson, Earlton or Harvey Pratt. R. R. 1, Charlton, Ont.

Glen Ewen, Sask.—Annual Conference will be held D. V. commencing with Prayer Meeting Thurs. evening June 27th., and continuing June 28th., 29th., and 30th. Usual arrangements will prevail and visitors will be freely entertained. Correspondence to Roy Macfarlane.

Pugwash Jct., N. S.—Annual Conference will be held D. V. June 29th., 30th., and July 1st., preceded by Prayer Mtg., the evening of June 28th. The Lord's servants walking in the "old paths" and teaching the same welcome in ministry. Corresp., M. C. MacLeod, Pugwash Jct., N. S.

Sherman, Mich.—The saints in the Gospel Hall here will have their annual Conference again this year, commencing with Prayer Mtg., Fri. July 5th., at 7:30 p.m. with the usual meetings D. V. Sat. and Lord's Day, 6th., and 7th., Breaking of Bread at 10 a.m. Usual arrangements will prevail. Corresp. to Chancy Spencer, Rt. 1, Mesick, Mich.

FALLEN ASLEEP

Cleveland, Ohio.—On March 27th., our beloved brother Thomas P. Smith was suddenly called home in his 67th., year. The son of William Smith of Bessbrook, North Ireland, he came to Cleveland in 1933 and has been in happy fellowship with the East Side Assembly ever since. He was saved in early life through the preaching of James Clark of No. Ireland. He had just ministered the Word at the regular meeting of the Assembly on Hebrews 12:1, 2 and had emphasized the words "Looking unto Jesus." He took his seat, normally, and just "fell asleep" — and was at home with the Lord. He leaves his widow, Jean, and one daughter as well as two sisters. He will be much missed.

North Chelmsford, Mass.—Our dear sister, Mrs. Mary Worley, widow of William J. Worley went home to be with the Lord March 10th., aged 83. Born and saved in Hawick, Scotland. She will be remembered by visiting preachers and others for her kind hospitality. Two sons and two daughters survive, also one sister. We have good remembrance of this dear sister and her husband — they were much respected.

Peterborough, Ont.—Our beloved brother Joseph Morrison passed peacefully into the Lord's presence March 16th., aged 79. Saved 47 years ago in Lang, Ont., and a bright Christian, speaking to relatives and friends of his Saviour. In fellowship in Lang and for the past 25 years in the assembly here. He leaves his wife and six of a family to mourn his loss — Titus 2:13.

San Diego, Calif.—Our dear sister Mrs. George Taylor passed into the Lord's presence April 21st., in her 72nd year. A patient sufferer from arthritis for many years, formally associated with the Jefferson Assembly in Los Angeles, latterly here. She is survived by her husband, two daughters and son, all in assembly fellowship. We have visited this sister and, in spite of her infirmity, one left her realizing the comfort of God's presence. She loved the truth of God and the place of His Name.

Merlin, Ont.—Our dear brother Wm. R. G. Brown "went home" March 24th., in his 80th year. Saved 58 years ago and baptized and received into the Merlin Assembly shortly after. He will be much missed by the saints here and throughout the district.

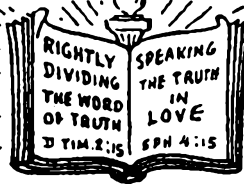
Pennsauken, N. J.—Our beloved brother Anthony W. Wilson was called home March 18th., aged nearly 87 years. Formerly the assembly correspondent here he was quite active in S. S. work in former years and in oversight. Some in the assembly were saved through our brother. His favorite hymn in B. H. Book was No. 233.

Lake Geneva, Wisc.—Our dearly beloved sister Miss Clara Maud Furney "went home" April 8th., While giving tracts (her daily occupation when able), she fell on April 6th., but was in her place at the Lord's table the next day. She said "It will not be long now" and next morning she was with the One she loved and had served so faithfully for years. She visited an invalid sister in the Assembly every Saturday for over thirty years. While never robust, she never failed, in all kinds of weather, to be at "her tracts" and service for the Lord. She was 85 years old. Saved 51 years ago, baptized shortly after.

The editor's father (the late John Ferguson) met her in the park while she was giving out tracts and chided her gently, for not being in the Assembly yet. She took the message to heart. Heb. 10:25 was true of her to the end. We have known this dear sister for years and her kindly, Christian spirit has been an inspiration to many of us.

Words in Season

THE BIBLE FAMILY MAGAZINE



HIS WAY
Job 23:10

I promised a doll to my dear baby girl;
I pictured a treasure most fair,
With exquisite features, and teeth of nice pearl,
Moving eyes, walking limbs and real hair!

We entered a shop, and the dear little maid
Clasped a cheap tawdry doll to her breast;
To make the exchange I was really afraid,
Though I wanted to give her the best.

I took it away, and the tears filled her eyes,
Till I gave her the one I had planned;
Then the dear little face glowed in joyous surprise
That a dolly existed so grand . . .

Oh, Saviour, I too am a child in Thy sight,
I choose the first things that I see;
I struggle to keep them, I do not know quite
Why the Father shou'd take them from me.

But when I look back, through the wisdom of years,
When my faith is age-old and sublime,
I know I shall see, through a rainbow of tears,
That my Father planned best, all the time!

Submitted by the late Frank Pizzulli

JULY, 1963

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ALL OTHER CORRESPONDENCE, MANUSCRIPTS, News Items, Conference Notices, Death Notices, must be sent to the Editor at his home address as follows: Wm. H. Ferguson, 1289 Chase Avenue, LAKEWOOD 7, OHIO., All News Items should reach him there before the 10th., of the month, our deadline.

Appreciation: We wish to thank the many of His own who have done what they could to help with the circulation of the Magazine. We raise the "warning cry" against the departure of the day, and intend to continue this, as our young believers are in danger from carnal men and women who would entrap them. We have some "opposers" — probably publicly and privately — but with the help of our God we continue. We are happy to send sample copies, on request, and we also seek to consider the poor of the flock thus—Editor.

CHANGE OF CORRESPONDENT

Barrie, Ont. — The Correspondent for this Assembly, — the Gospel Hall, 19 Parkside Drive — is Mr. John Anderson, R. R. 1, Stroud, Ontario.

ADDRESSES

Seattle 7, Wash. — Wm. J. Nesbitt, 2859 N. W. 59th, Street.

UNITED STATES

West Union, Iowa — Christians here will have their usual Fourth of July all-day meeting here, as in the past D. V. Corresp. Lester Crain, R. R. 1.

Torrington, Conn. Saints here had their Conference with six of the Lord's servants present to help — it was felt that there was some helpful ministry for the saints.

Joliet, Ill. — The brethren here were looking forward to their Open Air Meeting commencing first Fri. in June. The Roseland Assembly hoped to have their's starting the first Thursday, so that they could be of help to each other.

Chicago, Ill. — The Roseland Assembly finished their monthly ministry meetings for the season with a good meeting the second Lord's Day in May — Bro. Wickert visited them on his way West, visiting also the saints at Joliet.

Frostburg, Md. — Saints here had a good conference again this year with about six of the Lord's servants present to help—a nice number attending.

Stout, Iowa — Conference here was again large and considered good, around 500 or more present. Bre. McBain and Eric McCullough went on to Marion, Iowa, for meeting, bro. Fite remained also for a few nights in the district and Wm. Ferguson had a night or two with the saints of Hitesville and Stout.

Culver City, Calif. — The Conference here was larger, with a capacity crowd Lord's Day afternoon, Several of the Lord's servants ministered the Word to profit — a good spirit prevailing throughout.

Cleveland, Ohio — Bro. George Graham had a short visit with the saints of the East Side and West Side assemblies recently.

Garnavillo, Iowa — The Conference here was a time of refreshing — around six hundred were present and it was good to see the ear for the Word of God which was ministered with some freshness and variety, to meet the need of young and older. The many young folk in Iowa who seem to have a desire to go on to please God presents a challenge to provide them with spiritual food convenient and strengthening against the tide of worldliness which is engulfing the assemblies. It has been a real exercise to many of us to warn against this and we are thankful for the response on the part of many young believers. Our magazines are sent forth to this end and we appreciate the hearty fellowship of brethren and sisters who are doing their best to bring the Word of God before the saints.

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. 55

JULY, 1963

No. 7

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MOTHER LOVE:

The debt of the world owes to its Christian mothers can never be estimated. The greatest of men and women have paid tribute to the influence of a good mother on their lives. To quote only one of these, Lord Macaulay, England's great historian, writes of his mother in these words: —

"Young people, look into those eyes, listen to that dear voice and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while you have that most precious of all earthly gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but mother bestows. Often do I sigh in my struggles with the hard, uncaring world for the deep, sweet security I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory."

A mother's tears and a mother's prayers have brought many a prodigal from the far country, to know the greater love of Christ that passeth knowledge and that leads all who trust it safe home to the Father's house.

THE WARNING UNHEEDED

WHILE IN EVERETT, PENNSYLVANIA, recently we heard of a young man who met with an untimely end, all because he would not give heed to the kindly warning of the authorities. In that State they are quite strict and withdraw the license and right to drive for so many days or months in the case of reckless driving. This youth had his license revoked for perhaps a month or thereabouts on this account.

When the time came for him to have his driving rights restored, when giving him back his license, he was warned against speeding which seemed to be his failing. Evidently this warning did not do much and had little effect for, a short time afterwards, a State Patrol Officer stopped him for speeding. I presume the Officer was reluctant to see him again lose his driving rights, and he let him off with a distinct warning of his dangerous driving.

WITHIN FIVE HOURS of the time he had his license restored to him, he was found crushed to death alongside his flattened automobile when he crashed a butment, or the like, and the speedometer of the car registered a speed of one hundred and five miles per hour when crashed. What a sudden exit into eternity!

Now, dear young friend, and older ones too, let us remind you that WARNINGS are meant to be heeded. God's Word distinctly warns the sinner of the folly of his way. In Proverbs 29:1 we read . . . "He that being often reprov'd hardeneth his neck, shall be destroyed, and that without remedy." Again in Prov. 27:1 the words are so true . . . "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Another ancient warning was given and has been on the page of Holy Writ for centuries, given in Job 36:18 . . . "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee."

We are convinced that many today are trifling with time and eternity. They have known the Gospel, have listened to much preaching, they have been pleaded with by friends and other Christians to turn from their way of rebellion and wickedness, yet they persist in taking "their own way"—Isa. 53:6 and vainly seek to get all out of life they can. They perhaps think, that they know enough of the Gospel that, if they are in immediate danger, they may have an opportunity to repent but, as in the case we have outlined, the time was already gone and the hours and moments prior to the accident were spent without the slightest thought of eternity or meeting God, or the pos-

sibility of spending a long eternity under the wrath of Almighty God in the depths of hell, and amidst the everlasting burnings.

As you read this, this may be your **LAST WARNING**. What if it should be so! The young man we have mentioned had two distinct warnings within five hours of his sudden exit into eternity from officials anxious for his earthly safety. We know not how many warnings he had of his soul's need but, doubtless, he had some. But it was **TOO LATE**. The warnings went unheeded and amidst the rush of the air whistling past him at high speed, and with the vibration of the engine making music in his ears, the **SUDDEN DEATH**, a flattened car, a crushed body and a precious soul takes its flight into eternity to meet God. This may happen to you, dear young friend, at any moment on the highway in these days of rush. **ARE YOU READY TO MEET GOD?** Take no rest until this matter is settled, once for all, by fleeing to the Saviour and, as a helpless and sinful penitent, take advantage of His offer of salvation and rest in His atoning blood which speaks peace and safety to any troubled soul. **W.H.F.**

THE CONVERTED MILKMAN

What a wonderful change genuine conversion makes in a man's life and habits. It affects everything, down to the last detail, in business life. Everything is done as under God's eye and unto Him, as the following story shows:—

A milkman who was in the habit of adulterating his milk, was converted to God. His changed life proved that his heart had been truly turned to God, and everybody took notice of it. Not only so, but soon his customers began to see a change in the quality of the milk. One woman who was an old customer, congratulated him on the change, and asked if he had got new cows, or better pasture. "Just the old cows, and the same pasture as before," said the milkman—"but when I was converted some weeks ago, the milk was converted too."

That was just as it ought to be. A man's conversion to God must tell upon every part of his life, and if it does not, we may well question its reality. The unconverted cannot see a man's faith, but they do see his conduct, and when they hear of one being converted, they expect a very different life from their own. And in this they are perfectly right, for, as the converted milkman said, when a man is converted to God so also ought his "milk," or whatever else he handles or trades in, to be. A converted man with an "unconverted" trade is an anomaly.

THE PECULIAR PEOPLE

Wm. H. Ferguson

IN THE EPISTLE OF PAUL to Titus, chapter 2:11, 15 we are introduced, in few words, to the purpose of God relative to those who have been saved by grace and brought into that relationship with God in which He can teach us His desire for us. We are told in this passage that Christ "gave Himself for us, that He might redeem us from all iniquity (or lawlessness), and purify unto Himself A PECULIAR PEOPLE, zealous of good works." Most of us are aware that the words "a peculiar people" really have the meaning of "a purchased people," but this does not in the least alter the meaning that we are reckoned to be a special people, even as we read of God's desire for Israel in Exodus 19:5 . . . "ye shall be a peculiar treasure unto Me above all people." This shows very plainly that God's desire for the people of His choice was, and is, that they should be a different people from the rest of the world and should bear certain characteristics which would mark them out distinctly from the world and its ways and aims and ambitions.

A SEPARATED PEOPLE

In Numbers 23:9 we note the words that God made the prophet say, even though he were acting presumably in the interests of another, even Balak king of Moab . . . "lo, the people shall dwell alone, and shall not be reckoned among the nations." This was God's desire and all His laws and regulations for Israel contemplated this separated state relative to their association among others. They were to be His people, obey His laws, and prove His blessing. Alas! we know how sadly they failed to prove His blessing because they lost this decided and separated character and, instead of obeying His laws and dictates, they copied the sins and manners of the nations and became the "tail, instead of the head" . . . losing the place of prominence and entering upon a history of suffering unparalleled among men. Even to this day, they are the despised ones in all nations, just because they forgot their God.

Is there any reason to believe that the "separated" people of God today shall fare any better, as to their testimony, than Israel did. Indeed, so-called Christianity today is the laughing stock of multitudes because of its false claims and its hypocritical phraseology, coupled with a loose-living, covetous and power-grasping life. We know the true believer lives a different life but there is great danger, even in assemblies of Christians who gather sim-

ply to the Name of our Lord Jesus Christ, that the spirit of the world is captivating the many and soon, perhaps very soon, any distinctive testimony among men shall be lost altogether. It is useless to say we can still bear witness to the world, even though we copy their ways. This is impossible. We mention a few things which surely require mentioning as we view their introduction among the peculiar people.

THE DRESS AND DEPORTMENT OF WOMEN

A Christian mother said to me the other day, while attending a Conference . . . "Why don't you write something about the short and tight skirts and dresses of young sisters, and older ones too?" We replied that we have frequently written thus, and spoken against it also but it requires something more. It requires that elders in the assemblies do something about it. There was a young woman present at that Conference (and she was not the only one with worldly dress) and her admittance to the Lord's Table was a decided offence to many, without question. It was a mercy there was a chair, or a row of chairs, in front. As it was, there was distraction enough in the circle or square. Here is a case where young Christian women and their parents and others can bring pressure to bear upon such to dress properly, or else abstain from lowering the standard of decency and order in the assembly. There is no scriptural reason why such should be permitted, unquestioned, to defile the table of the Lord by their presence in such worldly attire. It is the duty of overseers, or watchmen, to see that they do not defile the assembly by immoral attire at the Lord's Supper. It is a direct contradiction of what we profess. When we think of the "night in which He was betrayed," with all its terrible sorrows and suffering of that Blessed One, how can one, brazenly come professedly to "remember the Lord" with such an evident worldly heart and life. It is high time for brethren in responsibility to call a halt to this by bringing the Word of God to bear on all such and, if they betray lawlessness, that would be a sure mark of their lack of fitness to be present. Do we not read in 2 Timothy 2:19 . . . "Let every one that nameth the Name of Christ depart from lawlessness?" The high spike heels of today are not far behind in this trend to worldliness and, herein, lies an opportunity for Christians to show that they are Christians and "A PECULIAR PEOPLE." Purchased, redeemed, loved and jealously guarded for Himself against the day when He shall take His Bride home of Himself. Paul had this before him in 2 Cor. 11:2 when he wrote to the Church at Corinth . . . "For I am jealous over you with godly jealousy: for I have espoused you to one

husband, that I may present you as a chaste virgin to Christ."

It is futile to say, if the heart is right, all else will be right. The heart is not right when the dress is wrong and the suggestive character of present day attire all too plainly tells the state of the heart. One can dress modestly without being careless and dowdy and there is nothing so beautiful as "natural beauty" wherewith God has endowed His creation. Then, when we see painted lips and finger nails at times, one can only hope that, ere the trend becomes fixed, some may awake to their responsibility and check it by a godly oversight and a godly care as to the well-being of the assembly. If some of these young sisters were spoken to wisely, but decidedly, they would think twice ere they presented themselves again in the assembly meetings with attire outstanding in worldliness and suggestiveness. We fear some brethren are afraid to speak of such things. We can preach against short hair and leave off any reference to the other important things, such as wearing of pearls, gold, plaited hair (inordinately fixed and copied after the fashions of the worldly wise), and the short skirts and dresses. This gives a sort of savor to the ministry which appeals to some but it is not truly scriptural—only a "sop" to please some. There is so much hypocrisy among us today that almost anything goes but we must remember that a man's ministry never reaches any higher than himself. We read in the book of Ezra that "Ezra the scribe stood upon a pulpit of wood." Nehemiah 8:4. Thus he was "above" the people—this would suggest, as well as the thought of giving him the advantage of position of elevation so as to be heard, that he was MORALLY above the people. He was a man of God, whether standing in the presence of the people, or in the retirement of his private life. We need more of this today both among preachers and elders and watchmen in the assemblies. There would be more done about certain disorders, if there were more god-fearing men and women among us who were willing to pay the price for standing for God. They might lose popularity, but they would gain the approval of God and godly ones and "what else matters." In a few years, at the best, we shall go hence and then the eternal record is what counts, not this foolish thing called popularity and worldly advantage.

We are not suggesting, for a moment, that young brethren and others are not in need of advice relative to their attire. One need hardly say that sport coats and attire at the Lord's table are altogether out of order. One would not go into the presence of an earthly ruler dressed in such, nor into a courtroom in a court of justice. Why, then,

should we not be suitably attired when we go into the presence of the King of Kings, even our Blessed Lord, at His Table? We fear, here again, that it is mostly custom and religious observance which attracts the many today rather than the thought of "His Presence"—as in Matthew 18:20. Sad is it, indeed, to note the decline of godliness and worthwhile testimony to His Name.

We are thankful that all are not like this and one is thankful to see in a good many parts, a conscience regarding this sort of thing. This is where godly mothers can give good advice to their young girls and teenagers. Do not rely upon those who would make merchandise of them, and write articles to persuade them to follow the giddy crowd of worldly minded professors, or send them circulars of "doings" at camps, summer retreats with their late hours and questionable sports and affairs, movies etc., etc., Speak against all such, tell your children why we are a "peculiar people"—train them up in the right ways of the Lord and you will never regret it. In Wintertime it is the weekend parties, young folks of both sexes going off in cars for the weekend, coming back late Sunday etc., etc., and parents, who should have constant control of their young folks, seldom know the full extent of their activities and the dangers inherent therein. Because a thing is called "Christian" today is not a criterion, or a standard. All such activities should be questioned by parents and the simple life of a godly home will prepare the youngsters for the difficult world of today, full of pitfalls, both moral and spiritual. The enemy is busy and seeks to destroy all "faith."

It is encouraging to meet with many young believers who show, by their conversation and appearance, that they have the Lord's matters at heart. One can see hundreds of Christians gathered together for conference without such evidences of worldliness which we have outlined above. These wordly fashions etc., have their inception mostly in the larger centers but are not confined to such. Nor are they confined in any particular part of these United States. Our neighbour, Canada, is not a bit behind. One is saddened to think that, where godly men worked and prayed and sought to see assemblies of saints "gathered to that precious Name," today, by the introduction of worldly ideas and practices, these same assemblies are being corrupted and destroyed. Sadder still is it to see older brethren countenancing such departure under the name of "unity" and compromising the truth of God by alliances which, to say the least, are without any scriptural authority whatever, and if we are correct in our thought in the matter, there is a deep-seated attempt to bring all into a sort of

organization, largely under the control of opportune seeking men who have had such ideas for some years. They have been held back because of the presence of godly brethren and sisters in the assemblies who were not prepared to "sell their inheritance" but, as these are being removed by death, the younger element are easier to sway, and, by catering to the natural desires of the heart, offering pleasure, fun and frolic, coupled with Christianity, many are being led into the orbit of religion. Let us remember that you can have "RELIGION WITHOUT CHRIST."

Let us be willing, then, to be counted a "peculiar people" as long as we are kept close to the Word of God and let us remember also that God is perfectly able to take care of all His own who take such a stand for God. The world and carnal assemblies cannot starve such out, cannot lift a finger against them as they seek to go on for God. Such are IMPREGNABLE, untouchable, SAFE and SECURE until their time of testimony is ended. Then the reward is sure. Who, except the misguided and deceived, would exchange what we have for the transitory, foolish and sinful imitation of THE TRUE CHURCH? We feel sure, that amidst the increasing darkness, if simple believers are kept close to the Lord and His ways, others who are really saved, shall be attracted to the Word of God and the Testimony to His Name . . . LET US GO ON.

THE DARKEST HOUR

The darkest and the coldest hour of night, is that which precedes the dawn. So the last stage of the Church's history here, will be characterized by darkness—dense darkness in the world, which, ever since the Lord, the true light, was shut out, has had its night. But not only is there gross darkness in the world at the darkest hour of night, but there is extreme coldness, the very chill of death, even among those who profess to be the friends and lovers of the absent Lord. But to the one watcher, this darkest, coldest hour, is the token of the coming dawn. Quietly, the Morning Star will steal into these lower heavens, and the saints will be gone.

None but the Omnipotent can rescue a soul from the thralldom of the "strong man armed," but to Him it is easy to do it. All that is needed is, that He enter into the soul as its Lord, then Satan will hurry out, for he abhors the near presence of the Holy One.

John Dickie.

LAY HOLD ON . . . LIFE

G. G. Johnston

THE DESIRE TO GET the most out of life is present in the hearts of all, both men and women, young and older. We are all selfish enough not to miss anything worth while. This urge makes the ambitious youth strive to keep at the head of his class at school. He has a goal before him with a hope of great satisfaction when reached. The young woman, likewise, sets an object before her, imagining in her inexperienced young heart that she will be more than repaid for her present efforts by the pleasure she will later experience through her accomplishments. With zeal they stretch forward towards their objectives, not concerned that others should judge them foolish to spend their energies thus. They are laying hold of life. Usually these are rewarded by a degree of success, for men frequently get what they go in for.

Another class, perhaps a greater, are impatient to obtain what life offers. They consider it wiser to take a shortcut to life's pleasures. A solid education seems to them a waste of time and energy. They must see life at once: they launch out to obtain it in pleasure, and are for the time satisfied if their earnings are sufficient to provide the mere necessities of life. Life, to them, is found in their nights of fun. If they must, they will work by day to pay the way. The opportunities for preparation, which would fit them to better fulfil their personal obligations and their debt to their fellows, are ignored; in fact, many such have no sense at all of obligation to others. Their motto seems to be . . . love to self and none to their neighbours.

Some travel to see life, and derive a certain amount of pleasure and knowledge thereby. Others scarcely sleep in their pursuit of scientific knowledge, considering that in this avenue lies, what for them, is of most importance. They wish to lay hold on that evasive thing called "life." What is the reader's objective? How do you plan to lay hold on life? As a Christian, what is the fundamental object before your heart?

LAY HOLD ON ETERNAL LIFE

Timothy was still a comparatively young man when the apostle Paul exhorted him thus: "Lay hold on eternal life." Again, in the same chapter, he is requested to stir up any believers who might be rich in worldly goods that they be "rich on good works, ready to distribute . . . that they may lay hold on eternal life." 1 Timothy chapter 6.

With the Christian, all that is present should be sub-

servient to what is eternal. Each of us should be able to say with the apostle Paul: "I follow after (as a hound pursues a hare) if that I may apprehend (lay hold of) that for which I also am apprehended of Christ Jesus." Phil. 3:12. Paul was arrested by an invisible hand on the Damascus road—an occurrence he never forgot, nor could forget. At once he discerned that his Lord had a purpose in thus apprehending him. His life, from that day onward, was a constant effort to lay hold on that purpose. During the remainder of his life he considered himself as a man under arrest.

Is it not true that our Lord had a purpose in saving each of us? Are we laying hold of it? To know Christ and the power of a resurrected life was Paul's ambition. Then, knowing Him, is serving Him, and Paul served Him with heart and soul. Do we?

Does the "trend" of our life show that we are laying hold on eternal life? We cannot make the best of both worlds. We must not attempt to hold the present with firm grip and, at the same time, reach out for and lay hold on eternal life. "If ye then be risen with Christ (since ye are risen with Christ) seek those things which are above, where Christ sitteth at the right hand of God." Col. 3.1. There are heavenly things to reach out after and obtain, as well as the salvation of our souls.

John Bunyan describes a man he saw in his vision who was bent over toward the earth, gathering sticks and straws, and raking in the dust of earth, quite unaware that an angel hovered over him, offering him a golden crown. He lost that glorious crown because he was content with, and intent only, upon the sticks and straws beneath. What are the sticks and straws we are raking out of the ground compared to the glorious reward to be gained by "laying hold on eternal life?" The life which the worldly minded man seeks after is an illusory thing, which constantly evades his grasp, a mirage on the horizon which disappears to humble his pride and dash his hopes. The "eternal life" which faith "lays hold of" is as sure as the promises of God. Young man! young woman! "LAY HOLD ON ETERNAL LIFE."

He always wins who sides with God:
To him no chance is lost.
God's will is sweetest to him, when
It triumphs at his cost.

WORSHIP

WORSHIP IS THE ATTITUDE of the heart far more than what we say with the mouth. One may say little, yet worship much. Another may say a lot, yet there may be little or no worship in the effort. But it surely rejoices the heart of God and His people when one really worships Him, our words being many or few. We think it better to err, if such be, in the few words. In all the Scriptures worship means the heart occupied with the person himself and the Person before us is Christ. Thanksgiving is given for what the Lord has done. Prayer means asking God to help as need may be. Worship is the heart's adoration of the Person Himself. When our hearts delight in Him, then, and then only, do we worship.

In the offerings in Tabernacle and Temple, those who offered in faith presented Christ to God. We read in Matthew 2:11 . . . "And when they were come into the house (note not the stable—Editor), they saw the young child with Mary his mother, and fell down and worshipped Him: and when they had opened their treasurers, they presented unto Him gifts, gold (His deity)—frankincense (His fragrant life to God), myrrh (His death for the glory of God). How the Father must have appreciated this. It would be worship to Him. Worship must be in the spirit and in truth and, since we see Him not with the natural eye, worship must be in faith, for "without faith it is impossible to please God."

In Luke 2—Simeon (hearing) takes up the babe in his arms and presents Him to God. This was true worship of the heart. Everything around Simeon, in the Temple, reminded him of the Messiah, the anointed, the Christ. He, or a priest, had offerings and now he holds the true offering in his arms, the offering which fulfilled all others and he presented Christ to God, and desired no more on earth. He had heard of Him in the Scriptures; now he looks upon God's salvation, even the Lord's Christ. He had all that the heart of God could give.

Worship can be to the Father, and is mainly this in the Scriptures. Christ Jesus, the Lord, was worshipped, but it seems mainly for what He did to those in need, the blind, the leper etc., A few really worshipped HIM. His own instruction to the women in Samaria makes it clear that we should worship the Father, for such the Father seeks, John 4:23. When was this order, in keeping with all the Scriptures going before, set aside? If there had been a setting aside of this order, then we would see it in Paul's writings. Where does he instruct otherwise? Note Acts 24:11, 14. Only thirty years after the Lord's instructions, Paul came up to Jerusalem, and

said . . . "after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." In teaching concerning Jacob in Heb. 11:21, Paul points out how Jacob worshipped. In the 13th of Hebrews there is a summing up of all the offerings, as fulfilled in Him, and then the precious truth of verse 15 . . . "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." Then the last mention of worship is in Revelation 22:9 . . . **WORSHIP GOD.**

Many of the Psalms are outstanding as to worship. They tell of the heart going out to God in praise. Praise is comely, glorifies God. We can express our worship to God, as we thank Him for His unspeakable gift. What a happy company that is who bring Christ in the altar of their heart and offer Him to the Father, in the holy fire of love. O God! my own God! ever help me to do this, as with people I seek Thy presence, to remember Him, to proclaim the Lord's death while worshipping here.

The above note of our late brother Robert Renfrew of Australia were sent on to us by his grandson and are worthy of our consideration.

"EXCEPT YE BE CONVERTED AND BECOME AS LITTLE CHILDREN, YE SHALL IN NO WISE ENTER INTO THE KINGDOM OF GOD."

In heaven all God's people will be children, child-like; not as regards knowledge and understanding, but in guilelessness and child-like transparency of purpose.

Did not the Lord welcome to Himself little children and say of them, "Of such is the Kingdom of heaven," referring thereby to their humbleness of mind and child-like trust. It was the Lord's ideal of what His disciples should be even on earth. Matt. 19:13, 14.

In heaven we shall know even as we have been known. Nothing then to hide. The artless spontaneity of a little child, so precious and delightful will again take possession of our hearts. No fears, no complexes, no dubiety. Out of the abundance of a pure and sinless heart the mouth shall speak.

The moments of unalloyed joy of childhood, which we may sometimes wistfully recall to mind, shall again be realized, when as God's children, in His presence and in fulness of joy, we shall serve Him and see His face. Psalm 16:11; Rev. 22:2, 3.

Nor could it be otherwise, for the eye and heart shall then be single, and the whole body full of light.

R. L. W.

**EXTRACTS FROM
LADY POWERSCOURT'S LETTERS:**

It pleased God, a century or so ago, to raise up amongst the nobility of Europe, especially Great Britain, humble believers in our Lord Jesus Christ who have left us a rich heritage in their writings and correspondence. We, therefore, print the following extracts from Lady Powerscourt's letters. She opened up her heart and home to the Lord's servants for meetings and much blessing resulted therefrom. May the quiet perusal of these extracts touch our hearts:—The Editor.

THE path of each believer is just the kindest and best that love and wisdom could devise, when sitting in counsel upon it before the world was.

I every day see more and more, how God's glory is to be found only in simple obedience.

Love makes drudgery divine; the question is not, what **MUST** I do, but what **MAY** I do.

So admirably has He interwoven His glory, and our happiness, that while our happiness constitutes His glory, His glory constitutes our happiness.

Did I not think my Teacher as faithful as He is infallible, there is no book I should so fear to handle as the book of God.

There is something sweet in being pruned by a wounded hand.

Have you ever marked His steps, His gentleness, when bringing a painful message.

Withered must be every ground, torn away every prop: everything of which we would say, this same shall comfort me.

If often when girded with sackcloth, mourning has been turned into dancing, what shall it be when the mourners in Zion shall put off sackcloth and be girded with gladness?

Do you desire a map of your way to your Father's house? Take Psalm 23. It presents you with the picture of the good Shepherd with His sheep. Faith believes all to be goodness and mercy. When we cannot see, we walk by faith.

He has not suffered you to walk smoothly down the stream of time, but by large and rough billows has dashed you on the promises.

We must find God to be our all in the midst of all, if we would find Him sufficient when possessed of nothing.

There is no promise of being delivered from this or that terrible event, but still into every want and every sin, goodness and mercy shall follow.

Anything WITH Thy smile. Anything BUT Thy frown.

Our wants are fathomless, but our help is infinite. None but God can tell the uttermost our God can do.

'Till tried, we know not how little faith we have. Are we ready to say, I could have borne anything but this? Then let us remember that the greatest compliment God can pay us, is to heat the furnace to the utmost.

Jesus came that we might have life. He spake that our joy might be full.

God has said all that is possible, to raise our expectations to the highest. Surely it is not like Him to put us off with a trifle.

He has spoken to me so sweetly in His Word that I have been forced to say . . . He is enough.

Whatever is, whatever has been, whatever shall be to you . . . is well.

There is something sweet in spelling out of a book, the leaves of which were cut by Him.

You have much to ask for me and how blessed would my necessities be to you, could they keep you but a moment longer in communion with the Friend of sinners.

Blessed be His Name, it is part of His covenant to visit us with the rod, little as we may be worthy of it.

An ACT of love may be very kind but there is no security for the future, but when the DISPOSITION is love, unchanging love, all must be loving, for He is love.

We have no idea of His longings to bless.

The hottest of all furnaces in which He tries faith, is that heated with our own sins.

Oh! what sweet truths He often whispers to His saints from behind clouds.

We know the end of the Lord; He is very pitiful and of tender mercy. Let us trust Him without an explanation. Every trial of faith in Hebrews 11 was some affliction. Let us accept tribulation as the boon we are most unworthy of.

It is almost worth having a wound to prove how tenderly He heals.

This closing word, we commend to all . . . **PRAY ONE FOR ANOTHER!**

It is so pleasant and so profitable to talk to the Lord about our friends; we send them sweet messages of love by a faithful messenger: we do not know its sweetness until we try it; it is time well spent to talk to Him of them. We deprive ourselves of much real happiness by not living in heaven.

THE LORD'S DAY

IN THE CITY of Bath, many years since, lived a barber who made a practice of following his ordinary occupation on the Lord's day. As he was on the way to his morning's employment, he happened to look into some place of worship just as the minister was giving out his text—"Remember the Sabbath day, to keep it holy." He listened long enough to be convinced that he was constantly breaking the laws of God and man by shaving and dressing his customers on the Lord's day. He became uneasy, and went with a heavy heart to his Sunday task.

At length he took courage, and opened his mind to his minister, who advised him to give up Sunday work, and worship God. He replied that beggary would be the consequence. He had a flourishing trade, but it would almost all be lost. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care upon God, as the more he reflected, the more his duty became apparent.

He discontinued his work on the Lord's day, went constantly and early to the public services of the Gospel, and soon enjoyed that satisfaction of mind which is one of the rewards of the Gospel, and that peace which the world can neither give nor take away. The consequences he foresaw actually followed. His genteel customers left him, and he was nicknamed "Puritan" or "Methodist." He was obliged to give up his fashionable shop, and, in the course of years become so reduced as to take a cellar under the old market house and shave the poorer people.

One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the hostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Lord's day. This was touching the barber on a tender chord. He burst into tears; asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave with safety. He did so, revolving in his mind the extreme poverty to which the poor man must have been reduced.

When shaved, he said . . . "There must be something extraordinary in your history, which I have not now time to hear. Here is half a crown for you. When I return I will call and investigate your case. What is your name?" William Reed, replied the astonished barber. The stranger said, "William Reed! By your dialect you are from the West." "Yes, sir, from Kingston, near Taunton." Again the stranger asked, "What was your father's name?" "Thom-

as," was the reply. "Had he any brother?" "Yes, sir! one brother, after whom I was named; but he went to the Indies and, as we never heard from him, we supposed him to be dead."

"Come along, follow me," said the stranger, "I am going to see a person who says his name is William Reed, of Kingston, near Tauton. Come and confront him. If you prove to be indeed the one you say you are, I have wonderful news for you. Your uncle is dead, and has left an immense fortune, which I will put you in possession of when all legal doubts are removed."

They went by coach (this was in the days of stage coaches); saw the pretended William Reed, and proved him to be an imposter. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity, and told him that he had advertised for him in vain. Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Thus man's extremity was God's opportunity. Had the poor barber possessed one half-penny, or even had credit for a candle, he might have remained unknown for years; but he trusted God, Who had not said in vain . . . "Seek ye My face."

(May the above incident speak to many today who desecrate the Lord's Day by many pleasurable activities, even buying, and doing unnecessary travel and vacationing on the Lord's Day. This is a real part of our weakness in Assembly testimony today. And it is vain to speak of standing for the truth of God, if we despise the Lord's Day.) Editor

GOD AND MAMMON

Mammon means the selfish enjoyment of this world, and we cannot serve both God and Mammon: neither can we abstain from serving one or the other. All that is left us is, to make a deliberate choice which we shall serve, to which we shall give our heart, and then we shall serve that one wholly, yea so entirely shall the object of our choice control our affections and absorb our strength that the Lord says we "shall hate and despise the other." He who loves the world and cleaves to its good things, by necessity of nature hates God, and despises grace: and he who loves God in his heart, hates the world and counts its best things to be as dross.

John Dickie.

HYMN BOOKS AND SINGING

A hymn book for Gospel work carried on by an assembly of believers, should not only be sound in the doctrine of its hymns—for wrong doctrine sung, or within reach of being sung, is not less hurtful than when it is preached, but such a hymn book should consist of hymns which most of the saints can sing.

Many popular hymn books of the present time are not only unsound in their teaching, but are largely composed of hymns suitable only for choirs, quartettes, solos, and other forms of part singing, which none but the initiated can sing, with the dire result that "the common people," the rank and file of God's saints, who do not aspire to professional singing, but who can and would, if permitted, make a joyful sound to the Lord, and "sing forth the honour of His Name" to sinners, are doomed to silence. They must make way for the "choir," with or without that name, possibly such being the least spiritual of the company, who are supposed to "attract the people" by their performances.

Such is the world's way. Let them have it. But do not let God's saints copy it, or permit worldly-minded men who sigh after such things, to bring them in amongst those who have gone out from the world's religion in all its belongings, to a rejected Christ without the camp.

Music is the chief attraction of present day evangelism. Preaching, what there is of it, is thin and pitiless. Let us be content with the old time weapon . . . "We preach Christ crucified."

If you sing the Gospel, let it be in the words of sound doctrine, not so manipulated to suit operatic music which only a few can share in. Let it be such as the whole circle of saints who surround the preacher can join in, thus showing their fellowship in the Gospel. Let the words sung be such that even a sinner passing or standing by, may hear therein the way of life and salvation.

(The late John Ritchie.)

POSITION AND POWER

The call of God separates us, but we need the Spirit of God to occupy the place according to God, and the loving, devoted mind. "Salt is good;" the Divine principle is the good thing. But salt may lose its saltiness. The right position, or the Divine principle, may be understood and avowed, but there may be no power of life in it.

J. G. B.

QUESTIONS AND ANSWERS

QUESTION: Should a Sunday Newspaper be allowed in a Christian home? Should advertising be sought in a Sunday Newspaper because it has the larger circulation?

ANSWER: The Sunday Newspaper is the great American Bible. It is bigger, fuller of comics, novelettes, sports and kindred subjects than anything printed through the week and is a decided stumbling block to many. We fail to see how a Christian can maintain fellowship with God and permit such a thing to be in evidence around his home. The young children go for it, they feed on it, they fight for it. The whole thing savors of a distinct desecration of the Lord's Day and Christians need to be warned against it by preachers, elders and any with a godly care for others and a shepherd's heart.

The second part of this question suggests greed, desire to get the best of a bargain and leaves God out the matter entirely. "Them that honour Me, I will honour" seems not to be in the Bibles of many professors today but you will find it there still, in the same old place . . . 1 Samuel 2:30.

What an opportunity for some old time Christianity amongst us today, lest the "lamp go out in the temple of the Lord." 1 Samuel 3:3 and "Ichabod" be written over that which could have been a bright testimony for the Lord—1 Samuel 4:21.

QUESTION: Do you agree with Sister's Sewing Meetings being carried on in the Gospel Hall? With sisters who have their hair cut, and wearing stiletto heels, taking part in opening the class in prayer, or closing in prayer. Is such according to the Word of God?

ANSWER: This question from North Ireland lets us see that they have the same problems of worldliness and carnality there to contend with as we have here, in places. Some would have us believe it is a sort of "mecca" over there of good example but the devil is busy everywhere.

Such sewing Meetings develop into what we have outlined in other issues . . . an avenue for "women" to have a say in the affairs of the Assembly. They lead on to Women's conferences, with women speakers, and women chairmen, women treasurers and, as this young sister says, they are attired in the world's fashions, usually with short hair, jewelry, and the 'stiletto heels' she speaks of (we hadn't heard this name given to them, but they are stiletto heels all right enough) and coupled with all is the spirit of independence and lawlessness as to God's testimony, to His Name.

Our young sister would be much happier at home doing a bit of sewing where she can to help the poor and otherwise seeking to conform to the Word of God. Her path might be lonelier, but it would be happier in the long run as it would be for the honour of God that she should, thus, refrain from disobedience to a divine pattern.

QUESTION: Is it true that the Lord Jesus, after He appeared to Mary, as in John 20:11, 18 (cp. Matthew 28:9), immediately "went up" into heaven and presented the blood before God, coming back to earth to spend the forty days, ere His scripturally recorded ascension?

ANSWER: Such a thought is pure inference, without any scriptural authority for the assertion. The words of the Lord in John 20:17 refer to the fact that the former relationship of tenderness and affection shown to His disciples was now changed, although the affection and love was unchanged and to read into these words the thought of a "double ascension" is playing into the hands of those who would "infer many things" from Scripture, without true scriptural authority. It is an old "exclusive" theory which has been accepted by some, like some of the other theories, without proper examination.

The passage in Heb. 9:12 reads . . . "but through His own blood He entered once for all into the holy place." (Newberry). He had no need to present the blood before God—that precious blood was shed on earth and it was by, or through, virtue of that same precious blood that He entered into heaven, having accomplished redemption and laid the basis for reconciliation, which God could see and rejoice in, even long before it was accomplished and on which ground God could, and did, accept those who came to Him by faith. The theology of our hymns cannot be accepted in entirety, as . . . "He sprinkled with His blood the mercy seat above,

For justice had withstood the purposes of love:
But justice now withstands no more
And mercy yields its boundless store."

One would not be critical of some of these precious hymns but let us not build our theology on them.

One is perfectly safe in saying that forty days after His resurrection He ascended on high as we have it in Acts 1:9, 10, 11 and took His place at the right hand of God. It was necessary, to complete the proof of the resurrection, as we have recorded in 1 Cor. 15:1, 8—forming the basis of the Gospel declaration—that He thus spend this time here on earth and make Himself visible to the many who saw Him. Then those blessed ten days in the glory ere He sent down the Holy Spirit on the Day of Pentecost—Cp. John 14:18 . . . "I will not leave you comfortless (orphans)—I come to you." That is, the Holy Spirit would be sent to them to take the place of that blessed Comforter they had with them in the days of His flesh.

QUESTION: Is there any way whereby the constant running to and fro, from assembly to assembly, by younger and strong men, instead of doing some good, honest pioneer work, could be discouraged?

ANSWER: There is a way but it requires godly wisdom and strength of character on the part of elders in the assemblies. Have a talk with them about it and show to them the better way. It is a shame that transcontinental travel should be encouraged thus. We are convinced that it is not of God and this Magazine has, from its inception, sought to encourage godly young men with a pioneer spirit and we shall continue to do this, as the Lord enables us. But this other thing is a mere trifling with the work and truth of God.

EXTRACTS FROM SOME LETTERS

From Malaya: "Once again let me assure you of our great appreciation of your Magazine, Words In Season. Our only prayer is that God will raise up more servants who are courageous to stand up and speak out. Too often our silence is an indication of our own standing in God. As someone has aptly put it . . . "SILENCE MAY BE GOLDEN NOW, BUT IT WON'T BE IN THE JUDGMENT DAY." With warmest love . . . Acts 18:10.

From Scotland: I am writing to say that I think your Magazine is doing work that no other, at least among many of us, is doing. I endorse your plain speaking in your personal articles. I come across it often as I move around amongst His own and enjoy it for its uncompromising stand.

I note your emphasis on pioneer work. In 1904 I was with John Bernard and James Lees and ever since, till his homecall, James Lees has been a friend of mine. I lost touch with John Bernard when he went to U. S. A. The last number of years I have been doing a bit of service in Britain and Ireland but as I am 77 I am not able to "rough it!"

I also endorse what you say about the "brethren movement" deferring itself to the world, or, as you put it, "the Christian Brethren" being ultimately absorbed by "Babylon the Great." The laxity prevails, and I think it proceeds probably from an utter collapse of family and household religion, honouring God in the home by family devotions. T. V. and Radio are just destructive of all godliness.

I wish you every blessing. You will get some hard knocks as Christians often don't like what cuts . . . to heal and bless. As you imply, last century I counted twelve men who gave up clerical incomes to enjoy gathering with fellow believers simply, but today many leave the meetings to get a salary.

From Iowa: We have been exercised about giving a portion of that which we receive each month to some worthy laborers.

Reading the Pioneer page and the accounts of the work done in various parts of this country and Canada, has helped us make this decision.

It warms the heart to read of any who continue to labor in new places where, oftimes, the going is rough. How much better this is than going from assembly to assembly, with a few nights here and a few nights there. Real pioneers are few in these days it seems.

From California: "Be not weary in well doing: for in due season we shall reap if we faint not." A voice crying in the wilderness is more needful today than ever.

bro. Dobson.

Marion, Iowa — Our brethren McBain and McCullough have had some meetings with the Assembly here — interest good and one professed faith in Christ.

Seattle, Wash. — Bro. Nesbitt mentions fairly good attendance at the meetings — more unsaved than usual coming out, two had professed. Bro. Crawford was returning home.

Detroit, Mich. — Saints of West Chicago Assembly have had visits from a number of brethren recently, giving encouragement.

Byfield, Mass. — The recent Conference was considered very good for this small Assembly — goodly numbers coming and liberty and freshness in the ministry. Five of the Lord's servants were with them to help.

CANADA

Deseronto, Ont. — The recent Conference was a little larger this year and spoken of by many as one of the best. Five preaching brethren were there. The Prayer Meeting was one of the largest — this is always a good sign.

Parry Sound, Ont. — Bro. G. P. Taylor had two weeks with the assembly here recently.

Lake Shore, Ont. — Saints here have had visits from several of the Lord's servants recently which they enjoyed. They were exercised about tent meetings.

Sarnia, Ont. — Conference was large again this year with many visitors. About twelve of the Lord's servants gave suitable and helpful ministry touching on many aspects of testimony, private and public. Most of it was very practical and should be of help to the many young believers attending. The Summer season with its lakes, beaches and attractions presents a distinct challenge to exercised young Christians to abstain from every "appearance of evil." Saints need to be warned of the dangers inherent in careless living in the Summer months and this was emphasized at this Conference.

Toronto, Ont. — Our brother Patrizio is here again this year, visiting among Italian families and preaching the Word among them as God gives openings. He visited Waterbury, Conn., on the way North and saw more evidence of God's working amongst the unsaved, cheering His people.

Sudbury, Ont. — S. Simms had six weeks with the small assembly recently when several young folks professed, giving encouragement to the saints.

Avonport, N. S. — Th McIlwaines have had good meetings here, excellent attendance and blessing. Bro. John Kember gave help while there helping in the building of a portable trailer Hall.

Midland, Ont. — Good reports reached us of the recent Conference here, about 12 of the preaching brethren present to help.

OTHER LANDS

Europe — We have heard recently some very interesting, but sorrowful, reports of the difficulties some of our beloved brethren and sisters are faced with in their desire to spread the savour of the Name of Christ. This "sweet savour" is truly going forth through suffering and we would urge brethren to make it a matter of special prayer among the Assemblies, in their Prayer Meetings that God may be gracious to our suffering brethren and sisters, some of them languishing in prisons or detention camps.

We should also make it a matter of sincere thanksgiving that our lot is cast in a land of liberty to worship God and preach the Gospel freely. Let us pray earnestly for our rulers, even in our public meetings — 1 Timothy 2:1, 5.

CONFERENCES

Mervin-Louisville, Sask. — Conference D. V. will be held Sat. and Lord's Day July 13th., and 14th., commencing with Prayer Fri. July 12th., at 7:30 p.m. Correspondence to Henry de Graaf, Turtleford, Sask.

Sherman, Mich. — Saints here will have their usual Conference D. V. commencing with Prayer Meeting Friday evening July 5th., at 7:30 p.m. continuing over Sat. and Lord's Day July 6th., and 7th., All meetings in the Gospel Hall here. Breaking of Bread at 10 a.m. Usual arrangements will prevail. Corresp. Chancy Spencer, R. R. 1, Mesick, Mich.

5th., 6th., and 7th., preceded by Prayer Mtg., July 4th., at 8 p.m. Saints freely entertained and usual arrangements will prevail. Corresp. Clifford Paul, Box 655, Melfort, Sask.

New Carlow, Ont. — Saints here expect D. V. to hold their Conference again commencing with Prayer Mtg., Fri. August 23rd., continuing over the Lord's Day the 25th. Breaking of Bread at 10 a.m. Please bring your Believers Hymn Book. Servants of Christ preaching and practising the right ways of the Lord welcome. Corresp. T. G. Armstrong.

FALLEN ASLEEP

Ferndale, Mich. — Our sister Mrs. Mary E. Chandler went to be with the Lord March 22nd., aged 79. In fellowship here for several years until failing health hindered.

Moncton, N. B. — Our dear brother Samuel Teed "went home" April 27th. Saved 24 years ago and in fellowship here since. He leaves an invalid wife and one daughter — Titus 2:13.

Lake Shore, Ont. — Our dear brother William Schram passed into the Lord's presence April 28th., aged 80. Saved in 1919 through the late James Goodfellow and Robert Barr at meetings in Parkhill—recently in fellowship here. His widow and three daughters survive—all saved.

Akron, Ohio — Our dear brother Charles E. Snyder was "called home" May 4th., aged 66. An invalid for long. Shortly before his homecall he wrote us for some good tracts to give to unsaved ones. He was saved June 29th., 1954. His widow survives, also one daughter and one son, all of them with that "blessed hope" in view.

Deseronto, Ont. — Our dear sister Mrs. B. Kelly was called home to be with the Lord May 6th., in her 78th year. She was saved 55 years ago and in fellowship with this assembly for many years.

Lake Geneva, Wis. — Our sister Mrs. Olga Augustine was called home in the month of March — saved in 1955, also our sister Miss Margaret McInnes "went home" April 12th., from Scotland.

Detroit, Mich. — Our dear brother Mike Cardamone of the Pinewood Gospel Hall went to be with the Lord May 19th. Born in Italy in 1892, he heard the Gospel through our brethren Patrizio and Rosanio and was saved and received into the old East Side Assembly in 1934 and has lived a consistent, godly life. His widow, four sons and three daughters survive.

Longport, N. J. — Our beloved sister Mrs. Samuel McEwen, widow of our well known brother, "went home" from the midst of her family June 5th, in her 87th year. She was saved, when young, at the time of the pioneering days in Virginia when Alexander Lamb, James M. Hamilton and William Beveridge were having meetings in Matoaca. Of a kindly disposition, hospitable and consistent in her life. She leaves a large family whom we commend to the Lord.

Longport, N. J. — Two sisters from the Home here were called away recently, our sister Mrs. Arthur Christie, formerly on Moncton, N. B. aged 70. Also our sister Mrs. William Surgenor of Boston, aged 77. The latter's husband survives. "At home with the Lord."

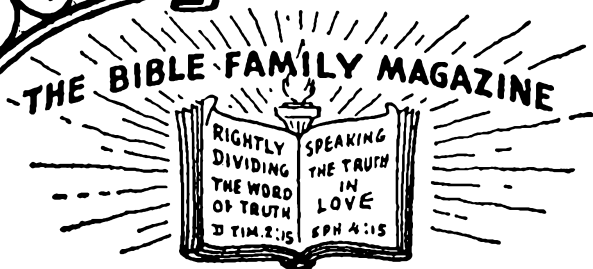
Sudbury, Ont. — Our dear brother David D. Hughes "went home" May 19th. Saved in Toronto in 1935 through preaching of Bre. Joyce and Jos Pearson. Connected with this Assembly and Lee Valley for sixteen years — a faithful brother.

Phoenix, Arizona — Our beloved and esteemed brother Ernest D. Myers went home to be with the Lord May 20th., aged 89. Saved 77 years ago. For many years in the Chicago Avondale Gospel Hall. He exercised godly care for the Assembly there, and for years was Correspondent. Here in Sunnyslope Assembly he exercised the same godly care and was Correspondent, which duties he exercised faithfully and well. Characterized by gravity, grace and faithfulness he will be much missed. Remember his dear widow in prayer.

Long Beach, Calif. — Our dear brother James MacDonald passed into His presence March 31st., at the Morning Meeting after ministering the Word, aged 83. This late notice is regretted.

Long Beach, Calif. — Our dear sister Mrs. Miriam E. Stanley "went home" March 15th., aged 73.

Words in Season



THE BIBLE

I AM the Bible,
I am God's wonderful library.
I am always — and above all — The Truth.
To the weary pilgrim, I am a good
strong staff.
To the one who sits in black gloom,
I am the glorious Light.
To those who stoop beneath heavy burdens,
I am sweet Rest.
To him who has lost his way, I am a safe Guide.
To Those who have been hurt by sin,
I am a healing Balm.
To the discouraged, I whisper a glad message
Of hope.
To those who are distressed by the storms
of life,
I am an Anchor,
Sure and steadfast.
To those who suffer in lonely solitude, I am
As a cool, soft Hand resting
Upon a fevered brow.
OH! child of man, to best defend me,
JUST USE ME!

Selected

AUGUST, 1963

WORDS IN SEASON

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Rail Strike: If such should materialize, ALL Second Class Mail (which includes our magazines) would be affected. Kindly note this.

Letters of Commendation: We do not publish such, nor do we publish withdrawals of commendation. We believe a man's work will commend him if he continues on faithfully and we are happy to report such activities as the Lord leads.

CHANGE OF CORRESPONDENT

Port Aruthur, Ont., Mr. R. D. Weston, 10 Knight Street.

Waterbury, Conn., Mr. Anthony Orsini, 38 Middlefield Ave., for the Italian Assembly meeting at 53 Spencer Avenue.

UNITED STATES

East Boston, Mass. — Saints here had a good One Day Summer Conference with baptism in the afternoon Lord's Day when three were baptized. They also had visits about that time from John Frith, and George Graham, the latter had visited the Methuen Assembly, also Madison, Maine Assembly.

Steubenville, Ohio — Bre. Klabunda and Baldwin have their tent here again this year. This effort is in cooperation with this Assembly, also the nearby Assembly at Toronto, Ohio.

Reader, W. Va. — Bro. Calderhead expected to have meetings here.

Homer City, Pa. — Bro. Graham expected to hold meetings here starting July 7th. This place is located about six miles from Indiana, Pa.

Bristol, Pa. — This town, about 20 miles from Hatboro, where brother Sam Rea lives, has been on his heart and a door has been opened for cottage meetings, and tract distribution and, in fellowship with the brethren of Hatboro Assembly, bro. Rea is seeking to visit there and looks for blessing from the Lord. We can pray for such efforts. One does not need to go far from home to find open doors, if they have a heart for this sort of work. May the Lord stir up others to do the like.

Iowa — Bre. Louis Brandt and Henry Wahls pitched their tent at Charles City in this State. Bro. Warke was at Cresco, Iowa, helped by brother R. Surgenor. Bre. Elliott and Robert Orr have been at Blue River, Wisc. The West Union Assembly had their usual All-day meeting the Fourth, with good attendance and eight of the Lord's servants present. Ten were baptized there June 30th., bro. Brandt reports.

Camden, N. J. — Bro. John Frith gave an appreciated call here.

Everett, Pa. — Saints here enjoyed recently some ministry meetings by brother George Baldwin.

Seattle, Wash. — Bro. Nesbitt hoped to have some meetings in Kent, nearby, helped by our brother Harry Kazen.

Sherman, Mich. — The small Assembly here was encouraged again at their conference. It was not large but the Word was good — six of the Lord's servants were present to help.

Midland Park, N. J. — Bro. Baldwin gave the saints here a visit some little time ago, also bro. John Frith of Venezuela — ministry enjoyed.

Wilson, Conn. — Walter Gustafson hoped to begin tent meetings here July 14th. Our young brother Matthew Brescia of Hartford will help him D. V. Tent will be pitched about three miles from Hartford Italian Assembly.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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No. 8

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DIVINE GUIDANCE

A zealous young man, desirous of serving in the Gospel in a tropical and hard sphere, came to stay with me to talk over sundry serious hindrances in his way. Both I and a still more experienced servant of Christ felt him to be not yet so spiritually developed to be equal to the land and life in view.

He was advised to wait, the view being expressed that the difficulties were of God to hinder his going forth until he was equal in spirit to the dangers and labours ahead. But he took other counsel, adopted human measures, put pressure on the circumstances, and in connection with a certain missionary magazine and fund he was soon in the land of his choice. After five years of thwarting, discipline, and deep exercise of soul, he owned that his departure had been in advance of divine leading. It was only then that the Lord opened to him the sphere of work for which by that time he had, it is hoped, become fit.

In contrast, the man Christ Jesus had such a delicate perception of His Father's will that He would not yield to His mother's suggestion to supply wine at the feast until the exact hour came, John 2:4. Nor could He be tempted into action by His unbelieving brothers, John 7:2, 10. He had waited through 4,000 years of human sorrow and need before coming to earth as Saviour, for He would not come of Himself, but only when sent by His Father in the fulness of time, at the consummation, the heading up, the conjunction of the ages, John 8:42; Heb. 9:26.

« « «

God's governmental machinery cannot be overdriven or forced. It works smoothly, accurately, to time, His time. It is dangerous when we force ourselves to take our own course. I had promised to help a young Christian in a difficult affair. That morning I was taken suddenly ill, and fever made it dangerous to leave the house. I was unwilling to disappoint him and unaccustomed to let my body dictate, so I forced myself against my better judgment and went. Apparently all was well, for we succeeded in getting matters ordered to his favour. But before long I had great reason for regret, because he turned out to be very unsatisfactory, and I was greatly prejudiced by having supported him.

Selected G. H. L.

A HECKLER CONVERTED

I DARE TO SAY that some of you have known for months and years what you ought to do — and you haven't done it. My eyes were opened to this fact in a remarkable way when I first began to preach the Gospel.

In my old home town I linked up with a group of young men who used to go out and preach Christ. We used to look for the dark spots, the liquor spots, the "pubs" at night when they closed. We could always catch a big crowd of men who had been boozing. As they came out at closing time, they would always listen to the voice of song, and to the preaching. It was in meetings like this that I first opened my mouth to speak for my Master.

One night, about half past ten, I was speaking in one of these meetings outside the pub. A big crowd of men and women were listening. Standing in the crowd was a man of about forty years of age, a cigarette between his lips, a smile on his face, and round him a few of his friends who spent evenings drinking in the pubs. He wasn't drunk — just a little happy. Taking a cigarette out of his mouth, he lifted up his voice and said, "I say, sir, does your mother know you're out?" The crowd began to laugh, because he was exposing my extreme youthfulness.

After the crowd had had a good laugh and I was going on, stumbling, stammering, preaching the Gospel, out came his cigarette again and he said, "I say, my boy, who are you to come and talk to us at this time of night? It's time that you were in bed!" And the crowd began to laugh again.

I could not answer him in those days, and now I don't think I would bother. I just went on, stammering away with my message. Out came his cigarette again, and the next quip came: "I say, my boy, you've hardly grown any hair on your face yet!" I couldn't! I hadn't started shaving yet; I was just a big boy.

So he went on with his nasty little remarks that hurt, and I stammered and stumbled on. I finished my little talk and stepped back into place, and then something happened. Who would come slipping through the crowd and step into the middle of the ring, but my father. I did not know that he was anywhere near the open-air meeting that night.

As he stepped into the middle of the ring and looked around, he said, "Ladies and gentlemen, I had no desire to speak in this open-air service to-night. I was out for a walk with a friend of mine and we stopped in the crowd to listen. But I feel it is my duty to answer the questions that friend over there has been asking this young man who has been speaking.

"Now, sir, to answer your questions. The first I answer

like this: My wife and I DO know that our lad is out to-night. That has answered your first question. And I want to tell you sir, that my wife and I thank God that our boy is out on a Saturday evening serving his Master, Jesus Christ. There is no place in this town that we would sooner see him than in a meeting like this serving his Lord. That has answered your second question.

"Now, sir, listen. We would far sooner see our boy serving the Lord than walking the street in bad company. We would far sooner see him here than in that saloon, drinking liquor. We would far sooner see him here than in some gambling den, or dancing hall, or even in jail.

"Now then, sir, I have answered your questions, and it's my turn to talk to you." And I tell you, when my dad lets go a broadside, they are 20-inch guns. I don't think I have ever seen a man hit about with words as that man was hit by my father's.

He finished like this: "Christian England, forsooth! To think that a man of your age should stand and sneer at a young man who wants to serve Jesus Christ! You ought to be ashamed of yourself. One would think a man of your age would gladly lay down his right hand to have it cut off, and suffer the agony of losing a hand if he could only know in his heart that his boy was like mine."

The meeting came to a close. I got home just after eleven o'clock that night, but my dear old dad hadn't come home yet. When he came in, he was bubbling over. He said, "Harold my boy, do you remember that man who was chipping you in the meeting? Well, he followed us up the road. As we were coming along I heard someone say, 'Excuse me, sir'. I turned, and found myself face to face with that man.

"What do you want?" I asked.

"Sir, he said, your words have hurt me."

"I looked at him, 'My words have hurt you?' I asked. 'How's that?'

"Then the man said, 'Sir, I have only one boy of my own, and he's lying in a London prison to-night. I don't know what's going to happen to him. I would give BOTH my hands if he was like your boy.'"

My father was melted. Going up to the man, he put his hands on his shoulders and said, "Why did you sneer at my boy in the meeting like that?"

The man was weeping now. He said, "God knows, sir. I didn't mean it."

"You didn't mean it! Why did you say it then?"

"Well, he said, 'I wanted my friends to think I was a good sport. I did it just for a joke, Sir,' he added, "in my

heart of hearts I KNEW THAT YOUR LAD WAS RIGHT ALL THE TIME."

I could take you to the big tree at the top of our road where, just about eleven that Saturday night, my father led that weeping man to the Saviour. This incident opened my eyes. I have put this thing to the test in twenty countries where I have preached the Gospel in the last twenty years. The average person in Canada, the United States, West Indies, etc., knows deep down in his heart there is only one answer to Calvary. That answer is unconditional surrender to Jesus Christ.

Selected

ETERNITY! WHERE?

A man, after suffering some months from that terrible disease cancer, lay dying. As he was nearing the end, his family and friends, after doing all in their power to relieve his suffering, gathered round the bedside, to watch their loved one breathe his last. Presently the tired eyelids opened, and looking round on them all he said, "You think I'm going to die, but I'm just going to live," and so he passed away from this world of sin and sorrow, to live for ever and ever with the One that died for him.

"Do you think you will get better?" was a question asked of a young man in consumption. "If I do, it will be all grace, and if not it will be all glory," was the answer. Not many months after and it was all glory for him.

What about you dear reader, should you leave this scene in a few months or weeks, or even less time than that? What if it should be to-day? It must either be like those two you have just read about—to spend eternity in the bright glory above, or to be for ever lost with those in despair.

E. D. B.

A professor asked a student one day. "How does the Bible begin?" "With creation," was the reply. "Mine does not," was the professor's rejoinder, "it begins with GOD—'In the beginning GOD.'"

WHAT SPOILS YOUNG BELIEVERS:

It is not a little matter for the young disciples of Christ to learn, that they are in more danger from the men that are called "philosophers," than from any one set of enemies whatever, except those we have within. Next to them come the religious men, but the first of our enemies are the wise men.

It is a great thing to be able in lowliness to look down upon them, as they look down upon us. Let us fear the patronage of the world more than its persecutions.

—R. C. Chapman

A SPIRITUAL TONIC FOR ANY ASSEMBLY

WM. H. FERGUSON

A SSEMBLIES, AT TIMES, get low in strength and, not infrequently, in spirituality. This we know by the Word of God and also by experience. As in the physical realm, the wise physician, in such cases, often prescribes a good tonic for the health of the body, we would suggest a few things which might be looked at as "scriptural remedies" for a low condition of things in the assembly's testimony.

THE PRAYER MEETING: It would, indeed, be an uplift to any assembly if the prayer meeting became a well-attended meeting, with a good spirit of prayer manifest. Why is it that some absent themselves from the prayer meeting constantly? This is a matter which should be looked into by the elders of the assembly. There must be some reason for such and it should be enquired after. Two or three shepherds could visit those who absent themselves from this important meeting and ask them directly why they are not present. It might unfold some interesting things in the life and testimony of the individuals. Some, of course, by reason of age etc., we would certainly excuse, and the sick. However, if a person takes the place of being sick, but otherwise can go here and there, the real reason should be sought after. Perhaps some good, healthy prayer for that sick soul could do some good. If one stays away from any meeting of the assembly over a period of time, it becomes easier to continue staying away. The assembly cannot expect God's blessing if there is a condition which requires attention and it is left unsettled. We should always be compassionate, kind and understanding but never complacent. Some may be at their work, there may be other reasons, not excuses, but it is of vital interest to the assembly that the Prayer Meeting be not neglected.

THE BIBLE READING: Here, again, we are often faced with the fact that this meeting is not well attended, generally speaking. This would apply to the weekly Bible Reading, also the Bible Reading after the Breaking of Bread or in the afternoon of the Lord's Day. Is there not a cause? The Bible Reading should be kept interesting and profitable. If one comes to a Bible Reading and they cannot hear the words spoken, or get the drift of the meeting and the ministry, it gives a good excuse (not reason) for them to stay away. The Bible Reading forms the character of the young believers — an assembly without a good Bible Reading never becomes a strong and well-read assembly, nor are the saints well versed in the Word of God generally. The

meeting should commence on time — the portion should be read distinctly, and some good thoughts should be expressed. We have sat in Bible Readings where brethren who could say a little have sat with their mouths shut all the time. Never a question, never a thought, just an empty silence. Then, when some brethren give way, in silence, for others to take part and the silence remains unbroken, saints become discouraged. If we are enjoying the Lord there is something to think about in the passage, and something to talk about. Then the practical side of things should not be forgotten and some good and practical thoughts touching the Christian's life and conduct should be brought out in the Bible Reading. Someone has well said . . . "The end of doctrine is practice." Where this is lacking, the teaching is at fault. But we need better attendance at the Bible Readings. Brethren in responsibility should make it a point to bring this before the saints and seek to have them make an effort to come to the regular meetings for a week or two — the "tonic" would work and they would get an appetite for more and their "starved souls" might be freshened up and made healthy once more and they would appreciate some of the good and healthy and simple fare which has stood us in good stead for many years. Christian! If you have not been a "regular" in the weeknight meetings, why not put God first and lay aside a lot of earthly things and see if God cannot and will not "pour you out a blessing." Never "skip" through a chapter nightly.

THE BREAKING OF BREAD: We come now to the most important meeting of the assembly, not that the others lack importance, but this is the crux of the matter — all other ills lie here. If we are not right in relation to "assembly fellowship" if we are given to lethargy, if the spiritual state is low, then the condition is "shown up" in the lack of true worship in the presence of the Lord.

We are not "received" to the Breaking of Bread. There is no such thing taught in the New Testament. We are "received" into the Assembly, with all its privileges and share in all its responsibilities, according to the measure of gift and ability which the Lord has granted to each one. Nevertheless, the morning meeting, as we speak of it, is a spiritual barometer, as is the Prayer Meeting and the Bible Reading. If brethren are not right with each other, then the worship is a sham . . . "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:24 — compare with this Deut. 26:4. True thanksgiving would necessitate a scriptural condition of soul relative to our brethren. Then, again, true thanksgiving can only be offered when not accompanied with "strange fire." Anything "worked up" or

that which is not the spontaneous outflowing of the heart as guided and directed by the Spirit of God is not acceptable to our God. This necessitates preparation for worship as we gather collectively to worship and adore the Lamb for sinners slain. How do we spend the Saturday evening? Up late, tired out with endless run of duties or, worse, pleasure seeking or parties or doings of some kind or other. We shall not be properly fitted to worship the Lord on the first day of the week when such is the case. Let us be more in earnest, let there be more confession before we come together, let us spend time alone with God in secret in the day or days prior to the "Remembrance of our Lord." We fear, in many cases, the morning meeting is becoming a sort of "badge of fellowship" instead of the warm, hearty, loving remembrance of the One Who has done so much for us.

How often, after a good morning meeting, the saints are refreshed and the savour of it continues and is reflected in the life — truly a precious meeting. In not a few cases the effect of the meeting is lost in the "hubbub" and clamor after the meeting and the "babel of voices" would drown out any silent meditation. These are facts that we should face and not, like the ostrich, bury our heads in the sand and forget them.

GOSPEL SERIES: A good Gospel series of meetings is a wonderful tonic for the assembly. If the men are God-sent and the effort is well supported by the saints there is something about the Gospel which can reach the heart of even the "coldest" of saints. But let it be good Gospel preaching. We miss the older and experienced Gospel preachers of a former day — we fear there are not too many "good" Gospel preachers amongst us today. Thank God! we have some. Shouting and yelling does not make a good Gospel preacher. There must be a warmth, a loving and compassionate heart within, there must be diligent study of the Word of God, even for a Gospel meeting. Some think anything will do for a Gospel meeting, any old time-worn sermon etc., This is not so. We still believe that nothing produces a good Gospel preacher save a good few years in the backwoods. One will learn God in that way they cannot learn in any other way. As we look back over a host of the good Gospel preachers of a former day, we remember their earnestness, their clear way of presenting the Gospel without harangue or unnecessary shouting all the time. Learn to modulate the voice. Feel what you preach. We fear here lies an important lack amongst us today. There is much preaching of judgment and hellfire (and we need this, too, in our preaching) but, later, outside and in the home perhaps with unsaved present, there is a lightness and a frivolity which denies what we have preached.

John Welch of Ayr leaves his warm bed and goes into another part of the home, with a plaid around his shoulders, and prays the remainder of the night. When remonstrated with by his wife, he says . . . "My, how can it be otherwise with three thousand souls lying around me in darkness and sin." The lightness of today betrays the lack of true zeal for souls.

Then! What a tonic it would be for an assembly to hear of this laborer and that one away out in the lonely stretches somewhere, continuing month after month, year after year, seeking to reach lost souls, perhaps visiting house to house. Sometimes assemblies have a series of meetings, perhaps for some weeks, or a month or two, then right away comes another letter saying such a one is exercised for another series, and the saints are tired in body, they need some time to themselves for necessary duties and reading and meditation etc., but we have so many preachers today just "waiting to get into" certain places, that it is one round of meetings after another. Better a thousand times to be so busily occupied that the preacher will need to be really made sure by the Word of God and spiritual insight that he should go elsewhere. To be tied down by work God has given to hand is a sign of men in the right place but this "longing" to have meetings in well-ordered assemblies with just a few hardened ones listening, when whole stretches of the country lie open and waiting for men with a heart for God and His Gospel, is something that is difficult for us to understand or to acknowledge as being of God. Sometimes, a smaller assembly needs help but a larger and more influential assembly will put in a "call" for some special meetings and the preacher passes by the smaller and needy company to go to the larger. How can one explain this? Good Gospel meetings are a real tonic, especially when God works, but let there be more exercise on the part of the assembly and the preacher to be in the mind of God as to this. We cannot order each other, we cannot direct the steps of another but we can, and should, point out the scriptural way and pattern and trust God to exercise duly those who can be exercised.

MINISTRY MEETINGS: A good few weeks of plain, practical ministry meetings are good for any assembly. There are always problems that arise, matters that need the opening up of the Word of God to help the saints in the understanding of the proper path and this is where the Ministry of the Word is so helpful. The young need to be well instructed and taught the basic principles of the Word again and again. Sometimes, too, the "wool has grown over the eyes" of the older sheep and they "can't see aright." Sometimes, some good ministry from the Word will be helpful to such and, if spiritual, they will acknowledge the

need of it. A good series of such ministry meetings is surely a tonic to the assembly and the saints feel refreshed and instructed and comforted and, perhaps, restored to God.

A GOOD CONFERENCE: That Conferences of the Lord's people have been a stimulus and a blessing, we cannot deny. Many look forward eagerly to such times when we can get together around the Word of God and have it ministered to us in the variety which the Spirit of God dictates. There is a warmth, fellowship and strength in all this which should encourage us to convene such until the Lord returns for His own. As we look back over the years we can see how the Lord has used such to the strengthening of the assemblies of the saints. Especially is this so when all taking part in ministry speak the same thing and there is no jarring note, or personalities indulged. Occasionally a man will give way to some prejudice, or fleshly indulgence to harm another but this can be quickly dealt with by a proper and scriptural rebuke. The platform is no place to indulge in any bitterness.

Then, too, there is a propriety in connection with the preaching of the Word at Conferences and it is well for one to realize their "limitations" of voice or matter. Some well fitted for a smaller Hall can not do too well with larger audiences and, seeing they cannot be heard, ministry becomes unprofitable. Then some, with limited matter, and a mere repetition of well-worn addresses should consider much whether the Lord would have them occupy the time — this is important to the blessing following Conferences. Younger men, with comparatively few years of service behind them, and of limited experience, should surely consider well the responsibility of taking part. We are not suggesting, either, that older men ALWAYS have the right message from God — it takes spirituality to understand this. Sad to say many of God's dear people lack much discernment today and anything seems to be all right, but this is a sign of weakness of testimony.

These are just some plain and practical observations from one who desires to see the people of God blessed in their work and led on in His ways.

A little more oversight of absentees, a little more godly order in assemblies of the saints, more of the real exercise of heart which produces good and profitable ministry will produce a good healthy result. The Summer is well nigh gone, many precious opportunities gone forever, never to be recalled. Younger and strong men should be urged to "try" some "new" fields, not merely for a week or a few weeks but, if need be, for years. This would encourage the saints and I am sure we would all heartily endorse any such efforts, even though there may not be success granted at first. This is a precursor of strength in service and test-

mony — without this a man's ministry will be mediocre, and weak.

So, with the above in mind, let us make it a matter of prayer that all of us may be better able, as the days pass swiftly, to have a share in the Assembly testimony. There is abundant room for good young believers to help to strengthen "the things that remain" and to fill a niche for God in their home Assembly, even till we lay down the armor.

GUIDANCE

G. G. Johnston

A DESIRE IS begotten in the soul of every truly regenerated soul to do the will of God. His prayer is: "Lord, what wilt thou have me to do? Acts 9:6. He feels utterly unable to direct his steps aright, and readily puts his hands into the hand of his heavenly Father for guidance.

Many things which he did in his unconverted days, perhaps without compunction, are now manifestly wrong. He feels that he need not be told to avoid them. He knows they are evil. But, there are other things that seem not to be harmful in themselves. Should he continue in them? Should he avoid them? He may not be able to find a verse of Scripture that mentions such a thing, yet he has doubt about it.

To illustrate this, where is there any Scripture to prohibit the use of tobacco? Is it, therefore, convenient for a Christian to use the weed? While there is no mention in Scripture of such a habit, are there no **principles** in the Word to guide us? According to 1 Cor. 6:19, our bodies are the temple of the Holy Ghost. We are warned against violating that temple. Is not a violation of the sanctity of that temple to permit any vice in it? Is the use of tobacco not a vice? It is not a food, profitable to the nourishment of our bodies. All scientific study has declared it to be harmful. How could a conscientious Christian use it? The same can be said of the use of all intoxicating beverages.

In the same way, we may obtain guidance from the Scriptures about other things, if we learn the principles of the Word, then ask ourselves if the thing we are considering doing would violate any of those divine principles.

One may also find guidance by considering what effect the thing would have upon his testimony as a Christian before others. Would it enhance, or tarnish, that testimony?

Would it increase his happy fellowship with his brethren and sisters in Christ, or would it lessen it? And, how would it seem in the eyes of the world? We must be careful to "adorn the doctrine of God our Saviour in all things." Titus 2:10. If we truly love our blessed Lord, we shall not wish to allow anything in our lives to diminish His honour.

Besides, if we are in the fellowship of an assembly of saints, we should be jealous of the honour of that assembly. What we allow in our lives adds to or detracts from the testimony of the gathering. Do we not wish the assembly to be known as a company of righteous, God-fearing people? The gathering can only reflect what the individuals are.

Not only may we get guidance from what we learn of the **principles** of the Word, but we can be guided by the counsel of godly fellow-believers, who may have a fuller knowledge of those principles. Thus the younger women may seek and obtain helpful counsel from older, godly sisters. This is clearly taught in Titus 2, and should not be despised. The spirit of the world is one of pride, claiming that the older cannot understand, or give counsel to the younger. This is not a Christian spirit.

Elder brethren can and should give guidance to the younger. In fact, in Hebrews 13 they are called "the guides." v. 7 margin. They should be careful not to rebuff anyone seeking their guidance, but willing to pray with them and to give them what help they can from the Word.

Believers in Christ are marked as such because they are guided by the Spirit of God. Rom. 8:14. That urge within you, dear brother, may be the working of God's Spirit in your soul, guiding you into the path of His will for you. If so, it will most assuredly be a path in accordance with the principles of God's Word. And, in it you will be confirmed by the hearty accord and fellowship of other believers.

But, you may find the way to the accomplishment of this purpose hedged up. If so, it is evident that God is guiding by His providences, and you should hesitate to go forward, unless you have "assuredly gathered" Acts 16:10, the mind of the Lord from His Word, from the judgment of godly brethren, and from the circumstances permitted of God.

A GODLY MOTHER

I once said to a Christian physician—"Doctor, I hear you have a large family: I hope they are well." "Yes," he said, "I have a large family, and the best thing I can tell you of them is, that they are blest with a godly mother. An ounce of mother, is better than a pound of parson."

Henry Dyer.

“HE WAS WOUNDED”

(Reprinted by request)

Dr. Hugh A. Cameron

WOUNDS, according to the definition of the surgeon, are divisions of the soft parts of the body by a mechanical force applied externally, and they are classified by their different characters as

1. Contused
2. Lacerated
3. Penetrating
4. Perforating
5. Incised.

It is remarkable that in the simple statement “He was wounded” — Isaiah 53:5, there is included each kind of wound, as we may readily see from the examination of the Scripture records concerning the sufferings of our Lord Jesus Christ.

THE CONTUSED WOUND

A wound produced by a blunt instrument. Such would result from a blow by the rod, as foretold in Micah 5:1: “They shall smite the Judge of Israel with a rod upon the cheek,” and fulfilled, as recorded in Matthew 26:67 — “They smote Him with rods” (margin — Newberry), and Matthew 27:30: “They took the reed and smote Him on the head,” and John 18:22: “One of the officers struck Jesus with a rod.” (Revised and Newberry margin).

THE LACERATED WOUND

A wound produced by a tearing instrument. Laceration of the tissues was the result of scourging, and scourging had become a fine art among the Romans at the time of our Lord’s submission to its infliction. The Roman scourge was a many-tailed lash, each thong tipped with metal or ivory, so that, in the hands of a cruel expert, the sufferer might truthfully say. “The plowers plowed upon My back: they made long their furrows.” Psalm 129:3. The torture, the laceration and the consequent loss of blood often resulted in the death of the victim, but scourging, while part of our Lord’s sufferings, was not to be the means of His death. Thus the prophetic word of Isaiah 50:6, “I gave My back to the smiters,” finds its fulfillment, as recorded in Matthew 27:26, and in John 19:1 where we read, “Then Pilate therefore took Jesus and scourged Him.” And let us remember that upon His back, thus lacerated, the cross was laid as He went forth to the place called Calvary.

THE PENETRATING WOUND

A deep wound caused by a sharp pointed instrument.

This we have exemplified by the wounds upon the head produced by the crown of thorns. The Jerusalem thorn, from which that "victor's crown" was plaited, bore spicules four inches long, and as the soldiers pressed that cruel diadem upon His head — Matthew 27:29, John 19:2, a circlet of wounds ensued, wounds which were deepened by the blow of the reed when they smote Him on the head, Matthew 27:30.

THE PERFORATING WOUND

From the Latin word meaning "to pierce through." "They pierced My hands and My feet." Psalm 22:16. The iron spikes were driven between the bones, separating but not breaking these. Crucifixion was not practised as a means of capital punishment by the Jews, and the words must therefore have puzzled even the writer of the Psalm but, at that early date, God was thereby "signifying what death He should die," for to Him Who knows the end from the beginning, the Roman subjugation of the Jews at the time of Messiah's advent, and His "cutting off" by the exquisitely painful death of crucifixion, were all foreknown. Yea, and to our Lord by anticipation and at last in fearful reality the decease which He should accomplish at Jerusalem" was a matter of perfect knowledge. "Twas love that nailed Thee to the tree or iron ne'er had bound Thee."

THE INCISED WOUND

A cut produced by a sharp edged instrument. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19:34. This wound was inflicted after the death of the Lord Jesus, inflicted by the practised hand of the Roman soldier to make certain that whatever vestige of life was present would be extinguished, but while it did not cause death in His case, it is an assurance to all men that death had actually occurred, and it is also a fulfillment of the Scripture which saith, "They shall look on Him Whom they pierced."

And from the wound (so large that Thomas could have thrust his hand into it), "came there out blood and water. And he that saw it bare record and his record is true." This wonderful sight awakened surprise and deep interest in John and may surely engage our attention also, namely the water that flowed from the pericardium and the blood that flowed from the heart. The pericardium is a closed sac encasing the heart and lubricated by a small amount of fluid (about a teaspoonful) to facilitate the motion of the heart. How could John, it may be asked, distinguish such a small quantity of water? In answer let me quote a significant statement from a standard work (Mallory and Wright's *Pathological Technique*): "The normal amount of pericardial fluid is about a teaspoonful, but it may be in-

creased to one hundred c.c. (24 teaspoon) where the death agony is prolonged." Here then is a confirmation by scientists of the mute testimony borne by "the water" to the intense suffering of our Lord Jesus Christ. And what shall we say to the fact that, contrary to nature, blood flowed from One Who had died? Is it not to show that in death "He vanquished death and did not see corruption?" Thus the last wound, the last indignity offered to the Body prepared for Him, proclaims both purification and redemption, since "the very spear that pierced His side, drew forth the blood to save."

Israel is described in Isaiah 1:6 as exhibiting to God's eye "From the sole of the foot even unto the head . . . wounds," and our Lord Jesus Christ, in submitting to this perfection of wounding from head to foot, was made in one sense like unto His brethren and "perfect through sufferings." Heb. 2:10.

May the contemplation of these wounds, wherewith His body was broken and His blood was shed, deepen our love for Him Who was "wounded in the house of His friends," — "wounded for our transgressions and bruised for our iniquities," and cause each of us, like Thomas, to worship and acclaim Him as "MY LORD AND MY GOD." John 21:28.

EPHESIANS

This Epistle which begins with the perfect rest, and blessing of believers in Christ (1:3; 2:6) closes with a description of the most severe struggle and conflict, to which we are continually exposed. It tells us we are seated, and afterwards bids us "STAND". It assures us of an inheritance obtained in Christ, but exhorts us to wrestle against enemies usurping possession of the place of our inheritance. It extends the sphere of conflict from the world to the highest heavens; and whilst telling us of the exceeding greatness of God's power towards us, and in us, according to the working of the might of His power which He wrought in Christ when He raised Him from the dead, at the same time encourages us to be strong in the Lord and in the power of His might. This is ever the order of the Epistles. Our full blessings with all their stability and irreversible security in Christ are first declared; and then follow exhortations to realize and use them, and to live in the power of them. God ever declares the victory won before He sends us into the conflict. We must by faith realize our perfect rest and peace and security, before we attempt to stand in conflict with the foe. We fight FROM rest and victory, instead of FOR them.

Selected.

WHY I BELIEVE THE BIBLE

A High-School Boy's reason for Faith in the Bible

IN THIS AGE of the sceptic and the infidel, in this age of doubt and reason, it is necessary for the Christian to know definitely why he believes the Bible to be true, inspired word of God.

This is an age when men want a reason for the hope that is within them. The most reasonable thing in all the world is religion. The Christian life is the normal life, another life is abnormal. For those who search and observe there are numerous evidences that the Bible is the true word of God.

I believe the Bible because of its strength over attack. No literature, no book, has ever been attacked as the Bible has been. From the first of its existence until the dawn of this present century the Bible has been fought by sceptics, atheists and infidels, many of whom possessed keen intellect and silvery tongues, and yet this precious book has withered all storms, and its pages are still brighter than gold.

Did you ever stop to think what a task a man would have who would undertake to destroy the Bible? God has been so careful to guard it that He has woven it into every fibre and fabric of human history. The man who seeks to destroy the Bible must buy up sixty million copies of the book, printed in six hundred languages and dialects, and circulated through the world. But is that all? He will have to go into the libraries of the world, upon the shelves of which are books in which the Bible has been cited, referred to and reprinted. What next? He must carry his destruction into the art galleries of the world with their millions of dollars worth of valuable paintings. He must destroy such masterpieces as Da Vinci's "The Last Supper." Then will he have accomplished his purpose? No. Next he must destroy the greatest of all music. He must silence the songs that have been written by such masters as Bach, Handel and others. Would that complete his task? No! He must destroy marble and granite of rare beauty and worth. He must deface slabs on which are inscribed bits of Scripture.

Then, after he has destroyed sixty million copies of the Bible, after he has laid waste art galleries and libraries, and after he has silenced great music, has he destroyed the Bible, Indeed not, for God has provided many ways in which to reveal His teachings. The destroyer must go into the hearts of millions of saints who have found happiness, and contentment, in that great book.

Why hasn't the Bible been destroyed? Because you can't

destroy God, and it is God's Word, and you can no more destroy God's Word than destroy the God that spoke that Word.

I believe the Bible to be God's inspired Word because it is the key that unlocks all human mystery. Four of the biggest questions that anyone can ask his soul are these: Who am I? Where am I? Where did I come from? and Where am I going? Science cannot answer them. Scientists fail to tell the origin of human life. The Bible is the only book that gives the world an intelligent origin. What does it say? "In the beginning God" and that is enough. "In the beginning God created the heavens and the earth," and that is the most intelligent origin the world has ever heard about. This wonderful book is the key to all human mystery. If we would but follow the directions laid down in the Bible, we would find order, beauty, music and love.

I believe the Bible to be divinely inspired because wise men of all ages who have studied it say that it is. Gladstone, possessor of the greatest brain Europe ever produced, once said: "I have spent seventy years of my life studying that book to satisfy my heart; it is the Word of God. I bank my life on the statement that I believe this book to be the solid rock of Holy Scripture." This is the testimony of a man who had studied it — a man who investigated and practised the Bible. Andrew Jackson once said: "The Bible is the rock on which our republic rests." Grant once said: "Hold fast to the Bible as the sheet anchor of your liberties."

I believe further that the Bible is divinely inspired because it is beyond human invention. There is not a man in all the world today who could write another book as great as the Bible. Take the Ten Commandments that have never been improved on in all the world of law. Before a thing can be invented it must have been thought of and studied. Can any man put the logic, beauty, mystery, truth and the way of salvation that are found in the Bible, in a book? It cannot be done by the human mind. Those who wrote the Bible proclaimed that the word of the Lord came to them by inspiration. This book is God-given.

Again, I believe the Bible to be the inspired word of God because it is the finest of all literature. Where did Wordsworth get his songs of joy? From the Bible. Where did Tenynson get the triumph of immortal love? From the Bible. Browning gave us the courage of faith, the keynote to all his writings. Where did he get it? From the Bible. Longfellow sang the sweet music of the psalm of life. Where did he get it? From the Bible. What does Ruskin say? "All that I have thought of art, everything that I have written, what-

ever greatness there has been in any thought of mine, whatever I have done in my life has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Froude, the eminent English historian, says: "The Bible thoroughly known is a literature of itself — the rarest and the richest in all departments of thought or imaginations which exist." Therefore, I believe the Bible to be the fountain head of all literature.

In conclusion, I believe the Bible to be divinely inspired because it satisfies the human heart as nothing else can do. As Carlyle has said: "It is the one book wherein, for thousands of years, the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart." And, after all, the question we must all face is this: Does the Bible satisfy me? Is it a pillow on which I may lay my head in time of trouble, need and sadness? Is it a comforter as I cross into the land of eternity? The Bible is our hope. What have we to live for, if it is not to live again with Him? He not only put us here, but He gave us a guide-book, a stepping-stone, that we may not falter or stumble. Tell the infidel, sceptic, atheist: "Do not go to the one who loves the greatest of all books, and steal that pillow from beneath his head, until you have something better to give him, unless you have something to take its place."

In the face of such facts and arguments, I believe the Bible to be the inspired Word of the only God, Who made us the promise: "Whosoever believeth on Me shall not perish, but have everlasting life."

"Repent ye, and believe the gospel." Mark 1:15.

Selected from the "Lookout."

Prosperity is like a drink of wine; it makes drunk the soul. Therefore God mingles it that He may keep us sober — feeds His children with a bit and a knock — ever dishes His sweet meat with sour sauce. If we did always abound, we would grow proud and forget ourselves; and if not sometimes, we would despair and forget our God. (Read Proverbs 30:8, 9—Editor).

Make new friends, but keep the old; one is silver, the other gold.

Though our feet still stand on the shores of time, earth's discordant clamor seems momentarily hushed as we hear the echo of the heavenly throng saying . . . "Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God. Alleluia! FOR THE LORD GOD OMNIPOTENT REIGNETH." AMEN!

QUESTIONS AND ANSWERS

QUESTION: Should a preacher, intending to visit a Conference, write ahead of time to several assemblies in the general district and "tie up" certain dates, a few nights at a time, so that when other of the Lord's servants who attend would be able to give help in these surrounding assemblies, they are confronted with the fact that a certain one has already arranged his dates some weeks ahead of time and therefore the assemblies feel they must honor such dates, much to their disappointment perhaps?

ANSWER: This question suggests rather a selfish state of mind. Knowing that other brethren would be in attendance at the Conference, it would seem that a spiritual man would ask himself the question "I wonder if some of my brethren would be staying on for a little visit?" Thus he would be slow to make definite arrangements prior to the coming of his brethren.

Another course open to him would be, if he saw certain of his brethren there, and knew or heard something of their exercise, to cancel his dates and leave room for others. This would be courteous and, especially in the case of older and esteemed brethren, would be well thought of by the saints generally and we believe also the brethren who have a care for the assemblies.

We must avoid anything like a hard and fast arrangement — it lacks the Spirit's leading — it leaves the way open for a sort of minor clerisy creeping in among us. As we look back over the better years, when there were fewer preachers, there was always a willingness to give way to another and anything like hard and fast arrangements were seldom incurred for this very reason.

The late T. D. W. Muir once told the editor that, when going to a Conference, he always refrained from making prior arrangements on this very account. This was the spirit of a former day and we could well emulate today. A word to the wise is sufficient. (Several brethren asked us this question recently).

QUESTION: Does it seem to be of God for one to leave one's home district and, perhaps travelling hundreds and thousands of miles, visit a district already well supplied with preaching brethren a few nights at a time, taking fellowship from each assembly all through a district and then return home again — this being a sort of routine arrangement? Does one not have a responsibility to one's home district and assembly or assemblies nearby?

ANSWER: We hardly think this is godly order. It lacks any pattern from the New Testament. We believe preachers should branch out from their own district and stick to their own State or Province, perhaps for years. For anyone to go the rounds of assemblies totally can only result in a development of dependance on assemblies for their support, which is entirely opposed to Scripture.

Paul could say in Acts 16:36 "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." But — remember ! they had already done hard pioneer work in these very districts and it would be of the utmost joy to the saints to see again the men who had carried the Gospel to them. So today! If brethren would work more in their home districts and fields of labor nearby, branching out to new fields and going into new places with the Gospel constantly, they would neither have the time, nor the inclination to start making a circuit of assemblies. It is easy

sometimes just to think because one has friends here and there that this is the seal of the Lord's approval but, and it has always been the policy of this Magazine to encourage "work done for the Lord in accordance with His Word", we regret to state that we do not believe this to measure up to this standard.

QUESTION: When there seems to be an unyieldingness or unwillingness on the part of some brethren in oversight to see things in the same light, what can be done?

ANSWER: The answer to this question is . . . PRAY more, examine one's own heart and WAIT further upon the Lord.

QUESTION: Are Bible Readings profitable?

ANSWER: They are not only profitable but necessary and our young in the assemblies of the saints must be well grounded in the things most surely believed among us. They will not be well grounded by listening to preaching only, there must be the consecutive and careful study of the Word of God.

We never knew an intelligent brother among us to question the profit of Bible Readings and one can readily see by the interest shown in them how much the saints appreciate such. At some of our larger Conferences it is not uncommon to see some hundreds gathered together for the Morning Bible Reading and where there is fairly good representation of capable brethren, these Bible Readings become most helpful and enlightening. Good questions help any Bible Reading. Sticking to the text helps a lot — some brethren are inclined to wander over Scripture and give a lecture on some favorite topic but this is where good leadership in a Bible Reading helps.

Bible Readings in the Assembly for a week or two can also be very helpful and when a subject or an Epistle or a Book is taken up, saints become interested and it increases desire to know more of the good Word of God. We have found such to be of value.

At the regular assembly Bible Reading there should be no undue hurrying over a whole chapter at a time — this never leads to intelligent understanding of the Scripture, anything learned is superficial and not enough searching or study is encouraged and the basic truths of the Word are glossed over and largely lost.

We should always seek to get something practical out of the portion. Someone has said . . . "The end of doctrine is practice." This is also important.

So for all with a desire for Bible Readings, we say . . . Keep at it and encourage it all you can in your own district by attendance, proper preparation and godly consideration of others. Don't mumble — SPEAK UP!

QUESTION: Is the "Gaius" of Romans 16:23 the same as the Gaius whom John wrote to in his 3rd, Epistle?

ANSWER: We think not. Gaius of Romans 16:23 is the same as spoken of in 1 Cor. 1:14 but three men, at least, bear this name in the N. T. In Acts 20:4 we find a Gaius of Derbe accompanying the apostle with his companions when they were carrying the gifts of money for the poor at Jerusalem etc., (the fruit of Gospel labors principally among Gentiles). He must have been a faithful man also. So we have three worthy men bearing this name. A space of 30 years lies between the first mention of Gaius in Romans 16:23 and 3rd, John. One lived in Corinth, the other probably in Ephesus.

PIONEER PAGE

WHEN we consider our opportunities and liberties, perhaps the following illustration of the hardships of work among other "peoples" might stimulate some who seek to serve the Lord to do some real branching out into "open fields" where the Gospel is not known in simplicity, while the door is open. Tract work, open-air work, house to house visitation and personal work is a wonderful field and, in going into new territory seems to be the way to gain an entrance. Consider the following:—

FEDERATION OF MALAYA:

"It is illegal to speak to a Malay about Christ, or even to give him a Gospel tract. Doing these things can result in a heavy fine or imprisonment. Work can be done only among the Indians and Chinese."

"In Singapore there is freedom of religion, yet even here few have been converted (of Moslems) to Christianity. There are likely not more than 30 or 40 converts from Islam in the entire population. Malays are for the most part long-suffering, patient and care-free. But they become enraged and completely intolerant if a member of their family becomes a Christian. The length that they will go to in persecuting such a one is unbelievable. A Moslem who accepts Christ usually loses his job. Although the employer may not care about religion, he is afraid of retaliation by Moslems if he hires someone who has deserted the faith."

"One seventh of the world's population follow the teaching of Islam, and in Singapore the percentage is one sixth. In the Federation of Malaya the proportion of Moslems is about 49%."

"Pray that Singapore, Sarawak, Brunei and North Borneo will not be forced to have Islam for a state religion."

(Extracts from a letter).

FREEDOM OF RELIGION

We, in these favored North American countries, in the British Commonwealth and kindred governments, little appreciate the freedoms we enjoy for the spread of the Gospel. We actually have the protection of the Government in so doing. We greatly fear, with the dying out of true pioneering and seeking out new territory for the Gospel in these lands, the encroachment of religious superstition with its absolute enslavement of the human mind. May God preserve us from this.

SACRIFICE FOR CHRIST

Where are those who will make some sacrifice for Christ in the way of turning aside from the popular path of easy-going Christianity and "bury" themselves in some real work for God in untouched territory? "The night cometh when no man can work."

Fourtown, Minn. — Bre. L. DeBuhr and E. McCullough were beginning in a large schoolhouse four miles West of here — many miles from the attractions of the city which, they hope, may be an advantage in getting people to listen.

CANADA

Charlton - Earlton, Ont. — We have had a good report of the recent Conference here, when eleven of the Lord's servant's were present to help. Weather extremely hot. Perhaps not so large this year.

Sault Ste. Marie, Ont. — Bro. J. Norris expected to commence meetings in Manitoba the first of July. Jas. Clark had been in the West but back again now.

Pugwash Jct., N. S. — The Conference here very good, the Word in freshness and power. About 600 gathered in the big tent. Eight or nine of the Lord's servants present to help. Bro. MacLeod was staying on for a little while. Interesting reports reach us from Charlottetown, Crapaud and Freetown, showing that the work of God, done in God's ways, still goes on. We thank God for men who are willing to stand in the "old paths" of the Word against all opposition.

Lake Shore, Ont. — Bre. Dobson and Lipke were in tent here in connection with the Lake Shore Assembly. This is a Summer Resort area - hard to reach such with the Gospel.

Vancouver, B. C. — Bro. Nesbitt was visiting Woodland and Fairview Assemblies, also a night or two in South Main.

OTHER LANDS

Ireland — Bro. Sam Hamilton has been keeping fairly busy over here — has been around Lurgan and Armagh recently and enjoyed the fellowship of brethren there — now at Dromore for meetings, using Egypt to Canaan chart.

Brazil, S. A. — Our brother John McCann keeps at the work of God here. He says . . . "In spite of unsettled conditions here we still enjoy every liberty for the work of the Gospel, and for this we give God thanks. Conditions are deteriorating rapidly. Millions of people are reduced to the borders of starvation in the North of Brazil, while poverty and sickness are the lot of millions more all over the country." He was having meetings in a large town 40 miles from where he lives "We hope it may please the Lord to exercise and stir up many hearts as to the tremendous spiritual need in this land. We need men who know God and are willing to go on when there is little at times to encourage. It would indeed be a great joy to us to see a couple coming to help in these parts where we are so few, and where there is so much to be done. Many thanks for your efforts to secure me old numbers of the Magazine. The response to your note was indeed very good. I have been able to obtain as far back as 1918."

Cape Town, South Africa — Bro. Sam Moore wrote from here of being at the work in the district where he lives. There is a nice company of believers here who seek to be pleasing to the Lord, he states. "Things in the country are quiet. One feels that the 'press' is one of the mischief makers. South Africa is more prosperous than it has been for some years. The sad part is there is little exercise seen towards perishing souls."

CONFERENCES

Cleveland, Ohio — The Monticello Conference will be held D.V. the weekend of October 19 & 20 — details later.

Akron, Ohio — Saints here will have their Conference this year commencing with Prayer Meeting Friday, August 30th., at 7:30 p.m. There will be no meeting Saturday morning but ministry will commence in afternoon of the 31st., at 2:30 and continue over the Lord's Day and Monday, the 1st., and 2nd., of Sept., Visitors freely entertained. All meetings in the Gospel Hall, 1225 Wooster Ave., Correspondence to Joseph Bercaw, 4007 Hawthorne, Village of Norton, Ohio.

New Carlow, Ont. — Annual Conference will be held D.V. August 24th., and 25th., commencing with Prayer Mtg., Fri. Aug. 23rd., at 7:30 p.m. Servants of the Lord practising and preaching the right ways of the Lord welcome. Breaking of Bread will be at 10 a.m. Corresp. T. G. Armstrong. Please bring Believers Hymn Book.

Sault Ste. Marie, Ont. — The Joint Conference of Mich., and Ontario, Assemblies will be held D. V. in the Technical School here

Aug. 31st., and Sept. 1st., commencing with Prayer Mtg., August 30th, at 7:30 p.m. in the Gospel Hall, Spring and Wellington Streets. Corresp. S. H. West, 479 Albert St. E.

Arlington, Wash. — Annual Conference will be held D. V. Aug. 31st., Sept., 1st., and 2nd., Commencing with Prayer Meeting Aug., 30th., at 7:45 p.m. The Lord's servants walking in the right ways of the Lord welcome. Correspondence to Arthur S. Colburn.

Clementsvalle, N. S. — The Annual Conference will be held D. V. Sept. 1st., and 2nd., preceded by Prayer Mtg., Sat. Aug. 31st., The Lord's servants walking in the "old paths" welcome in ministry. All freely entertained. No circulars. Corresp. to Ronald Berry.

Hitesville, Iowa — Our Conference is planned D. V. for Sept. 21st., and 22nd., preceded by Prayer Mtg., Fri. evening Sept. 20th. Correspondence to George L. Frey, Aplington, Iowa.

Midland Park, N. J. — Annual Conference will be held D. V. Sept. 28th., and 29th., commencing with Prayer Mtg., Fri., Sept. 27th. Usual order of meetings, visitors freely entertained. Corresp. Lester C. Greene, E. 20 Glen Ave., Paramus, N. J.

Hartford, Conn. — The Annual Conference will be held D. V. August 31st., Sept. 1st., and 2nd., preceded by Prayer Meeting August 30th., at 8 p.m. Ministering brethren "holding the mystery of the faith in a pure conscience" will be free to minister under the guidance of the Holy Spirit and the Word of God. All meetings will be held in the Gospel Hall, 49 Charter Oak Avenue. Hospitality freely shown. Corresp. N. Vendetta, 176 Kenyon St., Hartford 06105, Conn.

Huntsville, Ont. — Annual Conference will be held D. V. Sept. 7th., and 8th., with Prayer Mtg., the evening of the 6th. Usual order and time of meetings as last year. Corresp. Geo. Cottrill, R. R. 2.

Orillia, Ont. — Annual Conference D. V. will commence with Prayer Mtg., Aug. 31st., continuing Sept., 1st., and 2nd., as usual. Breaking of Bread will be at 10:30 a.m. The Lord's servants teaching, and practising, the "old paths" welcome in ministry. Corresp. Reuben J. Pears, 14 Coldwater Rd. W. All meetings in the Dominion Gospel Hall, Andrew St.

Longport, N. J. — Conference dates D. V. Sept. 21st. and 22nd., with Prayer Mtg., the evening of the 20th. Details next month.

FALLEN ASLEEP

Victoria Road, Ont. — Our beloved sister Mrs. Cora McNish was called home June 20th, aged 79. She was in the Assembly here and leaves three daughters and three sons to mourn her loss.

Portage La Prairie, Man. — Our dear sister Mrs. Kate Macfarlane, widow of Charles Macfarlane, passed peacefully into His presence June 4th, in her 91st., year. Saved at age of 15 and baptized by Mr. James Spurgeon in 1888 and gathered to the Name of our Lord Jesus Christ at Croyden, England in 1896. In later years in Assembly fellowship here. Always faithful in speaking of her Saviour.

Lurgan, Ireland — Our dear sister Mrs. Jeannie E. Young of Bleary Assembly passed peacefully into the Lord's presence June 8th., aged 76. She was the widow of Wm. H. Young and a sister of Samuel Hamilton, well known among us. Saved when 10 years of age, and the past 40 years in Bleary Assembly. Bore an excellent testimony and had the joy of seeing all her five children saved. A sister of a meek and a quiet spirit.

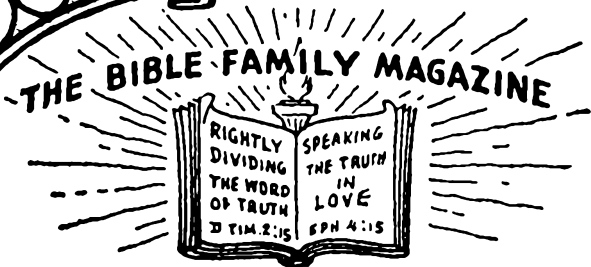
Also from Bleary Assembly on June 12th., our beloved sister Mrs. Holland "went home" aged 89. Saved over 40 years.

These two sisters, godly and consistent, belonged to a class fast dying out amongst God's people.

Danbury Conn., Our dear young sister Joanne Pizzo went to be with the Lord May 29th., aged 25. Saved when 11 and in this small Assembly the past three years, during which time she commenced a Sunday School Class. She leaves her father and mother and five sisters in the assembly. She has left a bright testimony. She had been invalided for year. Titus 2:13.

Willmar, Minn. — Our dear sister, Mrs. Leonard Hagen "went home" to be with the Lord June 26th., age 52. Saved six years ago at meetings of L. DeBuhr and P. Elliott, she lived to prove the reality of the new birth. She will be much missed.

Words in Season



GLEANERS

TO our Father above, Whose Name is love,
We commend you brethren, dear!
May His tender heart and His own sweet will
Be your constant hope and cheer.

We have gleaned the sheaves together here
And joy has been passing sweet:
But a deeper joy awaits us when
We meet at His pierced feet.

(The above lines were written by the Village Workers of Ayrshire, Scotland, on parting with Fred E. Arnot as he left for Africa. On his return furlough, he read them to the large company from his Bible which, he said, had been buried twice in the Zambesi River as he forded it. We had the privilege of seeing and hearing dear Fred Arnot on his last visit to Scotland, ere returning to South Africa where the Lord took him home).

SEPTEMBER, 1963

WORDS IN SEASON

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We have arranged with our brother Mr. James McCormick, "Turmoynra", Lough Road, LURGAN, NORTH IRELAND, to handle your subscriptions from Scotland, England, N. I. and Eire. If you order six or more in one bundle cost will be 12 shillings yearly, individual subscriptions will be fourteen shillings. Send him cheques or money orders. This will save you foreign bank charges. He is performing this service for us, as to the Lord. We thank him.

CHANGE OF ADDRESS

Vancouver 16, B. C. — Sydney Maxwell, 2162 E. 53rd., Ave.
Atwater, Minn. — Wesley Calvin, Box 298, Correspondent for the Willmar Assembly.

UNITED STATES

Stuebenville, Ohio — Bre. Klabunda and Baldwin had tent pitched between here and Toronto, Ohio and have had some interest, with help from both assemblies. We have heard of some numbers attending.

Reader, W. Va. — Bro. Calderhead was here at last reports.

Hartford, Conn. — We heard bro. Gustafson did not get permit for tent as reported in our news last month. Maybe if we printed less of what our brethren were "going to do" it would give the devil less opportunity to obstruct. Satan can't read our 'thoughts' but he can hear our words, hence we should go on to do the work of the Lord and say little about it.

Jackson, Mich. — Bre. McBain and Crawford in tent work near here, last report.

Philadelphia, Pa. — Ministry meetings in Olney Gospel Hall here the third Lord's Day of each month, in afternoon.

Chicago, Ill. — The Roseland Assembly seeks to go on with the Gospel in open air in a Shopping district Thursday evenings and they are kept happy in the Lord, seeking to go on in godly and scriptural ways. For this we thank God.

Longport, N. J. — The Home for the Aged here has in it many with a love for the truth of God and brother William Ferguson had some good meetings recently on the Life and Times of David, illustrated by large map of the land of Israel. Bible Readings were also held each morning from 10 to 11 on the Epistles to the Thessalonians—a goodly number from other assemblies attended. He also paid a call to Camden—where there is a good ear for the Word.

Iowa Reports — Bre. Paul Elliott and Robert Orr under canvas at Webster City. C. Yost at Melrose, Wisc., Bre. Wahls and Brandt in fourth week at Charles City, Iowa. Bro. Mick near Brodhead, Wisc. in tent.

Blue River, Wisc. — Saints here had a nice all-day meeting August 4th, with four of the Lords servants present to minister the Word—a day well spent.

Waterbury, Conn. — Saints of the Italian Gospel Hall here had a baptism the latter part of June when ten were baptized, fruit of work done through the past year.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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* * * * *

Oh! for reality! My heart aches for it while I am anything else.
The world of saints and sinners has yet to see what God can do with a man fully consecrated to HIM!

From George Winemiller's notes.

* * * * *

BABYLON — On her forehead her name is written. A drunken world does not see it; but a saint ought not to mistake it. We should judge from the OUTSIDE of it; and if we are in our place, in the Spirit, in the wilderness, we shall not mistake. But if we tamper with it, we have lost the sense of it: we have drunk some of the wine if we do not discern it.

Submitted by John McCann of Brazil.

* * * * *

"The warrior ranks are thinning,
Lest we faint:
Let every soldier, firmly grasp the 'sword,'
And, while the 'cloud of witnesses' surround,
Fight! with our eyes fixed only on the Lord."

Submitted by George A. Morrison

* * * * *

In the impetuosity of manhood's full energy Moses commenced prematurely what was indeed designed of God to be his life-work — the delivering of His people from oppression — but he needed forty years of self discipline in the desert before he was fitted in spirit.

* * * * *

As regards men called to evangelize, to found and to build up churches, they are seen moving from place to place, making a brief visit or a long stay, by immediate guidance of the Spirit.

In neither case, of elders giving ministry as guided by the Spirit, and the evangelist, is there any instance or hint of an assembly, or an appointed member of it, arranging ministry. Ministry today is often arranged for long periods ahead. It is sadly general that a speaker receives a request to preach on a given date, it may be a year ahead; he looks at his dairy, the date is free, and he books it. I regret that in the distant past I myself so acted until the Lord showed me His better way. This is just as an unbelieving professional man acts. There is no divine guidance in it.

G. H. L.

DELIVERED FROM A FALSE PROFESSION

Wm. J. Nesbitt

A FEW YEARS AGO, whilst preaching the Gospel in Northern Ireland, an unsaved man of thirty years old came along with a Christian friend. As he sat under the plain preaching of the Word of God, he was awakened to see that he was a lost and guilty sinner on the way to HELL.

After a few days of real soul trouble a "strange feeling" came over him at 12:40 p.m. on a particular day and he felt, in a goodly measure, relieved of his burden. He thought that he had at last gotten saved. During conversation with him it became evident that he had no grasp of the value of the Person and work of our Lord Jesus Christ. However, he continued to attend and after a few nights he insisted that he was really saved. He went on to say "I can see that Christ finished the work upon the cross. His precious blood is the only plea for a lost sinner and I am depending on Christ and His work for my salvation."

He had quickly got a grasp of God's plan of salvation and the theory of the Gospel. I simply asked . . . "When did you first depend on the finished work of Christ?" He looked puzzled and said "I don't know when, all I know is that I am depending on it now." Further conversation revealed that at the moment when he 'thought' he got saved he had no thoughts of Christ or His work on the cross in mind. I told him I believed he was still on the way to hell with the theory of the Gospel in his mind. I pointed out that he was lacking in that vital experience, found in all who have been saved, when the heart and understanding were opened by divine power to grasp something of the value of Christ and His finished work, in a way not previously understood.

The resentment and enmity which arose within his breast were only suppressed by the continual strivings of the Holy Spirit. God, Who is rich in grace, further dealt with him. Alone with God he saw that he was lost and guilty. He acknowledged to God that he knew well in his heart that he was not really saved, but that his awful pride hindered him from admitting his mistake. His own words to me later were . . . "My pride almost damned me."

In despair he began to read in the Epistle to the Romans and saw no light as to how he could be saved until he came to chapter 4:18, 25. Reading for the first time concerning God's promise to Abraham, he saw it could not be fulfilled apart from Abraham exercising faith in God.

He saw that, to obtain any blessing, he must like Abraham rise above human feelings and reasonings and look to the Lord alone for salvation. As he read on he came to the beautiful words of verse 25 . . . "Who was delivered for our offences, and was raised again for our justification." Immediately, through these words, Christ and His work upon the cross was revealed to him and he was filled with joy as he recounted that evening how he had found peace with God "through faith in our Lord Jesus Christ."

Alas! how many there are who have a time WHEN, a place WHERE, and a manner HOW they professed to be saved, accompanied by a knowledge and professed belief of Gospel truth, yet are WITHOUT CHRIST, as they travel on to hell. Simon Magus could have told "when, where and how" he believed also, through the preaching of a good evangelist, but he was still without Christ Who alone can liberate from the "bond of iniquity," Acts 8:12, 23.

On the other hand many who claim to be saved and are equally clear as to their doctrinal belief, have no definite experience to which they can point as to when they passed from death unto life, John 5:24.

Relative to both classes described let us remember that all who are really born again have knowledge of HOW, WHEN and WHERE they got saved. Such may not have paid any particular attention to the time on the clock, or the date on the calendar. However, they are certain as to whether it was during day or night, in town or country, at work or in the bedroom etc, they were saved. The actual moment of one's conversion to God is the best remembered moment of one's life as long as memory is functioning normally. Indeed! we have known a few who had grown so old and weak-minded that all they remembered clearly was the 'moment' when they passed from death unto life.

Dear reader! I beseech you, in the light of eternal glory, and eternal damnation, and the nearness of the Lord's Coming, MAKE SURE THAT YOU ARE REALLY SAVED.

EVERYONE who hears the Gospel has a door opened to him of escape from the wrath to come. In the day of judgment men shall know all the past. Forgetful hearers of the Gospel shall then remember with gnashing of teeth how they once neglected so great salvation. (Heb. 3:3).

Truly today (1958) the ghastly dew is falling—will the Parliament of Man be seen soon? Let those who are saved LOOK UP for the return of the Heavenly King, our blessed Lord—Titus 2:13—the end is drawing near.

THE LITTLE PASSOVER

Wm. H. Ferguson

IN THE NINTH CHAPTER of Numbers God made provision for some, who through contact with defilement and touching the dead, were unable to keep the passover at the appointed season, which was the fourteenth day of the first month. We read in verses 10 and 11 . . . "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep it, and eat it with unleavened bread and bitter herbs."

This suggests to us the possibility that, even today, there is an observance of the feast of remembrance which lacks the original warmth, reality and holiness of a former day. It was a passover of, shall we say, an inferior sort. The Jews called this passover of the second month—"The Little Passover." God, in grace, condescended to their failure and He does so today with us for it seems that there is much defilement and hindrance to a proper observance of the Lord's Supper and, were it not for the grace and forbearance of our God, we fear there would be a much more evident display of the divine displeasure expressed in 1 Cor. 11:29.

DIVINE LEADERSHIP REQUIRED

According to Hebrews 11:28, Moses entered into the truth of the passover over and beyond Israel's conception of its true meaning and, had it not been for him, there could have been much of the divine wrath expended upon them. We read—"Through faith he kept the passover . . . lest he that destroyed the firstborn should touch them." God took notice of the faith of Moses here as He does always when there is a divine leadership in connection with the things of God. We surely, and sadly, require this divine leadership back to God and His ways today when so many are content to go along in a lackadaisical (affectedly languid and listless) way. One wonders when some godly men will arise and do something about the lethargy and lack of spiritual conception of the importance of the "feast." Worship is the first consideration in the matter of testimony and, where this is lacking, nothing can really be accomplished pleasing to our God.

We see this divine leadership expressed again in 2 Chron. 35:1 where we read . . . "Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month." There has been an exercise to carry out the divine order prior to this keeping of the passover, ch. 34:33 etc., and we

read in the corresponding record of 2 Kings 23:21 . . . "And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Further, verse 22 states "there was not holden such a passover from the days of the judges that judged Israel . . . nor of the kings of Judah." The decline of the keeping of the feasts of the Lord was in proportion to the decline of godliness and separation amongst the people. In the days of the judges, the people "did that which was right in their own eyes." It took a man like Josiah to show them the way back to God.

Prior to Josiah, Hezekiah the king determined to keep a passover unto the Lord. In 2 Chron. 30:2 we read . . . "For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently etc.," And verses 18 and 19 suggests the grace of God again coming in when their condition seemed to be a real hindrance. Hezekiah had enough of God about him to know that the people were not ready for the observance of the feast, nor had they sufficiently cleansed themselves. But where are the Hezekiahs today who seem to have any such spiritual understanding or stamina to stand up and state the mind of God thus with regard to the observance of the feast (The Lord's Supper) when there is plenty of evidence that they should not be there, both in appearance, dress and manner, as well as lack of any real desire for the glory of God and good of the assembly manifested by a lack of any real interest in any other activities of the assembly, other than the Lord's Day morning? The poverty manifested in the spirit of worship is overwhelming at times. The home life, the business life, the social life all contribute to this lack of the spirit of worship and surely, in this day of strange things, we need a stirring up to the matter of responsibility in worship if we are to avoid further evidence of the divine displeasure. God is patient, and gracious, but He also observes and takes note and does not always deal with matters immediately, but nevertheless He DOES DEAL WITH THEM EVENTUALLY and herein lies the danger and distinct possibility of the "removal of the lampstand." as in Revelation 2:5-"I am coming to thee (in special judgment) to remove the lampstand." He was on His way to do so when He sent them this message. He is, doubtless, on His way today to do the same and can we doubt but that He has already done so in many cases. It is His prerogative alone, but there is no question that He makes no careless statements of divine displeasure.

THE LORD'S COMING FORGOTTEN

In Nehemiah 8:17, regarding the observance of the "Feast of Tabernacles" by Israel, we read . . . "And all Congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua, the son of Nun unto that day had not the children Israel done so." This was the fruit of divine repentance after the "bringing of the Book"—chapter 8:1 and the instruction of the Levites as they gave the people the sense of the message when Ezra brought the law before the congregation, v. 2 and a comprehension of the glory that lay before them in the day when the Kingdom should be established on the earth . . . "And there was very great gladness." v 17.

Turning back now to 2 Chron. 7:8, 10 we find that Solomon the king did keep the Feast of Tabernacles (partly) even though Neh. 8:17 states that there was not the observance of it since the days of Joshua. Is this a contradiction? No, indeed! In Solomon's day, with all its glory and display of wealth and power, there was something sadly lacking as we note in these verses mentioned. There was no mention of their "sitting in their booths, as a pilgrim and travelling people, looking for rest and fulfillment of future glory." There seemed to be no need for it in Solomon's day—the prosperity was so evident, the wealth so magnificent, the temple so grand, Israel DID NOT KEEP THAT FEAST as God intended it should be kept according to Lev. 23:39, 44. God says there in verse 43 . . . "I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." This is the true meaning of Succoth, their camping place when they first left Egypt, prior to the crossing of the Red Sea. Here God made them to have a little foretaste of future glory and He did the same in the day of recovery in Nehemiah 8:17.

Is there not a lesson for us in all this? In the midst of prosperity, worldliness and carnality, has not the "feast"—the Lordly Supper—lost much of its significance. It seems to be merely a badge of fellowship, a religious service which must be carried out as part of one's religion and even though one has to thank God that there is still quite a bit of the spirit of Philadelphia among us, as in Rev. 3:8 yet we lack much of that divine exercise of soul which leads to a true and proper carrying out of the Lord's command as to the "remembrance of Himself" at His table, in His presence. We believe if there were more comprehension of the soon Coming of our Lord Jesus Christ, with a corresponding evidence of our contempt for the world,

its fashions, its displays and its prosperity, there would be a revival of the true spirit relative to our assembly testimony generally. If things were right with the heart, and a true spirit of worship engendered again by the Spirit, there would be a corresponding attendance at the assembly meetings for Prayer and Bible Study and there would be raised up among us men with a shepherd's heart, who not only think of an "oversight meeting" and a place amongst His own but who are willing to do the menial and little tasks which make for the welfare of the flock of Christ. Men who do not attend the meetings of the assembly and show a distinct interest in the responsibilities of the assembly could never be true "overseers" after God, nor according to God's Word. And the Morning Meetings of the assembly would be far different and have far more praise manifested if there were a real exercise on the part of some brethren who keep silent when there are long pauses of poverty and listlessness. How sad it must be to our Blessed Lord to see this poverty of spirit in the face of all that He has done for us. We should never cease to praise and bless Him—and a godly man has to be kept under the control of the Holy Spirit lest he take too much part. He feels so full of God and His Word that he feels he must be restrained even in the face of apparent lethargy and spiritual laziness on the part of others.

A good many, of course, find fault with such plain talk and few today seem to have the real stamina to stand for God and His truth against the decline. They think, perhaps, that things will rectify themselves but the history of the people of God lends no support to this false reasoning—if the landslide is not checked at once, it becomes well nigh impossible soon and only a genuine recovery to God's truth will help. Someone has well said . . . "There needs to be a good house-cleaning in an assembly, as well as the house-cleaning in the home."

"Father, where shall I work today?"
 And my love flowed warm and free.
 Then he pointed me out a tiny spot,
 And said, "Tend that for me."
 I answered quickly, "Oh, no, not that.
 Why no one would ever see,
 No matter how well my work was done.
 Not that little place for me."
 And the word He spoke, it was not stern,
 He answered me tenderly,
 "Ah, little one, search that heart of thine
 Art thou working for them or me?"

RICHES

G. G. Johnston

THE GREED OF some is given in James' epistle, chapter five, as the cause of the misery of others, yet the acquisition and the possession of wealth are not in themselves spoken of in the Scriptures as evil. The covetousness of the human heart makes some who have less to think that it is evil, but in many cases this complaint would be promptly dropped if the same individual should inherit fortunes themselves.

From man's early history there have been mighty and noble men, who possessed much of the wealth of their day. Such were Job, Abraham and Boaz. These were men of grace and kindness in their attitude toward those of less material wealth, while in Nabal we learn how greedy and perverse are some rich men. He was "such a son of Belial, that a man cannot speak to him." 1 Sam. 25:17. His riches became a snare to him and led to his untimely and miserable death. Both types of rich men exist today, and likely always shall.

However, not many of those whom God has been pleased in His grace to call are "mighty, or noble," but He has "chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence." 1 Cor 1:27-29

This puts the greater number of saved people in the middle, or perhaps the poorer class of humans. Because God's grace is more manifestly shown to this class, we should be thankful to form part of it. Had we been born of wealthy parents, we might never have heard the simple gospel of God's grace to men.

This century has been famous for its self-made men—men who have risen from the rank and file of humans to high places of learning, or of financial position. One reason for this has been their complete dedication to such a purpose. Some of them have been so occupied in their pursuits as to sleep very little, while those who had already acquired wealth slept little for fear of losing it. Like Solomon, their acquisitions brought them little, if any, real satisfaction, and over it all they might have written: "All is vanity and vexation of spirit."

It would seem that money in some form has been current in trade between individuals and nations from man's early times. We all require some of it, and honest labour to obtain this medium of livelihood is highly commended in the Word of God. Humble, diligent service should be willingly rendered by all Christian employees for con-

science sake. We cannot hope to maintain a good testimony without this. To neglect to work and thereby provide for our dependents, WHILE WE LIVE, is to be worse than an infidel (unbeliever). 1 Thess 5:8.

Not a little is said in the Word to those Christians who own material wealth, and it applies to all of us in proportion to our possessions. The covetousness of man's heart would make him hoard up what he has in the hope of increasing it. The miser of old was frequently counting his gold, while the modern miser calls for frequent reports from his auditors on the number and value of his stocks and bonds. Timothy was told to "charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store" for eternity. This is a type of riches that Christians with means can easily acquire, to their eternal credit.

Contentment is enjoined on those who have only sufficient for food and raiment. The will, or determination, on the part of such to be rich will cause them to fall into temptation. How many who once had little more than the essentials of life have lost their spiritual joy because of their "love of money which is the root of all evil." 1 Tim. 6:10. Coveting and longing to possess this world's goods, they "have . . . pierced themselves through with many sorrows." Are you, dear brother, among their number? You have "laden yourself with thick clay." Hab. 2:6 Get rid of some of it and you will feel very much lighter. Lay it up in heaven and you will have it for eternity, otherwise you shall soon leave it behind.

THE CROSS — THE CROWN — COMMUNION

THE cross and the crown go together and, more than this, the cross and communion go together. The cross touches my natural will, and therefore it breaks down and takes away that which hinders communion. It was when Peter rejected the thought of the cross that Jesus said, "Get thee behind Me, Satan; thou art an offence unto Me." It is with a rejected Saviour that we have to walk. The whole system of this world is a stumbling-block to turn the heart from God—dress, vain show, flattery, even the commonest things which tend to elevate nature. All that puts us into the rich man's place is a stumbling-block. Heaven is opened to a rejected Christ. Remember this! God's heart is set upon carrying His saints along this road to glory. He has no other way home. He would have us walk by faith and not by sight. Whatever tends in me to exalt the world which rejected Christ is a stumbling-block to

others; in short, anything that weakens the perception of the excellency of Christ in the weakest saint.

Made free from the world and its ways,
 Its religions and systems so dead,
 From its show of will-worship and praise,
 By which its poor captives are led:
 Thy place of rejection I take,
 It was Thine, Lord! Thou gav'st it me,
 I take it with joy for Thy sake,
 It is precious in union WITH THEE.

Submitted by John McCann of Brazil.

CHANGED . . . FROM GLORY TO GLORY

2 Cor. 3:18

Harry Macfarlane

IN THE FIRST EPISTLE of Peter, chapter 1:21 . . . we read these wonderful words—"God, that raised Him from the dead, and gave Him glory."

Glory belongs to God and Stephen, in Acts 7:2, reminds us that He is "the God of glory." Actually the meaning of glory suggests praise, honor or distinction, so we have God's estimate of His Son when He raised Him from the dead and gave Him glory. Further, we might say that the moral glory of our Lord Jesus Christ shone out in all His pathway while down here upon earth, manifesting what was in God His Father's heart. So much so, that He could say to Philip . . . "He that hath seen Me hath seen the Father." Also on the mount of transfiguration we have a picture of His millennial or kingdom glory, when He appeared in glory and His disciples, Peter, James and John, saw His glory. In passing we might say that the word "transfigured" is the same word as "changed" in our scripture under consideration.

Going back to creation, we read about the Spirit of God "moving upon the face of the waters," and in 2 Cor. 4:6 the apostle speaks concerning this, saying—"For God, Who commanded the light to shine out of darkness." God said in the beginning . . . "Let there be light and there was light." "This is He Who hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." What a day it was in each of our own experiences, when the Holy Spirit of God 'brooded' over the darkness that was in each one of us by nature, revealing to us our need of a Saviour. Then when the message of the Gospel was received that same Holy Spirit brought us out of that darkness and into the marvellous

light of God. What a change! And yet! that change should not stop there. The Word here in 2 Cor. 3:18 would indicate a continuous process, until finally we are fashioned like unto His "body of glory." Phil. 3:21.

The reason why God raised His Son from the dead and gave Him glory, was because the Son had perfectly fulfilled all the Father's will, purposes and plans while here upon earth, culminating in the work of redemption on the Cross. Thus forever was established the righteousness of God relative to His dealings with man, i.e. man fallen and redeemed by faith in the blood of the Cross. The Holy Spirit of God was the seal of that righteousness. He could not only come down upon our Lord Jesus Christ at His baptism because He was perfectly "approved of God," but also, according to John 16:7, He was in the world to convince of sin, and of righteousness and of judgment. Further, He (the Holy Spirit) is the seal of everyone who believes in Jesus, because we have been made the righteousness of God in Him. All this because of an ascended and glorified Lord Jesus Christ.

As the apostle could say "We see Jesus," Hebrews 2:9—and as we behold Him there, a glorified Man at God's right hand, there for us giving full proof that our sins are forever gone, we are changed into the same image from glory to glory. This change is effected by the Holy Spirit working in our souls from day to day, to fashion us like unto our Lord Jesus Christ. It has been well said that the essentials of the new state are in our present body, and in the measure that we realize this, and are occupied with our Blessed Saviour till it all takes place, there shall be seen in us a desire to fulfill this scripture . . . "What manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11 and there shall be a replica of "a man in Christ."

Give to the winds thy fears!
 Hope, and be undismayed.
 God hears thy sighs, and counts thy tears;
 God shall lift up thine head.

He everywhere hath sway,
 And all things serve His might;
 His every act pure blessing is,
 His path unsullied light.

Leave to His sovereign will
 To choose and to command;
 With wonder filled thou then shalt own
 How wise, how strong His hand.

TRODDEN DOWN OF THE GENTILES

JERUSALEM shall be trodden down of the nations, until the times of the nations be fulfilled." Luke 21:24. How true is the unerring Word of God and as we lift up our eyes and look at the "land" today we see how clear and definite are the prophetic scriptures, in their fulfillment. We can expect more and more of the Word of God to be thus fulfilled and the "Coming of the Lord draweth nigh." Fifteen years ago the United Nations arranged its first cease-fire between the Arabs and the Jews in Palestine, but TODAY the United Nations (their soldiers) are there. There are about 600 miles of frontier and Jew and Arab stare bitterly at each other and in the very midst of Jerusalem runs the barrier separating Israel from the old part of the city. It is said that there are nearly 19,000 United Nations personnel from a dozen different countries to look after this area and more than 60 million dollars are being spent annually. A veteran United Nations observer was asked how much longer they would be required to police the nation. His reply was . . . "Fifteen more years—or 50."

THE NATIONS CANNOT UNDERSTAND

The believer has the advantage here of understanding the prophetic Word and he knows it must be thus, until the Lord returns. Who among us ever thought we would live to see this much of prophecy fulfilled? I am sure, not many. Seven years after the Lord comes to the air for His Church and takes His own people home (all Old Testament saints who have died shall be in the rapture, while not identified with the Church, they nevertheless shall rise in the First Resurrection), the Son of Man shall descend in glorious power and His feet shall stand on that day on the Mount of Olives—Zechariah 14:4. ALL nations shall be dealt with in summary vengeance. His throne of glory shall be set up, according to Matthew 25:31, 46 and all opposition to the rule of the King and His Kingdom shall forever cease. The opposition shall survive (underground) during the 1,000 years of Kingdom rule but there shall be none allowed to go unpunished during the 1,000 years—all shall yield obedience, even though the heart is not reached. For we must remember that, while ALL entering into the millennial earth shall be saved (Jew or Gentile), the children born during this period of 1,000 years shall require to be regenerated, just as today, but we know that there shall be a multitude at the end of the 1,000 years (of Gog and Magog) who shall follow the leadership of Satan when he is loosed from the bottomless pit for his short season, and he shall deceive the nations, ie those of them who are not children of God by regeneration, and he shall gather

them to battle against "the camp of the saints above, and the beloved city." But fire shall come down from heaven and devour them. Such is the prophetic picture and what we see today, happening in the land of Israel, and throughout the nations of the world, is leading up to the final chapter of God's dealings with man in Man's Day which culminates in the worship of Antichrist, the Man of Sin. We thank God that, prior to the full manifestation of that shameless and hateful enemy of God, the true Church shall be safe home in the glory—called up by the shout of the Lord Himself when He comes to the air for His own. What a happy prospect—truly it is "A blessed hope" and a comforting hope. 1 Thess. 4:13, 18.

Let us pray for the peace of Jerusalem—deceived by their leaders, still hating the Lord Jesus Christ, still refusing the only sacrifice which can save them, they are vainly hoping that, in spite of their terrible trials and sufferings, better days are ahead, not knowing that the worst of all tribulations for the nation of Israel is yet to come. "Pray for the peace of Jerusalem: they shall prosper that love thee." Psalm 122:6.

The Editor.

"BE READY TO GIVE AN ANSWER"

During the Revival of 1859 a clergyman who went to see that great work, but who did not believe that any person could be saved until after a life-time of working for it, questioned a young Irish girl, who had trusted Christ, as to her assurance of salvation.

She told him: "I was a poor sinner, but God took me and hid me in Christ, the Rock of Salvation, and so I'm safe."

"But are you not afraid you shall perish yet?" asked the clergyman.

"Oh, no," she replied, "though once I was in the miry clay and horrible pit, and was near perishing eternally, yet Jesus came down and took me up out of the pit, and set my feet on the Rock—Christ—that is Himself."

"But are you afraid of falling after all?" said he.

"Oh no; I never heard of anyone falling through a rock."

"But don't you think it possible you might fall off the Rock?" he inquired.

"Sure that can never be," she answered, "for the Word of God speaks of the Rock having been cleft; and seeing God has put me in the that cleft, I cannot fall out, for the Rock was cleft from above, and not from below."

WHAT STANDARD PREVAILS

The "disappearance" of young converts is often due to the low state of spiritual life among God's people. The evangelist may be a man of power; and, during his stay in the place, the converts may have a good time. But, when the preacher has departed, this good time may give place to a very trying time for those young in the faith. If the standard of spiritual life is low, and if worldliness abounds, it can hardly be expected that young converts will flourish under such a state of things. "All for Jesus" may do very well to sing in a meeting; but if that sentiment does not find its expression in the general life of the saints, the prospect of young converts must be poor indeed. Then, the great question we have to ask is this: "What kind of atmosphere does the young convert find himself?" In other words, "what kind of atmosphere prevails among us?" Is it the genial atmosphere of loving fellowship, and the bracing air of heavenly-mindedness? Or is it the cold atmosphere of worldly-conformity, and the chilly air of contention and envy? Great issues hang upon the answer to these questions. Young converts do not look for great gift; nor is such needed for their growth in grace. But they do need and yearn for the sympathy of loving hearts. They must be led out after the Master by the all-powerful doctrine of a godly example. We have far more faith in young converts being kept together and built up by such means than by the mere attraction of some gifted preacher. There may be very little "gift" among us. But the "gift of love" and the grace of heavenly mindedness are not confined to any favoured class among the saints. Therefore, let these be in us and abound; and young converts shall find in the atmosphere of the meetings an attraction more powerful than the tongue of eloquence. In plain language, we, the saints located in such-and-such a place, are in great measure responsible for the welfare of young converts who may be "born there." If Christ is sanctified as Lord in the midst, then the young converts will be strengthened and encouraged in the ways that be in Christ. But if we are at ease in Zion—caring little for the promotion of vital godliness—setting our affection upon earthly things; then young converts will languish. Failing to see in us what they expected to see, they will be discouraged, and perhaps be tempted to think that their experiences had been a delusion. Or, waxing bold by our bad example, they may be found taking out a license for the flesh, while they continue to keep up a flourishing profession. We do not say that in our example they will find any justification before God; for they will find none. Yet the solemn truth remains, that a godly walk on our part would have been a stern

rebuke to any looseness on theirs; while our drinking of heavenly streams would have been most likely to allure them into the same blessed path.

Selected

THE CHRISTIAN'S PRAYER LIFE

Notes of address by Wm. H. Ferguson
Central Gospel Hall, Detroit, 1940.

I WOULD LIKE to read you a few scriptures in connection with the important subject of prayer—one which is vital to every child of God.

In Acts 9:11 we note how the first scene of this truly noble Christian—Paul—reveals him in the attitude of prayer, kneeling before the Lord—“And the Lord said unto Ananias, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, HE PRAYETH.” What a marvellous effect of God’s grace toward this truly remarkable character, formerly so full of enmity towards God, but now bowing in supplication before Him.

To see how important a place Prayer occupied in the lives of the early saints, we only have to read a few scriptures in the Book of Acts such as Acts 2:42—“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and PRAYERS.” It constituted a definite part of their lives, and fellowship without it would have been an impossibility. How often the prayer meeting in the assembly of the saints is looked upon lightly. A very trivial excuse serves to keep one at home from such gatherings, and as a result the testimony is weakened and the individual life suffers, for there is little likelihood that there is much individual prayer if there be not corresponding collective prayer. We certainly should all be interested and exercised about praying together, as precious promises are made to those who indulge in this holy exercise collectively, as well as privately in the quiet of one’s own room.

The life of the beloved Apostle opens with him on his knees before God and as we look at its close (with years of constant faithful service mingled with much suffering and heavy toil lying in between) we find that he ends his life so far as the sacred canon is concerned, with prayer. Writing to his faithful and loved companion, Timothy, and with a true desire for his welfare, he breathes out his closing prayer—“The Lord Jesus Christ be with thy spirit. Grace be with you Amen.” How beautiful for the life to be closed with an AMEN—the spirit of prayer permeating its whole

cycle and extent Such is a precious example for us to follow.

We find an interesting prayer meeting in Acts 12. Note verse 5 — “Peter therefore was kept in prison: but instant and earnest prayer (margin) was made without ceasing of the church unto God for him.” vs. 12 “And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.” The damsel Rhoda heard knocking at the door and upon answering discovered Peter (the subject of their prayers) standing at the door and, amazed, she ran in and told the praying ones that God had answered their prayers; but they said unto her, “Thou art mad,” and as she affirmed, they said “It is his angel” — “But Peter continued knocking.” They couldn’t deny it, God had answered their prayers. I often think we are very much like them—we really would be surprised to see such an evident answer so speedily and marvellously granted. God does not always give the answers in such fashion but we should nevertheless persevere in prayer both privately and in the Assembly prayer meeting. This was a very ancient custom as we may see by reading Gen. 4:26. In the tents and habitations of the godly seed (in contrast to the ungodly ones who were indulging in all sorts of worldly things they could attain to) we hear from the earliest ages prayer ascending to God both from the individual and also from prayer groups. To say that prayer is a vital part of Assembly testimony is so evident, that it should need no insistence.

Prayers may be stereotyped: this was characteristic of the Pharisee. Prayers may be long and yet not spiritual. On the other hand, they may be short, real and very effectual bringing a ready response from the hearts of the saints. Again they may be stumbling in their utterance but yet nevertheless perfectly understood by God. Rom. 8:26, 27.

Do you really believe in PRAYER? Look at men like George Mueller, Hudson Taylor, Andrew Fraser and others who were noted as praying men You say that these were exceptional men. Truly they were, but George Mueller used often to say there was nothing great about George Mueller but George Mueller had a great God. Therein lay the secret of the remarkable answers he received to his simple and believing prayers.

I heard recently of a lady in St. Louis, who years ago felt led of the Lord to open a home for old ladies and, later for children who were homeless. A Christian in one of our assemblies was for a long time identified with this home in its early years and tells of some of the truly

marvellous answers to the prayers of the godly sister who opened the home and those identified with her, for everything was carried on through faith in God. One day there was no money on hand whatever to supply the milk necessary for the evening meal. The home was situated across the street from the railroad yards and that day, unexpectedly, a stock train was detained in the yards. Towards late afternoon, a man knocked at the door, saying, "Could you use some nice fresh milk? You see, we are detained here tonight and the cows have to be milked and you can have all you want." Needless to say the few Christians who were so exercised about the needs of the home were delighted with such an answer to their prayers. The table was supplied that night with plenty of good, sweet milk provided by the hand of an ever-faithful God. Many were the evidences in these early days of that Home that God was the hearer and answerer of prayer.

What about your private prayer life? What about the Assembly prayer meeting and your attendance thereat? What about the prayer meeting before the Gospel meeting at night? Some cannot attend these meetings as they would like, but there are many who have strength and time and ability to be there and yet neglect this precious privilege. I trust this will exercise the hearts of each of us.

Many are the results of prayer. We have, in this holy attitude, God's favor and reward and in our hearts the peace and security promised thereby. May we be able to close our lives somewhat after the fashion of the great apostle to the Gentiles with a spiritual breathing and a true—AMEN.

SPURGEON ON THE LOVE OF SIN

LET me tell you that if you have a peace today, which enables you to be at peace with your sins as well as with God, that peace is a false peace. Unless you hate sin of every sort with all your heart, you are not a child of God, you are not reconciled to God by the death of His Son. You will not be perfect; I cannot expect you will live without sin; but if you are a Christian, you will hate the very sin into which you have been betrayed, and hate yourself because you should have grieved your Saviour thus. But if you love sin, the love of the Father is not in you. Be you who you may, or what you may . . . minister, deacon, elder, professor or non-professor . . . the love of sin is utterly inconsistent with the love of Christ. Take that home and remember it.

Submitted by W.J. Nesbitt.

QUESTIONS AND ANSWERS

QUESTION: Just what would you call these servants, and will they be accountable, who do not preach the whole truth of God?

ANSWER: In Phil. 1:15, the beloved apostle states . . . Some preach Christ even of envy and strife: and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the Gospel."

We see from this passage that even preachers of old time had an enmity against the truth of God and God's true servants. We still have such with us. We are convinced that much of the "enmity" against the truth of God comes from ENVY and a spirit of CONTENTION. It is difficult for some men to hide their "envy" even in their preaching and their bitterness against the truth of God is proverbial.

Some are spoken of in chapter 3:18 as the "enemies of the cross of Christ." These latter were evidently unsaved professing preachers and they are always after worldly things—they manifest nothing of the Spirit of Christ.

Others, again, may be saved, but have gotten into a mood of fault finding and envy when they see the saints responding to the Word of God and, because of a "root of bitterness" or the like, they even would add affliction to the servant of Christ seeking to proclaim the whole truth of God. This is nothing new in the history of God's people.

The second part of this question—"Will they be accountable?" surely suggests the Judgment Seat of Christ when ALL shall be manifested and rewards or loss manifested according to the degree of faithfulness, or the lack of it down here. When one stands squarely for the truth of God, he is often branded as "hard"—"unyielding"—"troubler" etc., etc., but this is as it was in Israel's day when backslidden Israel so named the prophets of God who stood against their departure—also in the days of our Blessed Lord we are warned to expect this.

Good and godly men "support" the truth of God and show their friendship for the truth—cp., 3rd John, verses 5 to 7—but men of the Diotrephes type seek to hinder and obstruct the truth of God. The beloved apostle had this to contend with in his last years, after his faithful life, so we must not expect that the path of God will be an easy one—IT WILL NOT SO PROVE TO BE.

QUESTION: What can be done about brethren who do not make themselves heard in prayer or thanksgiving—also some who do not properly give thanks for the bread at the Breaking of Bread, leaving the saints in doubt as to this important part of the Lord's Supper?

ANSWER: Such could be spoken to and urged to "speak up and speak out" so as to be heard. Nothing is more aggravating than this and, indeed, it is very unprofitable if the saints cannot hear when one prays. One old German brother, now with the Lord, told me once regarding 1 Cor. 14:15 that one translation read . . . "I will pray so as to be heard." This is grievous failure on the part of many.

Regarding "giving of thanks for the bread or cup"—this should be prefaced by "Let us give thanks for the bread" or cup as the case

maybe. There is something definite about the "giving of thanks" thus and it should **not** be tacked on to the end of a long "thanksgiving or prayer." Reverence and order should characterize all Assembly meetings.

QUESTION: Do you find there is a decline in Bible Reading among the people of God today? Does not this make it more difficult for brethren who preach the Word to give forth helpful ministry?

ANSWER: There is, unquestionably, a lack of proper Bible reading, and study, both as to the Lord's people generally, also many who preach the Word. There is a lack today of freshness, warmth and definiteness in much of the ministry of the Word—there seems to be enough of generalities and a certain measure of statement as to our position, but of the true opening up of the Word of God for the up-building and spiritual enlightenment of the churches, there is a decided lack.

We need more of God in the reading and giving forth of the Word of God today. It is not a case of haranguing God's people, or shouting at them, and denouncing them. This is easy to do even if one is out of touch with God and in a low spiritual state. Samson could say . . . "I will go out as at other times before and shake myself." But his power was gone! His true Nazariteship was lost and he was weakness itself. There must always be a reason shown why we abstain from certain things and go in for a certain path—and this must be shown from the Word of God. It is not what we say **ABOUT** the Word that counts, it is what the Word says. This is what reaches the heart.

The second part of this question also suggests that it is difficult for ministering brethren to lead on into deeper truths of the Word of God, since many are not able to follow them. Many do not read the O. T. scriptures as they should and, thereby, they miss much of the blessing of God and the important lessons to be gleaned therefrom. If this is the case, the wise preacher will not take his audience into waters too deep for them but, with a timely and suitable message, would seek to reach the heart and conscience.

One feels that it would be worth while to go far to hear some good, wholesome ministry from the Word of God, with definite messages from men fitted by God. Some, fitted for other work, are not fitted by God to minister the Word—such need to learn their limitations and continue at the work for which they **ARE** fitted. We fear there is too much stress placed on **PREACHING** today, as if that were the "sum total" of all that is required. Our late brother John Conaway used to tell us about the "Spanish army where they all wanted to be Generals; and they **LOST THE WAR.**"

QUESTION: Is there not a danger of the cities being deserted as to local testimony there, in favor of a notable swing to the suburbs?"

ANSWER: This is a very real danger today and one which demands deep exercise on the part of brethren responsible to seek to find ways and means to reverse the trend. There are the poor and the neglected in the cities who should have our attention and interest.

SOURCES OF ENCOURAGEMENT

WORDS IN SEASON has not a few enemies, but we are very thankful there are many who encourage its production and circulation. We are often encouraged by the words of cheer from brethren and sisters, from assemblies, through their correspondents, and generally throughout the many foreign lands where the little paper goes. Lonely islands and countries of the world receive it.

LONELY, isolated saints receive encouragement from it — it enters more of such than probably any Magazine known among us in the United States.

ASSEMBLIES, feeling the departure and evil of the days in which we live, are strengthened when they know they are upheld in prayerful thought by many others likeminded.

THOSE who have departed from the truth of God which they have been taught, of course, do not like its definite message but, even in their midst, there are those who receive its message and are helped by it. For this we are glad. We cater to none.

IN SOME CASES, we learn there is an attempt to associate the Magazine with past history, such as the "NEEDED TRUTH" movement, of which very few of our readers understand anything, nor do we think it profitable to enter into a discussion of this. This is just another "red herring" thrown across the path of saints to try to excuse the departure and worldliness, as well as lack of godly order, in the churches of the saints. This Magazine never has had any connection with any divisional movement, nor would we tolerate it, neither circle of assemblies, nor associations of men, Bible Schools etc., etc. We were very sorry to see, in a small magazine from the North of Ireland, a recent article which seemed to suggest that this was the aim of many believers when they took a stand for God against the tide of departure and apostacy. Especially is this so, when the writer of the article, a few years ago, was foremost in denouncing such movements of apostacy. But we are living in strange days and many disappoint us. What is that to thee? . . . "FOLLOW THOU ME." John 21:22.

WE have heard some preaching against our Magazines but we have been cheered that this does not affect the Lord's people who have a desire to "continue in the things which they have learned." Most who have done this have, eventually, found their association in places where unscriptural practices are common. We believe such denunciations are biased and the fruit of envy or bitterness.

WE should be encouraged, one and all, to think that God has many still who desire the plain truths of the Word of God relative to "gathering to the Name of the Lord" apart from all attempts to lead us back into the "religious fold of the world."

The Editor

Danbury, Conn. — The assembly here now meets at 337 Main Street. Breaking of Bread is at 10:30 a.m. Corresp. Alex Pizzo, 23 South Ave.

Tylertown, Miss. — Three believers were baptized here recently. The small assembly here hopes to commence soon the building of a small hall for their meetings. Street meetings have been held in and around the district this Summer.

Wellsboro, Pa. — The small assembly here had a visit recently from Bro. C. Fite which they enjoyed.

East Boston, Mass. — Bro. MacLeod paid an appreciated visit to the Christians here, also at Methuen (Italian assembly) and Byfield, the latter small assembly was pleased to see their Hall well filled the night he was here.

Stout, Iowa — The Christians here have been out in the open air with the Gospel — response seems to be decreasing — the world doesn't want Christ.

CANADA

Prairie Conferences — These were reported good this year at Mervin and Togo, the latter quite large, saints coming from Winnipeg, Portage, Glen Ewen etc. S. Maxwell had a week at Taylorside, also visited Arborfield and Glen Ewen. Glen Ewen and Taylorside also reported good, with a happy spirit manifested in the ministry. Bro. F. Hunter continued at Louisville for ministry, Bro. Alves at Arborfield and Togo, bro. J. Gray at Minitonas, Armley and Arborfield. Bre. Alex Wilson and J. Frith were in the Gospel at Calgary. Boyle and Norris finding it uphill at Russell, one woman however professed. Jas. Ronald pitched his tent between Yorktown and Togo, Bro. Earl Ritchie helping.

Toronto, Ont. — Our brother C. Patrizio has kept at it all Summer here in daily visitation among Italian families, often tired but happy in the work. Three had professed. He and his wife had rented rooms and they hoped to return D. V. in the Fall and continue the work among the Italian people. Sunday evening meetings in the Park were encouraging. Our dear brother is 78 and has "stuck" to his ministry among his own people.

CONFERENCES

Longport, N. J. — Annual Conference will be held D. V. as heretofore commencing with Prayer Mtg., Fri. evening Sept. 20th. and continuing over Sept. 21st and 22nd. Kindly advise beforehand of your coming to the Correspondent, Mr. William Moon, 5 So. 29th St. All meetings in the Auditorium of the Home. Visitors welcome.

Hitesville, Iowa — Our Conference will be held D. V. Sept. 21st and 22nd, preceded by Prayer Mtg., Sept. 20th at 7:30 p.m. Correspondence to George L. Frey, Aplington, Iowa.

Cleveland, Ohio — Annual Conference dates D. V. October 19 and 20. Full details next month. Meantime correspondence should be directed to Mr. John H. Smith, 3141 Warrington Road, Shaker Heights 20, Ohio. The Monticello Gospel Hall is located at 4970 Monticello Blvd. Richmond Heights.

Huntsville, Ont. — Annual Conference D. V. in the Gospel Hall commencing with Prayer Mtg., Fri. Sept. 6th. and continuing in the School Auditorium Sept. 7th and 8th. Brethren walking in the "old paths" welcome in ministry. Corresp. George Cottrill, R. R. No. 2.

Arnstein, Ont. — Our annual Conference will be held for two days this year, commencing with Prayer Mtg., Sept. 13th at 8 p.m. and continuing over the 14th and 15th. Servants of the Lord walking in the "old paths" welcome in ministry. Correspondent—Emil Culin.

Chapman Valley, Ont. — God-willing the Conference will be held commencing with Prayer Mtg., Sept. 20th and continuing over Sept. 21st and 22nd. Corresp., W. H. Horner, Box 2, Magnetawan, Ont.

Manchester, Iowa — Our Annual Conference will be held D. V. October 5th., and 6th commencing with Prayer Mtg., in the Gospel Hall Oct. 4th at 7:30 p.m. Other meetings in the School Auditorium. Visitors freely entertained. Corresp. Dan Lubben, 505 East Butler St.

Creemore-Strongville, Ont. — Conference D. V. will be held at Canadian Thanksgiving time Oct. 13th and 14th, at Creemore, with Prayer Mtg. Oct. 12th, at 7:30 p.m. Breaking of Bread at 10:30 a.m. Correspondence to H. J. Clark, Box 136, New Lowell, Ont.

St. Thomas, Ont. — Annual Conference will be held D. V. in the Arthur Voaden School, Flora Street, October 12th (afternoon and evening this date), continuing over Oct. 13th and 14th. Prayer Meeting will be held in the Gospel Hall, Erie St. at Rosa, at 7:45 p.m., Oct. 11. The Lord's servants walking in the "old paths" welcome to minister the Word. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont.

Midland Park, N. J. — Annual Conference will be held God-willing on September 28th and 29th, commencing with Prayer Mtg., Fri. Sept. 27th at 7:30 p.m. Visitors freely entertained and ministry welcomed by brethren walking in godly ways. Corresp. Lester E. Greene, E. 20 Glen Ave., Paramus, N. J.

Vancouver, B. C. — Annual Conference of the Victoria Drive Assembly will be held, as usual, October 12th, 13th, and 14th, commencing with Prayer Mtg., Fri. Oct. 11th, at 8 p.m. in Victoria Drive Gospel Hall, 4659 Victoria Drive, continuing there Sat. and Lord's Day morning with Breaking of Bread at 10 a.m. Sunday afternoon and all day Monday in the Alpen Auditorium, 33rd Ave. and Victoria Drive. Brethren walking in the right ways of the Lord welcomed to minister. Corresp. William Hutchison, 4760 Little Street.

Chicago, Ill. — The Roseland Assembly here hopes to have their Conference D. V. again this year on October 12th and 13th, commencing with Prayer Mtg., Oct. 11th, at 8 p.m. The usual order of meeting will prevail and visitors freely entertained. They value the prayers and attendance of the saints. Correspondence to Mr. Henry Slager, 1107 E. 145th St., Dolton, Ill., Tel. VI 9-5967. The Roseland Gospel Hall is located at 233 W. 111th Street.

FALLEN ASLEEP

Midland Park, N. J. — Our dear brother F. Norman Greene was suddenly "called home" July 14th, aged 71. Saved about 45 years ago in Newark, N. J. he was the means of leading his two brothers to Christ, who are still with us, and was a humble, steadfast Christian. The assembly will miss him greatly—he always had a word of cheer or help for His own and loved the Gospel. His widow survives and should have an interest in our prayers—both had a warm heart for the Lord and His people.

Longport, N. J. — The Lord called home two of the sisters from the Home here recently. Miss Ruth Bray had been in the Home for several years, formerly in Massachusetts and Michigan. She went home July 29th, aged 78. Our dear sister Miss Lillie McClelland, also aged 78, went home July 31st. The latter formerly of Olney Assembly, Philadelphia. "At home with the Lord."

Saginaw, Mich. — Our dear sister Mrs. Jennie McBain, widow of the late George A. McBain "went home" July 24th, in her 83rd year. She was saved in Glasgow, Scotland 54 years ago—in fellowship in Flint for years, in this assembly for past 18 years. A quiet, steady Christian.

Lurgan, North Ireland — Our beloved sister, Mrs. Minnie McCormick wife of our brother James McCormick, passed peacefully into the Lord's presence July 20th, aged 71. She had been a patient sufferer for years and tenderly cared for by her husband and family. In fifteen years of suffering our brother states she never murmured or dropped a tear (for herself). She was lifted and laid down gently and spoon fed. What an exchange to His presence. Her death a heavy blow, but all have the "blessed hope." She was saved fifty years ago when the late Joseph Pearson visited South Manchester, Conn., first with the tent. Saw most of her large family saved—given to hospitality.

La Crosse, Wisc. — Our aged sister Mrs. Frank Husmann "went home" July 14th, aged 80. She was saved in Nodine, Minn., at meetings held by the late Alexander Matthews when 25 years old—she went on well. Surviving are her husband and three daughters.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DEATH OF INFANTS

"I TAKE these little lambs, said He,
And lay them in My breast;
Protection they shall find in Me —
In Me be ever blest.

Death may the bands of life unloose,
But can't dissolve My love;
Millions of infant souls compose
The family above.

Their feeble frames My power shall raise
And mould with heavenly skill:
I'll give them tongues to sing My praise,
And hands to do My will.

His words, ye happy parents, hear,
And shout, with joys divine,
Dear Saviour, all we have and are,
Shall be for ever Thine."

Stennet

OCTOBER, 1963

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CORRESPONDENT ADDRESSES

Tarzana, Calif. — Mr. Harry E. Bingham, 5902 Calvin Ave., is the new Correspondent for the Culver City Gospel Hall, 11138 Venice Blvd., Culver City.

Cedar Falls, Iowa — Mr. Erwin D. Stickfort, 223 N. Francis St., for the Assembly here, recently formed.

UNITED STATES

Cedar Falls, Iowa — On July 14th, saints met here for the first time, in accordance with Matthew 18:20. Through the years efforts in the Gospel have been carried on here, in fellowship with the surrounding assemblies. This is really a "hive-off" from the Stout Assembly, a dozen miles or so distant, where most of these brethren have enjoyed fellowship. We trust the Lord will continue to bless the work here and in Stout. This is a large city of 20,000 and it is hoped this shall be a true "lampstand" to His glory. Breaking of Bread is at 11 a.m. See the Correspondent's address above. The Hall is at 13th, and Walnut.

Chicago, Ill. — The Roseland Assembly hopes to commence their Monthly Ministry Meeting the second Lord's Day in November, which would be the 10th, continuing through the Winter and Spring D. V. The Gospel Hall is located at 233 W. 111th St.—a few doors west of Wentworth Ave. These were encouraging last year. Breaking of Bread is at 9:30 a.m. Monthly Ministry meeting at 2:30 p.m.

Alpena, Mich. — Bro. Govan gave an appreciated visit here, also at the American Soo for a new nights of ministry.

Cleveland, Ohio — Saints of the West Side Assembly had a baptism August 18th, when two young believers were baptized.

Cumberland, Md. — Bro. Graham in this district, helped by R. Surgenor.

Waterbury, Conn. — The Italian Conference here recently reported very good, and large — one professed. Saints refreshed.

Garnavillo, Iowa. — Two were baptized here recently. Meetings in Charles City closed after seven weeks, one man professed after last meeting.

CANADA

Calgary, Alta. — Bre. A. Wilson and J. Frith of Venezulela had a month of Gospel Meetings in the West Hillhurst Gospel Hall this Summer—four souls professed to be saved.

Sault Ste. Marie, Ont. — Recent Conference was well attended, over 300 at some of the meetings, and ministry was large suited to the present need, with some of the old truths regarding definite Assembly testimony emphasized. Seven of the Lord's servants took part in ministry and the Gospel.

Port Arthur, Ont. — H. Alves gave a call here on his way East.

South River, Ont. — This small Assembly should have an interest in our prayers, as the homecall of our dear brother Shivas will be greatly felt. Chapman Valley will also miss him greatly as he usually gave them help in their weekly Bible Readings. There are many opportunities for real work to be done in giving help to small and out of the way Assemblies, with men feeling a responsibility to a certain district which God lays upon the heart. We feel this to be much more God-honoring than travelling State to State and Province to Province, and much more needful. May the Lord grant due exercise.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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No. 10

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* * * * *

HUMILITY:

Life is a long lesson in humility.

There, but for the grace of God, goes John Bradford. This saying ascribed to John Bradford in A.D. 1555 on seeing some criminals going to execution.

I believe the first test of a truly great man is his humility.

Humility is a virtue all preach, but none practice. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

Whose shoe's latchet I am not worthy to unloose. John 1:27.

IDLENESS:

Neither days, nor lives, can be made holy by doing nothing in them. Go to the ant, thou sluggard; consider her ways, and be wise. Prov. 6:6.

Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man. Prov. 6:10,11.

Drowsiness shall clothe a man with rags, Prov. 23:21.

IMITATION:

No man was ever great by imitation.

Men often applaud an imitation, and hiss the real thing.

HYPOCRISY:

It is the wisdom of the crocodiles, that shed tears when they would devour.

False in one thing, false in everything.

Which devour widow's houses, and for a pretence make long prayers, Mark 12:40.

PRIDE:

Of all the garbs I ever saw Pride put on, that of her humility is to me the most disgusting.

When pride cometh, then cometh shame — Prov. 11:2.

SAVED FOR ETERNITY

How Alex Lamb Was Born Again

Jas. M. Hamilton

ALLEXANDER LAMB was born in Midlothian in the year 1862. Even in early days the fear of meeting God, the danger of being lost, and the thought of being in hell, were realities of which he frequently felt the power.

Growing tired of parental restraint and desiring to see the world, almost as soon as he had completed his apprenticeship as a joiner he went to America in 1881. A mother's prayers, however, followed him there, and he could find no rest for soul or body. Lusting after the pleasures of the world, yet afraid to go into them, as he knew he had God to meet, and hell at the end. Painfully conscious from his knowledge of the Scriptures that he "must be born again" ere he could see the kingdom of God, John 3:7, but what "born again" meant he knew not.

For years he went on in this way, anxious to be right; finding something was awanting, saying he believed, yet not able to say, "I am saved." At this period he was sitting under the ministry of Dr. A. T. Pierson, in Bethany, Philadelphia. His preaching was clear and plain, but "I couldn't grasp salvation. I saw it in my mind, but could not make it my own."

At this juncture James Campbell and William Matthews, two evangelists from Britain, visited Philadelphia. Their plain, unvarnished statements tore the veil from the professor's eyes. Instead of seeking to quell his fears, they told him he was a lost sinner and on his way to hell. He adds: "I found out I was an unbeliever. Never had such dawned on me before I thought I always believed, but now my mouth was stopped. I'm an unbeliever, for God says so. 'Condemned already' John 3:36. With this confession of guilt upon my lips the Holy Spirit turned my eyes away from my former self to 'the Son of man who came to seek and to save that which was lost' Luke 19:10. Christ was revealed to my soul as the one 'Who loved me and gave Himself for me' Gal. 2:20. My soul leapt for joy that I would never perish, or go to hell, but that I had God as my Father, Jesus as my Saviour, and the Holy Spirit as my guide. Oh, what rest after so many years of struggling."

Beginning to tell others of the new found joy which filled his heart, he soon after visited Virginia on holiday, along with Mr. Beveridge. That holiday extended into years, during which they preached Christ, and saw fruit for their

labours. Returning to Scotland, in 1896, he spent his time preaching the same old story in England, Ireland, and Scotland, until stricken with a fatal malady in December, 1909, from which, after six months of intense suffering, he passed into the presence to the Lord he loved so well.

Let me ask you if your experience is his? Are you rejoicing in the salvation of God, or are you only endeavouring to please God? "He that believeth on the Son is not condemned; but he that believeth not is condemned already" John 3:18. Which portion are you in?

Editor's Note: While we did not meet Mr. Lamb, we knew well the late James M. Hamilton. He was one of the first, while walking home on a country road in Scotland, years ago, to encourage to speak a word for the Lord. He was a most earnest preacher of the Gospel and we met some of the fruits of his labors in the old land, away up in the extreme mining districts of Lake Superior in Michigan.

BIRD TIED BY A STRING

"A bird that is tied by a string seems to have more liberty than a bird in a cage; it flutters up and down, and yet it is held fast."

When a man thinks that he has escaped from the bondage of sin in general, and yet evidently remains under the power of some one favored lust, he is woefully mistaken in his judgment as to his spiritual freedom. He may boast that he is out of the cage, but assuredly the string is on his leg. He who has his fetters knocked off, all but one chain, is a prisoner still. "Let not any iniquity have dominion over me" is a good and wise prayer; or one pampered sin will slay the soul as surely as one dose of poison will kill the body. There is no need for a traveller to be bitten by a score of deadly vipers, the tooth of one cobra is quite sufficient to insure his destruction. One sin, like one match, can kindle the fires of hell within the soul.

The practical application of this truth should be made by the professor who is a slave to drink, or to covetousness, or to passion. How can you be free if any one of these chains still holds you fast? We have met with professors who are haughty, and despise others; how can these be the Lord's free men while pride surrounds them?

An old Christian said . . . "I have lost many things I heard in the meeting room, but I never lost anything I learned in the closet." That which a Christian learns in the closet, on his knees, with his Bible open, he will not forget.

YOUNG CHILDREN TAKEN TO HEAVEN

On Account Of The Sacrifice Of Christ

William H. Ferguson

THE ATTENTION of the nation was focussed recently on the short span of life of the infant son of the President—less than forty hours after birth the infant died. The writer said to his wife, on hearing of this, "Well! that little child is in Heaven." This would be true of ANY little infant, or young child, dying in any country, and under any system of religion or idolatry or superstition. One might ask — WHY?

BORN IN SIN

That all are born into the world under the original sentence of death, and born in sin, is evident to all students of the Word and believers in the depravity of the human race. There are no exceptions. Our Blessed Lord was the only exception — He being born of a virgin mother by the miraculous intervention of the Holy Spirit, the Power of the Highest overshadowing — Luke 1:26, 35. If all are born in sin, having a sinful nature which, early in life manifests itself, why is it that these young children, up to the years of responsibility, are taken to Heaven? The answer lies in the efficacy and value of the atoning death of the Lord Jesus and His marvellous sacrifice on the cross when He died to provide salvation and fix that firm foundation on which God can ultimately bring in blessing to this earth.

REJECTION OF THE TESTIMONY OF GOD

We would be safe in saying that none can be lost apart from the rejection of God or His testimony or His Son—the Word of God makes this quite plain "He that believeth not shall be damned." Mark 16:16. If a child dies before the years of accountability (and this can alone be judged by God Himself), that child's soul goes immediately into the Lord's presence—there has been no rejection of God's testimony, nor of His Word, nor of His Son. It is far other wise when the child reaches the state of reason and ability to distinguish and believe, or disbelieve, or reject the testimony of God.

We must remember that God has a testimony even to the so-called heathen peoples of the world. We read in Romans 1:19, 20 . . . "Because that which may be known of God is manifest (to) them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." The word used for "Godhead" here signifies His divinity. The Word used

for "Godhead" in Col. 2:9 signifies "His deity." "In Him dwelleth all the fulness of the Godhead bodily." One could not expect a so-called heathen to believe in the incarnation of the Son of God and His coming into the world as Saviour, if he had never heard the Gospel or heard of Him. Romans 10:14 plainly states . . . "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" This makes plain the necessity of preaching the Gospel to all but, sad to say, multitudes have NEVER heard of Christ and have never heard the Gospel. In what way are THEY responsible? According to Romans 1:19, 20, quoted above, they have the divinity of God, that is, His divine power manifested to them constantly in creation and His providences and they are required by God to bow before Him and acknowledge this, even though they have not known the gospel. To substitute a god of wood or stone, or metal for the God of heaven, is evidence that they because of their depraved hearts do not wish to acknowledge God, hence they shall be judged on that account and never a one shall be in Heaven who has not bowed before the God of Heaven and accepted His testimony. Should they so bow before God, accepting His testimony as to His divine power, it is quite evident that God will send to them the glad message of the Gospel and they shall have the opportunity of receiving the gift of God. This could be through the preacher, or the printed or spoken Word, for it is through the Word that men are born again—1 Peter 1:23. We have spoken to missionaries, in the earlier days of pioneer work among the heathen, so-called, and their reply to our question as to this matter has consistently been . . . "We have never gone into a country or isolated spot with the Gospel WHERE GOD HAS NOT GONE BEFORE US AND PREPARED THE HEARTS OF THE PEOPLE TO RECEIVE THE WORD."

However, when we consider the children of such, or even the young children of the many in the lands favored with the Gospel, this is another matter altogether. The parents of the children shall be judged by the "Judge of all the earth" Who shall do right, but their little ones, who have not been able to understand or reason, are safe through the blood and sacrifice of the Redeemer. There is a sufficiency in the work of Christ, in His redemption, to save the whole world, IF they would take advantage of it and it is inconceivable that the little ones who have not reached the age of responsibility should be denied the mercy and favor of God, through Christ, and we believe ALL SUCH enter Heaven because of the death and resur-

rection of Christ. What a multitude of little ones shall thus be snatched from the embrace of the world and taken to be with the One Who died for their redemption from sin and Satan's grasp.

DOES THEIR BAPTISM (or sprinkling) COUNT?

The "Mass of the Angels" (a Romish superstition) was invoked for the son of the President and we quote this legend to show that many rest upon so-called baptism of infants as a reason for their entrance into Heaven. There does not seem to be the slightest acknowledgment of the redemptive work of Christ in such ritual of multitudes of Protestants, or Roman Catholics today, but the emphasis is laid upon the fact that the infant has been baptized into the Church, or Kingdom of God etc., etc.

PASSAGE FROM THE "MASS OF THE ANGELS"

Almighty and most loving God, for no merit of their own, as soon as they leave this world, You give everlasting life to all little children reborn in the fountain of baptism, as we believe that You have given it today to the soul of this little child. Grant, O Lord, we implore You, that, by the intercession of the Blessed Virgin Mary, and of all Your saints, we may serve You here on earth with pure minds and join in the company of blessed children, forever in Paradise, Through Christ, our Lord, amen."

Cardinal Cushing was reported to have said, considering the little infant . . . "He now lives in the nursery of the children of heaven."

We can see in all this the effect of religious superstition and tradition, apart from the Word of God, and we see how emphasis is laid NOT on the work of Christ and His redeeming blood, but upon "Baptism, with its initiation into the Kingdom of God" and "The Virgin and saints." This is purely superstition and places the saints and Mary on the level with our Blessed Lord, which is nothing less than idolatry. It is by the work of Christ alone, through the Blood of Christ alone, because the little infants have not had the ability to receive or reject that which God brings before them, that such are taken to Heaven when they die.

COMFORT TO MANY

It is a comfort to many of God's people, and should speak to the multitude of unsaved parents, to know that their little ones are safe in the presence of the Lord. There is no such thing taught in the Word of God as "a nursery in Heaven." This could appeal to the sentimentality of a world given over to sentimentalism and religious sophistry but what God has in store for those in His presence in the glory, in glorified and resurrected bodies at the resurrection of the just, He has reserved to Himself. It shall be

marvellous, wonderful beyond compare, and there shall never be a taint of immaturity, or inability to enjoy God in the eternal state and, while sin may have ravished the bodies of saints, or even little children, there shall be no trace of this in God's presence where all is perfect, unblemished, suitable to Himself, and for His glory, THROUGH JESUS CHRIST, OUR LORD AND REDEEMER and by virtue of HIS SACRIFICE AND PRECIOUS BLOOD SHED ON CALVARY. The token of God's eternal satisfaction with this work of His Beloved Son is seen in HIS GLORIOUS RESURRECTION AND HIS ETERNAL CHARACTER AS THE GLORIFIED SON OF MAN. He shall ever have in His body the marks of the nailprints, and the spear wound in His side. He shall stand out as the ETERNAL ONE Who, on earth was known as a "Man of sorrows and acquainted with grief."

MENTALLY DEFICIENT FROM BIRTH

We believe that such come under the same category of those who are unable to make a reasonable appreciation or assessment of God, or of sin and its consequences, His work or His Son. When we speak thus, we think of those who have been mentally deficient from birth to the extent of being irrational. This also should comfort many a troubled parent as they think of their loved defective children, even though grown to years of maturity of body.

INSCRIPTION ON AN OLD GRAVE STONE IN HOWFF CEMETERY, DUNDEE, SCOTLAND

"Bold infidelity turn pale and die,
Beneath this stone four infants' ashes lie;
Say! were they saved or lost?
If death's by sin, they sinned for they lie here,
If Heaven's by works, in Heaven they can't appear
REASON! Ah, how depraved, reverse
The sacred page, the knot's untied,
They died for Adam sinned,
They live for Jesus died.

"Magazines are like preachers in several different ways. We will never have one that will please everybody. And, again, the preachers, some of them, are not what they used to be . . . a little more 'accommodating'—'not too plain' lest they might be termed outspoken. Alas! what folly! The first thing the dumb demoniac did after he was healed . . . 'he spake plain.' God graciously give us more plain speakers than what we have. Men who will speak what they mean, and mean what they say, for Jesus' sake."

Frank Knox

WHO IS RESPONSIBLE?

“Whosoever shall call upon the name of the Lord shall be saved.” Romans 10:13

G. G. Johnston

THIS SIMPLE condition to the salvation of men seems, at first sight, to throw all responsibility upon each individual. If he would experience the salvation which he so greatly needs, and of which God’s Word speaks so frequently, then he must call upon the name of the Lord.

But the Scripture here inserts a pertinent question. “How shall they call on Him in whom they have not believed?” Without the assurance that such a God exists, how possibly can they be expected to call upon Him? That poses a second question: “How shall they believe in Him of whom they have not heard?” They require to be told of His existence and of His holy character. But, “how can they hear without a preacher?” Someone must go to them with a message about God, someone who will tell them not only that He exists, but that He may be known. But, still another question remains: “How shall they preach except they be sent?”

One conclusion of this argument is what follows: “So then faith cometh by hearing, and hearing by the Word of God.” That is, I cannot believe a message I have never heard, and if I am to place implicit faith in that message I must be convinced that it is God speaking to me, that it is God’s Word.

All of us have heard the question: “What will God do with the heathen who have never heard the gospel?” It is usually asked by unconverted people—persons who themselves HAVE heard the blessed news of salvation in Christ, but prefer to occupy themselves with the state of others in order to divert attention from their own condition. To such we would say most emphatically that such a matter should not be their chief concern. Their concern should be to attend to the message of God that they have heard. Many who until recent years were in complete darkness, because of their ignorance of the message of God’s Word, have heard it and have believed it. They stand today in condemnation of those who have heard and have not believed, as in the case of the Jews of Paul’s day who refused to accept the Christ of God.

“How shall they preach, except they be sent?” By whom are such sent? Surely not by man. Such a messenger must understand that he has a divine commission, that he has been sent of God. Whom does God send? He never sends an unconverted person to tell of a Christ whom

he does not know, except in a theoretical way. That messenger must, of necessity, be one who knows Christ, one who has received Him as Saviour and Lord. He must have something beyond the knowledge of Christ's teaching—he must know Him personally.

Then, whom does Christ send? He sends those who are themselves His disciples. To them He says: "Go ye into all the world and preach the Gospel." Are you saved through Christ? Then, according to the measure of your ability, you are responsible to make Christ known to others. Not all are commissioned to go to a far-off land, but it surely is the privilege of all to share in this grand work.

The people must hear in order to believe, and they must believe, otherwise they will be lost. If they can be saved when, upon hearing, they call upon the name of the Lord, then it is very evident that if they do not hear and do not believe, and do not call upon the name of the Lord, they will be lost — they will go to perdition. Would this thought not disturb our complacency, if we took it to heart? Have we not tried to console ourselves with the vain hope that in some other way than through hearing and believing the Gospel these benighted souls will somehow be excused from judgment and admitted to heaven at last? This is pure fantasy.

And, if we truly believe that all those souls are marching toward eternal perdition, and the only thing that will in any way alter that horrible fact is that we give them the message of the Gospel, then shall we continue so half-hearted, so callous in our attitude toward those souls, as in the past we have been? Surely not.

THE CRACKED POT

"The unsoundness of a vessel is not seen when it is empty; but when it is filled with water, then we shall see whether it will leak or no."

It is in our prosperity that we are tested. Men are not fully discovered to themselves till they are tried by fullness of success. Praise finds out the crack of pride, wealth reveals the law of selfishness, and learning discovers the leak of unbelief. David's besetting sin was little seen in the tracks of the wild goats, but it became conspicuous upon the terraces of his palace. Success is the crucible of character. Hence the prosperity which some welcome as an unmixed favor may far more rightly be regarded as an intense form of test. O Lord, preserve us when we are full as much as when we are empty.

BAPTISM OF BELIEVERS

By the late Dr. Martin

BAPTISM IS a very important part of our witnessing, signifying the believer's identification with Christ in His death, burial, and resurrection. Baptism saves in figure those who are saved in fact by believing the Gospel, Mark 16:16, and so it bears witness to the Gospel. Baptism witnesses that we are not to continue in sin that grace may abound, but to walk in newness of life, Rom 6:1-7. It tells us that we have been delivered from the world, and brought to God — that being, "elect," "redeemed," "born again," "living stones," "a chosen generation," "a royal priesthood," "a holy nation," "a people for God's own possession," we should, as pilgrims and strangers here, be prepared for suffering. 1 Peter 1:2-3.

It witnesses as to how we are delivered from the world-system, to seek the things which are above where our risen Head is seated, Col. 3:1. It witnesses as to how we have been delivered from the bondage of legal servitude into the liberty of sons and heirs of God, Gal. 4:7. It witnesses as to how we are brought into the unity of the heavenly vocation, Eph. 4:1-6. It witnesses as to the resurrection, 1 Cor. 15.

In these Scriptures we have the underlying truths, from various angles, borne witness to by baptism. As dead, buried flesh-made Christians. Christening—the invention of its consequent walk in godly separation from the world. How fundamental to true Christianity!

Take away these truths and you have not Christianity, but that satanic imitation, Christendom, with its religionised flesh-made Christians. Christening—the invention of Babylon the great, the mother of harlots and abominations of the earth—creates a host of false witnesses to all these truths concerning the true Church, the bride of the Lamb.

"They that gladly received His Word were baptized" is the inspired account of the order of conversion and baptism in the model Assembly where, full of the Holy Ghost, they said truly, "We all are His witnesses." A spurious baptism engenders a false conception of the need of repentance and conversion. Those who have been religiously sprinkled imagine themselves to be, in some sense, Christians, and why should they require the new birth? Even those who advocate what they call, falsely, "household baptism" are usually muddled in the Gospel. How few of them have any conversion to tell! And of course they cannot remember their christening!

A BOOK THAT HELPED TO WEAN A NATION FROM POPERY

IN FEW countries is there such an ingrained hostility to Roman Catholicism as in England. True, this has largely been broken down and eaten away in the Twentieth Century. Even to question the desirability of reunion with Rome is now regarded as bigotry. Nonetheless, the English people, generally, have a traditional fear of priestly tyranny and distrust of Roman Catholic unscrupulousness.

One book more than any other, with the exception of the Bible, weaned this nation from Roman Catholicism. It is popularly known as "Foxe's Book of Martyrs" but the proper title is "The Acts and Monuments." John Foxe (1516-1587) lived through all the great religious upheavals of Tudor England. His history was not compiled from other chronicles and documents in the comfort of a library. Because of his Protestantism he experienced acute poverty and was forced to flee to the continent during the reign of "Bloody Mary." Much of his material was collected from eye-witnesses. In 1571 the Acts and Monuments was ordered to be placed in all cathedral churches and the book had an immense circulation and an invaluable influence on the English people.

THE RETURN OF POPERY

"I verily believe," said the late John Owen in a sermon on 'The Use of Faith, If Popery Should Return Upon Us,' spoken May 7, 1680, "that those who have the conduct of the papal, anti-christian affairs throughout the world are endeavoring to bring it in upon us. I remember what holy Latimer said when he came to die, 'Once I believed Popery would never return into England; but,' said he, 'I find it was not faith but fancy.'"

Said Matthew Newcomen of Dedham, "we must take heed we forsake not the least truth. If we forsake God and His truths, whether in lesser matters or greater, and if we turn back again to Popery and conform to the Papists in lesser matters, know of a certainty that Popery shall return again."

John Flavel said . . . "The instituting of any, though the smallest part of worship, in and by our own authority, without scripture warrant, makes it idolatrous . . . If that worship you perform to God, be corrupted by a mixture of mere human, doctrinal, symbolical rites and ceremonies, which God hath not appointed in His worship by the Word;

though your worship be right for the object, yet it is idolatrous in the manner."

It was John Foxe who said, "The Pope must abolish the printing or he must seek a new world to reign over; for by this printing the doctrine of the Gospel soundeth to all countries and nations under heaven."

The saintly Richard Baxter said . . . "Preachers may be silenced or banished when books may be at hand; and books may be kept at a smaller charge than preachers."

Protestantism has wandered through this century like the children of Israel in the wilderness; a condition brought about, not by any lack in the sufficiency and compassion of God, but by our own disobedience and unbelief. We shall emerge from this only at the point whence Joshua emerged when he received the divine charge . . . "Be thou strong and of a good courage, that thou mayest observe to do according to all the law . . . turn not from it to the right hand or to the left."

Selected from *The Banner of Truth*.

BERNARD'S CHARITY

"When Bernard chanced to espy a poor man meanly apparelled, he would say to himself: 'Truly, Bernard, this man hath more patience beneath his cross than thou hast.' But if he saw a rich man delicately clothed, then he would say, 'It may be that this man, under his delicate clothing, hath a better soul than thou hast under thy religious habit!'"

This showed an excellent charity! Oh, that we could learn it! It is easy to think evil of all men, for there is sure to be some fault about each one which the least discerning may readily discover; but it is far more worthy of a Christian, and shows much more nobility of soul, to spy out the good in each fellow-believer. This needs a larger mind as well as a better heart, and hence it should be a point of honor to practise ourselves in it till we obtain an aptitude for it. Any simpleton might be set to sniff out offensive odors; but it would require a scientific man to bring to us all the fragrant essences and rare perfumes which lie hidden in field and garden. Oh, to learn the science of Christian charity! It is an art far more to be esteemed than the most lucrative of human labors. This choice art of love is the true alchemy. Charity towards others, abundantly practised, would be the death of envy and the life of fellowship, the overthrow of self and the enthronement of grace.

THE HUMAN HEART

The following description of the inmost being of man should be very thought-provoking and instructive.

HOW marvellous is the human heart!

- IT WALKS — 2 Kings 5:26
 IT SPEAKS — Eccles. 1:16
 IT SINGS — Job 29:13
 IT GRIEVES — Deut. 15:10
 IT REJOICES — Psalm 16:9
 IT CRIES — Lam. 2:18
 IT HARDENS — Exodus 19:7
 IT MELTS — Deut. 20:8
 IT LOVES — Deut. 6:5
 IT HATES — Leviticus 19:17
 IT IS SOFT — Job 23:16
 IT IS STONY — Ezek. 11:19
 IT TREMBLES — 1 Sam. 4:13
 IT IS ADAMANT — Zech. 7:12
 IT IS PLEASED — Judges 16:25
 IT IS HEAVY — Prov. 25:20
 IT IS FAINT — Jer. 8:18
 IT IS COMFORTED — Isa. 40:1
 IT FEARS — Deut. 28:67
 IT IS OBSTINATE — Prov. 6:14
 IT TRUSTS — Psalm 28:7
 IT ENVIES — Prov. 23:17
 IT SEEKS — Eccles. 1:13
 IT IS DEEP — Psalm 64:6
 IT IS UNSEARCHABLE — Prov. 25:3
 IT ENDURES — Ezek. 22:14
 IT BREAKS — Psalm 51:19
 IT REBELS — Jer. 8:18
 IT FRETS — Prov. 19:3
 IT DESIRES — Psalm 21:2
 IT IS BEWILDERED — Isaiah 21:4
 IT HAS UNDERSTANDING — Isaiah 21:4
 IT IS HOT — Deut. 19:6
 IT IS SOUND — Psalm 119:80
 IT GIVES THANKS — Psalm 111:1
 IT FAILS — 1 Samuel 17:32
 IT DIES — 1 Samuel 25:37

Gathered from an ancient source

“FOR CONSCIENCE SAKE”

OUR FATHER'S mandate is given in our own interests, and evermore it is true that in the keeping of His commands there is great reward. Let the following instance confirm this statement.

In 1918 a Christian man was refused exemption from military service. Seeing clearly that it was evil before God for a disciple of Christ to be “yoked with unbelievers he could not accept the situation, and therefore was left the alternative of imprisonment. When I called upon him he was daily expecting arrest, facing police court, court martial, and prison. There was a business to be forfeited, a wife to be left, and, dearest of all, a happy village testimony to Christ to be imperilled. As we were parting, this man of God said; “I should like to assure you I have not the slightest concern as to what they are going to do with me; it does not worry me in the least; for all it troubles me it might not be my affairs at all. And it is just the same with my wife. I am known around the countryside; and through this affair I have the best opportunity of my life for witnessing to Christ, and that is all I care about.”

My own experience of nineteen years before enabled me easily to believe him; and as I recall his quiet, resolute, happy face I remember the statement of the Holy Spirit concerning the early disciples, when fierce persecution broke up home and business, and scattered them far afield. The record says nothing whatever as to how their temporal emergencies were met, still less is there any hint that as they fled they bemoaned their hard lot; we are told simply that “they went everywhere ‘preaching the Word.’” He whose heart is set on doing this will not be frustrated in the main purpose of life; at least, not until days return when men cut out the tongues of Christ's witnesses. Such can look calmly on interruptions in other affairs, for these are but incidental; whereas they still succeed in their supreme business, their witness to the Lord.

Small is the highest price that must be paid for this sweet serenity. But again we insist that it is only known in the very company of the Despised and Rejected One. “Let us therefore go forth UNTO HIM,” for taking up His yoke we shall find rest unto our souls.

G. H. L.

Editor's note: We recall, many years ago, in Scotland visiting a dear brother who, for conscience sake, did not feel able to join the union of miners etc., The whole mine threatened to strike if he did not join. Rather than have the men do this, with the subsequent suffering to their wives and children,

our brother quietly told the employers (who were very sorry) that he felt he should just leave and let the others continue —this he did.

Before we left the old land about 1912 or 1913, we visited this brother who, then, was under-manager for one of the largest pits in Scotland and as he showed us round the wonderful engine house, and the workings, and as we sat in his electrically heated house and talked, we were reminded of the Word of God—"Them that honour Me, I will honour."

What a blessing of rest and communion many miss who bear "the unequal yoke."

SINGING

IN THE EXPERIENCE of Israel the cry of the oppressed was changed into the song of the redeemed. We judge that the Lord, who was moved by their groanings, was glorified in their praise. The burden has been lifted, the bondage is gone, the evidence is before them of a "great work which the Lord did"; it affected them greatly, promoting reverent fear and greater faith in the Lord. Tongues are loosed and voices blend in a unity of praise as never before; it is with heartfelt praise and adoration that they ascribe the glory to God.

Little wonder they sing the highest notes of triumph; the record is "the Lord saved Israel"; the response of the people is "the people which Thou hast redeemed." So, in language simple and plain, the greatest of works is recorded, and the glory and praise to God is given. They had been in imminent peril, the might and power of Egypt against them, an arrogant enemy who said, "My hand shall destroy them"; now, they sing with glad acclaim, "The Lord is my strength and song, and He is become my salvation." The purposes of God are unfolded, delivering His people, destroying, as Israel said, "the enemy . . . that rose up against Thee," and they pay tribute to "the greatness of Thine excellency." It is worship of highest quality as each word is used in its right and proper sense. May our hearts be tuned to sweetest harmony that we may also worthily sound His praise.

"The service of song" (1 Chron. 6:31), was provided for, and order observed, in the house of the Lord. We read of men who were "set over . . . they ministered . . . with singing . . . they waited on their office according to their order." Men such as Heman who stood with Asaph on his right, and Etham on his left, chief men set apart for this service "employed in that work day and night" (9:33). Gifted men devoted to a particular work to do it worthily, their God-given art consecrated to His service. We take special note of Heman to whom "God gave . . . fourteen sons

and three daughters" (25:5); he valued his gift and used it well, his family well instructed and made intelligent to join with others in "the songs of the Lord." The anointed eye can view with pleasure "the singers . . . all of them arrayed in white linen," the ear is delighted to hear sounds instrumental and vocal blend "as one, to make one sound to be heard in praising and thanking the Lord." (2 Chron. 5: 12-13). As praise "is comely" and thanksgiving good, God is glorified, His approval evident as "the glory of the Lord filled the house of God.

We need to take knowledge, to receive instruction, from "the things written aforetime for our learning." The art of singing has been neglected, its object overlooked; formality shows little or no spiritual exercise, and slack chords can never produce good music of praise. An appointment with the heavenly Tuner may well be long overdue. The Spirit of God, working upon the strings of the heart, will bring heart and voice into harmony, to sweetly sound His praise. Throughout the scriptures in general, the Psalms in particular, the note of praise is sounding from hearts in tune with God."

The subject is much more prominent in the Old Testament than in the New, yet both are linked together as Paul writes to saints in Rome, quoting from Psalms 18 and 117, also Deuteronomy 32 and Isaiah 11. Prophecy is rightly handled and the truth applied "that the Gentiles might glorify God for His mercy . . . rejoice, ye Gentiles, with His people . . . praise the Lord, all ye Gentiles sinners that we are saved in God's mercy, redeemed with the precious blood of Christ, brought into the place of favor and privilege. We praise God for "His wonderful works . . . His great love . . . His abundant mercy."

It must have been wonderful to hear men praying and singing in the prison at Philippi. It shows a spirit that can arise above circumstances, a light that cannot be extinguished, a peace that cannot be destroyed. The dark inner prison with its musty atmosphere is most favorable, there is no freedom of movement with "feet made fast in the stocks"; we look closer and the gaping wounds torn and red show the venom with which the stripes were laid; the deep marks of injustice witness to their faithfulness. With bodies pained, but spirits proud, as those "counted worthy to suffer," they seek unto God and sound His praise.

We deem that Paul, the Lord's faithful servant, who suffered most for the name and person of Jesus, is best fitted to be a wise and true counsellor to others. He did not theorise but spoke from his own life's labor and experience.

We love to meet him as "a man in whom the Spirit of God is." The wise use of time is exhorted "Redeeming the time, because the days are evil . . . understanding what the will of the Lord is." It was of him the people said, (as they beheld his spirit, 'not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus'), "the will of the Lord be done." Now he gives unfolding of the Lord's will "Be filled with the Spirit; speaking and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:16-20).

The stream of praise and thanksgiving is constant, the waters fresh as the volume is maintained from the springs issuing from the fountain. Look after your heart's musical instruments, keep them in good condition, that the notes of the trumpet with the sound of harp and organ, may arise in "your heart" to issue from your lips in the sweetest strains to gladden and gratify the ear of God.

We are favored to sing with words and music made ready to hand, the result of deep heart exercise on the part of others. The vast subject "The greatness of Thine excellency" has been explored and expression given in words choice and pure. The loss is ours if we do not enter in spirit into the words we sing. To those who rejoice with "joy unspeakable" (1 Peter 1:8), the words are a pouring out of inward appreciation. As "out of the abundance of the heart the mouth speaketh" so, from hearts that are full, sweet music rings, the lips of the redeemed frame words of "spiritual song" to sing well and worthily to the glory of God. In spirit we enter into the language of Paul who said, "I will pray with the spirit, and I will pray with the understanding also." (1 Cor. 14-15).

We feel that we have said enough meantime on this important subject, the matter laid upon our hearts, calling for deep exercise on the part of all who join in singing "the songs of the Lord." It is an estimable favor, a wonderful privilege and opportunity for mortal lips to praise and glorify the Eternal God. The spirit of God reveals the conditions "singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:16-17).

Let us beware of murmuring in the time of trouble. Let us settle it firmly in our minds that there is a meaning, a need-be, and a message from God in every sorrow.

QUESTIONS AND ANSWERS

QUESTION: ARE Conferences of real value today, as of old, and how can we all help to make them more valuable to young and old? This was dealt with extensively in the May issue of *W. I. S.* with the exception of one vital and important point, namely, those who minister from the platform should do so with clarity of speech. Else how can the listener (if praying) say Amen when they don't hear what is said, and if ministry is not heard clearly, it is like speaking in an unknown tongue to the eager listener? Could you not emphasize this point?

ANSWER: We would, indeed, emphasize this important matter afresh. It is vital that the speaker be able to make his message heard and clearly heard. Some "slur" their words—some "drop the voice" at an important point—others "repeat and repeat" unnecessarily, again dropping the voice. It is tragic when Christians come together, after much exercise and expense, and the ministry cannot be heard without distinct effort on the part of the listener and, again, not heard at all. This is sometimes the case, as we have known in many cases.

We believe a distinct remedy is open, i.e. if brethren who are unable to assess their limitations as to speech etc., fail to keep silent when they cannot be heard, and that would be for the brethren responsible for looking after things to advise such a one that it would be better not to take part publicly under the circumstances.

This our brethren would be slow to do, but it is a shame that the people of God should be so afflicted and discouraged when there is no necessity for it. A man should know his limitations thus, but if he is unwilling to acknowledge them and abstain from inflicting a "spoiled half hour or longer" on the people of God, he should be politely and graciously told about it.

There are good men, who in their place might be very helpful in smaller companies and assemblies, who are utterly unable to fill a proper place at a larger conference or meeting. Such should recognize this without being told but, sad to say, very often they seem the slowest to see this themselves.

Again, we are not suggesting that because a man has a good voice, he has the message of God—far from it. A man may have a voice like a fog horn and yet have no distinct message from God for the people of God. Discrimination and spirituality are required here surely but the remedy should be invoked, otherwise we shall spoil such conference meetings.

Regarding praying also, we have sat in such meetings when a man would pray and it is doubtful if any past the front seat or two heard a single word. He is speaking unto the air — it is not leading the people of God in prayer. One should turn, if near the front of the Hall or meeting room, and speak clearly. It is true that we are not praying to the audience, but to God, yet the prayer must be heard. This would apply also in our Prayer Meetings when much of what is said is utterly unheard by those sitting around the circle — where the "godly

order" suggestion in 1 Cor. 14:40 in such cases? We trust the "airing" of this subject will help us all and be to the glory of God.

QUESTION: What about a "marriage" certified in a Registry Office where the ceremony is carried out by the Registrar, an unbeliever?

ANSWER: Marriage in the Registrar's Office is perfectly in order whether the officer of the State is a believer or not. Some of the happiest marriages have been so certified—while some of those with "huge and pretentious proceedings" have not turned out happily. But the main point here is that the "marriage" must be certified according to the law of the land before proper witnesses—this is the true consideration. (From Ireland).

QUESTION: "As God has prospered him." 1 Cor. 16:2 Does this apply only to our "giving" on the "first day of the week", or does it cover all our giving to the Lord, His work and His servants?

ANSWER: This could certainly cover ALL our giving and is not confined to the "first day of the week" only as we have often pointed out in this Magazine. The "collection" spoken of in 1 Cor. 16:1 was the special collection for the poor saints in Jerusalem and covered a peculiar need while the expression "the first day of the week" brings before us the divine principle of giving and that is, "That it must be done FIRST of all." It is the principle of the "firstfruits" seen in the O. T. Again, it is brought before us in the setting apart of the "first born" etc., and it is especially pleasing to our God when we recognize this principle of "giving to the Lord" which involves the recognition of God's portion "first of all." This should underline all our giving. If salary, the Lord's portion should be taken up first. If farm income, the Lord's portion should be laid aside in the Fall or when income is received, first! If God has prospered, there is no limitation to the amount which can be set aside for the Lord. Israel was to give a tenth—there is no limit to the Christian's giving when he recognizes the divine blessing on that which God has given him. But! let him give it "to the Lord."

The idea that ALL of our giving should go through the Assembly on the "first day of the week" is likewise fallacious and it has been an unknown thing in this land, save in a few cases where men have imposed their will on the believers. We believe this is a "blight" on the life of a young believer and deprives such of many precious opportunities which might otherwise be their's of helping a little in the work of God and having fellowship with laborers at home and abroad, again, "as God hath prospered them." Many of our young believers, and older ones too, can testify to the blessing that has been their's through the practice of "giving to the Lord" — collectively through the assembly and, individually, to the Lord's work. We are happy that the effect of such a wrong approach to the matter by some who have advocated it, is minimal.

EXTRACTS FROM LETTERS

New Zealand: We need to encourage the spread of such ministry wherever there is an "ear to hear" and feel we are in very difficult days indeed. If we are left here much longer greater testings will be met.

The mechanical, the counterfeit, the daring imitation, is reaching alarming degrees and I have been much struck with Malachi 3:16, 18—that the great consequence of the full-blown departure will be the inability to discern between him that serveth God and him that serveth Him not and Zechariah 13:6 seems to bear this out.

Ireland: Many a parent is grieved the way truths which, in our youth, were counted vital are swept aside today by a few favour-carrying platitudes, like the preacher who, speaking on Rebekah and Isaac, prefaced his address by saying—"Much could be said on the unequal yoke from this portion of God's Word, but one forbears, as one doesn't wish to cut off ears." As one compares such favour-seeking addresses with some we heard on the same subject in our youth by men who feared God, (and looked to God for their needs being supplied, and whom God used to open up the country and plant assemblies through the Gospel) we fully realize what the rising generation have missed . . . A mother.

Kansas: I do want to tell you how much we enjoy these timely words and ministry in the Words In Season in these days when many are departing from the faith. How much we need His keeping grace that we should not be hearers only. May God bless the work of faith and labour of love.

The Deep South: We highly value the ministry in Words In Season and are often grateful for the faithful stand along lines others seem to completely pass by.

The article in the June issue on the King of the North was excellent. We do love ministry along prophetic lines and need it in these days.

Norway: I am very thankful for the Magazine and wish it could be had in the Norwegian language. We need it here. Our Lord will bless you steadfastly in your work for Him and His.

James Mitchell—son of the late James Mitchell.

West Indies: We do value the Magazine, it is a great help and encouraging as one seeks to teach the truths of God's Word to others and, amidst so much departure, to encourage the saints to walk in the pathway well pleasing to God.

North Borneo: Let us first thank you for the Words In Season which arrives regularly each month. It is good to have a Magazine where one does not look to see what new departure from the Scripture is being recommended each time. May the Lord continue to use this ministry throughout the world.

Orilla, Ont. — Conference reported good and well attended.
Huntsville, Ont. — Conference, while not so large this year, was good on the whole.

Clementsvalle, N. S. — Conference reported one of the best.

North River, N. S. — Bro. L. K. McIlwaine reports portable Hall filled to overflowing—a young brother from Ireland helping him, one professed, others troubled.

Hamilton, Ont. — Saturday evening Ministry meetings of Kensington Assembly commence D. V. Oct. 26th., at 7:30.

OTHER LANDS

France — Bro. W. E. Taylor speaks of some encouragement here, three being baptized recently where he lives and three in Normandy. At the latter baptism the storm was severe just as they were about to have the baptism but they were able to carry on. We trust all go on for the Lord.

He states that the Lord has enabled them to buy and send out free over 12,000 Bibles to R. C.'s who have requested the same. Among this number there were over 400 Mayors and Prison-Governors, besides several Members of Parliament. We can remember this work in our prayers. For any visiting France, our brother's address is — 1 Boulevard Vercingetorix, ARGENTEUIL, S. & O.

CONFERENCES

Cleveland, Ohio — Annual Conference will be held D. V. as usual in the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Oct. 19 and 20. Prayer Mtg., Fri. evening Oct. 18th, at 7:45. Usual arrangements will prevail. Visitors freely entertained. Corresp. John H. Smith, 3141 Warrington Rd., Shaker Heights 20, Ohio.

Manchester, Iowa — Annual Conference will be held, God-willing, October 5th and 6th, commencing with Prayer Mtg., in the Gospel Hall, Oct. 4th, at 7:30 p.m. Other meetings in the High School Auditorium. Visitors freely entertained. Corresp. Dan Lubben, 505 E. Butler St.

Creemore-Strongville, Ont. — Conference D. V. will be held Oct. 13th, and 14th, at Creemore, with Prayer Mtg., Oct. 12th at 7:30 p.m. Breaking of Bread at 10:30 a.m. Correspondence to H. J. Clark, Box 136, New Lowell, Ont.

St. Thomas, Ont. — Our Annual Conference will be held, God-willing, in the Arthur Voaden School, Flora Street, commencing with the afternoon meeting October 12th, and continuing over the 13th, and 14th. Prayer Mtg., will be held in the Gospel Hall, Erie Street, at Rosa, 7:45 p.m. Oct. 11th. The Lord's servants walking in the "old paths" welcome to minister the Word. Correspondence to Allen McCandless, R. R. 1, Port Stanley, Ont.

Vancouver, B. C. — Annual Conference of the Victoria Drive Assembly will be held, as usual, Oct. 12th, 13th, and 14th. Prayer Mtg., Fri. Oct. 11th, at 8 p.m. in Victoria Drive Gospel Hall, 4659 Victoria Drive, continuing there Saturday and Lord's Day morning with Breaking of Bread at 10 a.m. Sunday afternoon and all day Monday meetings will be held in the Alpen Auditorium, 33rd. Ave. and Victoria Drive. Brethren walking in the right ways of the Lord welcomed in ministry. Correspondence to W. Hutchison, 4760 Little St., Vancouver 16. B. C.

Chicago, Ill. — Our Conference will be held again this year in the Roseland Gospel Hall, 233 W. 111th Street, commencing with Prayer Mtg., Oct. 11th, at 8 p.m. continuing over Oct. 12th and 13th. The usual order of meetings will prevail and visitors are heartily invited and freely entertained. Correspondent—Henry Slager, 1107 E. 145th St., Dolton, Ill. Telephone VIKING 9-5967. Pray for our brethren and attend, if possible.

Clyde, Ohio — Conference, this year, will be held D. V. October 27th, in the High School, Vine St., Prayer Mtg., will be held Sat. evening Oct. 26th, in the Gospel Hall, Woodland and Walnut at 7:30 p.m. Meetings Lord's Day at 10 a.m. 2 p.m. and 7 p.m. Brethren walking in the "old paths" welcome in ministry. Corresp. Richard Freeman, R. R. No. 2.

Detroit, Mich. — Annual Conference will D. V. be held in the Gospel Hall, 7345 Chicago Blvd., (corner Prairie), commencing with Prayer Meeting Friday November 22nd., at 7:30 p.m. continuing over Nov. 23rd and 24th. Vistors freely entertained. Correspondence to Alexander Stewart, 9950 Pierson Ave., Detroit 28.

Stuebenville, Ohio — Brethren here are looking forward again to their Conference, God-willing, commencing with a good season of prayer Saturday November 9th, at 2:15 p.m. and continuing over November 10th. Visitors freely entertained. Correspondence to George J. Schultz, c-o Gospel Hall, Adams and Park Streets.

Avonport, N. S. — Annual Conference will be held D. V. November 10th and 11th, preceded by Prayer Mtg., Sat. Nov. 9th. Usual order of meetings. Correspondent—Alfred Milligan, 3 Seaview Ave., Wolfville, Kings County, N. S.

Blue River, Wisc. — Annual Conference D. V. will be held October 19th, and 20th., preceded by Prayer Mtg., October 18th. Usual order of meetings will prevail. Correspondence to Raymond Studnicka, Boscobel, Wisc.

Waterbury, Conn. — 41st Annual Conference will D. V. commence with Prayer in the Gospel Hall, Spencer Ave., cor. Phoenix, Fri, Oct. 25th, at 8 p.m. continuing over Oct. 26th and 27th. Usual order of meetings. All communications to William Batterton, R. F. D. No. 2, Terryville, Conn.

Louisville, Sask. — Annual Conference D. V. November 2, 3 and 4 of the Louisville — Mervin Assemblies. Prayer Mtg., will precede Nov. 1 at 7:30—M. S. T. All meetings in the Louisville Hall. Corresp. Henry de Graff, Turtleford, Sask.

FALLEN ASLEEP

Bay City, Mich. — Our beloved sister, Mrs. William Mowat, was taken home to be with the Lord August 3rd. She was saved Dec. 4th, 1915 during meetings of brethren Goodfellow and Touzeau in a tent on her Father's farm. Later she was baptized in Saginaw, Mich., and received into fellowship there and since her marriage, in this Assembly. Their home was most hospitable—many of the Lord's servants sharing, a "succourer of many" and we can say "ourselves also." She is survived by her husband, one son and two daughters, who have "that blessed hope." Kindly of disposition and respected by the saints, she will be much missed.

Vancouver, B. C. — A delayed note reaches us of the homecall of our dear sister Mrs. Edward F. Billingham, who passed into the Lord's presence May 8th, aged 80. Saved in Scotland at age of 23 and a faithful servant of the old Cedar Cottage Assembly, now Victoria Drive Gospel Hall. Her husband and family survive.

Frostburg, Md. — Our dear sister Mrs. Saney Davis Kalbaugh "went home" August 20th, in her 81st year. Saved 43 years ago when the late John Conaway was having meetings here, godly and consistent in her life. Two daughters survive, both in assembly fellowship, also an only son.

Embro, Ont. — Our dear sister Miss Minnie McDonald passed peacefully into the Lord's presence August 26th, in her 83rd year. Saved early in life but since 1938 gathered with the saints here in assembly fellowship, continuing stedfastly since then.

South River, Ont. — Our beloved and esteemed brother George L. Shivas was suddenly called home August 24th. He had been preparing to go to New Carlow conference when seriously stricken, at home the following morning. We hope to have a short Memorial of this faithful servant of Christ in our next issue, God-willing.

Deseronto, Ont. — On August 2nd., our dear sister Mrs. Florence Peck was called home to be with the Lord in her 80th year. Saved 44 years and for many years with the saints here. Faithful in attendance and bringing others to hear the Gospel.

Also on August 17th, our dear brother John McCullough went to be with the Lord, in his 82nd year. Saved 64 years ago and in this assembly for over 45 years.

Strongville, Ont. — Our dear sister Mrs. Alex. McLeish "went home" August 7th in her 82nd year. Saved when young and has continued steadfastly in assembly fellowship these many years. Her faithful and constant care, with deep affection for her family, will be missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE HOUR IS LATE

THE night is dark, and lonely too,
The Winter chills the blood;
But darkened souls still beckon you
To tell them of your God.

They're there, but you must seek them out,
Must find them, that they hear
The blessed Gospel's earnest shout
Resounding in their ear.

From many a lonely backward home,
Unknown to earth's vast throng,
There may arise to Heaven's throne
The sound of joyful song.

But seek them out, the hour is late,
The time shall soon be o'er;
If you or I but hesitate
The chance may come no more.

W.H.F.

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WORDS IN SEASON

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UNITED STATES

Stout, Iowa — Saints here will have their usual meeting on Thanksgiving Day, November 28th. Visitors from district welcome.

Manchester, Iowa — The recent Conference was large, with good and helpful ministry on the whole by several of the Lord's servants.

Garnavillo, Iowa — Bre. Klabunda and Baldwin were preaching the Gospel here — the Christians here are "marked people" by the Community which is steeped in religion and it is difficult to get them into the Hall, but God has His own way of working.

Hitesville, Iowa — Bre. Dobson and Lipke were in the Gospel here with good hearing and a little blessing — all through this district saints have a heart for the Gospel, mainly the result of the labors of brother Smith and his helpers.

La Crosse, Wisc. — Bro. McKinley is having meetings here presently.

Cleveland, Ohio — The Monticello Assembly continues their monthly Saturday evening meeting through the Winter, until May, at 7 p.m. This is on first Sat. evening of each month. Bro. Alves had a nice visit with them lately, also visited Akron and other assemblies in Ohio, with encouraging meetings.

Longport, N. J. — The Conference was large again and much practical ministry, helpful to all, given. There were words of comfort also for the aged ones there. Six of the Lord's servants present.

Midland Park, N. J. — The Lord gave help to this Assembly again in their annual conference — five of the Lord's servants being present to help. They seek to carry on in godly ways and appreciate the help and prayers of the godly.

Hathoro, Pa. — Saints had a visit from bre. Taylor and W. Ferguson, the latter visiting Bryn Mawr also.

East Boston, Mass. — Bro. Taylor had a few meetings here. They also had an appreciated call from bro. Douglas Howard on his way back to Nova Scotia for meetings. These brethren from the Maritimes "stick" to their work and are not "assembly to assembly" preachers — we have too many of such among us for the good of the saints. This magazine would always seek to encourage godly men in a godly path but we have little sympathy for this other unscriptural path.

Seattle, Wash. — Bro. Nesbitt has been giving help around this district, seeking some Gospel outlets also. He had a spell 15 miles from Abbotsford with bro. Billingham of Vancouver, with a little blessing, and, later, with bro. Harry Kazen of Seattle was giving help in Aberdeen, Wash.

Arlington, Wash. — Recent Conference was quite good. Brother Frank Knox is in the West, en route to Ireland, from New Zealand and Australia where the Lord gave him some good times as he sought to help some of the smaller and weaker assemblies — this they appreciated.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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SHEPHERD WORK:

ONE characteristic of the men who were used, under God, to the planting of Assemblies on the Continent, the United Kingdom, and this land, was their constant keeping in touch with isolated and lonely Christians in far off places:-

The late J. N. Darby was a mighty man in the Scriptures, yet he also maintained to the last this characteristic of a true Shepherd in this visitation and bringing of comfort to such isolated saints.

About 90 years ago he crossed to Canada and worked from Montreal through Ontario, visiting the Eastern part of the Province, then crossed into Michigan and sought out some old French settlers who had settled in the country around Corunna and Owosso, primitive land then.

Weather was cold, old fashioned cold, as they say, travel must have been very strenuous for an elderly man, yet on he went and he brought cheer and help to many a lonely one.

About 44 years ago we had meetings in a town called Owosso in Michigan — there were some French settlers of the old school still living there then, they used to come to the meetings at times. One old couple invited the writer to their home and, as we sat at the plain deal table in the kitchen, the old lady said . . . "Now, it may interest you to know that we had the privilege of having Mr. Darby at this very table years ago." Later on we visited in Northern Western Ohio, around Stryker, Archbold, Pettisville etc., and visiting house-to-house came across some old French settlers once more and found they had the same experience of having the late Mr. Darby call on them, take a shepherd's interest in them and pass on.

We believe Mr. Darby, to the last, spent his days in this sort of work — a highly educated man, one who stood head and shoulders above his fellows in this, yet he maintained this humble character to the end. Whatever his mistakes, doctrinally, we must admire his persistence in following His Master's steps.

The Editor

George L. Shivas

ON August 24th., it pleased the Lord to take home to Himself our beloved brother George L. Shivas of South River, Ontario., He was 79 last April and saved 57 years, a faithful and esteemed labourer.

We have known our brother for almost forty five years and have thought much of his happy, cheerful spirit, as well as his faithful witnessing as he travelled here and there with the good news of the Gospel.

He was saved at Toronto Conference season while living in Orillia, Ontario. For a good many years he made his home in Grimsby, Ontario., and for about the past ten years in South River where the very small Assembly will greatly miss his presence, comfort and cheer and help. He worked mostly among smaller companies of His own.

He was a frequent visitor at the Conferences and, while his gift lay mostly in exhortation, many a time he was able to "lift" the saints after perhaps some dull or heavy preaching.

We are thankful our brother ended where he began, as to the truth of God, with no sympathy for the more liberal trend of things - of late it seemed to be a burden to him to warn against such departure from the pattern of the Word.

Remember in prayer his widow, for whom he had a tender care, also one daughter. The funeral service was from the Gospel Hall in South River when brethren Albert Joyce and Stanley Simms spoke fittingly.

The Editor

AFTER MANY DAYS

Dumfriesshire
March 27, 1900

Dear Brother:

You will be surprised to hear from me. It is now over two years since I entered the Freemasons' Hall in Edinburgh, and, thank God, I was saved that night. I shall never forget it. My conversion was most wonderful. Seven days before I gave myself to God, I tried to take away my life, but, thank God, He kept me from doing so. I will tell you how it came about.

I remember I quarreled with my mother, because she would not let me go to such places as theatres, and balls, and dances; but I was determined and very worldly, so I told her I would go away, and she would never see me anymore. Of course she did not believe I would do so, so I took the last train at night for Edinburgh, when I thought I would not be seen leaving all those who were dear to me far behind.

I remember when I landed at Princes Street Station I was rather taken up with the gaiety of the city, and I was sure I would soon get plenty of companions, which I soon did. I got into a good place where I could get out almost every night, and I went right in for everything that was worldly. There was not a night but I was at the theatre, or a dance, or something or other. I never for a moment thought of my little cottage home in the country, where a dear mother was praying to God to bring back her wandering child to her, or of the many who were on my track looking for me, but it seemed all to be in vain to them.

Of course things went well and smoothly for three years with me, my parents knowing nothing of my whereabouts. The people whom I was serving then left the city, and I was left to look for another place. Of course I had not a very good character, and this kept me from getting one, and there I was, left in the great city, without any friend, and no money. I had wasted it all on my companions, and they turned their back on me because my money was spent. I went home to my lodgings in the Lothian Road which a dear woman was willing to give me for a week. I went to my room and threw myself on my bed and cried, "My God, my God, why hast Thou forsaken me?" All the world seemed to be against me; no one loved me. Never did I think for a moment all these three years of uttering a prayer or cry to God, till I was in utter despair, and penniless. Oh, I had been a wicked young woman, and led a wicked life, and now the time came for God to punish me, and I rightly deserved it.

I was in this condition for seven days. The seventh day

happened to be Sunday. The night before I had a terrible night, I could not sleep. I prayed all night to God to forgive me for all I had done, as I intended to take my life away the next day. The next day dawned, so I thought I would go out at night to the chemist's shop, and get a bottle of poison. As I was on my way to the chemist's shop, I met a friend who asked me to go to the meeting with her, which I did, and I shall never forget it. I think I hear the words of the preacher yet. It was this, "Prepare to meet thy God! This night thy soul shall be required of thee!" I seemed struck dumb at these words, but the words of the preacher seemed to get sweeter. He came to another text, it was this, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," and I gave myself to Him, and He did not turn me away, thank God for it, and I went on my way rejoicing, and I wrote home that night and asked my mother to forgive me. I was very anxious about getting a letter back, but I did not get one, she came straight away as soon as she got my letter. I shall never forget that day we met one another, she threw her arms around my neck and cried bitterly. It was a joyful meeting; so I came home after that only to see her die. I broke her poor heart; she is now in heaven with the Lord, and many a time I sit down and have a good cry when I think of all I have done, but I know the Lord has forgiven me, and I am trusting in His precious blood, and I know that I shall meet her in heaven some day.

You are at liberty to read this letter in any of your meetings, as it may be a help to some one in trouble.

Now, dear brother, I will draw to a close, and may God bless you, and spare you long, to preach the glorious gospel of Christ Jesus. — I remain your affectionate sister, in our soon coming Lord Jesus Christ.

L. I.

How good of God to permit us "after many days" to hear of such cases of soul-blessing - received whether thirty-six, twenty-eight, twelve or two years ago - through His precious Word, preached or printed! Blessed be His glorious name, for ever and ever! To Him be all the glory for blessing vouch-safed to weary, sin-burdened souls! The grace is His, the gain theirs, the joy, in the knowledge thereof, ours.

Fellow-Christians, let the foregoing instances of God's grace stimulate us all to go on diligently in the Lord's work. Preachers, tract-distributors, and those perhaps can only invite, or better still, bring with them an unsaved soul

to a gospel meeting, have good ground for ceaselessly going on with their work.

Reader, are you a real Christian yet, or only a lifeless professor of an unknown Christ? Possibly you may be nothing but a worldlying, and thoughtless as to eternity. Of this be assured, it is only the soul that really knows the Lord Jesus that is safe and satisfied, and the sooner this is your condition the better will it be for yourself and all around you.

Dr. Woolston

He who undertakes anything without a divine call seeks his own glory. The desire of self-justification, is the source of all the pangs that are felt by man's hearts.

CHRISTIANITY IN ACTION

RECENTLY my aunt told me a very interesting story concerning the Golden Rule.

My aunt had decided that major repairs had to be made to her kitchen and back porch. She had asked three local contractors to give her an estimate of the cost. It was her plan to accept the lowest bidder. There was one of the contractors that impressed her very much. While he was checking for his estimate he was humming "The Old Rugged Cross." When he left he said, "The Lord willing I will have my estimate to you by noon tomorrow."

When my aunt had received all the estimates she found that the contractor that had impressed her so much had submitted the highest bid. It was twenty-five dollars more than the highest of the other two.

Nevertheless she had been so impressed by the bearing and conduct of the contractor that she decided to give him the job.

The work was accomplished according to schedule and my aunt was very much pleased with the work and the conduct of the workman. She told me that the workman had left the place clean and orderly.

Two weeks after the completion of the job she received a letter from the contractor. To her amazement a check for fifty dollars fell from the envelope when she opened it.

The contractor explained in this letter that after all cost of material, labor, etc., had been figured that he could return her fifty dollars and still make a fair profit.

When she had finished telling me the story she said, "This is Christianity in action."

"THE WORLD'S FAIR"

Wm. H. Ferguson

"Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town, there is a Fair kept, called Vanity Fair.

This Fair is no new-erected business, but, a thing of ancient standing; I will show you the original of it . . . Beelzebub, Apollyon and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the City lay through this town of Vanity, they contrived here to set up a Fair, a Fair wherein should be sold all sorts of Vanity . . . Moreover at this Fair there is, at all times, to be seen cheats, games, plays, fools, apes, knaves, rouges, and that of every kind . . . Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red color . . ."

As the pilgrims entered the Fair, on their way through the town of Vanity, they caused quite a commotion, enough to make the people stare at them on account of their plain clothing and demeanour etc.,

"Some said they were fools, some they were bedlams, and some they are outlandish men. And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said . . . so that from one end of the Fair to the other, they seemed barbarians each to the other."

"But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, **TURN AWAY MINE EYES FROM BEHOLDING VANITY**, and look upwards, signifying that their trade and traffic was in Heaven. One chanced mockingly, beholding the carriage of the men, to say unto them, What will ye buy? But they, looking gravely upon them, answered, **WE BUY THE TRUTH.**"

Extracts From John Bunyan

TODAY — in this the enlightened twentieth century — we do not consider such plain talk as sensible, enlightened or popular. Do we not live in another age, when religion is a common thing and one would never think of "THE WORLD'S FAIR" without a religious Pavilion there? It will be a denominational one, or inter-denominational, Protestant or Catholic, as the case may be, with the emphasis on "Unity." This is a respectable Fair — many of its devotees have "gone up to the front" — and "stood up to be counted in as Christians" — do not these pilgrims know this is a different age, a religious and respectable one, with a nice Fair to entertain pilgrims as well as others?

A PROGRESSIVE FAIR

This Fair has everything today for "everybody." None need go away disappointed. Some of the pilgrims will be away from home, a thousand or two miles, more or less, the crowds will be so intense, no one will see what we do,

so we can have a little fun at the WORLD'S FAIR. There will be "sights" and "sounds" and "chances" and "sports" and "vanities" of all kinds. And, in the side wings, the Devil laughing at the pilgrims — or, are they pilgrims? They have professed conversion, but they have never turned. They have said they were Christians, but they do not love Christ only. They have associated with believers at home, but there are no believers here to watch them, nobody but GOD! That is the least of their worries. They need a little fun and frolic.

THE RELIGIOUS PAVILION

Of course, we must visit that. We will appear very demure. We will be introduced to So and So from such and such an assembly, or chapel, or Bible School. He will ask us how we are enjoying the WORLD'S FAIR. Are you sure you have a Pass for the various activities? Perhaps, someone, young and tender, may have a conscience about being there but this "adviser" will soothe such qualms of conscience, saying . . . "Why, it is a good work! See what we are giving away! Free Bible Courses, Texts, some Bibles, Crosses, Prayers, many religious articles — thousands have visited us — many have "accepted Christ." Thieves have done so, Hollywood stars have done so, thugs have done so (even though they have a lapse and land in prison again), merchants of finance have done so, actors, actresses, Television experts etc., football players, baseball players, etc., etc., Why, multitudes mingling in the Fair are Christians — they have all had a good word to say of our Pavilion etc., Come along, good fellow, do not have any qualms of conscience at all — this is a different Fair — it is a Progressive one.

BUT THE LORD MAY COME

OH! That is an old theory, we don't preach that any more. It would not fit in very well with these big business men trying to sell their wares and expansion plans. Their investments might suffer if people believed this. We are just "going through the Tribulation" but we'll come out all right. We'll call upon the Lord when trouble strikes. The Lord wouldn't come and spoil our plans for the big campaigns we are planning after this WORLD'S FAIR and all the advertising we have done in this Pavilion . . . "What did you say you call yourselves?" "Oh! we are just Christians but we have Bible Schools, Investment Funds of varied sort, Savings Plans. We have Missionary Funds, Funds to take care of the old and aged Missionaries (not much a month, you know, but a pittance to keep them from the welfare), then we have Hospitals to put them in if they get sick etc., and we have Chaplains there to look after them if their faith begins to waver. We have everything. Don't worry about

little things like that." But where are your Headquarters? "Well! they are here presently, then we have Societies here and there in the large cities — we have nice Chapels — good singers and players on instruments — we have amusements for the young folk. We'll get them home shortly after midnight, even if they take weekend trips to the snow slides in the Winter and the Bathing Beaches in the Summer. Young folk need some fun, you know. Don't worry about anything." But, is there not a danger in this promiscuous mixing of the sexes and late hours etc?, "Well! really! you don't imagine anything like that do you? Why we'll have lots of fun and a short religious talk after dark, and a nice religious movie and love story for them just before midnight etc., etc., Don't worry about anything! You are really taking too much of our time here at the WORLD'S FAIR, asking all these foolish questions about our Chapels and amusements etc., Look at the people crowding in to see our Pavilion — please betake yourselves — these questionings are not profitable to our business. Let us get on with the Fair's work. Goodbye."

LOVERS OF PLEASURE

Such says the Word of God . . . "lovers of pleasures more than lovers of God." That is why these people are at the WORLD'S FAIR. They love pleasure. Listen to the Word of God!

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last hour (R.V.)"

1 John 2:15, 18.

BUT WHERE DO YOU GET YOUR JOY?

"Thou wilt show me the path of life: in Thy presence is fulness of joy;" — "Concerning the works of men, by the Word of Thy lips I have kept me from the paths of the destroyer. Hold up my goings in Thy paths, that my footsteps slip not." Psalm 16:11 and Psalm 17:4, 5. "The lines are fallen unto me in pleasant places." Ps. 16:6 . . . "I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth:" Psalm 16, 8, 9.

And so, as we view the multitudes making their way to the WORLD'S FAIR with its pleasures, its sin and its progress, can we not lift up our hearts to God even now, before many are engulfed, and seek by His grace to warn the Christian against participation, in any form, with this attempt of the world to ensnare more and more, the Christian into the web of religious, social and commercial Babylon.

When we think of professed assemblies countenancing the religious aspect of the world and its FAIRS, does it not make us really more and more determined to keep separate from all such movements of religious confusion.

WHAT IS YOUR OCCUPATION?

“Knowing therefore the terror of the Lord, we persuade men.” 2 Cor. 5:11. “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.” 1 Cor. 1:23.

“Then they that feared the Lord spake one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.” Malachi 3:16, 18.

“Many shall run to and fro, and knowledge shall be increased.” “The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Daniel 12:4 - 10.

“I counsel thee . . . anoint thy eyes with eyesalve, that thou mayest see.” Rev. 3:18.

NOT WASTED

A YOUNG woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously but it did not bloom. Day after day, she cultivated it and watered it, and tried in every way to coax it into blossom. One morning, as she stood disappointedly before it, her invalid neighbour, whose back lot adjoined her own, called over and said:

“You can’t imagine how much I have been enjoying the blooms of that vine you planted.”

The owner looked, and on the other side of the wall was a mass of blooms. The vine had crept through the crevices, and had flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts are thrown away, because we do not see their fruit. We need to learn that in God’s service our prayers, our toil, our attempts are never in vain. Somewhere they bear their fruit, and some hearts will receive their blessing and their joy.

PROSPERITY

G. G. Johnston

In the day of prosperity be joyful, but in the day of adversity consider: God hath also set the one over against the other, to the end that man should find nothing after him. Ecclesiastes 7:14.

WHILE some men seem to think otherwise, the Word of God does not mark as sinful in itself the possession of earthly goods. There can be no justification of the cry of the indolent poor man who would berate the prosperous man. In many cases, the listlessness or incapacity of the one is the cause of his misery, as is the application of the other source of his prosperity. Attempts to make equal the income of all men, regardless of ability, intelligence or application have always resulted futile, and rob men of incentive to work.

Since spiritual values are more important than material ones, the Christian is always counselled to attend to them first. The beloved apostle John desired for his Christian friend Gaius that he should "prosper and be in health, even as thy soul prospereth." 3 John 2. We do always well to keep things in this order. Alas, that some who profess to be the Lord's should reverse the order! If the believer's affection gets set upon material prosperity to his spiritual detriment, he is sure to meet with spiritual defeat. His desire to become rich grows to be an obsession, that may so increase upon him as to crowd out all spiritual interest.

One means of assuring prosperity of soul is to maintain a lively interest in the Word of God to keep it, Deut. 29:9, as also to cultivate a love for the people of God and the assembly of the saints. Psa. 122:6. This will assure a proper balance of values and preserve from a purely material ambition. How many of God's dear children have experienced the bitter results of their covetousness! They have determined to prosper and get rich, and have "pierced themselves through with many sorrows." 1 Timothy 6:10. Some have done it out of a resolve to live as the Jones', while with others it has been because determined at all costs to give a high education to their sons and daughters, only to have them manifest the crudest ingratitude for the parents' toil and self denial for them.

Another who has set his heart upon it and has a liberal sum set aside for old age may see it all exhausted in doctors' bills, or see it take to itself wings in some other way. When he passes from this scene there may not remain sufficient for funeral expenses — he "finds nothing after him." Eccles. 7:14, and he learns, after a lifelong struggle, that on earth "all is vanity." He discovers that "the prosperity of fools shall destroy them." Prov. 1:32.

A prosperity that is of God offers occasion in first place to honour God by acknowledging Him as the Giver of "every good and every perfect gift." It also permits the Christian to give back to God in proportion to his degree of prosperity. This is plainly taught in 1 Cor. 16, and if diligently practiced would not only bring reward in eternity, but would preserve the individual from being overcome by covetousness. Have you been giving back to God in proportion as He has prospered you? If not, it is little wonder if your soul has not prospered.

It must be clear to all that there can be no spiritual prosperity, if some sin is being covered. Proverbs 28:13. The honest soul will first go to God with a frank confession of the sin, whether it has been an angry word, a foolish act, or a wilful deed; whether it has been a single transgression or a lengthy wrong and unscriptural course. Wherein it may have effected another, whether a Christian or a worldling, he will also make it right with that person by "confessing his fault," James 5:16, and will seek grace from God to forsake that sin. Only when he has thus done can he hope to obtain the Lord's blessing in prosperity of soul. It may even have effected his material prosperity.

A young man, because of his follies, contracted many small debts, then left that part of country. Later God saved him, and he at once began to save up money to pay his creditors, though they had long since written off his accounts as "bad debts." When to their surprise he returned and paid every cent he owned, with interest, it was not difficult to get them to listen as he preached Christ to them. Have you any such debts anywhere?

GIVE WHILE YOU LIVE!

A rich man said to his minister: "Why is it everybody is always criticising me for being miserly, when everyone knows that I have made provision to leave everything I possess to charity when I die?"

"Well," said the minister, "let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. "People are always talking about your gentleness and your kindness," said the pig. "You give milk and cream, but I give even more. I give bacon and ham — I give bristles and they even pickle my feet. Still nobody likes me. I'm just a pig. Why is this?" The cow thought a minute, and then said: "Well, maybe it's because I give while I'm still living."

Grace and Glory

ORIGIN OF GUILDS AND UNIONS

Extracts from G. H. L.

IT IS of the first importance to our subject to know that the world amidst which the early Christians lived was honey-combed with organizations, of which the principal were the religious societies (the "Mysteries") and the trade guilds. An instance of the latter, and an example of the money-loving spirit that mastered them, and made them, as now, turbulent and arbitrary, is found in the silver-smith class mentioned in Acts 19:23 and the following verses. In "The Organization of the Early Christian," we read "Among the many parallels which can be drawn between the first centuries of the Christian era and our own times, there is probably none more striking than that of their common tendency towards the formation of associations.

"There were then, as now, associations for almost innumerable purposes in almost all parts of the Empire. There were trade guilds and dramatic guilds; there were athletic clubs, and burial clubs, and dining clubs; there were friendly societies, and financial societies; if we omit those special products of our own time, natural science and social science, there was scarcely an object for which men now combine, for which they did not combine then."

There were guilds "among the craftsmen of Geneva, among the wool-carders of Ephesus. . . . among the shoemakers of a market town. The extent of the tendency is shown by the fact that sometimes the slaves on an estate, or even in a household, formed an association."

Those associations soon developed a political tendency which caused them to be disliked by the State, and also almost all such societies had a religious element. This is not noticeable in the light of recent attempts to coerce the community, that is the State, by such methods as the lightning strike, and the paralyzing of key industries; and also in the light of the attempts at the union of organized labor religion which are exhibited, for example, in the coining of such a term as Christian Socialism, and the inviting of advanced Labor leaders to speak as such on religious platforms.

Thus the conditions which believers face today are by no means modern, but just such as the Lord knew His people faced when He called them to a life of separation from the world That a disciple of Christ should consort with both Paul the apostle and Demetrius the silver-smith was simply not possible.

The consequences of such separation are necessarily very trying. The believer forfeits friendships and co-operation such as advance worldly interests, and incurs misun-

derstanding and direct opposition. He may be deliberately crowded out of his business by a powerful combination of dealers, or be driven from employment by a trade union, or be covertly harassed by a secret society with which he was connected. This persecution may often be persistent and malignant, since his stand being for Christ and in obedience to the Word of God, and so against anything godless or evil, is a rebuke to the ungodly, and this provokes that deep moral resentment which is ever the spring of the bitterest of hatred.

Hence he may have to meet poverty, in which his family will be involved; uncertainty as to today's bread and as to the morrow; with the breaking up of home and removing hither and thither, and other such trials.

What is to support the believer under such testings? How are his urgent needs to be met? The entirely sufficient answer is to be found in these promises, such as is found in 2 Cor. 6:14, 18 - chapter 7:1 etc., "I WILL RECEIVE YOU, AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, SAITH THE LORD ALMIGHTY — " He is the El-Shaddai of the N. T. The God Who takes to His bosom His child who leans upon Himself and His unchanging Word.

Are the plain, written, and exceeding precious promises of the Lord God the Almighty not trustworthy? O ye of little faith - Is the Lord's hand shortened that it cannot save? Have the silver and gold ceased to belong to Him that created them ?

THE BIBLE AND HISTORY

LET the reader here call to mind the reigns of the three great monarchs which were most conspicuously marked by a national and official recognition of the Word of God, and this remarkable fact will be seen, that those were the three most progressive, most prosperous, and most glorious periods in the whole history of England; e.g.

In the reign of Alfred the Great (who himself translated part of the Bible) this country rose from a state of barbarism, ignorance, and division, into a united, civilized monarchy.

In the reign of Queen Elizabeth (who from the first officially encouraged the circulation of the Bible) England for the first time took her position as a great world-power.

And, during the reign of our late good Queen Victoria, who in her natural characteristic manner told, and told truly, the inquiring prince from the far-off land that the Bible was "the secret of England's greatness," the unpar-

alleled prosperity of the country, the enormous growth of its population, and the increase of its power, must at once appeal to the minds of all.

Can it be mere chance that these periods of national greatness synchronised so perfectly with those periods when the Bible was most freely circulated, most publicly acknowledged, and most diligently read?

Sir George Smith, addressing a great meeting in the Albert Hall, London, on March 7th, 1940, drew attention to this remarkable fact in the following words: "History showed that the periods of reform and revival synchronised with the increase of attention to the Word of God."

Moreover, the state of the world to-day furnished a similar testimony. In every country where the Bible is freely circulated and read there is knowledge, intelligence, prosperity, and power; while in those countries from which the Bible is largely excluded (whether due to heathen or Romish influences) the exact reverse is the case. The present condition of South America and Spain speak eloquently on this point. In Spain, that priest-ridden land, out of a population of about seventeen million, twelve million can neither read nor write; while in South America there are, generally speaking, no settled governments, no inventions, no men of letters - indeed, there is scarcely anything indicating progress or enlightenment which ever originates there.

God's word to Joshua has its application in principle throughout all time as truly to nations as to individuals: "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success." Josua 1:8.

Sidney Collett.

JUST ONE SOUL

Value just one soul. For one may be many. Andrew brought Simon — just one. But that one was many, for under God, Simon brought 3,000 in one day. Joel Stratton, a waiter in a restaurant, brought John Gough to Christ. Just one. And Gough brought many to Christ. Ezra Kimball, a Sunday School teacher, brought Moody to Christ — just one man. But that one was many, for Moody rocked two continents toward God. But why say more? Just as one digit is valuable in the multiplication table, and one letter in the alphabet, far more valuable is the conviction of the value of just one soul in God's sight.

R.G.L.

THE JEW

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant Land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love for you?
The sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds of darkness oft were cast
O'er captive Israel
The oracles of God for you
Were kept in safety by the Jew.

And when the great redeemer came
For guilty man to bleed.
He did not take an angel's name
No, born of Abraham's seed,
Jesus, who gave His life for you -
The gentile Saviour - was a Jew.

And though His own received Him not,
And turned in pride away,
Whence in the Gentile's happier lot?
Are you more just than they?
No! God in pity turned to you -
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace.
Go, for a debt of love is due
From Christian Gentiles to the Jew.

HOW TO SETTLE DIFFICULTIES

Dr. Moses Hoge, of Richmond, Virginia, tells of two Christian men who "fell out." One heard that the other was talking against him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said: "Now proceed to tell me what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour. There are several other difficulties that might be settled in the same way.
Selected

BE PREPARED FOR THE WINTER

To fill any post really for God you must not expect it to be all happiness, though you will have the light and cheer of His countenance, even though the sun by day, and the frost by night, may try on the human side. To find things pleasanter is not the right expectation. To please the Lord is our summum-bonum, and as we do, we are happier in pleasing Him than in pleasing ourselves.

A path when first entered on may be more liked, and better accepted than when the novelty of it has worn off. It is not the man who puts on the armour, but the one who puts it off, who is to boast. It has been said, "The things that we try are made the trial of us." I have found that often it is easy to enter on any service, but that the continued application to it, under every circumstance, however adverse, tests severely the purpose, as well as the grace in my heart. Consequently, as a rule, it is better to begin in sorrow and exercise of heart. "They that sow in tears shall reap in joy," is the divine principle for all service and success here; the evening before the morning, for then there must be faith to begin with. I begin with God and reach Jehovah-Jireh, "In the mount of the Lord it

shall be seen." You have begun in the summer. Be like the ant now and gather up strength for the winter, for it must come; though to a wise ant it will be really no winter, but rather a time when, well sheltered from the cold, it can enjoy the acquisitions of a more favoured season. I believe in perpetual favour with God, but I do not believe in unbroken sunshine here. On the contrary, "we who live are always delivered unto death for Jesus' sake." I say this that you may not think it strange when the collar which you have rightly accepted becomes trying of difficult to you; for surely if it be service it must be so; the servant must be more or less a sufferer.

I only exhort you to endure hardness and to be steadfast as much in the trying day as in the pleasing day; for we are ever subject to the attacks of the flesh, and we can only be conquerors as we walk in the Spirit.

J. B. S.

KILLING SERVICES

The late Donald Ross

Quite a few years ago, in the city of, Scotland when having an eye around for a hall in which to carry on Gospel work, an advertisement appeared of a certain chapel to sell or rent. We went see it and found one of the neatest and "best-found" little preaching places we have ever seen. On enquiry of the person who the charge of it, seeing the chapel was so inviting and the locality so promising, why it was vacant, she answered, "Indeed, I told them often what they would come to; they would not preach the Gospel to the perishing, or go to the street to tell sinners how to be saved: but they would "aye" (that is, always), insist on building up one another to death, and now one of them has joined the Free Church, two the United Presbyterians, and the others go nowhere, and here is the chapel for sale. They had 'killing services' —that they had, I tell you."

Alas! how many are like them, theorizing over God's Word, giving full reins to their imaginations, in squeezing into God's truth some fanciful meaning or other, and then manifest their wonderful teaching powers in squeezing out what they themselves put in, instead of trembling at the Word of the Lord, and praying without ceasing—shunning every appearance of evil, speaking the truth to every man his fellow, not rendering evil for evil, quenching not the Spirit, proving all things, holding fast that which is good etc.

READER! How is with you?

QUESTIONS AND ANSWERS

QUESTIONS: Regarding 1 Cor. 3:16, 17 — Is this “our own body” or the “gathered company of saints?” What about “defiling the temple?”

ANSWER: The subject matter of 1 Cor. chapter 3 is definitely the assembly of God, in its local character, and the expression “ye are the temple of God” refers to the Assembly. The word used for temple here is “naos — Gr” and is really the “inner temple” the dwelling place of God on earth. How wonderful is this thought that, when the Word of God is carried out, each assembly properly gathered according to the divine pattern, becomes a little sanctuary for God down here. How careful this should make us all! It would seem that the truth of the “gathered people of God” divinely planted and sustained of God, seems to be largely lost.

For any man to “defile the temple of God” only brings the judgment of God on that man — this could apply to anything which would corrupt the assembly, i.e. false teaching, improper and sectarian conduct, leading to gathering a following around him and destroying the assembly testimony, or covering up of sin. With all such God knows how to deal and they shall be marred or corrupted, so states the Word of the Unchangeable God.

The other scripture in 2 Cor. 6:19, without doubt, refers to the believer’s own body.

QUESTION: In view of 1 Peter 5:3, is it right or proper for a man taking the place of an overseer to forsake the Lord’s Table to work voluntarily on Sunday to get double pay?

ANSWER: On the face of it, we would judge this to be sufficient evidence of a covetous spirit to preclude such a man occupying a shepherd’s place. He would be in the wrong work entirely, as a shepherd, and could possibly need a rebuke.

QUESTION: What about invitations to showers etc., in the Gospel Hall, bringing refreshments etc., Does not all this bespeak wordliness?

ANSWER: Without doubt, it does. The quieter and less conspicuous the preparations for the wedding, the better. If the couple were rather poor, a few well chosen gifts might help them considerably. We have noticed, of late years, that a good deal of the things received by young folk, when getting married, are more or less fanciful and not too practical and the whole thing just becomes a “custom” with many giving far beyond their means, since it is expected of them. It has reached a point where a halt should be called.

Then, again, we have heard of showers for a young couple, where one of the parties is unsaved. Such countenanced by any assembly would be countenancing sin. “Marriage in the Lord” is God’s way for His own. 1 Cor. 7:39.

QUESTION: When a company, professedly gathered to the Lord's Name, covers sin, open and acknowledged, refusing to carry out scriptural discipline, and then put away godly, consistent Christians who insist on godly order being maintained, as wicked persons, what should be our attitude to such a company, or the attitude of the Lord's servants and other assemblies in the district?

ANSWER: This is a very serious matter and, conditions being as is stated, without equivocation, it would seem that no godly person could either countenance such conduct or excuse it, or have fellowship with it, until such matters have been put right — should there be any desire for recovery or restoration. God can never dwell in an unclean place, where the uncleanness is known and not dealt with, nor can we see how godly persons could dwell there either.

It might require time for God to point out the proper course (which He would undoubtedly do, in due course) but saints should pray earnestly to be delivered from any such company.

Other assemblies, in the district, knowing the circumstances and agreeing with the godly who seek to have discipline carried out, could certainly feel free, after due time and consideration and examination of those presenting themselves for fellowship in their midst, receive such on their testimony. A Letter of Commendation from such an assembly (the facts being as stated) would be an anomaly. This is a very difficult case, but should be handled in the fear of God and the innocent of God's people, who desire to carry out the Word of God only, should not be victimized. We are living in difficult and lawless days.

We realize the possibility of only hearing one side of a case, hence our reply is based on the facts being as stated.

QUESTION: We are told to be careful, in our reading, not to be affected by writings of men who have not been in assembly fellowship? What about the Schofield Bible notes?

ANSWER: *It is good to be able to assess the writings of men and realize that many writers, in years past, have not been clear regarding the divine ground of "gathering to the Name of the Lord alone."* Many Christians, however, do not seem able to properly appraise their reading matter — hence there is a distinct danger of being carried away with the interpretations of such writers, and they vary tremendously, at times, as we know.

With this in view, we would not advise accepting the "notes" in Schofield's Bible comments. We have never owned such a Bible but have read sufficiently of his notes to realize the possibility of wrong interpretations, in some cases. Generally speaking, he would be accounted sound in doctrine but, not being in assembly testimony, and being identified with the clergy of various forms, one could expect a measure of confusion. The King James Version, with an English 1881 Revised Version and a Newberry Bible for proper Hebrew or Greek definitions of words should be sufficient.

THE COUNTRY PREACHER

LIKE the passing of the old time "country doctor" the "country preacher" is almost a thing of the past. Most doctors now like to hang out a shingle in the city and be known as "specialists" in one thing or another and, amongst such, as we know, there are a number of "pretenders" and the like. But as there is a need for the former type of country doctor, so there is a great need today for the old fashioned "country preacher" to work the isolated and lonely districts where there are many souls "sitting in darkness and the shadow of death." The following illustrates what we have in mind:—

THE weather is cold, icy cold, the snow deep. There is a lonely district God has laid upon the heart, hitherto un-reached, where there seemed to be an opened door if a building could be obtained, or a cottage home opened. On this occasion the two brethren, one of them now with the Lord, set out to reach the country spot which the younger one had contacted in house to house work in the country. The old Railroad (D. B. C. & W. We used to call it 'Do be careful and Wait') was willing to let them off at the cross roads. A heavy walk through the snow, winter coats, fur caps and baggage, brought them to the old Town Hall which the township clerk said they could have. Broken windows had to be boarded up, the musty old building cleaned up, old oil lamps cleaned and filled, cords of wood obtained to feed the old hungry pot-bellied stove in the middle of the room, and the Word was preached for weeks and months.

A lodging had to be found, a seven and a half mile walk to town after each meeting at night (once in a while we might get use of a horse and sleigh), visiting amongst the farmers through the day, preaching nightly, the long walk back over the snow filled country roads to lodgings at night, midnight; cold, snowy winds sweeping across fields and roads, like waves at sea, but a happy spirit in seeing some interest in the Gospel and the consciousness of doing some work not attempted before, all led the preachers to thank God and take courage. Frozen hands, horse and cutter overturned in the deep snow sometimes, heart and strength tested, even for healthy men, made each journey a test of endurance.

Multiply this a hundred times and you have a little idea of the early preachers' lives. No contacts with assemblies for weeks at a stretch, no encouragement from friendly Christians in the audience, cast them all the more upon their God, **BUT HE NEVER FAILED.**

Cedar Falls, Iowa — Saints here seek to prove God in the establishment of the Assembly and seem encouraged. Our brother Eric McCullough had a sick spell and in hospital, but is recovered well.

Alpena, Mich. — Bro. Calderhead gave an appreciated call here and went on to the Soo, Michigan.

Bay City, Mich. — Christians here continue their usual monthly ministry meeting on the first Lord's Day of each month, commencing with November, continuing until May, D.V.

CANADA

Vancouver, B. C. — Bre. A. Joyce and F. Pearcey were in Victoria Road Assembly recently in the Gospel. Bro. Frank Knox has been giving help in the city which has been appreciated and he hopes to continue East to the Philadelphia district later this month D. V. and spend some time in the East, as the Lord leads. He writes of interesting times in New Zealand and Australia over the Word.

Northern Ontario — Recent Conferences at New Carlow, Orillia, Huntsville, Arnstein and Magnetawan were profitable, some practical ministry to search heart and conscience, with thoughts of the Lord's Coming prominent.

North River, N. S. — Bro. McIlwaine, helped by a younger brother Hull of Ireland, reports a full hall, extra seats needed, some troubled. Pray for these brethren who are seeking to do pioneer work constantly. We need this spirit here in U. S. A.

Oxford, N. S. — Bro. Douglas Howard was exercised about a district some little distance from his home here.

Labrador — While attending the Soo, Ontario, Conference we had some conversation with our brother Bert Joyce regarding the work here and in Newfoundland and it is cheering to know of these men really seeking to do some work for the Lord. While we do not report much from there, as they are not anxious for undue publicity, we should pray for them all as the younger assemblies will need much care and shepherding and the best "shepherds" are those who have been real evangelists. May the Lord bless and lead on our brethren further.

OTHER LANDS

Balovale, No. Rhodesia, Africa — Brother William Halliday sends an interesting letter from here, which we do not quote, but he mentions that they saw a number saved, baptized and added to the assembly last year. This year has been politically disturbed as we know and has not been quite so fruitful but they did have the privilege of meeting at the river to baptize. Mrs. Geddis, widow of the late Wm. Geddis, lives with them, keeping fairly well. Pray for our brethren in that needy field. Their address is Dupalata, P. O. Box 11, at Balovale.

Venezuela: Apartado 38, Puerto Cabello — Writing from "El Baul" with his son-in-law Joe Turkington they have been making another effort. It is not the best time, as the people are taken up with the elections and their meetings etc., Bro. Saword states . . . "Last night it was followed by drinking and dancing, but in spite of all this we are getting some unsaved under the sound of the Gospel and a few who have confessed Christ on previous occasions are being strengthened to go on. We have thoroughly worked the place from door to door and some are friendly but fear keeps them from attending the meetings. We would like to see El Baul become an outpost for the Gospel." He continues . . . "Peasants who live in some of these almost inaccessible areas sometimes come here to El Baul and we have had them under the sound of the Gospel." Pray for our Venezuelan brethren who are workers and true "pioneers" who know their field and work and who prove God.

CONFERENCES

Avonport, N. S. — Annual Conference will be held, D. V. November 10th., and 11th., preceded by Prayer Mtg., Sat. night, Nov. 9th. Correspondence to Alfred Milligan, 3 Seaview Ave., Wolfville, Kings County.

Edmonton, Alta. — Saints here will convene their second Conference, commencing with Prayer Mtg., Fri. Nov. 8th., at 8 p.m., continuing over Nov. 9th., 10th., and 11th. Visitors freely entertained and brethren walking in the right ways of the Lord welcomed in ministry. Correspondence to C. E. Lock, 10967 — 62nd., Ave., Tel. 434-3654.

Oil Springs, Ont. — Annual Conference D. V. in the Community Hall, Main St., Nov. 2 and 3. Prayer Mtg., in Gospel Hall, Victoria St., Nov. 1 at 8 p.m. Servants of the Lord teaching and practising the right ways of the Lord welcome. Corresp. Geo. E. Metcalf, R.R.1. (This is rather late for insertion but we insert for the record).

Steubenville, Ohio — Conference here will commence with a good season of prayer Saturday Nov. 9th., at 2:15 p.m. continuing over the Lord's Day, the 10th. Address correspondence to George J. Schultz, c/o Gospel Hall, Adams. and Park Sts.

Detroit, Mich. — Annual Conference D. V. will commence with Prayer Friday, November 22nd., at 7:30 p.m. continuing over the 23rd. and 24th., in the Gospel Hall, 7345 W. Chicago Blvd., (cor. Prairie). Visitors freely entertained. Corresp. Alexander Stewart, 9950 Pierson Ave., Detroit 28.

Bryn Mawr, Penna. — The Annual Conference will be held as usual in the Fire Hall Auditorium, commencing with Prayer Fri. Nov. 29th., at 7:30 p.m. continuing over Sat. and Lord's Day — usual order prevailing. The Gospel Hall is located at N. Summit Grove Ave., just off U. S. 30 — the Fire Hall a block away.

Phoenix, Ariz. — The Annual Conference, God-willing, will be held as usual at Thanksgiving time, commencing with Prayer Mtg., November 27th., at 7:30 p.m. continuing over Nov. 28th., 29th., and Dec. 1st. A Bible Reading will be held Thurs. Fri. and Sat. at 10:30 a.m. Servants of the Lord preaching and practising the "old paths" are welcome. Please advise of your attending to Wm. Ismay, Rt. 1, Box 278A, thus helping arrangements for entertaining visitors.

East Boston, Mass. — Annual Conference will be held D. V. commencing with Prayer Fri. Dec. 6th., at 8 p.m. continuing over Sat. and Lord's Day Dec. 7th., and 8th. Breaking of Bread is at 10 a.m. Address communications to Frank Procopio, 78 Falcon St. All meetings in the Gospel Hall, 35 Putnam St. The saints here welcome brethren walking in scriptural paths, faithful men sent by the Lord, with a real exercise and a definite message.

Santa Monica, Calif. — Annual Conference of saints here will be held D. V. commencing with Prayer Mtg., Dec. 13th., at 7:45 p.m. continuing over the 14th., and 15th. All meetings will be held in the Culver City Gospel Hall, 11138 Venice Blvd., with the exception of the Breaking of Bread at 10 a.m. in the Santa Monica Gospel Hall, 1040 Pico Blvd. The Lord's servants walking in the right ways of the Lord welcome. Corresp. Gregory M. Baghrmian, 2320 Louella Ave., Venice, Calif. Tel. EX 7-5864.

Montreal, Que. — We are requested to mention to our readers that the usual Conference of the Ogilvy Assembly at the New Year season, will NOT be held this year. They have thought to omit it.

Pennsauken, N. J. — Annual Conference will be held D. V. in the Gospel Hall, Route 38 at Browning Road Circle, commencing with Prayer Mtg., Dec. 27th., at 8 p.m., continuing over Dec. 28 and 29. Visitors freely entertained. Communications to C. J. Strom, 4763 Poplar Ave.

FALLEN ASLEEP

Elgin, Iowa — Our sister Mrs. Elsie Howard went to be with the Lord August 3rd., aged 78. In fellowship for a number of years at West Union until illness hindered. Saved at meetings held by bre. Louis Brandt and Wm. Warke in a country schoolhouse.

Cutcheon, Mich. — Our dear sister Mrs. Minerva Geiger was called home suddenly in September. She was led to Christ through our sister Mrs. Conrad years ago when God worked in this backward country district and where a small assembly was formed through visits of brethren Jas. Kay, Thos. Dobbin and Dr. Martin — these brethren all did pioneer work for years after starting out to preach. We visited this district often with our Bible Carriage and knew this dear sister well. Eternity shall reveal and give the true picture of all.

Vancouver, B. C. — Our dear sister Mrs. Charlotte Willox went to be with Christ Oct. 5th., in her 90th., year. She was saved when 16 and for many years in the old Cedar Cottage Assembly, now Victoria Drive. She bore a bright testimony throughout.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE YEAR'S END

IT promised bravely, but it failed
To bring the joys we sought;
It boded well — alas we waited
Our plans all came to naught.
It started young, its days flew fast,
Our time is well nigh spent;
Its joys and hopes they did not last,
Its days God only lent
To use them well with Heaven in view
And win the Lord's "well done;"
But, Ah! such days were all too few
In serving God's dear Son.
He knew us well — He knew our frame,
He saw our feeble heart;
And yet He loves us just the same,
Tho' lost the "better part."

W.H.F.

DECEMBER, 1963

WORDS IN SEASON

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All Other Materials or any questions should be directed to the Editor, William H. Ferguson, 1289 Chase Ave., Lakewood, Ohio, 44107, as usual. THANKS!

CHANGE OF CORRESPONDENT:

Barrie, Ont., — Elmer Jaspersen, R. R. No. 5, for the Gospel Hall, 19 Parkside Drive.

UNITED STATES

Cleveland, Ohio — Recent Conference was good, with helpful and practical ministry. James Smith was having some Childrens' meetings with them later.

Clyde, Ohio — The one day Conference here was helpful and appreciated by the saints—a goodly number coming together and the Word ministered suitably.

Steubenville, Ohio — Conference here was a refreshing time for the saints with a good number coming from surrounding assemblies and farther afield. The Word practical and suitable. Three of the Lord's servants present.

Kalamazoo, Mich. — Bro. Norman Crawford is interested in work in this large city—a Hall has been obtained for meetings and it is hoped to see interest as the district is worked.

Camden, N. J. — Saints here were exercised much about the Gospel effort by brethren McBain and McCullough.

Saugerties, N. Y. — The small company here enjoyed a short visit by bro. G. P. Taylor.

Garnaville, Iowa — The Lord had given some encouragement to the saints here, at last report, in meetings held by brethren Klabunda and Baldwin. Some have been reached with the Gospel.

Blue River, Wisc. — Recent Conference here reported good.

New Auburn, Wisc. — Bre. Brandt and Wahls have been making some contacts in this new field, found the going hard.

McKeesport, Pa. — Bro. Alves had an appreciated week here, attendance good.

Chicago, Ill. — Saints of Roseland enjoyed the Word at the recent conference. Joliet gave help and Christians came from Iowa and as far as Boston to encourage the small company. Five of the Lord's servants were present for ministry and the Gospel.

Saginaw, Mich. — E. Wickert had a week here, also in Williamston lately.

Detroit, Mich. — Geo. Graham had a week in W. Chicago Hall and a few nights in Cleveland on his way home.

La Crosse, Wisc. — Meetings here by bro. McKinley have been encouraging to the saints in seeing a few profess faith in Christ.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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No. 12

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TELEVISION IN THE CHRISTIAN HOME:

We are convinced this should not be permitted, not even if it is given as a "gift" or brought in by one's children. An overseer, with a T. V. in his home, would be an anomaly . . . "For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 3:5.

When T. V. is introduced into the home, the godly atmosphere is changed, and the children who are naturally keen to watch programmes are mentally transported to the Picture House. We probably would be greatly shocked to see our children in a Cinema lineup, yet when we bring in T. V. do we not virtually bring the theatre into them?

The writer believes that viewing T. V. programmes is inimical to spiritual prosperity, and that Television will prove a curse if brought into the home. Much better to go in for the blessed experience of 2 Cor. 3:18 . . . "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Brethren, the coming of the Lord draweth nigh, now is our salvation nearer than when we believed, let us keep our hearts true to Christ, and our homes free from the world.

Selected from N. I.

« « «

Truly today (1958) the ghastly dew is falling—will the Parliament of Man be seen soon? Let those who are saved LOOK UP for the return of the Heavenly King, our blessed Lord—Titus 2:13—the end is drawing near.

« « «

My Soul! Begin this wintry month with Thy God. How we prize the fire just now! How pleasant is its cheerful glow! Let us in the same manner prize our Lord, Who is the constant source of warmth and comfort in every time of trouble. Let us wrap ourselves in the warm garments of His promises, and go forth to labors which befit the season.

—Spurgeon.

"THE SOWER SOWETH THE SEED"

LAST evening (Lord's Day) at the close of an after-meeting, succeeding a gospel service, a middle-aged lady came up to me and said, "I can tell you your text of this night thirty-four years ago."

"Indeed," I replied, "what was it? Pray tell me."

"And the Lord said to Noah, Come thou and all thy house into the ark. Gen. 7:1. You spoke from that text on the first of April, 1866, in the Society of Arts Hall in this town, and that night I was turned to the Lord. I did not find peace until next day, but my mind was made up, I decided for Jesus that night."

"And He has kept you every since?"

"Ever since and He will till the end."

I remembered the occasion, when called to my memory, and also the deeply anxious young woman to whom I spoke in the after-meeting that night, but it was very sweet, after a lapse of four and thirty years, to find that the incorruptible seed of God's Word had brought forth such good fruit, as her happy face and manifest delight in the Lord indicated.

One Saturday about two years ago I attended a meeting of Christians in a town in the south-west of Scotland, where many had gathered together for fellowship and ministry of the Word. Between the afternoon and evening meetings a cup of tea was provided. Among those who were bearing round refreshments I observed a middle-aged woman, whose bright happy face quite attracted my notice. Catching my eye, she came up to me and said, "I should greatly like to shake hands with you Doctor, for I have never seen you since the night I was converted."

Shaking hands with her cordially, I replied, "And when were you converted?"

"It is so long ago that I can scarcely fix the date, but do you remember preaching the gospel in the kitchen of a farmhouse at Ardlamont, in the Kyles of Bute, more than a quarter of a century ago?"

"Yes, I remember it perfectly, and the date also. It was twenty-eight years ago last August. Were you in that meeting?"

"Yes, I was then a girl of seventeen, living in a gentleman's house near by. I was asked to the meeting; I went, and God spoke to me through your lips that night."

I was turned to the Lord. It changed my whole life, and I have been happy in the Lord every since."

At the time I did not know of any one who was converted at the meeting, thought the farmer's twin lassies of twelve years of age became very interested, and found Jesus a night or two after at another meeting. It was a great joy, therefore, to meet this child of the gospel after so many years, and her joy in meeting me was reciprocal.

On the Monday following I was present at some similar meetings in the town of Airdrie, and during the tea interval a weather-beaten man came asking a grip of my hand, saying, "Ye ken I was converted through you."

"Indeed," said I, warmly shaking him by the hand, "and where did you hear me preach?"

"Oh, I never heard you preach, it was through ane o' yer little books, but it is twelve years syne. I was then living in Belfast, a careless, godless man. One day when I came in to my dinner, I saw my little lassie sitting by the fireside twisting, and about to tear up a little bookie. My wife at the moment exclaimed, 'Take that book from her, do not let her destroy it.' I took the booklet and read the title, 'God says I am saved.' I said to myself, 'That's a queer title, I canna say that,' and no heedin' my dinner I stood and read the little book through. It was very simple, I thought, so simple, only to look to Jesus and be saved, that when I had finished it, I read it through a second time, and then I said to myself, 'If that's all a man has to do, why should not I be saved?' I read it through a third time, and the light burst into my soul, I saw the truth, just as the dying girl did of whom it speaks, and like her I could say, 'I am only a poor sinner—Jesus died for me—I believe in Him—God says I am saved, and so I know I am.'"

"Turning to my wife, I said, 'Where did that book come frae?' 'Oh, she said, 'a sack of coals came in this morning from the coal merchant, and when I untied it, there on the top of the first lump was the little book.' Was it not wonderful? But I found Jesus then, and I have been rejoicing in Him ever since, praise His Name. Who put the book into the sack I dinna ken, but God spoke to me through it."

How wondrous are God's ways, and how happy will the person who put that book in the sack be; when he or she finds out it was the means of present and eternal blessing to an immortal soul. This tale should cheer and stimulate tract-distributors. If we sow the seed, God will bless it.

Dr. Woolston.

THE GRACE OF GIVING

Wm. H. Ferguson

AS WE ARE approaching the season of the year which is pretty generally characterized by an "exchange of gifts," it should be in order for us to examine our relationship to all this, also to re-assert the basis for Christian giving as contrasted with the so-called "Christmas spirit."

To all spiritually minded Christians, desiring to be governed by the Word of God alone, Christmas is a worldly concept of a truth which the world does not believe, and a supposed commemoration of an event which means nothing to them, save an historic fact, although the birth of our Lord Jesus Christ has never even remotely been accurately connected with the world's Christmas. This so-called celebration of Christmas is a mixture of religious and worldly society and is celebrated, principally, with a view to the basest "commercialism" and trickery. The celebration leads into licentiousness, lustful freedom of passions, all coupled with a display of wealth and professed friendship which usually is of a transitory character and when the whole business is over, there is the customary "let-down" and disappointment. How could the world's affairs have any other ending?

SANTA CLAUS

This legendary figure is looked upon as a benign, kindly man, but the whole concept is a colossal "lie" imposed on small children. God cannot tolerate "liars." If, as a Christian parent, you perpetuate this "lie," your children are helped by you to believe and accept all this commercialized "fakery" stands for. It is unquestionably the crowning effort of the year in salesmanship and deception.

The "exchange of gifts" at this season by some is merely a custom and they think little of the import of it all. However, we would urge Christian readers to seriously consider the danger inherent here and abstain from this worldly practice for your family's sake, for the church's sake, above all, for the Lord's sake. It could be a testimony to unsaved friends and children to tell them why we do not practise this pagan-christian imposture and caricature of the reality of the Saviour's lowly birth and station as the One the world refused, cast out and crucified, the One Who truly is given no room in the hearts of men. What an opportunity of indulging in true Christian giving through the year, instead of reserving an "exchange of gifts" to this worldly "monstrosity."

SHOULD WE NOT GIVE?

The words of the Lord Jesus in Acts 20:35 should be sufficient to answer this question, but note what the beloved apostle records thus, by the Spirit . . . "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." But why must this be reserved to this spurious celebration of the world? How and When?

There are many opportunities for giving throughout the year. The Christian principle is "as God hath prospered him." The many opportunities presenting themselves preclude the thought of selfishness or withholding.

THE CHILDREN EXPECT IT!

Undoubtedly, unless there has been a constant showing to them of love and tenderness, coupled with proper teaching as to what we are as Christians who do not believe in a "lie." There are many ways through the year to show our consideration for the young—although the constant giving of things and luxuries etc., to them has a deleterious effect. There are "birthdays" which could be remembered by useful and necessary gifts. It would give an excellent opportunity to let the children know that Christians should not give expensive toys etc., when millions of children in the world are crying for bread and food. They should be shown that the world's concept of it is really a "Christmas" of Romish superstition which Protestantism has accepted. It was never thus known among true Christians of a former day. They abhorred the "Mass." True Christians still abhor it as a miserable caricature of the death and suffering of our Blessed Lord. How anyone could think that a piece of starched bread and a bottle of wine is turned into the real body and blood of our Lord is beyond us—truly Satan has a masterpiece here. How can we subscribe to anything like it?

HOW SHOULD WE SPEND THE DAY?

It would be much more pleasing to God to fast than to "feast" and play the glutton. When we think of the millions of children and others who are without bread and proper food, how can we sit down to "eating and drinking" after this gluttonous fashion, which is neither good for body nor soul. Truly our Christianity is at a low ebb and should families use the day as a holiday to get together, should there not be the reading of the Word of God, with proper consideration of the Lord, rather than prostituting the day to a selfish display?

SPECIAL HOLIDAY MEETINGS

We would like to see instituted once more the old style

conference or meeting on this day, or weekend. Nothing elaborate, but a gathering together of saints to sit down and listen to ministry from the Word of God, coupled with prayer and thanksgiving to our God for His grace and kindness to us. A simple meeting so arranged in certain districts, not a usual Conference, could be very helpful and, without drawing from too distant a territory, to avoid too much travel, it might prove spiritually helpful and save from the worldly spirit and custom. Such might be held in several districts country-wise, or in certain cities when saints with a spiritual turn of mind would appreciate it. Many would not but some would.

Then, as to the "giving" let it be done scripturally through the year, with intelligence and spiritual warmth. There are widows and the poor of God's people who might readily be considered from time to time. There are missionaries doing good work in far-off lands who should not be forgotten—there are still those who have no connection with "societies" or "steady source of income." Then there are "laborers" throughout this continent to consider. One need not be unduly concerned about assembly to assembly preachers, a week here and a week there. Their needs (so-called) are well supplied by their very self-chosen path. Saints should not feel it incumbent upon them to put such in the same category as men who are doing some pioneer work for the Lord in needy parts where they are away from the constant "care" of an assembly. This would also apply to younger men who make a practice of assembly to assembly preaching. Such are well cared for by these assemblies where they go. We do not feel the Lord's people should be overly burdened. Certainly, if letters are written which contain veiled reference to "need" and "family cares" etc., such can be safely disregarded. God's men never use circumstances, or even sickness, to draw forth sympathies and practical fellowship of saints. But there are others who should be considered and the "wise will understand." Then never forget God's poor, or the widow, and some of the aged in Homes etc. And there could be other cases of need come to hand through the year, but this business of "Christmas giving" lacks the true Christian character. The sending forth of cards of remembrance, to remind others of ourselves, likewise is a common thing but the godly of a past day did not indulge in it. Let us refrain.

MANY DON'T LIKE THIS SORT OF THING

We understand that very well but we are not writing for them, we are urging those with a spiritual conception of the Christian responsibility to reconsider the whole matter

of getting more and more involved in this worldly religious and commercial phase of Babylonish sorcery.

If you take a stand against such practices, you may expect to have the disdain of many, to find even friends standing aloof, even to incur hatred and bitterness, but you will not be alone. The Lord is outside of the whole business and we can safely stand there with Himself and the "remnant" who have an ear for His Word . . . Mal. 3:16—Deut. 6:6, 9.

TRY IT this year — prove God in the matter and we are sure there shall be recompenses now and in eternity at the Judgment Seat of Christ.

PURPOSE OF HEART

G. G. Johnston

It is natural for men and women who have never been regenerated by the Spirit of God to purpose only to please themselves. They have never come to appreciate the Saviour's love in dying for sinners, therefore they experience no gratitude or devotion to Him in their hearts.

Conversion means a change, and there is no more radical change than that which true repentance and faith in Christ bring to either man or woman, boy or girl, whether previously openly wicked, or morally correct. It brings an outward, visible change, not because of outward pressures, but because of the inward workings of a new life—a nature begotten of God, through the Holy Spirit. Have you experienced that regeneration? If not, no amount of outward pressure, such as religious observances, will make you a Christian, nor can you bring it about by purposing in your heart to be good. You need to be born again. That will take place only when you freely acknowledge to God that you are a lost sinner and cannot save yourself. Then you will appreciate the precious blood of Christ, shed for the cleansing from all sin.

Granted that you have been truly converted to God, you will now need "purpose of heart to cleave unto the Lord," Acts 11:23, or you will quickly be turned aside by your three great foes, the world, the flesh and the devil.

Purpose of heart is more than a good intention. It suggests a heart exercise, resulting in a definite decision—the mind fully made up regarding the proper course to take. Few of us would make the mistakes we do, if we had formed this purpose of heart. The Christian young man, or young woman, or even older person, would never marry an unconverted person, if the mind had been fully made up

beforehand to spurn all such opportunities; in fact, they would never marry but in the Lord.

Timothy is a worthy example of godly purpose. His wholehearted devotion to the cause of Christ, not for a short period, but for a lifetime, surely reveals that he had purpose in his heart. Demas, on the other hand, seems to suggest lack of that purpose. Some worldly opportunity lured him away from the work to which others felt he had been called. It surely requires purpose of heart to continue in the work of pioneering with the Gospel, considering the indifference of sinners, coupled with financial and other trials. It is not a course to be entered upon lightly.

Daniel was a youth who had purposed in his heart. Evidently he foresaw the possibility of being tempted by the heathen customs of Babylon to discard the rules of living followed by all God-fearing Jews. He might have argued with himself that being in Babylon he should do as the Babylonians did. He had purposed—made up his mind—what he should do under such circumstances, and when the temptation came he stood firm. He refused to eat the food offered, or to drink the liquor presented. When we foresee a temptation, do we always go to God for grace to form a firm purpose to reject it? Or, do we allow it to find us unprepared, resulting in our succumbing to it?

Joseph, as a slave in Potiphar's house, was tempted by a wicked woman. Knowing that he was among people who knew nothing of the fear of God, he had purposed not to live as they did. From the first day of that woman's insinuations, he had renewed his purpose not to "do this great wickedness, and sin against God," Gen. 29:9, and though he suffered physically in prison because of false accusation, he was free from the greater suffering of an accusing conscience.

Purpose of heart is also important in Christian giving. Since our giving is in itself an act of worship, it should never be done carelessly. A Christian should purpose in his heart, 2 Cor. 9:7, —make up his mind — what percentage of his income should be given back to God, from Whom we received all. Then that purpose should be followed carefully and conscientiously. Any spasmodic giving should be above and beyond what we have purposed to give regularly.

Reading through the Acts and the Epistles, we are made aware that those who then laboured in the Gospel were men of purpose. After prayerfully considering the need of different places, they purposed in the will of the Lord to do this, or that. They were not always able to fulfil those purposes, but it serves to show us that they

did not move about at random, nor as they pleased. They sought to honour Christ as Lord of the harvest. Paul purposed very definitely to carry the Gospel to Spain, but it seems unlikely that he ever went. If you are a preacher of the Gospel, what new field are you purposing to enter for God? You will lose much of the blessing if you do not "lift up your eyes and look on the fields." John 4:35. The best proof that a man has been sent of God is the assemblies he has planted and cared for.

THE "INS AND OUTS" OF THE CHRISTIAN LIFE

S. J. Saword, Venezuela

THE SAINT

VARIOUS important aspects of the Christian life are represented by the different Scriptures that refer to our going out and coming in. In the three following selections the believer is seen as a SAINT, a SOLDIER and a SOWER.

First we have the plea of Moses, that true shepherd of God's earthly people, when he was nearing the end of his days. He was concerned about a successor who would go out before the congregation and go in before them; one who would lead them out, and would bring them in, "that the congregation of the Lord be not as sheep which have no shepherd." Num. 27:17. This could be termed the going out and the coming in of the saint, or separated one. Both the apostle Paul, Acts 20, and Peter, 1 Peter 5, were concerned about the right kind of shepherds or guides for the saints, especially in view of the perilous times of the last days.

God attended to the plea of Moses and appointed Joshua, in whom was the Spirit, to do this work. Such work then and now calls for a spiritual man or men. Moses was physically fit to have taken the children of Israel into Canaan, as "his eyes was not dim, nor his natural force abated," but he had to acknowledge that he was disqualified to pass over Jordan, "he could no more go out and come in." There had been an act of disobedience which cost him the joy he had no doubt long cherished of leading God's people into the land. Deut. 31:2 with 34:7.

The divine purpose was to lead them out of Egypt and into Canaan. Joshua was one who forsook the defiled camp and went out to the tent of testimony, and later he was chosen to lead Israel across Jordan into their inheritance. In Heb. 13:13 we read: "Let us go forth therefore unto Him without the camp, bearing His reproach," and "Let

us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." So for the saint it is the "going out" of separation and the "entering in" of fellowship and worship. As those gathered unto the Name of our Lord Jesus Christ we are physically and spiritually separated from the world with its forms of religion, and by faith, we enter spiritually inside the veil. Joshua was a faithful leader of God's people, and when exhorting them to cleave unto the Lord, and have nothing to do with the false religious practices of the people around them, he put before them his own personal testimony, saying, "But as for me and my house, we will serve the Lord." Thus he was a man of personal conviction; he could not be swayed by the popular trend of things.

His life and example exerted a mighty influence for God over the people of his day and over the elders that outlived him. God will honor the testimony of those guides who continue in His paths unto the end, and like Joshua they still see the good results in their own house, in the people serving the Lord and in the elders carrying on faithfully after them. But sad to say, another generation arose later "which knew not the Lord" and who believed in "the good neighbour policy." They were good mixers and very sociable. They enjoyed being invited out to the feasts of their "friendly neighbours," which resulted in their forsaking the Lord, and serving Baal and Astaroth. This proved to be a very costly business, as the very ones who welcomed them to their idol feasts were those who later proved to be their bitter enemies, crushing and impoverishing them. This world is like its god Satan, who at times can be "an angel of light" and other times a roaring lion.

But God did not abandon His people. He allowed the pressure of the enemy to bring them to their knees and to Bochim, the place of weepers, then He raised up deliverers who led them to victory. In spite of all this their history had a sad ending. God had the very best intentions towards His people: "He should have fed them also with the finest of the wheat: and with honey out of the rock . . .", but He finally "gave them up to their own hearts' lusts: and they walked in their own counsels."

Even to the final stage of church testimony on earth we see our glorified Lord, the Wonderful Counsellor, appealing to His lukewarm people, saying: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see," with the added assurance of His continued love for them, Rev. 3:18-19. May we be amongst those who will

fully yield to the One who is knocking at our heart's door and give Him His rightful place in our private and assembly lives.

"NOT THIS MAN, BUT SANTA CLAUS"

"HARK! The Herald Angels Sing"
 Endlessly from Broadway's Store:
 "It Came Upon A Midnight Clear"
 From the networks o'er and oer.

Star and Magi, shepherd's awe,
 Worshippers in cattle stall:
 "Silent Night" and Christmas chimes
 Shoppers meet where'er they call.

Tribune quotes in reverent type,
 KXR in accents grave;
 Matthew's story, Luke's account
 Of His bith Who came to save.

Watching demonstration toys,
 Climbing onto Santa's knee,
 Johnny prattles snatches from
 Carols learned unconsciously.

Here is room abundant found
 For Him Who in manger lay;
 Every phase of business life
 Lends its help to homage pay.

Here no Herod seeks the Child,
 Feigning worship to destroy;
 Welcome speaks each chime and song,
 Tree and tinsel, card and toy.

Here's no Saviour-hating crowd
 Crying, "Crucify! Away!"
 Commerce has spent weeks and weeks
 Laboring for His natal day.

"Who reigns o'er this festive time?"
 Midst it . . . for that question pause:
 The answer, as from Pilate's Hall:
 "NOT THIS MAN, BUT SANTA CLAUS!"

Anon

"CHRISTIAN! Can'st thou take thy stand
 Midst this agitated band:
 Drunk with pleasure, mad with sin,
 NO ROOM FOR HIM FOUND THEREIN?"

“THE HEAVENS DO RULE”

EACH year the earth travels 583,400,000 miles around the sun at a velocity of about 66,000 miles per hour (this makes all man's boasted speed of travel seem insignificant) and it never falters, nor needs repair. Its speed is constant. Here again we see the wisdom of God in the speed and in the size of the earth's orbit, for if this were changed it would affect its relation to the sun with resultant disaster for life on the earth.

The earth is tilted 23 degrees on its axis; this produces our seasons with utmost regularity. And God has promised that while the earth remains, "Seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease." Genesis 8:22. If the earth were not thus tilted, life would soon become impossible here, for without the warming of the polar regions as they are briefly turned toward the sun each year, their increasing accumulation of snow and ice would soon affect all the water balance of the whole earth.

Every 23 hours, 56 minutes, 4.1 seconds the earth makes a complete revolution on its axis, and this does not change by even a second from generation to generation. Man cannot make such a timepiece. At the equator the earth's surface moves slightly more than a thousand miles per hour. Let us consider how very important this rotation is to our very existence.

Saturn makes its rotation in only 10-½ hours, which if done by the earth, the days and nights would be far too short for proper benefit to be derived from the sun; for example, it takes the long, hot days of summer to mature the corn and other crops. Mercury, on the contrary, only revolves on its axis once in 88 days. Just think of long dark nights 88 times 24 hours; or the hot burning sun for 88 long days without intermittance. To add to the comparison, Mercury also travels on its orbit about the sun in 88 days; thus by the same timing for its rotation and revolution it always keeps just one side towards the sun. If this were true of the earth, then one side would be burned up and the other side cold, to say nothing of the fact that all the weather and water would be disrupted.

In God's preparation of the earth, He placed the moon in its present relationship as a satellite of earth. It travels in an orbit around the earth. Six other planets also have satellites or moons—Mars and Neptune have two each, Uranus five, Saturn nine, and Jupiter eleven. These are sometimes called secondary planets. Earth's moon is the "lesser light" which God set to rule the night, and the "greater light" was to rule the day. We might consider

the typical significance of these in that the Lord Jesus is spoken of as "the Sun of Righteousness" by Malachi, the prophet, and He shall truly be the Light that will rule the Millennial day, while, morally, at present, this world is enveloped in the darkness of night. The true Light once entered the world and was cast out of it; since then it has been a long, dark night. The Church has been set for light here while the Sun of Righteousness is hidden. The Church, like the moon, has no light of its own, but sheds reflected light on this poor darkened scene.

People little realize the important place that the moon plays in the affairs of earth. To mention just one thing, the "tides" of the oceans (which in some places rise to 50 or 60 feet) are created through the gravitational pull of the moon. The moon keeps an average distance from the earth of 238,860 miles. Suppose that this were only half that distance; then the "tides" would be so great as to engulf large areas of the world.

All creation is an intricately woven pattern of most delicate balance . . . the air we breathe, the water we drink, the foods we eat, the sunshine and the rain, the great oceans currents ("the paths of the sea"), and the winds which we feel, besides the great jet streams of air which move at tremendous velocity in the higher elevations, all remind us of the greatness and benevolence of our God.
(Selected).

If you bind the Word of God continually upon your heart, God will see it there and will be well pleased with you. If you tie it about your neck, those who are about you will see it and be profited by the sight, and you will have a happy harvest of such sowing.

What is popular now will be of very little value at the judgment seat of Christ, and what is little valued now will be richly rewarded then. The tables will be turned exactly. It is a great matter to be in God's way of reckoning here and now. It is the only thing that will come out as true gold hereafter.

It is only by sacrificing the truth and character of God that His Word can be made popular to an ungodly world. When His Christ was here, although His every act and word was perfect, the world hated and at last murdered Him. Do you think that you are wiser than He was, or that you will succeed in conciliating the world that hated him?

Donald Ross

THE ASSEMBLY THAT PLEASURES GOD

The late Dr. E. A. Martin

THE ACTIVE mind, under Satan's influence, finds many ways of annulling God's truth. In the epistles of Paul to Timothy we find the aged apostle putting his wing over his son Timothy, not only preserving him from the wily enemy, but also drawing him close to the heart of God. The seed of every evil that is in the assemblies of God was there. The good seed that is in the assemblies of God was there also. By opening our ears to what the apostle said to Timothy, by the Spirit, we shall find our directions no matter how great the apostacy of our days. For there to be an "apostacy" there must have been a perfect standard to begin with. This perfect pattern for the assemblies was given through Paul as really as the pattern of the Tabernacle was given by Moses. Timothy was not to invent new ways of doing God's work but, as Paul said, to "bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." 1 Cor. 4:17.

What a mercy if God's people had only stuck to the pattern! What a mercy if God's people would only return to the pattern! Let us not think that this would be a popular, or easy thing to do. Vain-talkers and those who preach a law-Gospel would have to be suppressed, 1 Tim. 1:3. Those who having put away faith and a good conscience would require to be delivered unto Satan that they might learn not to speak against God, chap. 1:19, 20. Dressy and insubordinate women would require to be restrained, chapter 2:9, 15. Overseers would require to trim their ways chapter 3:1, 13. The love of money would require to be suppressed chapter 6:9, 18 and false doctrine would require to be judged, 2 Tim. 2:16, 18.

STAND LIKE A ROCK

Timothy was to stand like a solid rock in a swirling, boiling, tempestuous ocean. He required to have a good knowledge of the pattern and, whatever it cost, to build only according to that pattern. So the apostle writes to him as in 1st. Timothy 3:15, 16. His behaviour and godliness of life would commend him. The mystery of godliness was lived by the Lord Jesus Christ.

All that pleases God about an assembly is this, the mystery of godliness reflected from those who compose that assembly. Godliness is conformity to the Word of God. Timothy was to give attendance to reading, to meditate upon these things, to give himself wholly to them. 1 Timothy 4:13, 16.

THE ACKNOWLEDGEMENT OF JESUS AS LORD IN BAPTISM



OME may deny that baptism is a command, but none can deny that it is a privilege; and a privilege has as much force to a true heart as a command.

Some one has said, that "when people speak of essentials and non-essentials they generally mean by the former what concerns their own salvation, and by the latter those things which only concern the glory of God;" and I fear this is often the case.

Now, as touching commands, there are two kinds in Scripture, i.e., those which are commanded because they are right, and those which are right, just because they are commanded.

It is commanded that I should not kill or steal, because it is right that I should not do such things; but there are other commands of God, which, though apparently there may be no moral reason for their being enjoined, are right simply because God has commanded them. **THE VALUE OF EVERY WORD OF GOD IS THAT GOD HAS SPOKEN IT.**

On the other hand, to press baptism on a believer as a mere act of obedience, without teaching what it signifies, would be to put Christians again under ordinances, and to degrade a most precious and significant symbol to something not much better than a grown-up christening.

But, now, what does believer's baptism signify? Well, I suppose that every one will answer, "It signifies our death and resurrection with Christ." True, but is this all?

Is it not also an act on the believer's part by which he acknowledges the claims of Christ over him as Lord, because he has died and risen with Him?

Let us briefly trace the various baptisms of Scripture and see what they signify. 1 Peter 3 tells us that the flood was the first type of it. 1 Cor. 10 tells us that Israel was baptized unto Moses in the cloud and in the sea. John's baptism comes next, and then Christian baptism, as now practised.

The leading thought in all these is the cutting off of those who passed through them from everything they believed then, and giving them a fresh start in new circumstances.

Noah believed the old world was cut off; and he emerges from the ark to make a fresh start in a restored earth.

Israel believed Egypt was cut off, or rather they were cut off from it as the place of bondage and judgment, and

with the Red Sea between them and it, they make their first start through the wilderness for their inheritance.

John's baptism brought Israel to the acknowledgment that they had forfeited everything, and a fresh start is offered them in connection with Messiah, Who is amongst them.

Lastly, when we have died and are risen with Christ, all our past history is ended. To us the old creation is cut off, and we make a fresh start in our heavenly calling towards our promised rest.

But another element in baptism is that it was always UNTO something.

Israel's baptism was UNTO Moses in the cloud and in the sea.

John's baptism was unto Him that was to come after him, i.e. the Messiah. Our's is unto Jesus Christ as Lord.

Israel—a typically dead and risen people, were baptized unto Moses as their leader through the wilderness, and God's controversy with them was that they rebelled against Him and His servant Moses.

We, as a really dead and risen people, are baptized unto Jesus Christ as Lord—see Acts 2:36, 38 chapter 8:16; 10:48; and 19:5.

If this element is left out in baptism, its chief significance is lost.

I hold baptism then, to be the INTELLIGENT, WILLING and REASONABLE acknowledgement of the claim of Jesus Christ over us as our Lord, because we have yielded ourselves, His servants, to obey Him; having been freed from all other masters by our death and resurrection with Him.

If baptism were a simple command without any such significance in it, we should obey it just because God had commanded it, but how much more should we hasten to do it when it has in it such deep and precious meaning.

When the Lord Jesus came to John to be baptized of him, John forbade Him, saying, "I have need to be baptized of Thee." The Lord admits this, but there is no question raised by the obedient One as to its being a non-essential, though surely He might have done so, but He just says, "suffer it to be so now, for thus it becometh us to fulfill all righteousness."

I confess I have great fear of pressing young Christians to be baptized the moment they believe, on the ground merely of its being a command, without seeking to get their hearts and consciences exercised about its deep and solemn import and meaning; and I believe it

may be done "unworthily," 1 Cor. 11, unless there accompanies the act an honest desire to acknowledge in our lives and ways Jesus Christ as LORD.

The late F. C. Bland of Dublin.

Once, when travelling by rail with Mr. Chapman, there was in the same carriage a gentleman who was reading the newspaper. Laying it down, he exclaimed against the bishops having such large incomes. With a gentle smile, Mr. Chapman said, "Give me the work, let them have the pay." "You doubtless have a good fortune to fall back on," said the stranger. "Yes," said Mr. Hake, "my friend has an unlimited fortune." "So I thought!" "If it would interest you to know what it is, I say that his fortune is 'all the promises of God in Christ Jesus the Lord.'"

W.H.

THE WORLD'S CITY

IT is forgotten that the "city" is not abiding, that "the world passeth away," that it is but a colossal bankrupt concern nearing the ruinous smash, and that every investor therein must ultimately lose his whole stake. One who had reached exalted honour in this world was turned to the Lord at eighty years of age, in which experience he was literally one in a thousand. Being felicitated upon the salvation of his soul he truly, but sadly, replied, "Yes, my soul is saved, but my life is lost." How pathetic, yet inevitable. Not one hour of that long life could he recall, nought of its golden possibilities could he recover, to invest them in that kingdom which alone is eternal; all was lost, and for ever.

And thus the child of God also who spends time, money, strength in fellowship with the world is sinking these precious endowments in a bog from which nothing is ever recovered. They who train their children for this evil age risk losing them eternally, whilst they who seek to bring them up under the influence of God's precious Word, and with a godly example before them, will doubtless have them as a crown of joy in the everlasting kingdom.

Then let us cheerfully leave the "city" and "go forth unto Him." It is the inexorable law of the situation that each that would enjoy His fellowship must go forth to where He is, "outside," whither this world, its leaders, and its mob, banished Him. All the classes, from the king to the rabble, conspired to drive Him from the temple and the "city." You cannot turn the city of Christless men into the city of God.

Selected.

QUESTIONS AND ANSWERS

QUESTION: Where shall the Judgment Seat of Christ be set up? What is the nature of this Judgment Seat? Shall Old Testament saints be examined at the Judgment Seat of Christ?

ANSWER: Of late we have noted a measure of confusion among some regarding the Judgment Seat of Christ. Perhaps this is the result of some men making suggestions which cannot be borne out by the scriptures of truth and which are more or less "inferred" and imaginary. Our understanding of the Word of God relative to this important subject, with reference to the three questions submitted, we would mention:—

1. The Judgment Seat of Christ will be in heaven, immediately after the "rapture" and prior to the Marriage Supper of the Lamb. We would suggest that Rev. 19:7 . . . "His wife hath made herself ready" gives the thought of the resplendant wife, arrayed in fine linen, clean and bright (lampron-Gr.) suggests brilliancy, resplendant, illustrious, magnificent . . . showing to the assembled hosts of heaven what grace hath wrought and, at the same time, reflecting the "righteous acts" of saints in their pilgrimage below. All this adds to the glory of our Blessed Lord. This should be an incentive to go in for such righteous and godly living down here that there shall be this "added" glory manifested then. This has nothing to do with personal fitness to be there in His presence, but it does show the power of God and of grace in our lives that there should be something which would call forth praise from the One Who sits on the Judgment Seat, our Lord Jesus Christ.

2. The nature of the Judgment Seat of Christ is clear in that it "tests" the work of the believer, relative to the Assembly, as in 1 Cor. 3:13. It reveals his motives etc., and reasons for his service, as in 1 Cor. 4:1, 5. The "good or the bad (worthless)" 2 Cor. 5:10 shall be fully known then—the good shall add to the reward—the worthless shall show to us why there has been loss. Romans 14:10 tells us that we cannot properly set an estimate on the weakness of the weak brother etc.,—we shall all be held accountable only for ourselves in this respect, but we shall give account—Romans 14:12.

3. We do not find any suggestion in the Word that the Old Testament saints shall stand before the Judgment Seat of Christ. This is entirely a matter of the "Day of Christ" which is only a heavenly day and not found in the O. T. scriptures, save in type or shadow. It commences with the "rapture" and reaches on into the heavenly kingdom of the saints. That the O. T. saints shall have their reward according to their testimony, goes without saying, and shall be bright indeed and wonderful, but it is distinct from the Judgment Seat of Christ for His saints of this dispensation.

4. Again, we would remind ourselves that, when we stand before the Judgment Seat of Christ, we shall all be in glorified bodies, in resurrection glory and we understand from 1 Cor. 15:40, 44 etc., that there shall be distinctions in the glory of the saints from the moment of resurrection. This would preclude the thought of looking at the Judgment Seat of Christ as a "confessional" of, as some seem to imply, a sort of "purgatorial preparation" for the glory. **LET US NOT GO BEYOND THE Scripture** in imaginary propositions, or sentimental feelings savoring of earth—thank God! we shall stand before our Blessed Lord in the glory, in our glorified bodies in that day.

QUESTION: Is not the work of Assembly visitation, in the matter of ministry, more decidedly the service of older brethren who have, in days past, done good work for the Lord and are able, by experience and knowledge of the Word as to prevailing conditions, to be of definite help in the right ways of the Lord?

ANSWER: We believe this is the only way in which the Assemblies may be strengthened in godly ways. The tendency for younger men, who have done little or very limited work in any new territory, to adopt the "role" of teachers is a snare for them, and a source of weakness to the saints, as they lack the experience and knowledge of God required for the work of older brethren. We do not think men should ever be accepted as "teachers" among us who have not done years of good, steady plodding as evangelists and pioneers. Crossing the Atlantic does not make a man a "teacher" whether he comes from Ireland or Scotland. Even in our own Continent there seems to be a tendency for men to embark on this line of "teaching" without the background that gives confidence in them.

QUESTION: Is it in order for a brother in the assembly to ask another brother to close in prayer? Is not this the work of the Spirit and should we not wait upon Him?

ANSWER: If a brother, in charge of the meeting as we would say, should see another brother present before the meeting commences close with prayer, this would be perfectly in order and considerate and he should feel constrained to ask him, perhaps a fellow-laborer, to courteous. However, just to call on one or another to close a meeting gives rather the impression of lack of this reliance on the Spirit, or the attempt to adopt the place of master of ceremonies. We see no need to depart from the accustomed order of scripture, even though in many parts, and in various countries, the "role" of the Holy Spirit in church meetings is neglected.

QUESTION: Who is referred to in 2 Thess. 2:3, as the "man of sin?"

ANSWER: The reference here is to Antichrist, who shall be manifested after the Rapture of the Church . . . "except there come an apostacy first" refers to the full-blown apostacy which is in its final stages at the Coming of the Lord to the air for His saints, as in 1 Thess. 4:16 etc.

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Waterbury, Conn. — Saints here report a good and profitable conference, well attended, with seven of the Lord's servants present to help. They were refreshed.

Wellsboro, Pa. — The small assembly had a call from Jas. Smith lately.

Ontario, Wisc. — Bre. Yost and Robert Orr were preaching here.

LaCrosse, Wisc. — Bro. S. Hamilton has returned from the old land, helping bro. Mick at last report.

CANADA

Oil Springs, Ont. — The recent Conference of this small assembly was a time of refreshing and very well attended. Six of the Lord's servants were present. Brethren from Sarnia and others have worked well in this general district for three or four years—meetings are still on in Wyoming nearby. It is good to see local brethren with a heart for the Gospel and it should encourage preachers to launch out into new work. It is not necessary to travel far to find opportunities. They abound everywhere, but the "laborers" are few.

Sarina, Ont. — Bro. Alves had a week here and bro. Ferguson also had a short visit with the assembly.

Toronto, Ont. — A note from Highfield Assembly states that five were baptized Oct. 6th, some of them the fruit of special meetings held in the Spring of this year, a good company present to witness the baptism.

We have had no direct report of the special effort held in the city during October but understand goodly numbers were attending and the Word preached clearly.

Vancouver, B. C. — The Conference here has been reported very good, with fellowship and harmony prevailing throughout. A good season of prayer between meetings helped greatly as it always does. The ministry searching and practical. This was in connection with the Victoria Drive Assembly, as usual.

St. Thomas, Ont. — Recent Conference was large and good, about a dozen or more of the Lord's servants present to help. Bro. Warke, helped by R. Surgenor had three weeks of Gospel following.

CONFERENCES

East Boston, Mass. — Annual Conference will be held D. V. commencing with Prayer Meeting in the Gospel Hall, 35 Putnam St., Friday Dec. 6th, at 8 p. m. continuing over Saturday and Lord's Day Dec. 7th and 8th. Breaking of Bread is at 10 a.m. Address all communications to Frank Procopio, 78 Falcon St. The saints here welcome brethren walking in scriptural paths, faithful men sent of God who do not shun to declare the whole counsel of God and place no limitations on such ministry.

Santa Monica, Calif. — Annual Conference of saints here will be held D. V. commencing with Prayer Meeting Dec. 13th, at 7:45 p.m. continuing over the 14th and 15th. All meetings will be held in the Culver City Gospel Hall, 11138 Venice Blvd., with the exception of the Breaking of Bread which will be held in their own Hall, 1040 Pico Blvd., at 10 a.m. Lord's Day. The Lord's servants walking in the right ways of the Lord welcome. Communications to Gregory M. Baghranian, 2320 Louella Ve., Venice, Calif. Tel. EX 7-5864.

Pennsauken, N. J. — The Annual Conference will be held, God-willing, in the Pennsauken Gospel Hall, Route 38 at Browning Road Circle, commencing with Prayer Meeting Dec. 27th, at 8 p.m. continuing over Dec. 28th and 29th. Visitors freely entertained. Corresp. Chas. J. Strom, 4763 Poplar Ave.

Montreal, Quebec. — We have been asked to state that there will not be a Conference here at the New Year season. Other arrangements for meetings that week have been thought best this time.

Picton, Ont. — Our Annual Conference will be held D. V. Sat. Dec. 28th at 2:30 p.m. and 7 p.m. continuing all day Dec. 29th, with Breaking of Bread at 10:30 a.m. The Lord's servants walking in the "old paths" welcomed to minister. Corresp. to A. C. Davis, Rt. No. 2, Napanee, Ont.

San Diego, Calif. — The Annual Conference will be held D. V. in the Gospel Hall, 3951 Front Street, commencing with Prayer Meeting Friday Dec. 27th, at 7:45 p.m., continuing as usual over Dec. 28th and 29th. Ministering brethren walking in the truth, as in 3rd Job. v.3, and preaching the same are welcome. Corresp. E. E. Dozi 4223 5th Ave.

Tampa, Fla. — Saints here expect to have another conference N Year's Day in the Fletcher Ave., Gospel Hall. Brethren teaching & walking in the "old paths" welcome. Those planning to attend please communicate with the Corresp. Chas. Trask, 116 E. 143rd Ave. They expect to have Gospel meetings after the conference D. V.

FALLEN ASLEEP

Edmonton, Alta. — Our beloved sister Mrs. Bertha King was called home October 3rd, aged 77. Saved 45 years and for many years in fellowship here—a true "mother in Israel."

West Union, Iowa — We have heard, without full details, of the home-call of our dear sister Mrs. Lester Crain. She was saved in meetings of bre. Brandt and Warke in Brainard in 1949—in the Assembly from the beginning. She was aged 56 years.

Wilmington, Del. — Our dear brother Daniel Ewing "went home" to be with the Lord Oct. 7th. He loved the plain and simple Word of God, now safe at home.

Bay City, Mich. — Our dear sister Mrs. William Dryer passed into the presence of the Lord Sept. 22nd. Saved and in fellowship here for over thirty years. Leaves her husband, son and daughter.

Haddon Heights, N. J. — Our dear sister Mrs. Gustav Eisele "went home" at the end of October, aged 88. She was saved 49 years ago at Barrington, N. J. under preaching of the late Wm. Beveridge and in fellowship from the commencement of the Barrington Assembly. An interesting note states that "she baked the bread for the Lord's table, in the early days." It reminds us of the old statement that "God is not only great in great things, He is great also in little things."

London, Ont. — Our beloved sister Mrs. Emily Burnside passed into the Lord's presence October 10th, in her 83th year. She was saved for over 65 years. She came to Canada from Scotland in 1903. For many years she was in the Kensington Ave. Assembly in Hamilton and for the past five years in the Pall Mall Assembly here.

Winnipeg, Man. — Our dear sister Mrs. Mabel Snell, widow of the late Edward Snell, "went home" October 16th, aged 74. Our sister was saved as a girl in London, England and in fellowship with the West End Assembly here for 48 years, the last two years in West Hillhurst Assembly in Calgary.

Victoria Road, Ont. — Our dear sister Mrs. Josephine Rea "went home" Oct. 2nd, in her 79th year. Saved 57 years ago at home, having been convicted at the Conference at Victoria Road. Later she was baptized by the late bro. Hicks with the late W. P. Douglas also present.

Indiana, Pa. — Our dear brother Cammie Jule Plubell "went home" to be with his Lord Oct. 18th, in his 89th year. He was saved 57 years ago and was received into fellowship, continuing steadfastly until his home-going. A quiet brother with a love for the One Who saved him. Titus 2:13 ever cheers the hearts of those left behind when death separates, that is, all who are saved.

Seattle, Wash. — Our beloved and esteemed brother Albert Martin "went home" to be with the Lord Oct. 27th, in his 80th year. Saved in Hamilton, Ont., in 1908 and in the Seattle Assembly since 1922. He was a good shepherd, faithful in the spread of the Gospel and had an excellent testimony in the world. He is greatly missed. Our brother took a stand for God in the First World War and we have known him since that time—God honored him, as He always honors those who honor the Word of God above all else.