

Words in Season

THE BIBLE FAMILY MAGAZINE



ANOTHER YEAR

GREAT God, we sing that mighty hand,
By which supported still we stand!
The opening year Thy mercy shows;
Let mercy crown it till it close.

By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

With grateful hearts the past we own;
The future - all to us unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet.

In scenes exalted or depress'd,
Be Thou our joy and Thou our rest;
Thy goodness all our hopes shall raise,
Ador'd through all our changing days.

Rippon's Col.

JANUARY, 1972

WORDS IN SEASON

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VOLUMES (1971) should be ready during this month D. V. Write the Editor . . . \$5.00 mailed anywhere. Please order now. A few older volumes available.

RATES FOR 1972: We emphasize our rates again for benefit of our subscribers. (Unchanged).

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PLEASE SEND all subscriptions to

Matthew J, Brescia,

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REPORTS

Calgary, Alta. — Our brother Sydney Maxwell had some profitable ministry meetings here latter part of the year. Bro. Gerrit Bergsma also had some children's meetings. A husband and wife were baptized in November.

Oil Springs, Ont. — We heard Chirstians here had a good conference, good number attending.

Hartford, Conn. — The Conference of the Charter Oak Assembly was a very happy season. Just three of the Lord's servants for the burden of the ministry but God gave decided help bringing cheer to His own. Brother Paisley was having two weeks with them, using his chart of Zechariah. Conference was well attended with good representation of assemblies and the ministry of Christ precious and practical. Morning Bible Reading Friday large and profitable.

Postville, Iowa — Bre. L. Brandt and H. Wahls were "looking over" this district with a view to the Gospel.

Omaha, Nebr. — Recent Conference proved helpful, with a goodly number from the district attending.

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. 64

JANUARY, 1972

No. 1

INDEX OF LEADING ARTICLES:

HOW STOUT HUGH LATIMER GOT CONVERTED-	Gospel
THE MINDING OF THE FLESH	William H. Ferguson
DON'T GIVE UP-	Matthew J. Brescia
THE PATH OF GREATNESS	D. W. O.
THE PROPHETIC PAGE-	Editor

RETROSPECT

IN looking back, it takes us far,
Down mem'ry's lane, 'cross tide and bar;
The sailing, rough at times and lone
And yet above the polestar shone.

It's not o'er yet, the voyage long,
Sometimes the wind and tide is strong;
To turn us off the course He gave,
And bid us look to angry wave.

But overhead the sky is bright,
And darkness hides not heav'ns light;
The voyage surely has an end,
Whatever weather God does send.

To enter harbour, safe at last,
The trials, dangers ever past;
To yield Him up the life so base,
Compared with some who ran the race.

And yet to find His eye ne'er dimmed,
He followed even when we sinned;
And failed to do as others did,
He'll show us then that which was hid.

With loving eye He'll trace it all,
From first we heard the Saviour's call;..
He'll point to little things long past,
And tell us how their savour lasts.

He'll draw us to His side and say,..
How much He valued 'long the way;
The path we chose of earthly loss,
To take our stand and bear the cross.

No tear shall ever stain our face,
On heav'nly form, nor shall a trace
Be found of sorrow's evil days,
They're all forgot in Heaven's praise.

W.H.F.

HOW STOUT HUGH LATIMER GOT CONVERTED

ERASMUS, one of the greatest scholars in the early days of the Reformation, visited Cambridge, where the University gave him a great welcome. Upon one at least, he made a great impression. Thomas Bilney — little Bilney as he was familiarly called — felt that Erasmus possessed a secret of peace and happiness that he did not enjoy. Religion, as he had been taught it, left him hungry and unsatisfied. Ritualism, forms of religion, law-keeping, reformation never saved or satisfied anybody yet.

Bilney would buy, at whatever cost, every line that came from the pen of Erasmus. In France, Erasmus had translated the New Testament into Latin. Bilney obtained a copy and its effect was marvelous. He says:-

“My soul was sick, and I longed for peace but nowhere could I find it. I went to the priests and they appointed me penances and pilgrimages; yet by these things my poor sick soul was nothing profited. But at last I heard of Jesus. It was then, when first the New Testament was set forth by Erasmus, that the light came. I bought the book, being drawn thereto rather by the Latin than the Word of God, for at that time, I knew not what the Word of God meant. And on the first reading of it, I chanced upon the words, ‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.’ That one sentence through God’s inward working, did so lift up my poor bruised spirit, that the very bones within me leaped for joy and gladness. It was as if, after a long, dark night, day had suddenly broke.”

But what has all this to do with stout Hugh Latimer? In those days, Latimer was preaching from Cambridge. By sheer force of character, he raised himself from a ploughman’s cottage to a bishop’s palace - a notable achievement, standing without precedent or parallel in the sixteenth century.

Bilney heard him, and fell under the spell of his transparent honesty and rugged eloquence. Of all the friars, Latimer was the most zealous and devoted, but Bilney saw clearly that his eyes had not been opened to the light of the gospel. That Hugh Latimer should be converted became the one desire of Bilney’s soul. “O God,” he prayed, “I am but little Bilney, and shall never do any great thing for Thee: but give me the soul of that man, Hugh Latimer, and what wonders he shall do in Thy holy name.”

But how was Latimer to hear the Gospel? God ordained

surely, one day, that as he descended from the pulpit, he passed so close to Bilney, that his robes almost brushed the student's face. Like a flash, an inspiration rushed into Bilney's mind. "Prithee, Father Latimer," he whispered, "may I confess my soul to thee." The preacher beckoned, and into the quiet room adjoining, the student followed.

Was there ever a more remarkable confession poured into the ear of a Father Confessor? Bilney fell on his knees, told of the aching hunger of his heart, of the visit of Erasmus, of the purchase of the Latin New Testament, and then of the text. With streaming eyes he said, "There it stood, the very word I wanted. It seemed to be written in letters of light: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'"

"O Father Latimer," he cried, the earnestness of his zeal increasing as the memory of his own wonderful experience rushed back upon him: "I went to the priests and they pointed me to cisterns that could hold no water and only mocked my thirst. I bore the load of my sins until my soul was crushed beneath the burden. And then I saw that 'Christ Jesus came into the world to save sinners, of whom I am chief,' and now, being justified by faith, I have peace with God through our Lord Jesus Christ."

The effect upon Latimer was just what Bilney hoped. For years the bold preacher had felt the same aching void, the same intense longing for satisfaction that the young student had experienced.

In a moment the Father Confessor became the penitent. Latimer rose from his seat and knelt beside Bilney. Bilney drew the Latin Testament from his pocket and Latimer read the words for himself:-

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Better still, he believed them, received the message into his very soul. The Son of God had died for sinners. He was a sinner. Therefore, the Son of God had died for Hugh Latimer. He received the Saviour, believed on Him to the saving of his soul. The aching void was filled. Satisfaction of heart was his.

Latimer bore a noble testimony to Christ, and sealed his testimony in martyrdom. When a Catholic queen sat on the throne, Rome was able to carry out her persecution of those who dared to believe the Bible for themselves. Opposite Balliol College, Oxford, Bishops Ridley and Latimer were burned to death at the stake.

(From an old Words In Season)

THE MINDING OF THE FLESH

Romans 8:6, 9.

William H. Ferguson

WE believe it necessary, right at the beginning of this year, to remind ourselves of that which is really the work of God in a believer and the true characteristics following such a work. As we know, we are living in a superficial age, an attempt being made to multiply profession with its resultant emptiness oftentimes and denial of the true work of the Blessed Spirit of God. Many are being deceived by a mere profession, and also being received into assemblies of God's people, who are "deadwood" as far as spiritual progress is concerned, for they do not have the Spirit.

A consideration of this 8th, chapter of Romans should make it very clear that "they that are after the flesh, do mind the things of the flesh." Cp. John 3:6. "But they that are after the Spirit, the things of the Spirit." Continuing in verse 6 we read . . . "For the minding of the flesh (margin) is death; but the minding of the Spirit is life and peace." This shows the very definite work of God's Holy Spirit in every truly born again believer. It is a work of God, cannot be imitated in a godly way, superficially only and lacking vital life and strength. The Word continues . . . "So then they that are in the flesh cannot please God." This is emphatic and no amount of reasoning can take away from its solemn import. Further, in verse 9 we read . . . "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you. Now if any man have not the Spirit of Christ, he is none of His." What could be more definite or more solemn in view of the extreme lightness and disobedience to the plain Word of God seen so often today, even amongst us, when the Word plainly outlines the course and behaviour but the corresponding evidence of the Spirit's work in such a professor betrays itself? This development could be the result of seeking to enlarge the assembly, by partiality in family relationships and by an attempt on the part of preachers to obtain converts, even at the expense of two or three professions etc., etc.? It is fatal to all true testimony and is depleting the assemblies of God's people and making the Word of God of none effect. Such teaching as the necessity of the Spirit's work always characterizes the true man.

CONDONING SINFUL WAYS

To emphasize to plainly disobedient believers that they have the Spirit of God and therefore cannot be lost, even though their walk and conduct plainly declares the "bent" of their lives, is merely helping on Satan's work of deception in the present day. To see the mini-skirted, loudly dressed

in latest fashions, walk into our Conferences and assemblies to "break bread" is very plain evidence of a spirit that is not of God. No blush of shame decks the face of such bold youngsters, and others older also, as we note in 1 Timothy 2:9 and the "wandering eyes" and the empty life plainly shows the absence of any real work of the Spirit of God. There is need for us today to get beyond the surface and seek to detect the work of God in the soul. Nothing else will stand in this evil day, nothing else will preserve the assemblies. To be satisfied merely with "position" valuable as it is to an exercised soul, is not sufficient. There must be a corresponding condition of soul to confirm the profession. The same could apply to some young men, and older too, with their "queer" hairdos and odd sideburns, all reminiscent of the world's concept of liberty and refusal of godly order and we believe such should be definitely spoken to by elder brethren who have the care of the assembly on their hearts.

OLD FASHIONED TEACHING

This has always characterized the preaching and teaching of former days and if we would be true to the Word, we must declare the same today. In the words of another . . . "The old man cannot be sanctified, but he must be crucified, that is, in self-denial given unto death." Again, "the positive activity that furthers his new life is the constant keeping up of intercourse with the originator and the abiding well-spring of this new life . . . Thereby he receives in ever-increasing measure the Spirit (pneuma) from above, and the man born of grace lives and grows, too, ever advancing in grace and by grace." We feel constrained to continue the words of an old reformer . . . "The reason why carnal mindedness works death, is no other than this: because this disposition separates from God (the Fountain of Life). Note also, we say, that according to the Word in verse 7 . . . "The minding of the flesh is enmity against God." We cannot soften this word "enmity" — its full meaning gives no room for question, i. e. . . . "enmity, discord, feud, alienation, hatred, hostile, an adversary. How could one have these evil things dominant in the life, and evidently so, and be at peace with God. The sooner we learn this plain lesson of the apostle by the Spirit in Romans, the better. Grace is not licentiousness, nor is it license for us to do as we like, or say what we like or wear what we like and act as we like. The man or woman of the Spirit is under the influence of the Spirit of God, he is a new man and while we still have the "old nature" to combat, he is never given the "dominant place" in the life. This could only be true in the life of an unconverted person whatever his or her profession. The work of God **MUST** be manifested in the life. In considering this "enmity" expressed in Romans 8:7 . . . "The carnal mind

is enmity against God" it might be well to consider the Hebrew expression of this word in the Old Testament, as follows:

Gen. 3:15 "I will put enmity between thee" referring to Satan.

Num. 35:21 "In enmity smite him with his hand."

Ezek. 25:15 "To destroy it for the old hatred" or perpetual hatred.

Ezek. 35:5 "Thou hast had a perpetual hatred." This refers to Esau and his hatred of Jacob, the man of the Spirit, i. e. flesh against Spirit.

All of the above should surely speak to all of us and especially any who show the signs of this perpetual hatred and enmity against others, so evident in certain cases. It is a bad omen and the first evidences of anything like it should be crushed immediately. Otherwise it raises a question in our mind as to the fact of the work of God in the soul at all. We must examine ourselves in the light of the Word, not in the light of our reputation or acceptance but in the light of God and His Word, with an absolute refusal to follow the dictates of the fleshly mind.

Another thought from one of the reformers worthy of consideration when the light of the Gospel shone out amidst the darkness of mere religious profession . . . "The carnal man hates God, for he sees in Him the robber only of his lust; and God hates him according to His holiness; the two are *absolutely and irreconcilably* against each other. But with this God hates not man as such, He loves him rather, but He hates the sin in him. This holy hate passes to the regenerate; he hates in himself and others sin and carnal-mindedness, without hating men."

We will not pursue this subject more at this time but trust the above shall have a wholesome effect on us all and cause much heart-searching as to whether the life of God is present where there is evident disobedience to the Word of God and consequent hatred against those who propound it in all its faithful character and ability to discern the true — cp. Hebrews 4:12. Even in professed "service for the Lord" today it is more or less like the closing days of Old Testament history as revealed in Malachi 3:18 . . . Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." As then, it is difficult, at times, to discern the true from the false today, so we are cast upon God and the old scriptural adage is ever true . . . "By their fruits ye shall know them."

DON'T GIVE UP

1 Samuel 12:20, 24.

Matthew J. Brescia

THE setting in which this little passage appears is not very encouraging and it appears on an occasion when we would least expect to find it. But God's ways are not our ways, nor are His thoughts our thoughts, and so we find that even when His people had rejected His leadership and wanted to be like the other nations, with a king, we find Him speaking through Samuel, exhorting them again to cleave unto Himself. Our God is the same today.

While we are not oblivious to the general backsliding and worldliness among the assemblies gathered unto the Name of our Lord Jesus Christ, and we certainly see a copying of the nations around us, yet we can take courage that the heart of our God is toward His people and His counsel is ever to turn us from the world back unto Himself. The first thing we note is the thought in verse 21: **DON'T TURN ASIDE!**

Brethren and sisters, this needs to be reaffirmed again and again in our souls. Many who once walked "the old paths" have turned aside into new byways, only to find that God's Word is true and what they LEFT was the "good way" for something else, some "new persuasion" that is not of Him that called them. We say again by the Word of the Lord . . . "Don't turn aside."

Did we start in our personal Christian pathway in former years with purpose of heart to keep ourselves holy and pure for Himself, the sisters modestly dressed and with long hair as commanded by the Lord? Don't turn aside!

Were our homes set up in the fear of God with good texts on the walls and an atmosphere of the presence of Christ as we set up the altar of reading and prayer with the little family? Don't turn aside! Don't defile your home with the cursed T. V. set and other things which once we were assured were contrary to the mind of God—Don't turn aside!

Did we start in our business life serving the Lord in singleness of heart and refusing to stoop to the world's tactics for self-aggrandizement and base gain? Don't give up! or turn aside!

How about our assembly life? God forbid that any gathered out unto His Name be beguiled to leave the assembly. Our brethren are not perfect, true, but we are not gathered to them: we are gathered to Him. Shall we forsake Him? To whom, then, shall we go? NO! NO! Our heavenly Boaz would say, "Go not to another field, neither go from hence, but abide here fast . . ." Don't turn aside. The assembly, gathered to His Name, is the anchor for the pilgrim soul

traveling through the wilderness where there is room for ALL the Word of God and HIS ways. Also, in the assembly, we need no "new, modern methods" of spreading the incorruptible seed. The scriptural methods may be old-fashioned, but they produce lasting results and have the approval of the Lord. New exercise is, undoubtedly, necessary but not new paths. Our gathering and worship should be simple, plain and Spirit-led, with nothing attracting to the natural man but all being to the glory of Him Who is in the midst . . . Don't turn aside!

Then we note in verses 20 and 22: Fear not, or we say, don't get discouraged. Discouragement is the sharpest weapon in Satan's armory. Hardly a man who has not felt its dreaded barb, but there is encouragement to go on. Fear not, "The Lord will not forsake His people for His great Name's sake." Look unto Jesus. He is our example and it was said of Him as the great Servant of Jehovah, "He shall not fail nor be discouraged." When all was against Him, He ever drank of "the brook by the way," and was encouraged in the Lord his God. Don't get discouraged.

In verse 23 we are exhorted . . . Don't stop praying! It is a sin to do so. Sometimes we start out with a burden for some soul, especially a loved one, but then the years pass and we feel our prayers will not be answered, so we cease and our hands hang down and the enemy gets the victory. Oh! We would say, in God's Name, pray again! The Lord hears and will answer in His own time. Don't stop praying!

Then, briefly, we note at the end of verse 23 . . . Don't reject teaching, whether in the assembly from godly brethren or at a conference or when in our private reading and meditation the Lord shows us some lesson we need to learn . . . Don't reject teaching!

Finally, verse 24 says . . . "Only fear the Lord and serve Him in truth with all your heart." Much along this line might be said as to the benefit and blessing from this exhortation to fear and serve Him but we would just affirm the very message of the Word — "for consider how great things He hath done for you."

Our final exhortation is . . . "Don't stop praising the Lord." It is easy to grumble and complain but let us not be caught up in the spirit of the age which HAS everything but is satisfied with nothing. "Whoso offereth praise glorifieth Me" and our mouths should be full of His praises all the day long. He "daily loadeth us with benefits" and above all else we should be a thankful people. Besides all this, our best days, and our brightest, are yet ahead. The Lord will soon come for His own. So for the little time that remains, we say once more . . . Don't turn aside, don't get discouraged, don't stop praying, don't reject teaching and **DON'T STOP PRAISING HIM!**

THE PATH OF GREATNESS

BECAUSE God's Name is not once mentioned in the Book of Esther, some have concluded that God does not wish His Name associated with His people in such a departed state. However, perhaps a deeper lesson is intended. Although the Jews were in a very low condition, spiritually and nationally, yet God was strong to work their deliverance. His hand was stretched out still. Quietly, unobtrusively, we might say anonymously, yet decidedly, Jehovah moved for the blessing of His people and for His own glory.

Mordecai's career is a lovely illustration of this lesson. In the closing views of this man, Mordecai, it is unmistakably clear that he is exalted by God's hand. His had been the place of sackcloth, the mourning, the rejection, the shame because of his people. But now, at the end, his people have light, gladness, joy and honour, chapter 8:16 and he is given the high place and waxes greater and greater.

Is this not a picture of our Lord Jesus Christ? His life on earth was a series of seemingly irreversible steps -- spiraling ever downward to the depths of Calvary.

"From the track He turned not back
'Til where I lay in want and shame
He found me! Blessed be His Name."

Willingly He descended, Mightily God exalted Him. Every step of humiliation is now answered with heights of exaltation . . . "As many were astonished at Thee; His visage was more marred than any man, and His form more than the sons of men: so shall He surprise (or startle) many nations: the kings shall shut their mouths at Him." Isaiah 52:14, 15, Newberry. Truly we could say:

"All the depths of Thy heart's sorrow
Told in answering glory now."

Thank God that, as well as the Jews with Mordecai, we, through His poverty have been made rich. He now is "seeking the wealth of His people, and speaking peace to all His seed." Ch. 10:3.

MORDECAI'S ASCENT

How little we appreciate that the same principle that was at work in Mordecai's life is working in ours today. Imagine Mordecai's thoughts after the day when the reasonings of all the king's servants who, without questioning bowed before Haman, had failed to move him and they had finally told Haman of this Jew's stubbornness, ch. 34. Perhaps he wondered if it was worth it all. Did God know? There was nothing so startling about such a day. No doubt God's Name was not emblazoned on his mind with a vision to strengthen him. How could he know that God's Word, which was forever settled in heaven, would record of a day shortly to come that "Mordecai was great in the king's house" ch.

9:4 . . . perhaps among the very same servants who had, at the time, disdained his conviction?

As day by day it became customary that the outlook was darker and darker, as the prospects of this man sank lower and lower, how could he know that the record would soon declare that "this man Mordecai waxed greater and greater" - ch. 9:4? As Haman sought to use the hand of the king to destroy not only Mordecai but also his people, chapter 3:6, 8, how could Mordecai know that God had already settled "the declaration of the greatness of Mordecai whereunto the king advanced him" as in chapter 10:2? As with a loud and bitter cry he cried throughout the city in sackcloth and ashes, and was joined by the wail of his people throughout the land, chapter 4:1, 3, did Mordecai know that God had reserved a place of honor for him "next unto king Ahasuerus, and great among the Jews"—chapter 10:3?

Beloved child of God, has the character of the far more exceeding and eternal weight of glory been fully revealed to you as you bear, for a moment, the light affliction? Yet He has promised that this affliction, though it may seem so heavy now, is but light in comparison to the coming "weight of glory" and that it is working for us a glory whose weight far exceeds our affliction, and its extent is eternal! In the ordinary circumstances of that affliction, perhaps we wonder if God is in it at all. The natural mind may argue that it is all just a part of life, just problems to be expected, just normal events, common to even the unsaved, similar to the lives of others. But as with Mordecai and as with Israel of old, Isaiah 63:9 . . . "In all their affliction, He was afflicted . . . He bare them and carried them all the days of old." Quietly, unobtrusively, yet decidedly, God is working in your life and "when Christ, Who is our life shall appear, then shall ye also appear with Him in glory." Colossians 3:4.

"Full of this blessed hope,
'Til He shall come;
Let us the cross take up,
'Til He shall come;

Happy reproach to bear,
Shame, for His sake, to share,
Since we the crown shall wear,
When He shall come."

D. W. Oliver

THE PROPHETIC PAGE

EVENTS are moving fast. The "great powers" are being aligned . . . The King of the North (Russia and satellites), the Kings of the East (the Eastern nations), the United States of Europe taking form rapidly — the King of the South showing teeth. And circling little Israel, "over against all his brethren is Ishmael and his descendants, the Moslems" according to Genesis 16:12, R. V. about 200,000,000 of them. The final stage is surely and according to the Word of God, being set and readied for the final overthrow.

These four Great Powers are to be dealt with when the Son of Man returns to the Mount of Olives in power and glory. This shall be after the true Church is called home at the rapture and this is when these powers shall be gathered in the land to Megiddo (the great gathering center) ostensibly against each other, for they ALL want "the land" — but, suddenly, they realize that their conflict is not with each other but with and against Jerusalem and the Lord Himself. The final debacle takes place in the Valley of Jehoshaphat, Zechariah 14:2, and Joel 3:11, 12, 14 . . . "The Day of the Lord is near in the valley of threshing." Multitudes there shall see the "sign of the Son of Man in heaven" . . . "They shall see the Son of Man coming in the clouds of heaven with power and great glory." Matthew 24:27, 30.

The time is short and soon we shall hear the shout. Note in Matthew 25 that fifty percent of profession finds out that they have no oil in their vessels — no Holy Spirit, just a lifeless profession in view of His Coming.

May such thoughts stir our hearts as we enter 1972, a crucial year for assemblies of His people and a crucial year for the nations of the world.

The darkness deepens but our hope shines the brighter and soon the Day Star shall appear above the horizon, it is near and He is patiently waiting, our Blessed Lord, for that moment when He shall come to the air above us to call His Bride home to Himself to be with Him for ever. Revelation 22:16.

If nothing else, this should cause much heart-searching on the part of those who are at enmity with each other, even professing Christians, and bring that proper confession and making of things right against that day. If there is no desire for this, are you born again?

ACKNOWLEDGMENT OF FELLOWSHIP

NEEDLESS to say such should be acknowledged promptly so that our brethren in the various assemblies can keep their records straight and all be done in a godly and proper manner. We think of our former brethren, when we speak of these things, and their letters were timely, always with a message or meditation from the Word, brief, not wordy and these dear men did not "inflate" their letters with reports etc. of what such were "going to do" nor with reports that would cause the saints to think too much of themselves and their work. They were men of God, doing work in God's way, and had not "learned to write letters" which would exaggerate the work done. They did not need to do this, nor does any true man today.

As we approach another year, we suggest that brethren in responsibility in the assemblies give due consideration to work done, rather than rely on "letters" merely to stir up their exercise. We know the men who are doing the work of God in godly ways, whose record is clean and such are not engaged in any procedures which would attract to themselves or detract from the work of others. For any who would seek to harm another we have no use and believe such to be the enemy's work. So let us, one and all, seek to be true and honest before God in all such matters and not present to the saints reports which would suggest some wonderful activity when, in reality, we do not have anything to boast of and have much cause to seek God's face that, if He leaves us here, we may see hindrances to blessing removed and some real heart-searching as to the barrenness among us.

We question also very much if younger men should be running assembly to assembly and conference to conference rather than doing some honest work for God in a district. We have sought to emphasize this and shall continue to do so. To encourage this sort of thing is merely to enrich the auto and oil companies and travel agencies with the hard earned fellowship of godly believers and we believe it is something we should bring to the attention of exercised brethren. Such was never the characteristic of the godly men we seek to emulate.

May the year we have entered upon have some real work for God in it and some real leaning on God rather than on the assemblies and conferences for fellowship.

Editor

PREACHERS

Acts 11:19-21

D. Munro

“THEY preached the Lord Jesus, and the hand of the Lord was with them.” In Chap. 8 we find a persecution which scatters the Christians, and here we find them preaching. This is one of God’s ways of sending out preachers. They had no official position. They were simply men filled with the Holy Ghost. And we don’t read of any “society” that sent them out or backed them up. That kind of thing is unknown to the Word: It is an innovation of man. What society sent Moses to deliver Israel? What society sent Isaiah? Read Isa. 6. What society sent Jeremiah? Read Jer. 1. Who sent forth Ezekiel? Read the first three chapters of his prophecy. And so with all those we read of in the Word. But this system of man is Babylonish. Our business is to listen to the Word of God. The moment we get away from “thus saith the Lord,” we get away from God’s lines of truth. But, when I am going out in fellowship with God, I am backed up by One whose purposes nothing on earth or in hell can frustrate. In Acts 11 we learn that Barnabas came to see the grace of God and was glad, and he exhorted them to “cleave unto the Lord.” In Caleb we have an illustration of one who cleaved unto the Lord with purpose of heart, Josh. 14:5-15, and after forty-five years of wanderings through the wilderness, where others drooped and died he was now as strong as he was when Moses first sent him. Oh to know the secret of it all, and cleave unto Him.

VESSELS UNTO HONOR

“ALL King Solomon’s drinking vessels were of gold” 1 Kings 10:21—the genuine thing. They were not of tin, nor of dross. See Isa. 1:22-25. Some are like these latter in their spiritual make up; others have a little of the gold in their character; and no doubt God sees a few here and there, as we say, “as good as gold” in their life and testimony down here. These, — like the faithful messenger in Proverbs 25:13 — refresh the soul of their Master. Like the mighty men of David who knowing his longings for Bethlehem’s cooling well, brake through the hosts of the Philistines and procured the coveted water. 2 Sam. 23:15.

In the great house of Solomon there would be vessels for refuse matter, slops, garbage, etc., yet we could never think of King Solomon calling for a drink of water or of wine, from one of these dishonorable vessels. They had their use, and as Master, he could use them to the appointed end, but

the honor of refreshing the lips, and soul within, would always fall to the clean, the set apart vessels. So we read in 2 Timothy. If a man therefore purge himself from these, i.e., bad men — bad doctrines — verse 17, he shall be, not may be, a vessel unto honor, sanctified and meet for the Master's use. Keep thyself pure, 1 Tim. 5:22, and "Be ye clean that bear the vessels of the Lord" are words that admit of but one meaning and give no uncertain sound. They are especially applicable today to all who would serve our Lord Jesus Christ.

T. B.

JUDGE ALDEN'S TESTIMONY

(What the United States needs TODAY)

JUDGE George D. Alden was on a visit to his native homestead, a village in Vermont. At that time a young clergyman, who had not yet completed his theological course, was supplying the pulpit in the Episcopal Church. So clever was he in his many original methods that John Wanamaker had offered him \$10,000 a year to take charge of the advertising for his great stores.

His refusal Judge Alden could hardly believe, and so, calling on the younger preacher, who was receiving \$1,250 a year, endeavored to show him his folly. "Young man," said the Judge, "may I enquire how you justify yourself in throwing away \$8,750 a year, with the prospect of double that amount in a few years?" "For the simple reason that I have a bigger job than advertising merchandise." "What job is that, if I may enquire?" "Preaching the gospel of the Lord Jesus Christ."

"Preaching the gospel!" said the Judge in a sarcastic tone, "don't you know, young man, that your business is one of questionable value; that the Bible on which it rests is no longer believed by sensible people, and is of no more value than a last year's bird's nest? I am an older man than you, and I come to you as a friend to talk with you about your financial condition. I have been a practising lawyer in Boston for the last thirty years, and a Judge of the Supreme Court of Massachusetts for the past twelve years, and I tell you that I do not believe one word of the Bible, nor do I even believe in God."

"The young preacher did not tremble or turn pale," said the Judge, "though I had spoken in thunder tones. He quietly replied: 'Judge Alden, in my opinion your argument is worthless. You are on the wrong side of the question. Your case was decided many hundred years ago by the Supreme Court of the Universe.' 'If my case has been decided, as you say, by the Supreme Court, will you please

give me the citations, with the volume page and paragraph?' Picking up a Bible he opened it to a certain chapter and verse, and said, 'There it is; read it for yourself.' This is what I read: 'The fool hath said in his heart there is no God.'

I was mad, boiling mad, to think that I, Judge Alden, one of the best known lawyers at the Boston Bar and twelve years on the Supreme Bench, should be thus insulted by an ignorant young preacher, not yet out of school—it was more than I could endure. I told him that I would read all that had been written against the Bible by the most eminent scholars, and I would come back and demolish him with his own weapon, for I thought that would be an easy task.

So far as I know that young man is living today. At least he ought to be, for I never went back to demolish him. And why not? For the simple reason that as I read about the Bible, and more especially as I read the Bible itself, I became convinced that it is the only authoritative revelation of God's character and will for man. It was a humiliating experience, but I am not ashamed to confess it, for now, thanks to that young theologian, I come to you as a firm believer in the Bible, and a follower of the Lord Jesus Christ. And in my humble opinion, what this country needs at the present time is the gospel of Jesus Christ and Him crucified, which is the only cure for the moral dishonesty in business, the political corruption, domestic unhappiness and religious indifference which is so prevalent.

W. I. S.

Is prayer neglected by you? Is it a burden? Have you no pleasure in it? Then how can you say that you are a friend of God. Do you utterly neglect all communion with God? Do you never speak with Him? How can you think that you love Him? If I had a son who lived in my house, and fed at my table, and was clothed by my kindness, and that boy were to say to people outside: 'I never speak to my father; he speaks to me but I never listen to him: I live in his house but I treat him as if he were dead'; would not everybody conclude that there was a deadly animosity in the heart of such a son to his father? I cannot help thinking that if you live without speaking to God, or hearing Him speak to you, you have a carnal mind which is enmity against God.

* * *

**SLOW BRITISH DELIVERIES MAY BE ON ACCOUNT
OF RECENT EAST COAST STRIKE HERE.**

QUESTIONS and ANSWERS

Question — Could you please define railing?

Answer — To rail is to “revile or scold in harsh, insolent or vituperative language, to scoff at or against. It includes to “call by hard or ugly names, engage in personalities, to denounce and censure.” It also includes “abuse, reviling a man to his fare, abuse of him personally,” etc.

All of the above shows how heinous this is in the sight of our God when He requires that such a person should be excommunicated, not as a brother (which he may be) but as a wicked person. Even men of the world do not abuse their fellows like this in their business dealings, much less should this sort of thing be heard of amongst those who bear the name of Christ. Our experience is that once a man is a true railer in the scriptural sense, he is seldom recovered from it—it is part of him.

Question — How are we to define a scriptural assembly, gathered to the Lord’s Name?

Answer — It would be after the scriptural pattern of Acts 2:41, 42 and the teachings therein promulgated would be after the pattern of the apostolic teachings contained in the Epistles to the various churches and individuals in such churches. Such would be composed of scripturally baptized believers, with a scriptural “adding” to the assembly (no thought of easy access or the open table idea) — there would be a steadfast continuance in such teachings, and we would say “room for such teachings under the Spirit’s guidance by men of God known and tried among us.” “The fellowship” would be defined by the Word of God and the breaking of bread would be a prominent meeting of such an assembly, not a makeshift to be hurried over and the prayers would characterize such an assembly.

It would be an assembly where true discipline according to the Word of God would be carried out, without partiality, or an attempt to evade such discipline. God can only dwell in a clean place. Where there is no room for true and scriptural discipline and the teaching necessary to ensure such, there is no room for any of us who would desire to carry out the Word of God as He has revealed it. These are essential marks of any true assembly patterned after the New Testament pattern. It would also be characterized by a true separation from the Babylonish confusion existing around us worldwide today, otherwise there could not be the promise of His presence collectively.

True shepherding and scriptural ministry will characterize all such and “evangelists” who are sent forth from such, under the Spirit’s guidance, Acts 13:1, 4 etc., will go forth into unevangelized regions. We do not see circuit evangelists amongst such assemblies anywhere in the Word—their sphere is to go forth in dependence upon the Lord into entirely new ground and not make assemblies their headquarters to become professional preachers, but true servants of Christ with a definite field of labor before them.

Such assemblies are “autonomous” not forming a definite circle as in the religious world but going on, in hearty fellowship, with assem-

blies so manifesting the scriptural characteristics. This would be the desire of all of us I am sure who desire to be a help and blessing amongst His own and do not intend to submit to unscriptural ways or men who would teach or act otherwise.

Question — What is the difference between the "carnal" of 1 Cor. 3:1, etc, and the "carnally minded" of Romans 8:6, etc.?

Answer — It is the difference between those who are truly saved, but "babes in Christ" as in 1 Cor. 3:1 and those who have "the minding of the flesh" and "have not the Spirit of Christ" as in Romans 8:5, 9 etc. In other words between those saved, but immature, and the un-saved.

Question — Why is it we censure young men who follow the modern dictates of the world in their queer sideburns, beards, etc, etc, when older men of years ago wore beards as we know? This referring, in our case, to professed believers.

Answer — There is this distinct difference. The "mod" crowd do this to be "like the others who are against the establishment, generally speaking," and it puts them in the same "modern minded generation" who professedly despise the ordinary customs of accepted living, but at the same time indulge in modern interpretations of sex life, and liberalism of thought which is diametrically opposed to the plain and simple form of life of Bible Christians. This is where we must show to such that we have no sympathy with the liberalism of the modern day which extends to all forms of license in "living as they desire to." Any true Christian man would abhor being identified with the modern "liberal" movement. It is Satanic in its origin, we believe, and leads into all forms of sin and license which shall prove to be detrimental to those who engage in the movement. "Whatsoever a man soweth, that shall he also reap" is true as ever because our God has said it. Gal. 6:7.

Question — What can be done about the obscene mini-skirted crowd who present themselves, without shame, at the Lord's Table?

Answer — Nothing, unless you have men of God who are willing to stand the abuse of others in seeking to deal with it in a scriptural manner and tell such to be clothed properly before coming into the assembly, also unless you have women with enough of God about them to see that they do not permit their youngsters of "under-age" to go out attired in such a way. If we are going to permit the worldly concept of "dress", etc, to be paramount in assemblies professedly gathered to His Name, then we can say goodbye to the presence of our God amongst us. He will not condone such decidedly unscriptural attire in His presence. We are living in a day of testimony beset with these evils and we need to stand the test of the Word or we shall not survive in a scriptural pattern. It is truly a day of "testing."

Question — Is it necessary for a Christian woman to wear a proper hat or covering at all Assembly meetings?

Answer — Decidedly so! The religious world has gone the limit in such license but the Word of God still stands for us all, according to 1 Cor. 11:10. A few flowers or decoration on top of the head is not a "covering" according to God's Word. All such is a token of the lack of subjection enjoined upon the woman in the Christian assembly.

“HE’S NA FAILED ME NOO.”

UPON a lone hillside in the Highlands of Scotland, far removed from any other dwelling, there lived about the middle of the past century a poor lone widow, who for many a long year had learned to rest upon Him who has said: “Let thy widows trust in Me.” It was the depth of winter, and the poor woman’s stock, never very abundant, was reduced to its lowest by the difficulty of finding any employment at that season of the year.

Unlike the widow in the Hebrew story, she actually found her barrel of meal to fail, and when she had finished the last handful she went to bed, with the hope, no doubt, that she might be more fortunate in earning a few pence on the morrow.

But when the morrow came, a terrible snowstorm swept over the land, and the lane leading to her little cot was almost blocked with snow. It was quite beyond her slender powers to battle with the raging storm, and make her way to some neighbour’s house, where at least she would be made welcome to a dish of porridge. There was one Friend only to whom she could apply, and in Him she had the most confidence.

Accordingly she filled her pan with water, and put it on the fire, and put the salt in the water. “Noo,” she said to herself, “I’ll just gang ben and ask the Lord for the meal.” So she retired into her inner chamber, and there “with praise and thanksgiving she made her need known unto the Lord.” She hadn’t been long on her knees when there came a loud knock at the door. “Na, na, Lord!” she exclaimed, “Thou canst na hae sent the answer sae soon!”

But the knocking continued, and on her opening the door, a buxom farmer’s lass, who lived some distance off, flung a sack of meal on the floor, exclaiming: “Father sent ye that; and I think ye may be very grateful to me for bringing it here through all this terrible storm. Whatever possessed my father I don’t know, but all the morning he has been dinning into me about that sack of meal, and snow or no snow, I must be sure and fetch it to you; but it’s been a pretty hard job getting through the storm, I can tell you.”

So she was rattling on, when a glance at the old woman fairly overawed and silenced her. There she stood with uplifted hands and eyes bedimmed with tears of praise, as she exclaimed: “He’s aye the same, Jeanie! He’s aye the same!”

Mony a lang year hae I trusted Him, and I ne're found Him fail; and He's na failed me noo. Look at yon pot on the fire, Jeanie. I put on the water and I put on the salt, and ne'er a grain o' meal had I in the hoose. Sae I was just asking the Lord to send me the meal, when I heard ye knock at the door, and noo here comes the meal just when I was asking for it."

(Read—Psalm 37 verse 3)

CHRISTIAN parents, beware lest you shrink from any part of your duty towards your children because it is painful. Because the rod has so often been raised in anger, and inflicted in a wrong spirit, you are in danger of forgetting that it is a means ordained of God for the pain of the flesh that the soul may be saved from hell. Foolishness is bound up in the heart of a child, - it is a part of his very nature. The rod of correction is God's means of getting rid of it. Use the Lord's means, and we can then do what otherwise we cannot do - wait in faith for the promised blessing. There is no punishment so humbling as the rod, and therefore none so enriching. There are very few children who do not need the rod; many need it often. In after life many have looked back to the benefits wrought by it, while others have lived to regret the false tenderness that withheld it. If remonstrance fail, use the rod; but let your child feel that love raises your hand to give him pain; and let this discipline be a matter not talked of in your family, but a matter between you and your child. Let him feel that it causes you pain; and let your prayer be, "Lord, do Thou be pleased to strike in with every stroke, that the rod of correction may be a rod of instruction."

The night before Moffat left England for his distant sphere of labor, a few of his friends had a social gathering. During the evening a young lady wishing to have his autograph presented him with her album. Taking his pencil he wrote:

"My album is the savage breast,
Where darkness reigns, and tempests wrest
Without one ray of light.
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

THE PIONEER PAGE

IT has always been that he would do strictly pioneer work, and not follow the prescribed course of the many, shall be looked at askance and his strange efforts, or idea of what should be done, meets with disapproval of the old and staid and set generation who cannot see the horizon.

Then, again, to those who have not the pioneer spirit (and only God can put this spirit in any man) it all seems such a vague ideal because they, themselves, have not done it this way. If we permit this spirit, no pioneer work shall be done at all and the well-worn path, assembly to assembly, beaten down by many and varied feet, shall be further trodden down and nothing for God attempted outside of this.

DEPENDENCE UPON GOD

Surely as we trace the work of early brethren in The Acts of the Holy Spirit, and as we further contemplate the men who started out in dependence upon God in our day and earlier in this land, we note that their hearts were set upon a course implanted, in their hearts, by God Himself and they were willing to trust Him.

When we were exercised many years ago now to seek out the lost and lonely in the isolated and lonely parts of the State, which was backward then, without good roads, sometimes only trails through the forests, eyebrows were raised, some said this had never been tried. We thought of horseback and saddle bags for equipment and settled for something almost as primitive, but the questioning of the course by the diffident only strengthened the thought to attempt it for God. We have never regretted it. Unmarried, for years, it was a lonely course, and even after marriage both of us continued such work for years. God never failed us. In lonely, isolated parts, sometimes in the heart of the forest, we could look up to the blue of God's heaven and thank Him for the privilege. Often weeks and months from assemblies, or home comforts, we have found a hard bunk to be a relief to a tired body, with the consciousness of doing that work to which He had called us. What a God we have, how He longs for us to trust Him more. We often say, that given strength and ability we would still do the same—**THERE IS YET MUCH LAND TO BE POSSESSED.** The vast spaces lie unentered, and we fear, unthought of by many.

W. H. F.

East Boston, Mass. — The Lord gave needed help at the Conference here. Attendance very good, some from district who had not been present before and many old faces. The ministry was cheering, practical and helpful as to Assembly testimony and the ministry of Christ precious. Five of His servants present to help. Brother Paisley continued at Hartford, Charter Oak Assembly, on his chart on Zechariah. Interest had been very good, saints encouraged. It is always a cheer to us to go back to Boston, not many we first knew there almost 58 years ago left but good to see God maintaining testimony to His Name, with godly simplicity. May the Lord preserve all such.

Cleveland, Ohio — Brother Klabunda visited us on the West Side here lately, he seems to have improved of late and his voice a little stronger.

Indiana, Pa. — Our brother George Baldwin is still handicapped but in a recent letter to us he stated he had been able to be out to twenty one "Remembrance meetings" this past year. The Winter will curtail this. He maintains a cheerful spirit throughout. His wife, Georgina, has also been poorly for some time, a little improved.

New England States — At recent conferences here there has been a distinct burden of prayer that God would raise up laborers for this needy field. We need some, raised of God, who will devote time and labor, especially in new ground—many fields lie open. There has been very little of such effort, of a sustained character, here for years. The Assemblies carrying on in the "old paths" of the Word are hearty but "laborers" here are much needed. Visiting preachers, especially young, are not the answer. Some God-sent men are needed . . . John 1:6.

Youngstown, Ohio — Our brethren here who carry on for Himself in testimony have been cheered of late by visits from a few brethren giving them a call. The meetings go along nicely, the correspondent reports.

Cambridge, Nova Scotia — Our brethren McIlwaine and Albert Hull continue on here in the Gospel at last report. A few of the Nova Scotia folk were with us at Boston Conference recently, including our brother Wm. Bingham.

Fogo Harbor, Nfld. — Our brethren George Campbell and Brian Funston were in this district recently, visiting and having meetings. Good to see our brethren of the Maritimes continuing in their appointed field of labor. Continent-wide traveling rarely accomplishes much for God and true "ministers of the Word" able to open up the Scriptures are not found among such. Nothing like laboring in new districts for years to produce those able to "teach" and "shepherd."

Bryn Mawr, Pa. — We heard the recent Conference had some good ministry in it. The attendance may not have been as formerly. Five preachers present to help in ministry and the Gospel. Our brother C. Patrizio still confined to his home, but maintains a hearty interest in the Lord's work, especially among Assemblies he had shepherded of Italians. Some of these now all English speaking, of course, and carrying on in the "old paths" of the Word.

McKeesport, Pa. — Saints here have had joy in seeing a few younger believers added also another professed recently—this giving joy and encouragement.

Detroit, Mich. — Stark Road Assembly has been cheered also in seeing a few, saved some time, baptized and received. Bro. Albert Joyce gave them some nice meetings recently, with helpful ministry, using his chart "Egypt to Canaan."

Tampa, Fla. — Our brother Ed. Wickert has continued preaching amongst Spanish peoples here and a few have professed through the three years past. We trust this may lead to testimony to His Name, in due time. "In all labour there is a profit." Eccles. 11:6 comes to mind.

FALLEN ASLEEP

Portavogie, N. I. —The homecall of our beloved and esteemed brother William James Ambrose should have been noted last year. He went to be with the Lord April 2nd, aged 68. Saved under the preaching of the late James Marshall and in this Assembly for over 50 years. A brother missed.

Florida — Word has come of the homecall of our dear sister Mrs. Edith McAdams of Keystone Heights. She "went home" October 4th. Saved in her teens in North Ireland under the preaching of the late James Meharg. Her husband survives and needs our prayers.

Cleveland, Ohio — Our dear sister Miss Mildred Craigie "went home" to be with the Lord Dec. 7th from the Gospel Hall Home in Longport, N. J., aged 80. Long associated with the old Addison Road Assembly here, later known as Monticello, and for the past year or so before going to the Home with us on the West Side of Cleveland. A faithful sister, bereaved of parents but she felt her responsibility to the other members of her family. Loved by many. Brought back to Cleveland, she was buried in the family plot. Titus 2:13 - Survived by a sister.

Hastings, N. Z. — We record the homegoing of our dear sister Mrs. A. Allen who "went home" October 12 in her 83rd year. She was saved under the preaching of the late John Blair and was saved through the Word of Genesis 22. Their visit to Midland Park, N. J. will be remembered by saints there when they spent some months in the hospitable home of the late David Zuidema - we met them there. Some lives make an impression on us for good.

Culver City, Calif. — Our brother Elmer R. Schmitt went to be with the Lord Nov. 29, aged 71. Saved in May 1969 when attending meetings of bre. Paisley and Warke. He took good interest in S. S. work and brought children in to encouragement of the saints. Much missed.

McKeesport, Pa. — Our dear sister Miss Caroline Gabelhart "went home" Nov. 27, aged 89. Saved over 60 years ago and in fellowship here for past 25 years - a cheery soul who will be missed by His own - confined of late years unable to attend as she would have liked.

Words in Season

THE BIBLE FAMILY MAGAZINE



NOTHING BUT CHRIST

Nothing but Christ, as on we tread,
The Gift unpriced - God's Living Bread,
With staff in hand and feet well shod,
Nothing but Christ, the Christ of God.

Everything loss for Him below,
Taking the cross where'er we go;
Shewing to all, where once He trod,
Nothing but Christ, the Christ of God.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ -- THE CHRIST OF GOD.

(S. O'M. Cluff)

FEBRUARY, 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

VOLUMES are here for 1971 magazine, so please let us have your order soon to avoid disappointment. Cost is \$5.00—mail direct to editor in Lakewood, Ohio, as formerly. Postpaid.

REQUEST FOR OLD VOLUME: The editor lacks a volume for 1956 for one of his library sets. If you have such and care to send to him, he will pay you for it gladly. We lost this volume somehow.

CHANGE OF ADDRESS

Vancouver, B. C. — Through sickness of his parents our brother Harold S. Paisley has felt he should spend 3 or 4 months in Ireland—his address there will be as follows:

c/o Mr. Wilson Jennings, Rathmourne, 130 Calgorm Rd.

BALLYMENA, NO. IRELAND

Arcadia, Calif. 91006 — 810 A North First Ave., for W. Fisher Hunter.

REPORTS

Sault Ste. Marie, Ont. — Our brother James Clark has had quite a serious time of sickness but is thankful for a measure of restoration—it will take some time to regain strength—we commend him to the Lord.

Pennsauken, N. J. — The New Year Conference here was a season of encouragement to the Lord's people. Ministry practical, uplifting and separating. We trust it shall still work in heart of saint and sinner. About seven of His servants present. Brother Gustafson was commencing with the Gospel in Hatboro, helped by David Oliver.

Barrington, N. J. — Saints here were to commence a Gospel effort Jan. 16th., bre. McBain and Jas. Smith expected.

Matoaca, Va. — Bro. Oswald MacLeod had a visit here recently speaking on Nehemiah.

East Lansing, Mich. — Saints here are in their new building, known as Carriage Hill Gospel Hall, located at 2960 Lake Lansing Road. This seems to be a desirable neighborhood for Sunday School work also the Gospel. Order of Meetings—**Lord's Day**, 9:30 a.m. Breaking of Bread.. 10:45 a.m. Sunday School, Prayer Meeting, 7:30 p.m. **Wed.** and 7:30 p.m. Gospel.

Sarnia, Ont. — Saints here have had some cheer through the year. Eight have obeyed the Lord in baptism and the first Lord's Day of the year two more will be added to the fellowship, making five altogether. They are anxious to see those "added" go on well for God.

Charlton, Ont. — A note from this far northern Assembly tells of His goodness to them. The new location of the Gospel Hall, of late, has proven suitable. The young brethren are taking a nice part in the meetings and carrying on Children's Meetings about fifteen miles from here.

Tacoma, Wash. — Bre. Vern Markle and Gerrit Bergsma had a good spell of meetings here, going on at last report. A man, long prayed for, professed, giving much joy.

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. 64

FEBRUARY, 1972

No. 2

INDEX OF LEADING ARTICLES:

TOO LATE FOR THE TRAIN—	-----	Gospel
AT HOME	-----	William H. Ferguson
PSALM SIXTEEN - The Meal Offering	-----	Harold S. Paisley
GUILELESSNESS—	-----	Dr. J. R. MacDuff
JEHOVAH'S NAME AND PLACE—	-----	Donald Munro
THE POWER OF PRAYER—	-----	Brainerd's example

* * *

THERE IT STANDS THE PRECIOUS BOOK

CENTURY follows century -	There it stands
Empires rise and fall and are forgotten -	There it stands
Dynasty succeeds dynasty -	There it stands
Kings are crowned and uncrowned -	There it stands
Emperors decree its extermination -	There it stands
Storms of hate swirl about it -	There it stands
Atheists rail against it -	There it stands
Unbelief abandons it -	There it stands
Thunderbolts of wrath smite it -	There it stands
An anvil that has broken a million hammers -	There it stands
The flames are kindled about it -	There it stands
The tooth of time gnaws but dents it not -	There it stands
Infidels predict its abandonment -	There it stands
Devotees of folly denounce it -	There it stands

* * *

IT OUTLIVES, OUTLIFTS, OUTLOVES, OUTREACHES, OUTRANKS, OUTRUNS
all other books.

TRUST IT, LOVE IT, OBEY IT AND ETERNAL LIFE IS YOURS—

A. Z. C.

TOO LATE FOR THE TRAIN

IT was nearly nine o'clock in the morning. The train, due 8:50 A.M., had stopped at the pretty wayside station of Y———, taken up the passengers, and steamed away again. Old Paul the stationmaster, who had grown gray in the service of the Company was settling down again after the momentary excitement, for an hour's quiet. Just then a hasty step was heard, and a gentleman with face redhot and temper apparently heated to the same point, came hurrying up. His haste and excitement had nearly robbed him of the power of speech, but he contrived to bluster forth a storm of invectives against the bus driver, who had neglected to call for him at the inn, and thus caused him to miss the train. "And I would rather have given five pounds than have been late this morning. I do not know what is to be done."

Of course, there was only one reasonable thing to be done under the circumstances, and that was to wait quietly for the next train, which, Paul informed him, would pass at 10:35; but the poor fellow had not cooled down sufficiently to do anything quietly just then. It was a pity he had never read Whateley's favorite proverb—"There are two kinds of things a man should never get angry at—what he cannot help, and what he can."

Paul was very kind-hearted and obliging; he was used to dealing with such cases, and had found, as he said, that "it was best to leave them to themselves pretty much; they generally came round all the sooner for it." So he waited patiently until the gentleman began to slacken the speed at which he was pacing to and fro along the platform.

"There's a comfortable waiting-room inside, if you'd like to sit down, sir," he then ventured to say. The stranger turned and followed Paul into the pleasant little room, quite a model in its old-fashioned way, with its many diamond-paned windows shaded by the climbing roses outside, and its air of thorough cleanliness. A round table stood in the middle of the room covered with an abundant supply of tracts, those blessed messengers of God to the wandering and weary. Well-chosen, attractively-titled tracts they were; and the gentleman began to turn them over, glad now of some occupation for his restlessness. Paul watched for a moment until he saw that he had chosen one and seated himself to read it, and then, feeling a great weight of responsibility lifted from his kind old heart, he turned at length to his garden.

"He's keeping wonderfully quiet," he thought to himself, when, looking at the great clock, he saw the hands

pointing to half-past ten. Some more passengers began to arrive, and Paul went into the ticket office to prepare for the coming of the train. The gentleman was seated in the same place, and being over the tract, which was of some length, and so completely absorbed in its contents that he did not notice the stationmaster's approach.

"The train's in sight, sir." "The train! Is it possible?" he exclaimed, jumping up like one just waking. "Will you sell me this tract? I want to read it again." "Take it, and welcome, sir; the kind lady who supplies me with them will be delighted that you should." "Thank you and her," and in another minute he was in the train.

A month afterwards, and Paul was on the platform as the railway carriages stopped in front. A hand was eagerly raised in one of them to lower the window, and then the door was opened, and a gentleman leaped out and coming up to Paul, held out his hand. "Do you remember me?" "Of course I do, sir. You are the gentleman that missed the train a few weeks back, and was so troubled about it."

The steam-whistle ended the interview, and there was joy in the heart of the old stationmaster as he stood watching the train move slowly away, and saw the beaming, joyous look of one of its passengers—"a new creature in Christ Jesus."

Dear reader, it is bad enough to be too late for a train: but what will it mean to be too late for God's salvation. Your day of grace may pass at any moment, and there is no second chance. Listen to God's story of love, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life. He that believeth on Him is not condemned, but he that believeth not is condemned already." John 3:16-18.

* * *

The Christian graces, like perfumes, the more they are pressed by affliction, the sweeter they smell; or like the stars, they appear best in the darkness of trouble; or like the snow, though cold and uncomfortable, yet it warms and nourishes the earth in winter; so the believer is nourished in the winter of affliction. Worldly joys end in sorrow, but godly sorrows end in joy; and as it sometimes rains when the sun shines, so there is frequently joy in the saint's heart when there are tears in his eyes.

AT HOME

“And again He entered into Capernaum after some days; and it was noised that He was at home”—R. V.

William H. Ferguson

THE expression “that He was at home” strikes a chord in the heart of the believer since our Blessed Lord had very few homes here on earth during His sojourn amongst us where He felt perfectly “at home.” His was the life of the stranger . . . “a pilgrim through this lonely world the Blessed Saviour passed” as dear Denny wrote years ago and the mountainside was oft His bed. But, here and there, we have a few references to the fact that our Lord was indeed a welcome and honored guest. Such a home, evidently, was this home of Peter’s at Capernaum, hence it could be said that the people heard that He was “at home.”

This expression also strikes a familiar note as it pertains to ourselves and our homes also homes of others that are opened to the servants and people of God. For all such we thank God and this is noted above against the day of manifestation. In thinking along this line I was seeking a practical application as follows: “Is He truly at home in the heart, in the house, in the business and in the assembly?” We shall consider these briefly with a view to more exercise of heart as to the reality of any profession we would make.

AT HOME IN THE HEART

Our Lord must feel at home in the hearts of His own. This presupposes that there is a willingness to have His company — it means that we miss Him when we are not enjoying His presence and fellowship and His nearness. Some may raise the question . . . Is He not always with us and always in our company? Well! in one sense this is true, but as to the enjoyment of His presence and His enjoyment of our fellowship, this raises another dispute at issue. We read in John 14:23 the words — “If a man love Me, he will keep My words: and My Father will love him, and we will come unto him and make our abode with him.” This shows clearly that the matter of the enjoyment of His presence is conditional . . . in other words He wishes to be “at home” in our hearts but, often, there are so many other heart-conditions prevailing that it may truthfully be acknowledged . . . He does not feel at home and we are not feeling our loss of His companionship. This is food for thought for every exercised and godly person. For our Lord to feel at home in our hearts surely, then, involves more than a passing acquaintance, or a temporary welcome to Him, especially when trouble or disaster occurs.

IN OUR HOUSES

Is He really "at home" in the house? The house tells the character of the individuals living there. A truly "born again" person's home is different entirely from that of the unsaved. It must be of necessity just that. We know, when we visit certain of our friends etc., we feel instinctively that we are "at home." Their presence, their free exercise of hospitality, their warmth exuding that necessary quality of unadulterated friendship, relieves us of any attempt to be too formal — immediately, we feel we are "at home." It may also be said, quite truly, that such homes are not too plentiful, but exceedingly valued when we enter such.

Now our Lord must feel "at home" with us in our houses or dwellings. The surroundings should be concomitant with conditions pleasing to Himself. This would preclude some things of a truly worldly nature which would hinder our fellowship with Him and His with us. When we read the letter of the beloved John to the "elect lady and her children" in 2nd., John verses 1, 4 we note his desire to visit her as in v. 12. We note this also in 3rd., John v. 14 . . . "I trust I shall shortly see thee, and we shall speak face to face." What blessed informality is in evidence here. Can we think the same of our Lord? Are our homes open to Him thus? Would we need to get rid of some definite worldly thing that would hinder fellowship and be very grieving to Himself. The home, truly open to Him, would surely not have a television set facing Him as He would walk in. One may say, but He will not come in person. True! But He comes, nevertheless, into the homes of His own to enjoy their company and to be enjoyed by them. Other things, and accessories, and questionable personal adornment may need to "go by the board" in our homes, if He is to be made welcome. We must be ready to extend the common courtesies due to an honored guest to Him, and surely none is so honored as our Blessed Lord. Think of this and we feel a change shall be made in certain cases. If He sees His own Word predominant, He surely must feel "at home." An open Bible, telling of the love of the family living there for the precious Word, He would love. To see His Word adorn the wall, He would love. He would feel "at home." Do we care? Do we consider this? Let us think it over well.

IN THE BUSINESS

Do we feel that we are engaged in that business or work in which we can bring Him into it, i. e. in our thoughts, our aims, our prospects and our associations? This is important. Do we not read in the Word . . . "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion

hath light with darkness? 2 Cor. 6:14 etc. Such portions of the Word regulate our business connections and when we are sure we are not transgressing His Word, this leaves us room to bring the Lord into our work and business, whatever it be. The workman, for wages, of course must give to his master due regard and earn faithfully such wages. The believer's responsibility here is to see that he is not engaged in a business, or work, diametrically opposed to God's Word and honest dealings with his fellows. If he has a conscience about this, he better seek, in time, a different line of work wherein he can acknowledge his God individually, not lending himself to any questionable proceedings.

We have known business men, with their own business, giving the Lord His true place therein and God has blessed them. Our Lord knows whom He can trust and the Word often comes to mind—"them that honour Me, I will honour." We have known men who could carry a load of responsibility without surrendering their entire being to this, but giving to their Lord the time and thought which He desires and loves to have. Such men, or women, by experience and ability are able to impart to others that warmth and incentive to give to God that portion which belongs to Him of their time and labor. We are living in a complex world but the Word is our stay and guide and a true consideration of the tenor of the Word as to our work, shall help us and guide us safely through the maze of worldly matters and enable us to live honorable and useful lives. Titus 3:14 tell us . . . "Let our's also learn to maintain good works (or profess honest trades for necessary uses) that they be not unfruitful." Many examples could be given of such who have, resolutely, set themselves to have the Lord feel at home in their business life. Many simple, godly lives have thus been able to impress others in their associations and, thereby, have obtained a good degree. This is worthwhile.

IN THE ASSEMBLY

This may seem a trite saying to some. Is the Lord not always in the assembly? Once an assembly has been formed, in accordance with His Word, must He not always grant His presence? Is He not always an honored One and His presence enjoyed and manifested?

Can an assembly get so far from spirituality that He shall not "feel at home" there? This is a serious question. We might consider the O. T. references to Israel as the people of God with His tent or temple in their midst and His presence known and enjoyed. What then means the thought in Malachi 1:10 . . . "Oh that there were one among you that would shut the doors, that ye might **not** kindle fire on Mine altar in vain?" Did Jehovah feel "at home" under

such circumstances? Did not our blessed Lord say in Matt. 23:38 and in Luke 13:35 . . . "Behold, your house is left unto you desolate?" etc.

Have we not seen, even in our lifetime, those who "seemed" to have the divine presence and also had, in the formation of the assembly, a scriptural pattern, yet they drifted so far from the pattern as to become involved in the very system of ecclesiastical pretension as to be more or less a part of it? To say that the Lord would "feel at home" under such circumstances would be to impute to Him a willingness to shut His eyes to the departure. This He could not, and will not, do. Consider the words well of Revelation 1 where He walks among the "churches" "and His eyes were as a flame of fire." We really wonder, at times, how we can be so unaware of the divine Presence that we can think He is blind to our departure from divine principles. There must be that acknowledgment of His authority and Lordship that He, Himself, shall feel at home in that which professes His Name. When we consider the conditions prevailing in the church of the Laodiceans, the worldliness, pride of position, preoccupation with the world that they were neither "hot nor cold" and His readiness to "spue them out of His mouth" which would certainly mean that His Word would not proceed further from them. Can we not see Him pleading at a closed door seeking for any man to hear His voice "and open the door" that He might sup with him and "he with Me?" Truly a statement of fact, inspired of God, that the last condition shows how, instead of His feeling at home, He is verily shut out. There is no thought of any change in this condition of departure and self-satisfaction unless the truth of Rev. 3:19 is seen in such cases . . . "BE ZEALOUS THEREFORE, AND REPENT." Solemn words for the closing days of testimony.

REST IN THE ASSEMBLY

How heart-warming it is to see in the assembly that godly simplicity, even in weakness — cp. ch. 3:8 with the heart soft and, at times, the tear-dimmed eye as we consider His Blessed Person and sufferings and in deep remembrance of Him seek to dwell at the Cross. Truly the sweetest place on earth for His own is under such circumstances when gathered to His Name and by His Spirit unto Himself. It is a place of "rest"—"Where is the guestchamber where I shall eat . . . with My disciples." "Where is the "resting-place?" That is the true meaning of the Word. An assembly of God, in godly testimony, is a place of rest and love and sympathetic consideration. It is not autocratic, nor lorded over, but under the shadow of the Cross and in the enjoyment of the divine Presence and with liberty for the Word of

God under the Spirit's guidance, it is a living temple, "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

In ALL such assemblies our Lord is "at home" and we also thank God that we, ourselves, who have a desire to honor Him and see His Word carried out, are also "at home there." This may explain why many believers, the world over, do not "feel at home" in associations which do not conform to the Word of God, no matter what the pretensions are, not even the origin if the divine principles be not carried out. Our esteemed brother William J. McClure used to say of all such "half-way" houses . . . "why not go back all the way . . . to ROME?"

May the Lord preserve the assemblies of God in their simplicity and may we all, in hearty fellowship with all such, "feel at home."

PSALM SIXTEEN

The Psalm of The Meal Offering

Harold S. Paisley

ALL of us should re-read this delightful psalm. Our Lord Jesus Christ is the grand subject, and there is no theme so glorious as He to those who have tasted of His grace. In the "upper room" He Himself said . . . "It is written in the Psalms concerning Me."

In the types Christ is foreshadowed, in the Gospels manifested, in the Acts preached, but in many of the Psalms the inward feelings of His heart are presented. In the Messianic Psalms there are unfoldings, as in no other part of the Scriptures, of the holy thoughts of the Lord when He endured the shame of Calvary and the untold sorrows of that hour of deepest suffering. How we should treasure the precious and intimate disclosures thus revealed to us who love His Name and adore His Person.

The inspired title of the book is in the original The Book of Praises. Surely our hearts should overflow in everlasting praises as we contemplate the glorious Son of God's love, especially as He moved down here in willing obedience, even to the death of the Cross itself. The lack of worship so evident in the gatherings of the saints when assembled to remember Him could be remedied by a careful reading of those Psalms which particularly point to Him alone. Is it not a mark of our poverty that our songs and much of our thanksgiving concern the blessings we enjoy and so little of the

Blesser Himself? The Father delights in our appreciation of His kindness in our salvation, but the outgoings of our affections to Him for His Unspeakable Gift is as the sweet smelling savour of the offerings of old. "We are the circumcision who worship by the Spirit of God and glory in Christ Jesus." Phil. 3:13 R. V. In one grand panoramic sweep we behold the Lord of Life and Glory in the Psalms; His lowly pathway, His faithful service, His shameful rejection, His atoning sacrifice, His untold sufferings, His glorious exaltation, His coming universal Kingdom, all pass before our wondering eyes and cause our spikenard to send forth the sweet odour of our praise. Let us meditate upon the Lord Jesus as He is presented in Psalm 16.

THE PSALM OF THE MEAL OFFERING

The student of the Word will no doubt have observed that in five great psalms we have reference to the five great offerings: -

1. Psalm 40—The Burnt Offering. Here we behold the mighty sacrifice ascending up wholly for the delight of God.
2. Psalm 85—The Peace Offering. Righteousness and Peace have kissed each other. Here we have God and His people sharing fellowship as a result of the sacrifice.
3. Psalm 22—The Sin Offering. Here our Beloved Lord bears the wrath of God on account of our guilt and sin.
4. Psalm 69—The Trespass Offering. He restored that which He took not away. This no doubt refers to the adding of the fifth part. By His death God has received more than if the first man had remained in innocency, and the saint has been brought into greater glories than Adam ever knew in Eden.
5. Psalm 16—The Meal Offering. His spotless Life of sinless grace ending in death.

The last aspect of the sacrifice concerns the writer as we muse upon this wonderful Psalm. Here we have unfolded His pathway of absolute dependence upon the Father and the even balance of all His ways in manhood. As the priest took a handful of the fine flour and cast it with all the frankincense upon the altar at the gate, may we take handful of the fine flour of His impeccable ways and observe the oil, the savouring of the salt and the odours of the frankincense. The oil is always a type of the Holy Spirit. He was fully seen in the Lord Jesus. Christ was conceived by the Spirit, anointed by the Spirit, led by the Spirit, offered His

Sacrifice by the Spirit, and was declared to be the Son of God in power according to the Spirit of Holiness by the resurrection, Romans 1:4. God found infinite pleasure in this path of His Holy Son. The odour of the Frankincense was all for God upon the altar. The priestly family could eat the baked cake and taste the flour, the oil, and the salt of the covenant, but only God fully appreciated the fragrance of the frankincense. The dignity of the Person of the Son gave fragrance to the sacrifice which He offered. When the moral worth of our Lord in manhood is mused upon, the nature of His death will be more appreciated. Who He is moves the heart to worship Him for what He became and for what He accomplished.

We are not left to decide whether Psalm 16 refers to Christ. In Acts 2:25 we are plainly told . . . "For David speaketh concerning Him." Every verse in this short psalm should therefore be exceedingly precious, presenting as it does, the only Man Who fully pleased the Father. Let us look at it also in the light of Leviticus 2, the Gospel as recorded by Luke, and the Epistle of Paul to the Philippians.

GUILLESSNESS

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

Dr. J. R. MacDuff

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

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

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

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

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

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

BE ALL REALITY, NO COUNTERFEIT. Do not pass for current coin what is base alloy. Let transparent honor and sincerity regulate all your dealings; despise all meanness; avoid the sinister motive, the underhand dealing; aim at that unswerving love of truth that would scorn to stoop to base compliances and unworthy equivocations; live more under the power of the purifying and ennobling influences of the Gospel. Take its golden rule as the matchless directory for the daily transactions of life: "Whatsoever ye would that men should do to you, do ye even so to them."

* * * *

"Christ and His Love:" His love hath neither brim nor bottom; His love is like Himself; it passeth all natural understanding. I go to fathom it with many arms; but it is as if a child would take the globe of sea and land in his two short arms."

—S. Rutherford

JEHOVAH'S NAME AND PLACE

Notes of an address by the late Donald Munro
at Philadelphia Conference, January 1896.

GOD'S Word falls on us as hard beaten ground, or as stony ground, or as among thorns, or as on good ground. All of these soils are found to-day among God's people. Some consciences are so hard that the devil takes away the seed *from them. They remember nothing of it. And we have seen* people enthusiastic at conferences and one would think they would go on for God, but they were stony ground hearers, they had no moisture in themselves; a little persecution, a little talk about being odd, and it stops. Or others think a little about the cares and pleasures of this life, and these thorns choke the Word.

What an awful thing sin is! Sin is the creature having a will of his own instead of submitting to the will of God. The people of Israel did their own will and look at the desolation wrought among them, on the house of God, on the City and the whole inheritance. They were carried into captivity, and how did they get on there? Just as many of today are getting on, making plenty of money, having the leading places of business, and thinking it a good place. This was true of some of them, but not all. See Psalm 137:1 for the experience of a godly few. "How shall we sing Jehovah's song in a strange land?" Then that awful wail about the city and the land.

After seventy years, when Jehovah's word was fulfilled, He stirred up the heart of Cyrus, the king that he made a proclamation. Babylon's dynasty was not reigning then, but the king of Persia, Jeremiah, prophesied that Cyrus would be raised up and now the time has come and Cyrus makes a proclamation. Read Ezra 1:3. "Who among you of all His people"—not the Babylonians, not the Persians, but Jehovah's people. Cyrus was taught of God. In the next chapter we read some people were found who could not give their genealogy and they were put apart as defiled. This would correspond to those who say they are Christians, but don't know where, when and how they were saved. Where is the conviction of sin, the revelation of Christ, to the soul? Gal. 1:16, 17, "When it pleased God to reveal His Son in me."

All God's people didn't go up from Babylon. Some were well satisfied there. Whom did God stir up? Those likely that wept by the rivers. This is always God's way. Jesus said, "No man can come to Me except the Father draw him." We know the meaning of the Father's drawing. He creates a famine, a hunger, a thirst; He brings us under

fear of the judgment of God, makes us disgusted with ourselves till we say, "I'm a poor wretch, a deserfer of hell." This is rough handling but it is the only way He could draw this wretched sinner. He must shake him over hell in order to make him willing to be saved. We have all known that drawing. We have an example in 1 Sam. 22, of the Father's drawing. When David was in the cave, about four hundred gathered themselves to him and he became captain over them.

That is an example of the Father's drawing. They were discontented and in debt. It was prophesied that Saul would rob them of their sons and daughters, vineyards, etc., for his own use, and these people became poor and in distress under Saul, the man of the flesh, the man of their own choice. However, this proved to be the Father's drawing, for in their debt and distress they came to David. It was not a very respectable place. He was in a cave. I remember speaking of this company once in Consett, Durham, and there was one of the old-fashioned Methodists present, who had God in him and knew the Shepherd's voice, and when he heard the description of the crowd that went to David, he said: "A motley crowd anyhow." What were they? James Campbell tells that, when God was one time working in the North of Ireland, and the devil raging through the religious, he met one of the elders who went for him about deceiving the people and finished up by saying "And who are they anyway you are getting? Just a parcel of 'gather-ups'." It is grand to be among God's "gatherups." I like people of high birth, and I am determined to keep company with no one else. My people are born of God. This people shall be my people and their God my God. A motley crew but the "gatherups" of God.

THE POWER OF PRAYER

DAVID BRAINERD was a man of spiritual power. The work which he accomplished by prayer was simply marvellous. Dr. A. J. Gordon, in giving a sketch of Brainerd's experience, says of him:

"In the depths of these forests alone (from Connecticut to Pennsylvania—editor), he was unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach these savages: he did not understand their language. If he wanted to speak at all, he must find somebody

who could vaguely interpret his thoughts; therefore he knew that anything he could do must be absolutely dependent upon the power of God. So he spent whole days in prayer simply that the power of the Holy Ghost might come upon him mightily, and so unmistakably, that these people should not be able to stand before him. What was the answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. We account for it only in that it was the tremendous power of God behind him."

His own journal shows how with all-consuming love for souls he prayed upon these helpless heathen a veritable pentecost. His example stimulates to holiness, devotion and prayer. It shows that nothing can long withstand the mighty breaking down of really Holy Ghost intercession. To arouse one man or woman to the tremendous power of prayer for others is worth more than the combined activity of a score of average Christians. What Brainerd did, others may do. God is no respecter of persons.

William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went also. Payson read it as a young man of twenty years and he said he had never been so impressed by anything in his life as by the story. Murray McCheyne read it, and was powerfully impressed by it.

The great missionary revival of the nineteenth century is due more to the prayer and consecration of that one man than of many others. The Hidden life, a life whose days are spent in communion with God in trying to reach the Source of power is the life that moves the world.

When we depend upon organizations, we get what organizations can do, when we depend upon education, we get what education can do; when we depend upon man, we get what man can do; but when we depend upon prayer, we get what God can do . . . Dr. A. C. Dixon.

Secret intercessors make it possible for public laborers to do their work and win. They do as much for the Lord's cause who intercede like Moses on the mount, as they do who fight like Joshua in the thick of battle. Prayer based upon God's Word is the only weapon man can use today to touch the invisible foe. The individual members of the Church of Christ will not know until they reach eternity what they have been saved from by the ministry of intercession.

“Nothing lies beyond the reach of prayer except that which lies outside the will of God” . . . Roberts of Wales.
The Missionary Crusader.

Editor's note:

All God's men who have gone out into the back spaces, far removed from assemblies, or their practical fellowship and help, have been men of prayer—they must, of necessity, be so. They are cast upon God, in their loneliness, in solitude, at times in necessity. We lack such men today. Many today never get away from Jerusalem, they are always handy to it, by mail, or telephone or each Lord's Day etc., etc. The Lord did not say . . . “Tarry ye in Jerusalem” as a permanent institution-----He said “Tarry ye in Jerusalem . . . until ye be endued with power from on high.” Luke 24:49. They eventually scattered throughout vast territories and the Gospel spread. The Gospel will never spread if we are content to abide by Gospel Halls only and fail to reach out into the vast regions untouched by us . . . We have nothing to boast of.

HONORING CHRIST AS LORD

By Alex Matthews

“Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.” Romans 12:9. R. V.

TO “abhor” expresses the highest degree of hatred; and “cleave to” expresses the most devoted attachment. If there is real love, there must be a corresponding abhorrence of evil; especially if the evil touches the object of our affection. When the Lord Jesus Christ is in question, every doctrine, or movement, which leads in any way to set aside or ignore the claims of Christ as Lord, or obscures His glory, is to be avoided as evil.

There is a reckless feeling abroad, which is effectually tender, and dares not to be severe on evil, or true to righteousness. This is not love in the truth, or love in the Spirit; but savors of speaking lies in hypocrisy. 1 Tim. 4:2. Men denounce any one daring to speak thus; terming them as “uncharitable”, “narrow”, “bigoted”. Scarcely any term of reproach is too strong to express their abhorrence of such views.

The plausible sentiment that proposes to sink outward differences and work together for advancement of the Gospel is latitudinarianism, and really means a spirit of indifference to sound doctrine and sound views concerning the person of the Lord Jesus Christ. Nothing can be worse in principle.

May the Lord give us grace to make Himself the standard and centre; neither the Church nor the Gospel, blessed as they are in their subordinate place to Him.

THE FAITHFUL MAID;**or,****HONOUR THE LORD.**

“THERE is to be a supper and ball for all the servants on the occasion of our young master’s coming of age, and it is expected you will all be there,” said the housekeeper at Manor Lodge to those under her, after giving them the morning orders.

There was a general clapping of hands among the maid-servants after they got outside the door of the housekeeper’s room. They expected a “jolly” time, just such as the unconverted like to wile away their hours, and help them to forget God and Eternity.

“This will test Jane’s new religion, won’t it?” said one of the maids to her companion, as they hastened to the laundry together.

“That it will,” said the other. “I wonder whatever she’ll do? If she refuses to go to the dance, the mistress will get to hear of it, and that will bring Jane down from the high place she occupies in her estimation, anyway. Or, if she does, then that will stop her talk about being ‘saved,’ and ‘not of the world,’ anyhow.” The girls chuckled together in great glee, over what they estimated would be Jane’s dilemma. I may here say, that Jane, a lady’s maid, a favorite with her mistress, had been in the family’s service for many years. Only a few months before, she had been converted, and had taken a most decided stand for her Lord in that worldly house. All the servants knew that Jane had ceased to frequent the opera and the ball-room, both of which, in her unconverted days, she was very fond of. But since she had known Christ, she did not need them, and had no desire for them: she said she had “got something better.”

The coming festivities in connection with the eldest son’s majority were to be on a very large scale, and the servants were to have their share, as the housekeeper had just told them. There were many suppositions as to what Jane would do, and many eager eyes were upon her. When the night of the ball came, she was absent, a fact which her enemies, and those who longed for her downfall, commented on, and presented in the darkest hue, putting the worst construction possible upon it. Imagine their surprise and disappointment, when they learned that the mistress had commended Jane, and given her a holiday instead.

CONSCIENCE

WE THINK that if we analyze the feeling which the conscience gives us concerning the consequences of wrongdoing, it is this: first, conscience demands reparation to the injured party; second, it demands punishment as a satisfaction to be made to the law of right, and this suffering to be accepted as just by the guilty party; and thirdly, it declares that guilt should produce an alienation or separation between the guilty party and those who are not guilty. A man hitherto respected and trusted by society commits some great breach of trust, and robs the community. Conscience requires that he should make atonement to those he has injured, by restitution; to the law of right which he has offended, by suffering some punishment; and to honorable men by keeping out of their way.

This, which the conscience teaches of an injury done to man, it also teaches of an injury done to God. The offence against man is a crime; the offence against God is a sin. For a crime the conscience requires restitution, punishment with confession, and alienation from the good, which is shame: for a sin the conscience requires, in like manner, restitution, punishment, and alienation. It merely transfers to God's justice the ideas of atonement which human justice has given to it.

There is, however, a difficulty in believing that we can be forgiven. This difficulty is in the conscience; and,—

A. To say there is no difficulty will not remove it.

B. To say that repentance and good works are enough will not remove it.

C. To say that God is merciful will not remove it; for the difficulty lies in the conscience, which declares that every sin is—

1. An injury done to God.

2. An injury to the moral universe; inasmuch as it is an example of evil, and a defiance of right.

3. An injury to ourselves, by putting us away from God, the source of life, and alienating us from Him.

The inward voice of conscience is always saying that God ought not to forgive us without some reparation made for the injury done to himself, to the universe, and to ourselves.

The sacrifices offered, under the law, could never make him that did the service perfect, as pertaining to the conscience. Heb. 9:9. But the blood of Christ, who through the eternal Spirit offered Himself without spot to God **does** purge the conscience from dead works, to serve the Living God. See Heb. 9:14. In no other way can the demands of conscience be met, or its accusation be silenced. By the precious blood restitution has been made, punishment has been borne, and alienation was His, that we might be brought nigh.

QUESTIONS and ANSWERS

QUESTION: Where are the living saints who have come out of the Millennial Reign of Christ, and of course were NOT in that last Satanic uprising and consequent destruction; considering that there shall be a fulfillment of the Word as given by the Spirit to Peter in his 2nd. Epistle 3:10 . . . *"the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."* What happens to the redeemed earthly people then?

ANSWER: This is a good question and, probably, gives thought to many believers in this day. We go back to Matthew 25:31, 46. There we find the Judgment of the Living Nations described—and verse 46 decidedly states . . . *"And these (the wicked or unsaved) shall go away into everlasting punishment: but the righteous into life eternal."* The thought here of the "punishment" is that it is eternal—likewise, as to the righteous, the word is that it is "unto life eternal."

This must mean that, in the final holocaust, when the aerial and celestial heavens are destroyed (this does not include the "third heavens" — God's dwelling place), likewise the earth; God Himself provides the translation of the righteous of the Millennial earth to the "New Earth"—Revelation 21:1. We are not distinctly told just how this shall be accomplished but we can safely leave this in the mighty Hand of our God Who must fulfill His Word as to the eternal blessing of the righteous, on His right hand, as we read in Matthew 25:34. The whole final debacle of this present world, as we know it, is miraculous but, be assured, that in the eternal state, otherwise known as "the Day of God" the words of 2 Peter 3:13 shall have their fulfillment . . .

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

In view of all this the words of this same chapter, verse 11 should have a distinct message to us:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

QUESTION: Is it scriptural to be married in a Gospel Hall?

Are the evangelists distinctly commissioned to marry?
From Belfast, Ireland

ANSWER: The Scripture is silent as to the above first question. There were few Gospel Halls, if any in the early days of the Church's testimony. Nor did there seem to be any other way of consummating the marriage except before the civil authorities—today laws are much more lenient, also much more destructive of the marriage relationship than the Word of God enjoins. If the ceremony can be carried out, scripturally as to the character of the persons, both saved and "in the Lord" and the ceremony is befitting in quietness, simplicity, without the fanfare of the world introduced into it, there would seem to be no rightful objection to such. But, if it is an occasion of fleshly pride and ceremony, altogether contrary to the testimony we bear to a rejected Lord, then

we would say much better that the overseeing brethren refuse to countenance this worldly concept and refuse the Hall and let the couple go elsewhere. We cannot submit, continually, to the trend of worldliness which is so manifest today. As to "evangelists" doing this, if such were at their work in country districts and new fields, they would have little time for these ceremonies and it would be left to brethren laboring in the field, or district, or elders who are qualified, legally, and scripturally to fulfill the obligation.

QUESTION: What about the tendency on the part of some, when on the platform, say at a Conference, usually our less mature brethren, using the time to relate incidents which reflect on the uprightness, or honesty, or testimony of others; sometimes we have heard elders held up to contumely or reproach?

ANSWER: This is bad, shows very definite lack of wisdom, or even gentlemanly character and is both unnecessary and harmful.

Our older guides always used to say—"grace the platform" and anything short of this is unbecoming. Also this IS NOT MINISTRY. What we need today is the ministry of the Word of God—the opening up intelligently of the Scriptures and the understanding of the saints relative thereto. To fill in the time with such evident lack of ability to do otherwise, only impoverishes the speaker and disturbs the minds of listeners. Then, when we think that strangers are in our midst, especially at a conference time, either from surrounding assemblies or even not in assembly fellowship, surely this leaves an impression upon such that things are not right with the believers held up to such disparagement. It is bad enough that we know certain things which are inconsistent, even very much so, yet having learned to keep our mouths shut about such things, we try to heal by the application of the Word in ministry or godly conversation.

The sad part of all this is that valuable time is taken up with that which is not edifying and lacks the true character of MINISTRY OF THE WORD. This is where we are lacking today . . . There is so much of "do" and "don't" but very little that shows that the speaker has an acquaintance with the Word needful for the saints in these closing days/or last days. We think of the two on the way to Emmaus . . . "Did not our heart burn within us?"

It is unquestionable that we are not seeing raised up among us those who are able to teach and open up the Word. Mere repetition or well-known phrases do not fill the need for a balanced ministry of the Word and an intelligent opening up of the scriptures before us. Old sermons, heard so often, betray the absence of true study of the Word.

Some who are intelligent as to their limitations in this respect seem to have the ability to keep silent, but it is pitiful when one rises with nothing before them except some minor experiences, or tales or, as someone has said, local news. This defeats the purpose of ministry meetings of our Conferences. There is nothing shows up the lack of understanding of the Scriptures like a conversational Bible Reading. The saints seem to be getting help from such—may they continue.

Now, again, as we have often said, men must spend time alone with God in true pioneer work, in lonely and isolated parts betimes, with the Word of God before them and in prayer and daily meditation, otherwise we shall not see capable, spiritual teachers developed among us . . . soon our older brethren will be gone and the "field is large" but it takes gift, manifestly of God, to fill the need.

PIONEER PAGE**PERSISTENT WORK IN A CERTAIN DISTRICT LAID ON THE HEART BY GOD:**

AS we have entered another year and, if left here, a fresh vision of need may rise before us, where we live and where we ventured forth professedly to work for God there, may it not be time to take solemn stock of how we have been true to the charge.

There is nothing like persistent, steady work for God in a certain circumscribed district, field, or State, or Province to develop the pioneer spirit.

We have men who live in Canada and it seems they spend a great deal of time in the United States—is it because the field is greener? We have some, out a few years, and making the rounds of Conferences—seven conferences, some miles apart, visited within six weeks seems rather a strange occurrence and this, not by older and capable brethren. Something is wrong. Where is the leading of the Spirit? How can a servant leave his work, if he has a work developed, to make such rounds? There is food for thought here and some deep exercise to see whether we are not making a “business” of the Lord’s work or not.

This is not confined to our own continent either. We know of conferences across the pond where the preachers are waiting, one after another, to make the platform at conferences, even when some visiting preachers from overseas are present. WHO IS LOOKING AFTER THE STORE? This would never have gone unchallenged by our former older brethren and we should not let it go unchallenged today. If persisted in, a veritable imitation of true work for God shall develop and no new fields be entered at all. This is sad indeed.

Men traveling continent-wise to preach, passing by millions sitting in darkness, is a queer anomaly. When we think of the Master Himself—in a small circuit of very few square miles compared with the modern men of activity—does it not speak to us?

We know some object to this, but we seek to keep our eyes upon the Lord and be faithful to the charge ourselves and remember the words of the apostle . . . “If I yet pleased men, I should not be the servant of Christ.” Gal. 1:10. While this was written to correct a legalistic spirit, what we have mentioned above is written because of a spirit of “license” which lacks the authority of the Word or the Spirit.

Editor

Nova Scotia — Recent one-day meetings in Badeck, Weymouth and Clementsvalle have proved encouraging to the Lord's people.

Cambridge, N. S. — Mr. McIlwaine baptized four in the river, he had to use a shovel to clear the ice chunks floating to do this when he baptized them.

Cape Breton, N. S. — Our young brother David Swan has been here pretty much since June, brother John McCracken joining him. Our young brother is in the Oxford assembly.

Springfield, P. E. I. — Robert McIlwaine has been here recently for some meetings. Our brother Noel Burden went home to Ireland for his mother's funeral in Annalong.

Bloomfield, Belfast — John Thomson and Sam Ferguson had nine weeks here with help from God and blessing.

Malavalli, Mayda Distr., Mysore State, So. India — Our brother Bert Overton (formerly of Tasmania) of this Assembly in Malavalli reports four professed in their assembly, 19 in another in fellowship and four in another. Our brother misses dear James Stewart of Bannur deeply, as do others of His own there. His address is c/o Boy's Home, as above.

Palm Springs, Calif. — We are asked to report change of meeting place to 320 West Racquet Club Road here. S. S. at 9:15 a.m., Breaking of Bread at 11 a.m. Gospel at 7 p.m. Wed. night Prayer and Bible Reading at 8 p.m. Chas. Spataro.

Cedar Falls, Iowa — Bre. Dobson and Elliott were to start meetings here after New Year.

Grand View, Iowa — Bro. Leonard DeBuhr was to start in the new Hall here, we heard.

San Antonio, Texas — Bro. Hamilton writing from here tells of his visits here and there in Kansas City, Tylertown, Coal Creek, etc.

Eden Grove, Ont. — Saints here have been encouraged by some teen age scholars coming to Sunday School, from outside homes. We trust God will reach some of them. Bro. Sydney Johnston was with them recently for several weeks, ministry and Gospel. Difficult to get unsaved in.

San Diego, Calif. — Conference here seemed to be profitable, five preachers present, attendance a little smaller this year.

Hitesville, Iowa — New Year's Day meeting here a little smaller— it is always good to spend the New Year Day and "eve" over the Word of God.

Seattle, Wash. — The New Year Conference of saints of West Woodland Gospel Hall, here, was larger than any previous. Eleven of the Lord's servants present and ministry practical, doctrinal and exalting the Person of Christ. Harmony prevailed and a lad professed Lord's Day evening.

Vancouver, B. C. — Our brother Hector Alves is improving, has been able to be out Lord's Day mornings recently and feels he is getting back into a measure of service as formerly.

Hickory, N. C. — Christians here enjoyed a visit from brother George Graham after the holidays.

CONFERENCES

Culver City, Calif. — Annual Easter Conference here will be held commencing with Prayer Meeting on Friday March 31 at 7:45 p.m., continuing over April 1st and 2nd. Usual arrangements will prevail. Correspondence to Harry E. Bingham, 11138 Venice Blvd., Culver City, which is Hall address. Phone 213-342-7594.

Moncton, N. B. — Annual Conference D. V. March 30 at 7:30 p. m. over Lord's Day April 2nd. Details next month as this reached us late.

Manchester, Conn. — 55th Annual Conf., March 31, April 1 and 2. Late note, full details in March issue D. V.

FALLEN ASLEEP

New York, N. Y. — Our esteemed brother Charles Johnstone of this 73rd., Street Assembly "went home" recently to be with the Lord. A faithful brother, always in his place, he had a real desire to please the Lord. We saw him at the Midland Park Conference for the last time here. Remember his widow in our prayers. He was in his 87th year. He loved good ministry.

Worcester, Mass. — Our aged brother Domenico R. Protano went home to be with the Lord October 15, in his 87th year. Saved in 1937, he was one of the first to be saved here amongst the Italians. Faithful and esteemed by those who knew him. Titus 2:13.

Cleveland, Ohio — Our dear aged sister Mrs. Beatrice C. Seater "went home" to be with the Lord Dec. 12th, aged 96. In fellowship for many years, one of the oldest in this East Side Assembly, known now as Monticello Gospel Hall. Weak of recent years but faithful when able to be there, kind and loved by His own, she loved the place of His Name. Her daughter Geneva survives, in fellowship here. Saved under preaching of John Smith & J. McFadyen.

Garnavillo, Iowa — Our dear brother Harvey Wirkler, twin brother to Herbert who is still with us, went home to be with the Lord December 28th, aged 82. A kindly brother, always in his place and with a love for the spread of the Gospel, he will be missed by his family and the whole Assembly. His wife predeceased him a few years ago. Born again April 1st, 1938.

Arlington, Wash. — Our dear sister Mrs. William Klein "went home" to be with the Lord December 17th, aged 61. Born in Winnipeg, saved there in 1935, later in Vancouver and the past 15 years here with the Lord's people.

San Diego, Calif. — We heard, just before leaving Bryn Mawr, of the homecall of our dear sister Mrs. John Long. We are without definite particulars but we knew her for many years and she has left a good and faithful testimony. Her husband "went home" a few years ago and her son Samuel Long June 1970. We knew this dear sister and John Long before they were married when we were in the Bryn Mawr assembly — the simplicity of these early days and the humble and godly lives of the saints has fragrant memory. We believe our brother Roger Greer went out to the funeral. Her daughter Mrs. Hannah Johnston survives. 1 Cor. 15:58. She was 90.

Eden Grove, Ont. — Our dear sister Mrs. Gordon Wilson went to be with the Lord December 13 from hospital in Hamilton, aged 47. Saved June 18, 1941 through Romans 10:9 following meetings of the late Ben Widdifield at Hough Lake, Ont. Baptized and received into fellowship in the Charlton Assembly. She has been here for past 16 years in fellowship. She leaves her husband, three sons and four daughters.

Albuquerque, N. M. — Our dear sister Marie Bandy went to be with Christ November 21. Born in Austria and saved over 50 years ago, she has been in fellowship since 1935. Faithful in attendance, she loved the things of God and the people of God. She was aged 88.

Waterloo, Iowa — Our dear brother Jack Sutherland "went home" December 14, aged 79. Saved 30 years ago through John Dahlgaard, who delivered dairy products to their restaurant, and Oliver Smith.

Hampton, Iowa — Our dear brother Robert Uhlenhopp "went home" December 31st, aged 64. Saved June 25, 1932 through testimony and warnings of his dear mother. In fellowship in Aredale for some years, after retirement here in Hampton.

Lynden, Wash. — On December 28th, our beloved sister in the Lord, Mrs. Gilbert Lankhaar, went home to be with the Lord in Seattle, aged 75. Associated with the Assembly at Lynden since its commencement and in recent years with the West Woodland Assembly in Seattle. She and her husband were among the first to attend the Gospel meetings in the tent in July 1931, bro. Alves reports, then Bible Readings in their home until testimony established. Given to hospitality, she went on and finished well.

Winnipeg, Man. — Our esteemed brother George H. Keeling "went home" January 3rd in his 88th year. Born in England, saved in Bengal, India, May 15, 1904. He leaves a faithful testimony of witnessing, in private and in public and a real pillar amongst the saints of West End Assembly here. He was at two meetings the day before He was called home. Had a large funeral, neighbours, Protestants, R. C., including a priest. Leaves four daughters and a son.

Words in Season

THE BIBLE FAMILY MAGAZINE



FROM EGYPT WORLD

A man of mighty wealth and power
Who saw the clouds of judgment lour.
Could bid farewell to human pride,
And with his God take heav'nly side.

Can we do less than bear His shame?
Must we desire an earthly name?
Doth Egypt call us to its doom?
Since for our Christ they have no room.

Nay, verily, the hour is late,
He's coming soon, the One men hate;
'Twill matter little what men thought
When, in the air, with Him we're caught.

For Egypt's pride . . . to see His face,
As Heav'n's choir sings forth His grace;
To joy in God . . . eternal days,
To lend our voice to Heav'n's praise.

W.H.F.

MARCH, 1972

WORDS IN SEASON

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REPORTS

Lurgan, North Ireland — Our brethren John McCann of Brazil and J. Milne of Venezuela, on furlough, were to start in the Gospel in Lurgan Gospel Hall February 13th. We should pray earnestly for Ulster which is undergoing a serious time of revolt against Government, a mark of these last days. This small country has been a cradle for the Gospel for long, now Satan would seek to hinder through disturbance. The Lord of hosts is over all—always came in when things looked dark for His people of the O. T.

Prospect, N. S. — Bro. McIlwaine closed meetings here a few days before Dec. 25th but had a Bible Reading Thurs. night and the brethren from here (Hantsport) go with him. We have a Bible Reading here Tues. night and a Bible Reading at Prospect Sat. night and with the usual meetings on Lord's Day it makes my husband more content to take a much needed rest. With the interest in the meetings all Summer and souls getting saved, he didn't realize how tired he was until it was over. He is over 73 and with nine operations I marvel how he keeps going like he does. (This report came through a letter to the editor's wife which we take the liberty of recording, bro. McIlwaine would not mention this)—sometimes the Lord's people take as a matter of fact the labors of really older servants of Christ. We sense a tremendous lack of consideration of older laborers by younger—character of the times—but we thank God for all who show their fellowship in prayer and have the right spirit of respect.

Arcadia, Calif. — Our brother Fisher Hunter, writing from here, mentions . . . "An old friend of yours went to be with the Lord on Dec. 30th. Mrs. Hannah Long, I said she was a combination of Anna, Dorcas and Phoebe." (See notice in last month's issue.)

Lynxville, Wisc. — Bre. Louis Brandt and Henry Wahls here in the Gospel last report.

Florida — Bro. E. J. Wickert continues in the Spanish work here, believing God has opened up this work for him—pray for these labors . . . His address 3405 14th, St., Tampa, Florida 33605.

Akron, Ohio — "We continue here mostly with the children, some we believe are concerned." We heard bre. Slabaugh and Snyder are at near-by Mansfield with the Assembly there.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 64

MARCH, 1972

No. 3

INDEX OF LEADING ARTICLES:

HOW THE BRICKS SPOKE TO DICK—	.....	Gospel
PSALM FORTY ONE	.....	William H. Ferguson
PSALM SIXTEEN	.....	Harold S. Paisley
THE OX AND ASS (Gospel pioneering)	.....	Sydney J. Saword
A WORD IN SEASON—	.....	D. W. Oliver

* * *

ALWAYS GRACE THE PLATFORM

Observations of an old disciple

1. Go up gracefully and humbly.
2. Make no apologies and no promises, such are usually broken.
3. Don't be longwinded - this ruins many a message.
4. Don't indulge in personalities.
5. Don't tell tales of doings in other assemblies, or ridicule some who fail or fall.
6. Be sure you have a message, not a sermon.
7. Have it orderly in your mind. Don't be a parrot in repeating other men's thoughts as your own.
8. Avoid pretence - it is sickening - be natural.
9. Don't be anxious to take the place of a teacher if God has not so fitted you. There are few teachers among us today.
10. Don't be joking, and causing a laugh, about serious things, never in the Gospel. If it is a joke you are in the wrong place.
11. Don't aim to finish your last points, if worth while they can wait. Don't give us worn-thin and old sermons. Make the audience wish you would continue rather than pray you would finish.
12. Above all . . . LET CHRIST BE YOUR THEME AND OBJECT in preaching.

W.F.

HOW THE BRICKS SPOKE TO DICK

SOME time ago two young men—a mason and a joiner—were building a Dutch barn at a farm in Cumberland. At noon they sat down together to have their midday meal, with their backs to the wall of the gable end of the building, which Dick, the mason, had been erecting.

James, the joiner, had some little time before been truly converted and was greatly rejoicing in the Lord Jesus, whom he now knew as his own personal Saviour. Almost as soon as they were seated Dick began to speak of the performances of a running dog, famous at that time in the district, but such talk did not interest James. The Lord Jesus had graciously and wonderfully saved him, and he desired to talk about Him.

"Ah!" said Dick, "thou art always talking about Him, and if thou canna' talk about anything else, I won't sit with thee."

"Well Dick," replied James, striking the wall behind him, "if I did not talk to thee about Him, these very bricks would speak."

"Then I won't talk with thee," and so saying, Dick moved away to the other side of the building. As he did so the Scripture came into James' mind, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11. So the meal was finished in separation between them, or, as James said when relating the incident, referring to the text, "We were out of 'fellowship.'" Meal-time over, work was resumed.

When they had commenced in the early morning a strong wind was blowing, and this had steadily increased in violence, so that on resumption of work after dinner a stiff gale was blowing, and it was with difficulty they could hear each other speak when they had occasion to do so.

Shortly after James happened to look in Dick's direction, and he noticed that the wall the latter was building was decidedly out of plumb, and leaning towards Dick. With difficulty owing to the noise of the wind he made Dick understand the wall was out of plumb, and that he was in danger of its falling on him. This Dick resented, who at once took up his plumb line to show James that he was wrong, but before he could apply it he saw the wall coming bodily towards him, and he rushed to the ladder to escape the danger he was in, but before he could get clear the whole wall from the ground level was brought down by the wind, burying Dick beneath it.

Fortunately for Dick the wall fell on the side of which he had fixed a temporary scaffolding, and this and one or two loads of bricks also on that side, saved him from the full force of the falling wall. James hastened to his aid.

and quickly made a hole through the wall just where Dick's head was. Immediately the latter saw him he cried out, "Oh! James, do pray for me."

"What shall I pray for, Dick?"

"Oh! do ask the Lord to forgive me my sins."

However, James thought the right thing to do at the moment was to get him out of his dangerous position, and with the help of a man from the farmhouse, who, with the mistress, had heard the noise of the falling wall, and had come to see what had happened, he speedily made the hole in the wall large enough to get Dick through, and on examining him they were pleased to find that apparently he was not much worse for his alarming experience, but it was deemed advisable that he should see a doctor, and a vehicle was at once procured, and Dick placed in it.

When seated in it, James, looking at him, said, "Dick, did'st thee hear the bricks speak?"

"Ah! James, but I never thought they would speak like that."

Reader, have you never heard God's voice speaking to you? Listen, I beseech you. Tomorrow may be too late. Be in earnest. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. E. J. R.

"NO"

IT is a sure sign of growth when the believer can say "No," to the world, and even to the Christian who is acting in the flesh. Abraham said NO to the world, Gen. 14:23; so did Joseph, Gen. 39:9. Mordecai the Jew said NO, Esther 5:9; and so did Daniel, Dan. 6:10; and to Satan's allurements our Lord answered NO. Matt. 4. A decided NO in the energy of the Spirit saves a world of trouble; whereas an easy "yes," for the sake of peace, to any one who waves his finger for you, may pave the way for as great difficulties as crowded upon Jehoshaphat, that time he failed to say NO when the worldly-minded Ahab asked his help. 2 Chron. 18:3. "The wisdom that is from above is first pure, then peaceable." James 3:17.

* * * *

THE MIND WHICH WAS IN CHRIST JESUS

MEEK and lowly in heart; moved with compassion; grieved with the hardness of their hearts; gracious words out of His mouth; pleased not Himself; loved righteousness, hated iniquity; suffered being tempted; faithful to Him that appointed Him; touched with the feeling of our infirmities; for the joy that was set before Him, endured the cross, despising the shame; endured contradiction of sinners against Himself; gracious; when reviled, He reviled not again; when He suffered, He threatened not. Selected

PSALM FORTY ONE

The Happy Prosperous Man and His Friends

William H. Ferguson

IN considering this Psalm we follow the general outline we have found relative to all the Psalms. This we suggest for the consideration of younger and exercised believers who desire to make a study of the Psalms. There are four definite thoughts before us as we thus define our meditations. In all the Psalms we look for the following:-

1. We look at the circumstances under which the Psalm was penned, and by whom, if known.
2. We look for Christ in the Psalm.
3. We look at the experiences of the "remnant" in each.
4. We look at references to Israel as a nation.

This gives us plenty of thought and meditation as we look at each in their respective relationships to the writing, the time, the experience and prophetic outline suggested in each. It is not difficult to find Christ in the Psalms. When we turn to Luke 24:44 the following words are very suitable to our thought . . . "He said unto them, these are the words which I spake unto you . . . which were written in the law of Moses, and in the prophets, and in the psalms concerning Me." We quote again Luke 20:42 . . . "And He said unto them" . . . "And David himself saith in the Book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, Till I make Thine enemies Thy footstool." Again we emphasize . . . always look for Christ in the Psalms—His moral fitness and preciousness, His sufferings, His compassions, His future Kingdom, His Priesthood, etc.

HIS MERCIFUL UNDERSTANDING

"Blessed (or happy) is he that considereth the poor: the Lord will deliver him in time of trouble." We would like to consider this with respect to our Blessed Lord first of all. No one ever considered, or understood, the poor or weak or faint as He did. Thus doing He has left us a very striking example for us to seek to follow and we find that, where this principle is found in any believer, we see a blest and happy individual seeking to follow the path of blessing. The root used in the Septuagint suggests the following for "consider-eth"—and this seems to be borne out by a proper consideration of the verse, word by word.

To perceive and to bear, to take notice of—
To observe, to understand and to know.

The word also has in it the meaning of
Wise understanding, prudence, skillfulness in this consideration and

Ability to teach right things to such—to wisely consider the poor.

This, of course, we can readily see applies in perfection to our Lord in His consideration of the poor, the weak, the needy. The passage in the Sept., adds “the poor and needy” and we find in the New Testament a reference which shows how completely our Blessed Lord identified Himself with that condition of men while here. Cp. 2 Cor. 8:9 . . . “for your sakes He became poor” and also 2 Cor. 9:9 . . . “As it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever.” These passages show to us the condescending grace of our Lord, also show how it is possible for His followers to “consider the poor, or weak, or sick, or faint.” Why take up time with the consideration of this verse alone? The answer lies in the fact that He, Himself, while here on earth, devoted His entire life with this in view totally—cp. again verse 9 of 2 Cor. 8.

CRUSH THE POOR AND NEEDY

Such is the atmosphere, charged with hate and rivalry, which pervades this entire world today. The suffering, the miserable, losing all, chased from pillar to post, destitute and without certain dwelling place, have little succour from others who desire to take advantage for purely personal gain or emolument—the world has no desire to accept the teachings and standards of the lowly Man of Sorrows. Yet, herein, lies a golden opportunity for believers everywhere to give consideration to the precept divinely placed here for our encouragement . . . “Blessed is he that considereth the poor and needy.”

Too many, today, are seeking after advantage, are seeking the rich, the influential, the powerful and, strange to say, it seems the very thought of political advantage seems to be seen in the strange associations and desires of some to take advantage of situations which might turn out to their personal advantage—almost entirely without consideration of the “poor and needy.”

We would like to consider this subject in a practical sense relative to some aspects of Assembly life and testimony. We think, especially, of the

WORK OF THE GOSPEL

How few “consider the poor and needy” in this respect! There are the lonely, isolated people, off the beaten track, living in rather poor circumstances, remote and undeveloped, what a privilege to “consider such” and seek to reach them with the Gospel of God’s saving grace. This involves a measure of sacrifice of home comforts, home cooking, hospitality of warm hearted Christians (whose hospitality may be taken advantage of). It is so much easier to go where

all things are at hand, a comfortable home and bed at night, kind hands to supply the necessary items, not to say food and lodging and practical fellowship always at hand. Such know little or nothing of "considering the poor or the needy." It is possible that some have been for years in the Gospel work, so-called, who have never known anything of the seeming hardships of looking out for a shelter, or a meal, warmth and good cheer. It seems we had better, ere the night overtake us all, give some heed to the Words of Divine Writ . . . "Blessed is he who thinks on the poor and needy."

As we look back over life, we see that those who have not so considered the poor and needy become very selfish in their lives—it seems most is for self and caters to the pride of life and self-interest. The one who has the "poor and the needy" on his heart is less occupied with self, is humble, content with men of "low degree" as we read in Romans 12:16, "Mind not high things, but condescend to men of low estate." The margin reads . . . "be contented with mean things." Note how the beloved apostle Paul followed his Master's example in his life, travels and consideration of the "poor and needy." The "extravagance"—"pride" and "self-conceit" connected with much of Gospel preaching today is so opposed to the spirit of the Master that we can trace in all this a decline into the true spirit of Laodicea . . . "rich and increased with goods, and have need of nothing." Sad the decline, the almost total rejection of the true spirit of the pioneer worker, a fancied exaltation sought after, forgetting that the "end thereof shall not be blessed." We need a stirring up and an entirely new outlook on the field of service, otherwise we shall sink into the morass of mere formality and a glorying in position, without consequent spiritual state and condition, even with an outward pretence of all being well. There are still "poor and needy" who need the Gospel. Whole States have never been touched, whole provinces to the north of us, hardly considered except by a few hardy brethren who have the fortitude to search out the lost and perishing and needy and are willing to go where no one else has trodden. May God give us enlightenment as to our true state.

THE WEAK ASSEMBLIES

How often such are passed by continually for the more prosperous and capable assemblies where there is no particular need but, on the other hand, a measure of good cheer, comfort, hospitality, to say nothing of the ability to provide well for those thus serving in their midst. The small, lonely, isolated assemblies seldom ever see some such men in their midst, only a very occasional visit through the years but the larger, in the cities etc., are never without preachers waiting to "get in" as it were while the whole land lies

untouched practically and many weak assemblies given no thought.

We remember in Toronto several years ago, a brother now with the Lord said to our aged brother David Scott (who was from Vancouver) . . . "How is it brother Scott when I want to get to Vancouver for meetings, there is no opening and so many, seemingly ahead of me?" Brother Scott was of a quiet manner, as we know, and, sitting in the room where we were visiting that evening, rejoined . . . "My dear brother, I can assure you that where I am going right now, you would have no difficulty whatever getting in there." Brother Scott was going to the north to visit one of the small assemblies, seldom visited, and always glad of a visit. I remember a sister and her husband saying to me, on a visit there years ago, brother Ferguson . . . "we are so happy to have you here, we are more likely to smother you with kindness." Simple folk, hearty folk, humble folk. Such are those amongst whom we have spent a good part of our life in the work of the Lord. And where no board and lodging and care has been provided, away far off from such removed for months at a time, we have not a word of complaint. Even in visiting small assemblies, where there was no one to take care of us, we have always sought to take lodgings and all other expenses, rather than be a burden to such. It seems we are suggesting a strange thing today when we stress the matter of looking after the "poor and needy" and small assemblies of His own who need such care.

THE WEAK-HEARTED

We do well also, when taking up this subject, to consider certain in the assemblies of the saints who are weak, faint-hearted, shrinking, lacking courage, etc., as we are enjoined in 1 Thess. 5:14 . . . "to encourage, to exhort, to advise, to console, to address with soothing or cheering words." This is an art in itself and is the characteristic of the tender and loving shepherd amongst God's people. Herein lies a wonderful opportunity also for those who would addict themselves to the ministry of the saints . . . 1 Cor. 16:15 . . . such need no other ordination than "the ordination of the pierced hands" — the field lies open for the demonstration of loving devotedness and dedication to the work of the Lord in the assembly. We believe, looking back over the years again, that it would have been much better if some men, whom God seemed to place in their appointed place in the assembly, would have been much safer and probably more useful, had they remained in that sphere of devoted service, rather than with the urge to "go preaching." We need preachers, God only knows, but it is men "sent of God" that we need, otherwise assemblies lose in numbers and

ability to carry on heartily and it seems the emphasis today is on "missionary work" etc., anything of a spectacular note, something well advertised, while the assembly life suffers. We have known of some, who having seen the necessity of this, returning to the assembly rather than perpetuate a condition that lacks the divine approbation. These are matters for consideration, without any ill-feeling toward any, we are sure, but with a view to the strengthening of "the things that remain" and the maintenance of "assembly testimony" to His worthy Name, even till His return. All shall be righted then, we are sure. Meantime, let us "consider the poor and the needy." There is still time to do that which He has given us to do, "the night cometh when no man can work."

PSALM SIXTEEN

The Psalm of The Meal Offering

Harold S. Paisley

We consider further the thought of the
DEPENDENCE OF CHRIST

We see this in verse 1. When He became the babe, the child, the boy, the man, He was perfect. Absolute trust and dependence upon God ever marked His every step. "Preserve me, O God: for in Thee do I put my trust" is a prayer we all do well to offer every day we move down here. We have within an evil nature and are prone to wander and fail, so it is becoming for us to lean hard upon God in utter weakness and dependence. But in the nature of our Lord Jesus Christ there was never taint of sin at any time and it was impossible for Him to fail or ever wander from the path of God's will for Him, yet He was always seen in dependence upon His God.

As we behold Him leave His bed and go a great while before the dawn to the mountain side, or continue all night in prayer, we are surely rebuked for our self-sufficiency since we spend so little time alone with God.

A perfect path of purest grace
Unblemished and complete
Was Thine, Thou spotless Nazarite,
Pure, even to the feet—

Morning by morning, Thou didst wake
Amid this poisoned air,
Yet no contagion touched Thy soul
No sin disturbed Thy prayer.

One of the marks of the present departure is the little power known amongst us, and the reason is not hard to

find. The earlier brethren were men of more dependence upon God. They felt their weakness. May we remember that we are no match for the world's false ways without, or the evil nature within, nor against the power of Satan and his untiring attacks. Without the presence of the Lord, we will surely be overtaken. May all of us pray without ceasing . . . "Preserve me."

THE ASSOCIATIONS OF CHRIST - vs. 2, 3

We much prefer the reading of these verses in the R. V. . . . "I have said unto the Lord, Thou art my Lord, I have no good beyond Thee; as for the saints that are in the earth, they are the excellent in whom is all My delight." Every single child of God is a saint, not by virtue of life or conduct, but by a living link of faith to Christ. These saints are in the earth and can be found in every place the Gospel has reached in saving power. They are, in the holy reckoning of the Lord Jesus, the excellent in whom is all His delight. The One Who delighted in the Law of the Lord, as in Psalm 1, and in doing ever the will of God as in Psalm 40, finds continual delight in the saints of God. May we follow His steps in delighting thus in the Scriptures, in the Mind of God, and in all His people, being companion to all them that fear Him and of such as keep His precepts—Psalm 119:63.

Thus, Lord, we love to trace Thy course,
To mark where Thou hast trod,
And follow Thee with loving eye
Up to the Throne of God.

OX and ASS

(Gospel Pioneering)

S. J. Saword

"Blessed are ye that sow beside all waters,
that send forth thither the feet of the ox and
the ass." Isa. 32:20.

ANOTHER aspect of God-pleasing ministry in which every child of God has the privilege of participating is practical interest and fellowship in the "sowing beside all waters," and the sending forth of those whose labour is typically characterized by the distinctive features of the ox and ass. Such would not be in the category of "gentlemen preachers," (as applied to the nature of their work), but would more accurately be described as "laboring brethren," although of course, anything else than gentlemanly behaviour would be incompatible with the calling of any servant of Christ.

There is a remarkable allusion to "ox and ass" ministry in the closing words of that wonderful passage, Matt. 11:28-30:

"My yoke is easy" - for the ox,
"My burden is light" for the ass.

Since ancient times the ox has been the great pioneer. Unresistingly directed by its master's hand it patiently pushes on over rough prairie trails, through virgin forests or undrained swamps; fording unbridged and sometimes treacherous rivers; oftentimes footsore with the stony way, or exhausted with hard pulling through the mud; suffering thirst when exposed to sun; tormented by flies when in the shade; content to feed upon whatever is to hand and to make its bed wherever it happens to be. Its natural form is unattractive, and if admired at all it is for its work's sake. In this noble beast Scripture thus furnishes us with a true-to-life portrait of our blessed Lord during His ministry in this desert scene, as He joyfully submitted Himself to the Will and purpose of His Father God, not only in bearing the yoke but also, in due time, presenting Himself for the altar. The humble type has been perfectly fulfilled, yea more, gloriously eclipsed in the person of Jehovah's obedient Servant. With His own beautiful feet He patiently measured every inch of that rugged road. Unconquerable love overcame insuperable obstacles, and not all the rage of man or subtlety of Devil could quench that flame of holy zeal which led Him on to the stupendous objective that ever rose up before His heart.

Now the mighty Work is ended; the sufferings are past and He has entered into His glory. Here upon earth His sovereign power has ever since been displayed in quickening dead sinners, and to the hearts of such comes His great command in all its regal majesty:- "Go ye into all the world and preach the Gospel to every creature."

Paul the Apostle was a faithful reproduction of the Divine Model. In that question: "Lord, what wilt Thou have me to do?" he bowed his once haughty neck to the Saviour's humble yoke, and then all his life and strength were unreservedly surrendered to the service of his worthy Lord. Far away from the beaten tracks, to the regions beyond, that abnegated bondsman sought to make known the glad tidings of salvation, and "not to boast in another man's line of things" made ready to his hands. In no crisis did selfish interests ever sway him, in the consuming purpose of pressing toward the mark. Undaunted by difficulties, undismayed by sufferings, unfaltering in the darkest moment, his noble ambition was achieved when at last he could say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of

righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7-8.

The humble ass is the other figure of service under review. It is the BURDEN BEARER. In Gen. 49:14 we read: "Issachar is a strong ass, couching down between two burdens." The servant, like his blessed Master, who desires to be a true pioneer, will have burdens to bear. He will feel the weight of the divine message he carries, as also the burden of the souls of those to whom he is sent. He will have a deep compassion for the perishing and will yearn for their salvation. In addition to this, as God gives him fruit in conversions, he will feel burdened for the lambs under his care, and to which will later be added the burden of the churches, or the welfare of assemblies. The ass is adapted to the narrow mountain trails, often steep and lonely, where the ox could never draw his load, and so we learn that the work of the Master makes room for both great and small, and often involves much lonely, uphill toil. The ass is a defenseless animal, and in parts infested by beasts of prey it often falls a victim to nocturnal attacks, if loose in the pasture. Ever since the first faithful pioneers of the Gospel forsook all and launched forth into the dark places of the earth the world has been continually furnished with thrilling stories of heroes and martyrs of the Cross. Some have done mighty exploits which have captivated the admiration of young and old, but on the other hand there have been equally faithful and devoted servants of Christ who have unostentatiously laboured on in true "ox and ass" ministry, happier by far when hidden away in some backwoods than when made to appear in the "limelight." May the Lord save us from that shallowness of interest which confines itself to those whose names and labours are continually thrust upon our attention, to the neglect of those whose humility keeps them patiently plodding on, finding their joy and comfort in doing the will of God from the heart.

The need of those who are willing to bear the yoke of the ox and carry the burden of the ass is as acute as ever it was, and we do well to ask ourselves: Have those whose responsibility it is to "send forth" developed a carnal apathy for the heavenly reward which our verse promises for fulfilling this holy trust: "Blessed are ye?"

A WORD IN SEASON

D. W. Oliver

"The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary." . . . Isaiah 50:4.

HOW perfect is the example of the Lord Jesus Christ.

Whether it was the woman at the well, the sinful fisherman Simon, the hard-hearted betrayer Judas, the doubter Thomas, the busy worker Martha; no matter who it was, or how rapidly circumstances changed during the course of the day, He ever had a word in season. He had just the right word. Surely "never man spake like this Man" John 7:46. We would expect no less of God's Son. He who knew what was in man, knew what was needed by each one. And yet, what about that figure, solitary upon the mountain, continuing all night in prayer, that same One stealing away a great while before the day, to speak to God in prayer? None other is He than God's Son. How instructive the example of dependence displayed in our divine and Almighty Saviour! Does God desire any less in us who follow the Lord Jesus Christ? In this, as well as in His patient sufferings, He has left us an example that we should follow His steps.

A HELPING WORD

What then is the character of a "Word in Season." The Newberry margin suggests that "speaking a word in season" is "helping by a word." A weary older brother, a sick sister, a discouraged young brother, a puzzled young sister, a hardened sinner, all presenting a definite need, grants an occasion for "help by a word." As each day passes, how many "words in season" are needed!

No doubt we have all had the experience of seeking to speak a private word and feeling it fall to the ground, even as we speak. But how different is "a word in season." The helpful word will bring conviction to the sinner . . . that is just what he needs. It will bring freshness to the weary pilgrim . . . that is his need. It will bring cheer, encouragement, help to each one. How often we all desire just a little word in its season!

THE COST

Is there not a cost for the word in season? As in Isaiah 50:4 the word is from the tongue of the learned. But the tongue of the learned is instructed by the ear hearing "as the learned." Where there is no hearing "as the learned—or the instructed one, or the taught one" there can be no speaking "as the learned." This may explain much of what we listen to. It may cost things as dear as sleep to hear God's voice in our own soul. It may cost valuable time to be regularly, morning by morning, at the fountainhead. It may take painful waiting to hear as the learned, but apart from paying the cost, you will bear to others no word in season. First, our own souls must be fed. Then, if it pleases God, we may have opportunity to pass along a part of what was made good to us.

“Weary souls are waiting, longing,
For a breath from heaven today;
Will you breathe that word in season
As you travel on your way?”

We all know the definite need for a word in season for the preacher and the teacher, the overseer, the noteworthy Christian, but let us address these thoughts to those of us who are involved in translating Christianity into every day life. Who can tell the blessing that will come to both saints and sinners about us if we are stirred up to open our ear to our heavenly Father and to “hear as the learned.” God grant us the grace thus to scatter “words in season” along the pathway we pursue. “A word spoken in its season, how good is it!” Prov. 15:23 Newberry. “A word fitly spoken is like apples of gold in pictures of silver.” Prov. 25:11.

“Calm in Thy secret presence, Lord,
I rest this weary soul of mine;
Feed on the fulness of Thy Word,
My heart prepared with words divine.”

Interesting Letter From An Isolated Believer

January 6, 1972

Dear brother Ferguson:

Another issue of W. I. S. has arrived (January 1972) with thoughts for encouragement, comfort, instructions and admonition as well as warnings. “Minding of the flesh” on pages 4 and 6 corresponds to my convictions that persons characterized thereby are not heavenly citizens. O, it is a deep concern and grief to my heart to realize these facts . . . many deceived professors still lost and kept blinded in that condition by religious leaders. I have noticed many such warnings in previous issues and they get my response of—Amen. I am glad that you emphasize the necessity of reality. “Don’t give up” on pages 7 and 8 is encouraging. All the pieces in this issue are good and heart-warming . . . Mordecai and the prophetic page and others. It is good to realize that our Lord must surely come soon, seeing the world conditions which convince us that this is near.

The answers on the Question page are good. I am glad you gave some of the characteristics of a true Assembly in answer to that question. It was encouraging to notice on the back cover that Christians in the New England States are deeply burdened for God to send out laborers and are praying for it.

It is a great burden of my heart that God would raise up Spirit-filled men to go out in all parts of the world, preaching the wrath to come, to shake poor sinners out of their sleep and then give them the glorious Gospel of our Lord Jesus Christ that they might be saved, all in the mighty power of the Holy Spirit.

I am planning to soon distribute a good number of my little booklets—"Where art thou?" to church members in this territory, hoping that I may find a few Christians who will be willing to go forth unto our Lord Jesus Christ outside the camp. May the Lord enable W. I. S. to continued circulation with the needed messages for these last days. I am still enjoying the blessedness of "feasting with my Lord Jesus Christ" and praying for His soon return.

Yours in Him,

Rubel Johnson . . . Crossett, Ark.

(The above from another lonely and neglected State)
What a challenge to a man who can trust God and enter new ground . . . Editor.

THE QUIET HOUR FOR US

THERE are times when we have to leave the active path and "lie down." It may be in sickness or retirement and it may seem as if God had no further place for us in life's scheme but the quiescent hour may be the Divine hour, the seemingly useless moments may be full for God. The places where we are forced to lie down may be God's green pastures and the coming into quiet waters may be God's own leading. This hour which we would reject may be the hour for us when the Kingdom has come.

G. Matheson

* * *

CHRIST WILL BE THERE

I HAVE not the thought of what we shall do in glory; my thought is, Christ will be there. I shall be in the place where everything is ruled by the mind of Christ. Have you known down here the calming effect of realising His presence, hearing Him breathing out like oil on the waters "It is I." What will it be to be in a world where all is subject to Him who gives such peace even here! What will heaven be when all that He is, all His perfect grace, will come out to us in the Father's house! What will it be where everything will be attended to the name of Jesus! The full stream of His affections will flow over and spread blessing everywhere, His fullness poured forth to fill every heart, and every heart perfectly filled and satisfied with it.

Selected

GOOD COUNSEL FOR PREACHERS

"I'd give you good counsel, ye open air preachers,
Likewise evangelists, pastors and teachers;
When speaking of Jesus to sinner or saint,
I pray you give heed to the words of my plaint.

Have something to say and stop when you've said it.
Be pointed and brief, 'twill be to your credit.
Speak audibly so that all present may hear,
Pronounce every spoken word perfectly clear.

Be natural and always avoid affectation,
Nor speak too fast, but seek moderation;
Be full of your subject . . . forget number one,
And let me repeat it . . . do stop when you're done."

Submitted by Fred E. Hill of E. Boston

(The above timely rhyme was copied by him from the fly leaf of a Bible that came from Ireland—we asked him to send on to us for Words In Season. The old Scotch woman said . . . "is the meenister no done yet?" The answer from her neighbour could be well heeded by all—"Och, he's done long ago, but he'll nae stop.")

Editor

CONTINUING

AND if we could add to our
Soft spoken brethren—
A word that is timely
And very much needed.

Speak up, let us hear what is
On your heart, brother—
We know you are speaking but
Oh, what a bother

To know what the message is:
Might as well slumber—
We'll hear not a word of it,
Neither message, nor number.

Give heed to this rhymer for
Many complainers
Do tell us too often
They're tired of the "mumblers."

SAYINGS WORTH RECORDING

WHAT GAIN?

THOUGH scoffers ask "Where is your gain?"
 And mocking, say you work in vain;
 What e'er the works that be forgot,
 Work done for God it dieth not.

Work on, work on, nor doubt nor fear:
 From age to age this Voice shall cheer,
 Whate'er shall die and be forgot
 Work done for God it dieth not.

This was in the year 1947 . . . Money was beginning to get scarcer in England, while prices had begun to rise. Twenty years earlier I had become intimate with a Christian (not British) in the Near East. He was then not too well off and was glad that I had paid for my board when his guest. In July 1947 he wrote that he and his wife had money of the Lord on hand and they wished me to distribute it for them. The sum sent was one thousand pounds--about \$3,000.00 - Very shortly afterwards his land left the sterling area, and the sum could not have been sent. Thus it came to pass, in the good ordering of God, that when in the usual course less money would have been in my hands I, a poor man, had the joy of helping the needy, as well as fellow-workers in many lands, more liberally than ever in my life. G. H. L.

*

Your editor has had this privilege, during several years past, of being able to forward on to God's work, for meeting rooms, etc., etc., and personal needs, such as the above which has been given for this purpose by some of the Lord's stewards and Christians in different parts have thus been able to have a share in the bounty of some of the Lord's unknown, but honored, stewards who thought on others, in this land and others also. The full tale cannot be told but this has always been a happy duty and privilege.

* *

Charlie Studd of "The Cambridge Seven" wrote the following words from China. Many thought him foolish to relinquish fortune, a lovely mansion, good social standing, etc., etc., but the love of Christ overcame all

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

(What a rebuke to so-called modern evangelism or Gospel Hall preaching only)—

* *

In the midst of ruin and judgment, God points out the way of salvation through judgment . . . J. N. D. (Genesis 7:1. etc.)

POWERLESS MINISTRY

HOW to get rid of powerless ministry is no doubt a very difficult problem. And the problem is just as important as it is difficult; for the character of the ministry in an assembly has a powerful effect in forming the character of each individual in the fellowship, as well as in "moulding the destinies" of the assembly as a whole. Cold, powerless addresses are simply worse than useless. They weary out the saints and tend to put a damper on whatever little spark of honest zeal may yet be left in hearts that are there. If powerless ministry could be shown its own powerlessness, and made to take the place of silence, we would accept that as a token of coming revival. Indeed, we would view it as a positive installment of a great wave of refreshing. If a man has not got the fire of God burning in his bones, there is one thing he can do—the best thing for him to do—and that is, to be silent. He need not try to justify himself by saying there was a long pause, and it needed something to fill up the blank. Under no circumstance does the Lord require the flesh to come to His help. If the flesh does come to His help, it will turn out not to be to His help but to His hindrance. It has been said that it takes grace to stand up and testify. This is true. But it is not so generally known that it takes quite as much grace — perhaps more — to sit quietly by and hold our peace if the Lord would have us to be silent.

A WALK TO TAKE

WALK often to Emmaus, Christian friend. Ponder much Luke 24. For here is the Lord giving His blessed company to companions. They spoke to one another, these two, and they spoke about Him. "And the Lord hearkened and heard it" Mal. 3:16, and struck in to bless them. Friends in Christ, do you talk to Him? Do you converse together about His Person, His Work, His salvation, His book, difficulties of belief, mysteries and doubts? Be sure to carry on your talk upon the road to Emmaus. You know that you may expect Jesus near you there. Welcome His company. Remember what He said there long ago, about the Bible, and about Himself, and about His Cross, and His Glory. We may be very sure that His opinion on all these things, the Bible included, is now what it was then. Look out for Him, listen for Him, as you think and talk together.

Handley Moule

QUESTIONS and ANSWERS

QUESTION: Does it seem that the growing practice of spending New Year's eve, to the midnight hour, at some eating place, with a sort of sing-song festivity connected with it, is of God? True there is a little word of ministry, to give it a flavor of rectitude, but is it not an innovation as far as assemblies of believers, gathered to His Name, is concerned?

ANSWER: It seems that this is just another of the "trends" to complicity with the world's false way of "bringing in the New Year" and young folks wandering home in the "wee hours" of the New Year after such a time of gregarious meeting, surely does not appeal to the spiritual mind.

Assemblies have, from time to time, had a quiet time together in their own Hall, for prayer and a little timely ministry by elders or preacher present, acknowledging sin and failure through the year past, and looking to the Lord for His help to live more for Himself. Usually such a meeting disbanded to give time for the believers to be in their own homes by midnight, where they ought to be.

We remember the former days when the head of the house would kneel down, with wife and any family still up and commended all to the Lord, as the old year ended and the New Year broke. This was the custom in our home as far back as I can remember in younger days. All seems to be changed today.

Of course, in the Hall, which seems too tame now, there is no musical instrument etc., so an outside Hall or Eating Place must be hired where the sing-song can be given full development. This all tends to acceptance of the world's way of "bringing in the New Year" and it takes little imagination to read the results that shall arise further when this becomes an accepted thing amongst us. The drift is on.

It may be this will give some concern to elders and brethren responsible for such activities to see that, instead of an evening of this sort, real and godly concern can be given as to the spiritual state and with prayer, confession and a turning to the Word of God, we may be preserved. Otherwise this "leaven" shall affect others and we will be on the "high road" to more of the world's spirit of holiday festivities, with their resulting license and loss of fellowship with God. The money spent on such activities is considerable and "lost to God."

The men who have left their mark for God, in the work of God, have never been identified with anything of this sort in the past and we doubt not the whole arrangement caters to the flesh, rather than to the spirit.

QUESTION: Is it in order for young believers to attend football games, baseball, hockey, etc., merely because it is "their school" and for other reasons?

ANSWER: This is all part of the world's pleasure and modern activities characteristic of a generation that is entirely taken up with the world and its affairs of pleasure. To countenance such is merely to give license for further involvement and our young folks, certainly, do not need any encouragement to participate in such.

There are **not many**, today, willing to "forsake Egypt" as in Hebrews 11:24, 26. Pharaoh's daughter tried to make "a good Egyptian" out of Moses but the teaching of his mother and father, in the fear of God, doubtless had such an influence upon him that when he came of age, he refused the whole business.

If elders permit, either by a guilty silence, or willingly, and give license to this sort of thing, they are merely helping the firing of the desires of the "old man" and not "feeding the new man." True spirituality detects what is of both—denies the one and feeds the other.

QUESTION: What about the Millennial saints after the thousand years, in relation to the New Heaven and the New Earth? What about the transition?

ANSWER: We read in Matthew 25:31 that there shall be the Judgment of the living nations and, connected with that we read in the last verse the words which shall be for eternity . . . "And these shall go away into everlasting punishment: but the righteous into life eternal." This last statement . . . "into life eternal" shows us plainly that such (the righteous) shall not be given over to death but shall pass from the earth which they shall inhabit for the thousand years into the New Earth which constitutes the condition spoken of as The Day of God, 2 Peter 3:12. Verse 10 of this portion states . . . "the earth also and the works that are therein shall be burned up." This would, of course, demand that the righteous be transported from the Millennial earth at the end of the "thousand years" to the New Earth (The Day of God) and here we must leave the matter with our God Who shall perform this miracle in His own way. The whole matter of the dissolution (v. 11) is miraculous and of that Day of God we are told little except that it shall be characterized by righteousness . . . "wherein dwelleth righteousness" ch. 3:13. We also read of this state of blessedness in Revelation 21:1, 6. We know that the last tear shall be wiped from earth (there will be such on earth, not heaven) . . . "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." vs. 4, 5.

To all who accept the "inspiration of the Scriptures" all such matters we leave to the wisdom and power of our God. We are thankful for what He has revealed in the Word, relative to all such matters, but we desire not to go beyond that which is written, nor to be so lax that we do not give heed to the Word and accept what He has written and revealed through the Spirit in the Word.

DIFFICULT TEXTS:

When did the Lord Jesus "preach to the spirits in prison"—was it at His descent into the "lower parts of the earth?"

ANSWER: We read in 1 Peter 3:18 that He was "quickened by the Spirit" and note further . . . "by which also He went" etc. If you read carefully, note in verse 20 that "they were sometime disobedient, when the longsuffering of God waited in the days of Noah," etc.

Our Lord, who descended into Sheol, into that part of the lower parts of the earth, spoken of as Paradise (as He mentioned to the dying thief and only called Paradise at His descent into it), DID NOT preach to lost souls—there was a mighty gulf between the place of the departed spirits of the redeemed in the Old Testament and the wicked dead held in the prison house of hell awaiting the judgment of the Great White Throne. To such there was not the possibility of a second chance. They had their opportunity, in the days of Noah, who was a preacher of righteousness, but they rejected it. The Spirit sought to reach them then, cp. Genesis 6:3.

An involved and tedious dissertation on this subject is not profitable.

PIONEER PAGE

THE PIONEER is first a prospector—

He has a vision—

He has a field in view—

He is urged on by an inward determination to enter such and work for God there.

LOOK ON THE FIELDS:

This does not mean to be looking to the Assemblies—

It means virgin territory—

There is an abundance of such territory lying available for work and workers—

* * * *

Men with health and strength and good automobiles can prospect, look over the land God has given them as a field and laid on their heart, then stick to it. No great fuss about what we are going to do, just the heart for it and the Lord behind us.

* *

Pioneers don't float around, or near assemblies for their work—they know what it is to labour.

They are not putting 40,000 to 50,000 miles yearly on their cars. Only very foolish people would support those burning up the highways, visiting assemblies hundreds of miles apart, and conferences, professing to do God's work. We cannot see this from the Word.

It can be a field near at hand, well-worked, demanding no cross-country travel—the field will be limited, understood, the people known and visited constantly in their homes and the heart of the worker cheered as he sees God opening doors for the Gospel and gains the confidence of the people. The example of our Blessed Lord lies open before us—why “beg the question?”

*

WHAT ABOUT YOUR OWN STATE OR PROVINCE?

Norway and Sweden called James Lees, then to Europe helping the needy during World War II—he died in Austria, in Vienna. The North of Scotland called the true pioneers, Donald Ross, Donald Munro, later to enter new fields here in U.S. and Canada. This country called James Campbell and William Matthews for labor and they saw assemblies planted. Virginia called Alexander Lamb, James Hamilton, William Beveridge, Benjamin Bradford and others, true virgin field. They stuck to their work.

Oliver Smith stuck to his field in Iowa and God was with him. Our Nova Scotia and Maritimes brethren have stuck to their field and proved God and His blessing.

* *

Need we go on . . . THE DOOR IS OPEN FOR YOU . . . ENTER WHILE IT IS DAY—“The night cometh when no man can work.”

W. F.

Everett, Pa. — The editor had a nice visit with the small Assembly here. Saints from Cumberland and Frostburg came along to help in attendance. Ministry was on the Preparation of materials, etc., for the Tabernacle, speaking of the necessity of happy fellowship in the work of God according to the pattern. He also had a good visit to CLYDE, OHIO, where they appreciate the Word.

Joliet, Ill. — Saints here keep busy in the work, Nursing Home on Lord's Days, Jail meetings and S. S. work and the Gospel, reporting interest shown. Bro. Paisley gave them a call on his way to Ireland.

London, Ont. — Our brethren Frank Pearcey and Bert Grainger have been holding forth in the Gospel here and at last report three outsiders have professed—meetings were still going on.

Hartford, Conn. — Th assembly of Charter Oak Ave., expected to have a baptism February 12th, one or two to obey the Lord thus.

La Crosse, Wisc. — Bro. Hamilton, writing from Kansas speaks of being on his way back home through Coal Creek district.

Welland, Ont. — A note from our brethren tell of recent blessing when bro. Grainger had some Gospel meetings with them. A number professed, then after the meetings closed they have had the joy of seeing some others profess and we trust they are led on in His ways. The Assembly here always appreciates the ministry of the Word.

Livonia, Mich. — Bro. Harold Paisley had a couple of nights with the Stark Rd. Assembly on his way back to Ireland (temporarily). A Gospel effort was to commence Feb. 13th by brethren Maxwell and McCullough. The S. S. Treat at the end of January was a happy time. some parents attending.

St. Thomas, Ont. — We enjoyed recent visits, Murray McLeod who was with us, also Timothy Kember who was with us Feb. 6th when five were baptized, all having no previous connection with the assembly here—some the result of last Summer's tent season with bre. Jas. Smith and Wm. Snyder.

East Boston, Mass. — Bre. W. Bingham and Albert Hull were to commence a Gospel effort in this assembly February 13th.

Conference Notes — A few of these are late this year account early Easter time, so please check. The Mimico Bible Readings are usually the week following the Toronto Conference.

CONFERENCES

Manchester, Conn. — Annual Conferences purposed here, their fifty fifth, March 31, April 1 and 2 in the Masonic Temple (center of town). Prayer Meeting in Gospel Hall March 30th, 415 Center St., at 7:30 p.m. Corresp. Everett Glenney, 696 Forest St., East Hartford, Conn. 06118. Phone . . . 568-4836.

Culver City, Calif — Annual Conference will be held D. V. April 1 and 2, commencing with Prayer Mtg., Fri., March 31 at 7:45 p.m. All correspondence to Harry E. Bingham, 11138 Venice Blvd., which is Gospel Hall address also. Phone 213-342-7594.

Moncton, N. B. — Annual Conf., dates March 31, April 1 and 2, with Prayer Mtg., March 30th at 7:30 p.m. Hospitality extended. Gospel Hall 195 Mountain Road. Corresp. Eric F. Adsett, 477 Lutz St.

Waterloo, Iowa — The Lord willing we will hold our Conference here April 22 and 23, preceded by Prayer Mtg., Fri. evening, April 21—this is a week earlier than usual. All meetings in the Western Ave., Gospel Hall, 726 Western Ave. They had hoped for larger quarters for the conference but this did not develop yet. Correspondence to Clifford J. Smith, 3466 Hammond Ave., Waterloo, Iowa 50701.

Vancouver, B. C. — Annual Conference of So. Main, Deep Cove and W. Richmond Gospel Halls will be held d. v. in the John Oliver High School Auditorium, cor. 41st & Fraser, March 31, April 1 and 2. Prayer Mtg. So. Main Gospel Hall, 8 p.m. March 30th. Visitors freely entertained. Corresp. W. A. Boyd, 6540 Sophia, Vancouver 15, B. C.

FALLEN ASLEEP

Portage La Prairie, Man. — The Lord called home to be with Himself our sister in the Lord, Mrs. James Watson. Saved 70 years ago and gathered to the Lord's Name in the Tupper district, the last 30 years here in Portage. Confined to her home the past 9 years.

Deckerville, Mich. — Our dear sister Mrs. Jennie Levitt of Crosswell "went home" Dec. 28th in 84th year. Saved when young. She leaves four sons, four daughters, one brother. Almost the last of the old Martin family—we knew them well in the early days. Bro. Harry Hooper and the editor called on her one of our recent visits.

Toronto, Ont. — Our aged brother Herbert White "went home" Dec. 4th in his 94th year. Saved in Wisconsin over 70 years ago. We knew him as a kindly, faithful brother who enjoyed the Word and could speak acceptably of His Lord and Saviour and knew the truth of God.

Midland Park, N. J. — Our brother William Schaper went to be with the Lord January 2, aged 75. Born in the Netherlands, awakened at an open air meeting in Paterson in 1924 and saved later in one of the homes of the believers. Leaves his wife and five children.

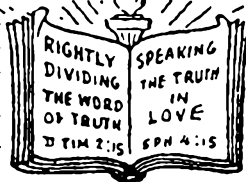
Culver City, Calif. — Our dear sister Mrs. Isabel Stewart "went home" January 12th in her 89th year. Over 70 years in Christ—the widow of Robert Stewart. She and her husband showed much hospitality and fellowship to the Lord's servants and His people over the years, they were of the "old school."

London, Ont. — Our aged and esteemed brother John Forrester "went home" January 15th in his 93rd year. He was active to the end, giving short word of exhortation Lord's Day morning before his passing, taking part profitably then. His last message "Feed My sheep." Saved in Motherwell, Scotland. Shortly after he was married . . . "a man walked four miles to tell me God loved me." Saved that day and a man of God and of the Book since, a godly brother, beloved and a true father and shepherd—one of our old friends through the years. Leaves his widow, two sons and a daughter.

Vancouver, B. C. — Our dear sister Mrs. Lucille Catherine Peacock, wife of brother William Peacock of South Main Assembly "went home" January 16, aged 61. The homecall was sudden. Born in Cannon City, Minn., and saved in Ireland Sept. 12, 1938. Remained steadfast and saw all her children but one son saved and in fellowship. Much missed by her husband and family. Prayer requested for her son Bobby at this time. Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DELIGHT OF GOD

Psalm 16:3

TO think of God's infinite scope
Of thought and purpose true;
As long He wove our glorious hope
He thought of me and you.

He said that all His full delight
In them, in Christ He'd see;
His own Beloved in His right
HE brought them all to ME.

A chosen Bride, for Glorious Lord,
The cost was deep and wide;
'Twas paid, according to the Word,
By blood from His own side.

Can we delight in less in time?
Since we must with Him be;
Must we not see in every line
His Word's enough for me?

W.H.F.

APRIL, 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

VOLUMES - We have a few on hand still--order from the Editor in Lakewood, Ohio, \$5.00 mailed anywhere in the world. A useful addition to your library.

REPORTS

Mimico, Toronto — The Annual Bible Readings will commence April 7th at 7:30 p.m. continuing over the 8th and 9th with usual arrangements and hospitality extended to visitors. These have been very interesting and helpful in past years and it would be time well spent over the Word. The assembly here has had Gospel meetings lately with bre. McIlwaine (Robert) and N. Crawford - nice interest, unsaved present, particularly children of the Christians, no break reported at last report.

East Boston, Mass. — Brethren Hull and Bingham were in Gospel work here, good numbers and good interest, no break reported at last report. They were continuing the meetings.

Joliet, Ill. — The editor had an interesting visit with the saints here who go on well for Himself, active in Gospel work, S. S. also Nursing Home each Lord's Day and Jail Meetings, etc. They were to have a baptism of a young brother and a young sister, both saved last year at the regular meetings, February 27th. Good to see the desire of the Assembly to continue on in the path of God relative to testimony, so lacking in this district.

Copper Country, Mich. — Our brother John Norris gave an appreciated call to the Christians of this far northern district - some of the meetings in Laurium, also the country we believe. A young man who had been coming to the meetings in Laurium, in fact he was there when we visited them last fall, with his young wife, lived in a trailer nearby. He left his wife shopping while he went back to their trailer and as he opened the door, an explosion demolished it and he was ushered into eternity. This should speak to the young as well as all.

Philadelphia Area — Recent meetings in Hatboro was blessed to a few unsaved also in Barrington where Bre. McBain and Smith saw a little blessing. The editor had some ministry meetings with the Bryn Mawr Assembly, taking up the natural and spiritual line in Genesis and the patriarchs. Saints here appreciate the Word.

Hickory, N. C. — Bre. MacLeod and Howard were in the Gospel here at last report.

Longport, N. J. — The Annual Meeting of the Gospel Hall Home for the Aged here will be held D. V. April 22nd with dinner being served at 12:30 noon. The work here should have the prayers of the Lord's people as the problems constantly arise which demand the strength, wisdom and self sacrifice of the workers.

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. 64

APRIL, 1972

No. 4

INDEX OF LEADING ARTICLES:

WHERE IS MY LORD	Gospel
THE PLEASURES OF SIN	William H. Ferguson
PSALM 16 - The Meal Offering	Harold S. Paisley
UNGODLY SURROUNDINGS	John J. Stubbs, England
PREPARATION FOR WORSHIP	William J. Oliver
LET PHILADELPHIA CONTINUE	Matthew J. Brescia

* * *

PREPARING MANUSCRIPTS

THIS, in itself, demands much exercise before God, apart from the fact of editing, re-typing and preparing for our printers, etc. The ministry of the Word, thus, goes very far when we consider each copy is read by several persons and we can readily see the need for such real concern that the Lords' people, and others, may have profitable and instructive reading: We note the following:

1. It is an Assembly Magazine, the oldest in these United States.
2. It is with a view to maintaining the pattern of the Word which caused these Assemblies to be planted, under God.
3. We believe, and inculcate, the preaching of the "old paths" - Jer. 6:16.
4. We seek to encourage all believers, young and old, in godly separated lives, without compromising the truth of God in our collective testimony.
5. It is remarkable, at times, to see the manner in which exercised brethren send in articles, opportunely, continuing the theme of our own personal exercise and ministry. You will note this in this issue.
6. We appreciate the writings of spiritual men who are in sympathy with our aim as to the ministry required for our day. God is raising up some mature, younger brethren in whom we have confidence, to contribute what God has given them of profitable study. Some, who might have given us their thoughts, have missed a valuable opportunity through lack of understanding the value and extent of the printed ministry. We often say . . . "Truly spiritual ministry never dies."
7. Many speak of our monthly as "a little conference in itself." Let us keep it that way. This demands time and labor, as well as deep exercise on behalf of God's dear people, amongst whom your editor has been in constant fellowship for almost 64 years. The Lord says . . . "In them is all My delight"—Psalm 16:3 . . . May this always be true of us.

Editor

“WHERE IS MY LORD”

IN our journeys through the mighty Cevennes we arrived at the beautiful City of Le Puy. Beautiful for situation with its three mighty rocks dominating the valley like sentinels. On one of them an immense statue of the Virgin. On a second St. Joseph. On a third St. Michael. The people gathered around our carriage to read that “It is finished,” and as a result there is “Peace unto you,” and we had the joy of preaching Christ in this place cursed like ancient Babylon by the cult of a woman. After leaving the town, we ascend the mountains which surround it, and arrived at a great attitude about 4000 feet. Here we rested. An elderly, educated man, seeing our carriage, entered into conversation. “What a beautiful city!” I exclaimed, “Will you tell me the name of that great statue there?”

“Oh! that is the Holy Virgin.”

“And that one?” indicating the second.

“Why, that is St. Joseph.”

“I thank you - and that one on the left?”

“On the left? - why that is St. Michael.”

“Thank you - and now - gazing into his face, and putting a hand upon each shoulder, **where - is - the - Lord - Jesus - Christ?**” It was like an electric shock. He made a desperate effort to recover himself and then replied - “Do you not see something in the arms of the Virgin? Of course it is difficult to see it from here, but - but - that is He,” and he seemed heartily ashamed of the confession. “Now, then” I continued, “that exactly illustrates the infamous teaching of your semi-pagan religion: look Sir, a 65 ft. Virgin, and a 3 ft. Saviour. Now Sir, listen to me, in Heaven the Lord Jesus Christ is everything, and the Virgin not so much as mentioned. In the New Testament in all the Epistles of the Apostles, Christ is everywhere, and the Virgin not once mentioned. YOUR Saviour is a helpless infant carried in its mother’s arms. MY Saviour is the mighty risen Lord - listen”, - and I read him Eph. 1:20; Col. 1:18, 19. “If you trust to that woman you will be damned to all eternity, but if you trust to the Living Lord and Saviour, you will be saved in Him with an Everlasting salvation.” “He that confesseth Jesus as Lord - shall be saved.”

Selected

THE PLEASURES OF SIN

William H. Ferguson

WE have come to this time of the year, the Winter being past, when many turn their thoughts to a time of relaxation, etc, in the warmer weather. What is before us is a word of warning against the prevalent idea, on the part of some, that they can indulge in the pastimes and pleasures of the world, as Christians, without losing their profession of being God's people, a pilgrim people, a "peculiar (or purchased) people", I Peter 2:9, etc. We would like to point out the fallacy of this thinking which seems to be gaining ground in some quarters, aided and abetted by some willing to compromise our Christian position for friendship. or family reasons.

The striking words of the Spirit of God regarding Moses ought to be a message to each of us:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Hebrews 11:24, 25

The word "PLEASURE" is a state of gratification, enjoyment or sensual satisfaction, frivolous amusement, a source of delight or joy. The following synonyms might further help to understand the true meaning. DELIGHT, JOY, ENJOYMENT, FRUITION all mean the agreeable emotion accompanying the possession, or expectation, of what is good or greatly desired. PLEASURE expresses satisfaction or gratification rather than visible happiness. FRUITION expresses pleasure in possession or enjoyment in attainment.

To say that there is no gratification in this world of pleasure, temporarily, is to deny the truth of the Word and what we know as creatures living in this world. But to say that it is "lasting" or "satisfying" is to live in a "fool's paradise", as it were, for we know such never satisfies. The oft-recurring projects of pleasure of the world is solemn witness to this fact. This is where the true believer is distinguished from the unbeliever. The true realizes that these sensual enjoyments of the pleasures of sin are "only for a season" and are only temporary, without any lasting delight or joy. One pleasure must give way to another, or one experience must give way to a further attempt of the same nature. The Proverb states it plainly when we read . . . "I will seek it yet again." Prov. 23:35. It is an age-long adage.

We know there is a generation among us, betimes, that professes to believe that we can go in for these pleasures, in a Christian way, mix up with the ungodly in their sports and doings, while maintaining a proper position as Christians, or pilgrims, in this world of pleasure and sin. This is a fatal deduction, contrary to Scripture and a mere pretext to satisfy a worldly minded person.

We must emphasize once more that we are no longer "Egyptian" but God has made a difference between "the Egyptians and Israel." Exodus 11:7. How sad it is to see believers condoning their children, even some in the fellowship of the assembly, going to the world's games and pleasures. Where are the shepherds of the sheep? In former days of growth and godliness, these shepherds of the flock would have taken the parents and others aside and, with the Word of God before them, would have pointed out the evil of all this. But, sorry to say, such seem to be in the minority today. We would encourage all who would have this desire to properly shepherd the flock to continue to so use the Word of God, privately and in their ministry, to denounce such worldly connections and bring before the saints the true Christian character in a world of evil. God has said . . . "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you . . ." 2 Cor. 6:17.

We have seen even this tendency develop during this past Winter with the worldly idea of the New Year Eve party and bringing in the New Year with feasting, pride, emptiness, dress and show mixed with a smattering of the Word to give it a religious flavor. Not content with a godly gathering in the Assembly Hall for prayer, confession (which is so much needed today) and suitable ministry of the Word leading to searching of the heart, one must turn to the world's concept of New Year's Eve. There are no musical instruments in the Hall, hence a place must be rented where such musical instruments are available, etc. A big dinner (costly), a short prayer or two, a little reading of the Word (usually very short) and hours spent in singing, gossip and emptiness until the midnight hour, then eating again etc, etc, and away home in the small hours of the morning. This would never have been tolerated in early days of power and godliness, but pride, fleshly desires predominate with costly waste of money. It is not of God. We believe the family should be in their own home on this important, closing evening of the year and the head of the house call down in prayer and confession the blessing of God upon the home and family. If awake to the midnight hour, this is how it should be spent, NEVER IN PLEASURE. After all, these end of the year celebrations at Christmas and New Year,

etc, are nothing more than a counterpart of pagan celebrations. If anything, the Assembly Hall is the place for a godly meeting for wherever the whole assembly is gathered together, you have an assembly meeting and this must be characterized by godly and scriptural order, with proper modesty of women, simplicity of dress and godly behaviour. The "Church" is made up of "living stones."

SUMMER ACTIVITIES

The Winter is past with its Hockey games, football, basketball games, etc, etc and now the baseball season is with us again. This is where some good, earnest, scriptural ministry is required to show younger believers their proper attitude of separation to all such. Then we have the immodest dress of women and girls, trousers, shorts, etc., which characterizes the world. This should never be seen in the true Christian Assembly - we are not "of the world." This tells the true state of the heart and we are saddened to see such worldly attire creeping in among us. The short "mini-skirt" should not be permitted at the Lord's Table or in the Assembly meetings. It is time for men who take the lead among the saints, either elders or those who have maintained a shepherd care in ministry and visitation through many years, to speak up according to their convictions, and as we hear today . . . "be counted." Mere compromising with the present day departure for the sake of friendship or any other consideration is unworthy of the true servant of Christ who has learned the truth of God from God through His Word under the direction of the Spirit of God. We will not, in these pages, or in ministry, countenance undisciplined sin in any Assembly, nor fleshly confusion, nor stifle our voice against the worldliness that has crept in among us. The time is short and we must be faithful at any cost. It may cost friendships, and other considerations, but such is immaterial when we consider that we have God's Word to handle and in which we should confirm the saints. A spiritual person just needs a word of warning, the carnal need stronger measures . . . cp. I Corinthians with the 2nd., Epistle. These Church Epistles are very clear as to our attitude to sin, the world and worldly amusements and religious associations contrary to the Word.

OUR YOUNG PEOPLE

The great cry today is . . . "What can we do for our young people?" If they have Christ in their hearts and His Word in their hands and good shepherding in any Assembly, we shall **not** hear this cry. There is so much for young believers to do if they have a heart to do it. There are lonely ones who would appreciate a timely visit, or a letter of cheer. There are the activities of the Assembly which are part of our responsibility, there are a multitude of ways to

serve the Lord if one has the heart and to spend the life in "seeking pleasure of the world" is hardly the evidence of the new birth at all. We fear much of this cry merely displays "lack of satisfaction with Christ." He is enough to fill each heart and the games of the world, its concerts, partying, its participation in sports, etc, is all of the world. Soon it will be the beaches and the immoral attire of many is a snare to the believer. The way the beaches are used on the Lord's Day is desecrating and debasing to any Christian man or woman. If you would take your family with you for relaxation, seek a fitting spot for rest of body and mind, enjoy God's creation and His bounty but "keep yourselves from idols." I John 5:21. Let us never use the Lord's Day for our picnicing and worldly association with the world's pleasure. We are "dead to this world" - we professed this in our baptism, let us be true to our vow then to promise this sort of life, as risen ones, towards our Lord.

The pleasures of sin we must deny
 If true to Him we'd be;
 How useless to say the Lord is nigh,
 And waiting not, are we!

He'll come in a moment, and all is done,
 No time, then, for regret
 For many, no doubt, a reward is won,
 But some are left to weep.

They were sore afraid of the shameful path,
 The world was all too gay;
 We'll think of this path when nought we have left,
 We have no time today. W. F.

PSALM 16

The Psalm of the Meal Offering

Harold S. Paisley

We note in this Psalm in verse 4 **THE SEPARATION OF CHRIST**. The Lord Jesus fills all heaven with joy. The tongue of every saint sings of Him; the pen of every scribe in the truth writes of Him; all ministers of the Word present Him, and to the Lord's people He is altogether lovely. May our meditation of Him be sweet and our beholdings of Him guide our feet into a path of devotion and separation, to walk even as He walked.

Concerning the false ways of the heathen He could utter this Word . . . "Their drink offerings of blood will I not offer, nor take their names into My lips." The most grievous of all the sins of God's ancient people was one into which they so readily fell, the sin of idolatry. Some of the leaders and

the chosen of Israel were overtaken and ensnared. The sad ending to the life of a Gideon or a Solomon should make us fear this awful sin. Think of Gideon making an ephod of the earrings and the chains of the Midianites, worth 1700 shekels of gold and "the people went thither a whoring after it."

Read the solemn history in Judges 18, verses 23 to 27. What idolatry came to light in the house of Micah who had a house full of gods, making an ephod and a teraphim, consecrating one of his sons to be a priest, Judges 18. In the following chapter the tribe of Dan is seen in idolatry and, to crown the apostasy, Jonathan, a grandson of Moses, ch. 18:30 R. V., became a priest before the graven image and his sons followed after his ways. Thus the Word of God that "Thou shalt have no other Gods before Me" was set aside. To us, today, the warning of the beloved John was never more needed . . . "Little children, keep yourselves from idols." I John 5:21. Note also Paul's warning in I Cor. 10:14 . . . "Flee from idolatry."

Some might say that these have no message for us today but the apostle applies the strong truth clearly in I Cor. 10:7 . . . "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." The idolatry referred to was the setting up of the Golden Calf. As soon as this was done the Lord was displaced and the people had license to act as they pleased because their god was not now one of Infinite Holiness to be served with reverence. (Consider this relative to the seasonal activities of the world - editor). God's claims were set aside for the worship of a calf. So today, when the Lord Jesus is displaced and something, or someone else takes His place either in the heart, the home or the assembly, all kinds of looseness and irreverence will be sure to follow.

May we search our souls to discover if any thing or object has gained the place that belongs to Christ alone. Moses made the people drink of the dust of their idol, thus they were made to feel that it was an exceedingly bitter thing to depart from the Living God. Also three thousand of them were slain by the sword of Levi. (He had learned his bitter lesson at the waters of Meribah and was ready to take sides with God now. God loved him for this and it seems chose him for the special work He had for him, according to Deut. 10:8 - editor). The Lord help us to hold fast to the right ways of God in these days of departure from the Word of God and its plain teachings. Is it not refreshing and comforting to trace the perfect separation in "grace and truth" of the Christ down here, Who would not even take the name of the idols of men upon His lips?

(We have taken the liberty of inserting a clause or two which we thought fitting for this searching article - editor).

UNGODLY SURROUNDINGS

(Read S. S. 2:2 - Phil. 2:16, 17 - Revelation 2:13)

John J. Stubbs

FROM these Scriptures we would like to set forth what the churches of the saints should be marked by in their testimony for God in a world that is fast ripening for judgment by the God of heaven. These would remind us that companies of the Lord's people "gathered to His Name" are set in a dark, worldly environment.

SPIRITUAL GROWTH

The Bridegroom compares the Bride to a "lily among thorns." Thorns in the Bible speak of the curse, Gen. 3:18, also of trial and suffering, 2 Cor. 12:7, but in the teaching of our Lord Jesus Christ in Matthew 13:22 they speak of definite hindrances to growth. Though the lily is among thorns the implication is, of course, that it still retains its beauty and fragrance. The thorns have not prevented its growth. This surely is the very point of the comparison. May we not learn from this a very practical and needful lesson, namely that the trials and buffetings experienced in this cold, dark and ungodly world, rather than causing despondency and stunted spiritual growth, should develop Christian character along with those graces that are well pleasing to our God.

Paul, the apostle, could rejoice in the saints at Thessalonica for the patience and faith they manifested in spite of the awful persecutions they were then passing through, 2 Thess. 1:3, 4. This is often God's intention in permitting waves of opposition to come against His assemblies. It keeps us low before Him and makes us the more dependent upon Him. Spirituality often thrives and abounds in freshness in the midst of adverse circumstances. Therefore, should any child of God read these lines who is passing through a time of pressure and feels that the surrounding, trying circumstances are so difficult and uncongenial, we would say to you . . . "Get into the presence of God and learn what lessons He has for you under these conditions." The Saviour said Himself . . . "Consider the lilies how they grow . . ." etc. The lily as a flower is dependent upon its Creator for its growth, beauty and fragrance. However difficult the surroundings may be then, assemblies of God should learn to be more dependent upon God.

STRONG TESTIMONY - Phil. 2:16, 17

Paul here reminds the assembly at Philippi that they are in the midst of a crooked and perverse generation, and because of such unfavorable surroundings coupled with an

atmosphere which threatened constantly to make their testimony all the more difficult, he saw fit to press upon them this exhortation - "among whom ye shine as lights in the world." This, then, was their responsibility as set in such ungodly surroundings. They might say "What?" amongst such a people. Yes, even there. Assembly testimony is not going to get any easier and conditions in the world will just get worse and worse, but still our God wants us to be "luminaries" v. 15, reflecting the very light of heaven to darkened, perishing souls all around. The word "luminaries" is an apt description of what the assembly at Philippi should have been in its testimony for God. Philippi was a Roman colony and, of course, people in such places dressed like Romans, acted like Romans, and in every way no matter how distant these outposts were, Roman life and ways were reflected. Now this is exactly what assemblies of God should be. We ought to speak, act and dress as those who are citizens of heaven. When Paul speaks "holding forth the Word of Life" he is not merely thinking of oral, public preaching but of the conduct of the life. The more we walk as Christ walked the more we shall advertise to the world of the ungodly the Word of Life.

In Deut. 32:5 God speaks of the children of Israel thus . . . "They have corrupted themselves, their spot is not the spot of His children, they are a perverse and crooked generation." Remarkably the same words are used by Paul of the ungodly surroundings of the assembly at Philippi. In other words, they had lost their distinguishing mark as the people of God. Is this not sadly true of many professed assemblies today? Such are fast losing the clear line of demarcation that once existed between them and the world. The ideas and innovations of the world have been taken on by those who profess to be gathered to His Name. Shame upon us. Have we not much sin to confess before God? Our testimony to an ungodly world will only be the stronger in the measure in which we are prepared to walk in separation from all that is dishonoring to God. In Acts 20:8 the assembly at Troas met in an upper room in which there were many lights - a dark world outside. What a picture of the N. T. assembly! Israel in the land of Goshen would be an interesting illustration of this . . . "All the children of Israel had light in their dwellings." Exodus 10:23. In Mark 4:21 the Blessed Saviour said . . . "Doth the lamp come to be brought under a bushel or a bed?" (Newberry margin). The bushel suggests business. Are we allowing this to mar our testimony? The bed . . . laziness! Can it be that we will not bestir ourselves and that this is hindering our testimony for God in this world? May the Lord Himself exercise our hearts.

STEDFAST CONTINUANCE - Rev. 2:13

"I know thy works and where thou dwellest, even where Satan's seat is." This was the difficult environment of the assembly at Pergamos. Where they dwelt was where Satan dwelt, and yet what a great cheer it must have been to them to be told that the Blessed Lord Himself knew all about their circumstances. He Himself had appointed that they should maintain a testimony for Him under such conditions. Perhaps in the opposition that they were passing through some might have thought about the possibility of escaping the situation, but the church of God at Pergamos could not migrate as a whole company, and Satan would certainly not leave his place of advantage. Therefore this message from the Risen, Exalted Lord, was calculated to nerve them to press on in assembly testimony, discharging faithfully their responsibilities in the fear of God.

Satan is still the god of this age but let us not be discouraged, or tempted to ease up. May we never compromise the precious truth of God but follow the healthy example of the saints at Pergamos who, in spite of the real difficulties of the ungodly surroundings, could be commended for holding fast Christ's Name, and not denying Christ's faith. We see how in the midst of dreadful trial they had maintained the interests of Christ. MY NAME - the truth of His Person. MY FAITH - the truth of His things. Note how the truth is intimately bound up with Himself. Thus the believers at Pergamos, like Daniel and his three friends in Babylon, were not carried away by the strong influence of temptation. Faithfulness to Christ and His Word down here, and in the midst of ungodly surroundings shall NEVER pass un-noticed in heaven.

"Since for heaven you have made a start,
Keep your eye upon the chart:
From iniquity depart
And go ON."

* * * *

When I first opened my mouth in the Gospel I stumbled and stammered - read a few verses and told how God saved me. A woman in the open air crowd came up and said "God has opened your mouth my son, don't let the Devil shut it." I look back to that so long ago as my ordination.

T. D. W. Muir

PREPARATION FOR WORSHIP

Wm. J. Oliver

ONE of the results of our faith in our Lord Jesus Christ is the fact that we are an "holy priesthood, to offer up spiritual sacrifices." I Peter 2:5. This is a wonderful privilege to be able to function as priests, both privately and publicly. However, with the privilege there comes the responsibility of preparation for worship and we would like to examine this truth briefly, especially for those who are younger in Christ. We believe the reason for an impoverished condition in our public worship is because there is lacking an understanding that preparation for worship is required.

MATTHEW 2:1, 12

This portion of scripture presents to us some simple and provocative thoughts that have a practical application to our subject. The record of the birth of our Lord Jesus in Matthew 2 differs from Luke 2 in that Matthew views the fact of His birth as having taken place, probably some time before the visit of the wise men; while Luke gives us the intimate details connected with His birth. Matthew unfolds to us that in Jerusalem, the place where the King of Kings should be manifest in all His authority, there sat a "king" - Herod a stranger, claiming a place that was not rightly his among God's people. The city of Jerusalem was asleep to the fact that the promised Messiah had already come. The word of the prophet of old had surely been fulfilled. Yet, away from the great distance of the East there came wise men who knew the blessed truth, and these were Gentiles. How true the Word of God . . . "He came unto His own and His own (people) received Him not.

We would like to take notice of three important facts in verse two. The wise men came seeking a PERSON . . . "Where is He?" - Him they verily believed to be PRESENT, - "We have seen His star;" that they might offer Him PRAISE . . . "we are come to worship Him." These Gentiles came to Jerusalem to seek a person who "is born King of the Jews," not, we notice, to be born King of the Jews. Men are born in royal families and are known as a prince and, one day, become a king, but not so our Lord. He was born King as the Psalmist said in Ps. 10:16 . . . "The Lord is King for ever and ever."

King of Kings and Lords of lords,
Like a man became;
Wondrous fact that man, with Him,
Shall one day reign.

Consider, then, these three simple facts. Should this not be what motivates us when we come together in a public way to worship in obedience to His Word? Our gathering together to show forth His death should be prompted by our desire to seek a PERSON, Whom we believe to be PRESENT that we might PRAISE Him.

If we get a proper understanding and appreciation of the Person to Whom we gather, we shall not be taken up with what one is wearing, or what we will do after the time of gathering is past. The straying of our thoughts and affections will be controlled. The knowledge of this truth will not allow us to treat this privilege in a secondary way.

If we truly grasp the truth of His presence, it will govern the time of our coming, the manner of our coming, our attitude while gathered and our need of preparation. We will have no difficulty in deciding what place service has to worship. Some seem to think that an opportunity to serve in the Gospel has precedence over obeying His request to "remember Him." The distance and the danger of the journey from the East did not deter the wise men from their main motive - "Where is He?"

Dear brother and sister, if we can get a fresh view of the PERSON Who is PRESENT, we will not miss the opportunity to PRAISE Him. One feels at times that our worship meetings lack in praise and no doubt it is because we do not know Him present. In Luke 24:15, 16 the couple on the road to Emmaus "communed together" and thus, taken up with their own sorrow, did not know His very presence. Let us know for sure the fact that He has promised His Presence among His gathered people; the One Who loved me and gave Himself for me.

Note how in verse three Herod is troubled. Satan is always troubled when the Lord has His rightful place among His people; the wise men gave Him that place and thus shook the earthly throne. The whole city was stirred because of Him. This same One was to be the subject of their stirring again at the end of the Gospel record . . . John 19:14, 15, when they unite again to cry . . . "Away with him."

In verses 4 to 6 there is complete agreement as to His coming. We see head knowledge expressed but their hearts were not touched. The whole world still has a head knowledge of Christ but we find that "not many wise men after the flesh, not many mighty, not many noble" have their hearts touched . . . I Cor. 1:26.

Herod's interest is seen in verse 7 and his desire to worship is expressed in verse 8. This is a false desire, an affinity with Him would soon prove this so. We see this by

his action in verse 16 in "slaying all children from two years old and under." The world will express an interest, and even a desire, to worship. They say . . . "Come to me, we will have a large meeting, a concert, a time of recreation and we will worship. We do not need to follow exactly that simple pattern, it is outmoded. We will reach so many more, join us." Dear young brother and sister in Christ! God has set a pattern in His Word and He requires obedience, just as Moses and the people did with regard to the tabernacle . . . "according to all that the Lord commanded." Exodus 39:32, 42, 43. So should we follow the pattern and the result will be blessing.

The pomp and presence of Herod did not change the purpose of the wise men. Thus God leads them on and all who are willing to follow. Notice verse 11 . . . They come to the place where God leads (note the house - i. e. Nazareth) and they see the young child and they worship Him. Mary was present but it was Him they saw and Him they worshipped. He has the first and only place. The world would put emphasis on others, but not God's Word.

THE PREPARATION

Notice again in verse 11 - they presented gold, frankincense and myrrh. Do you think they obtained these gifts when they came to Jerusalem? I think not. I think those gifts were carefully selected away in their home country in the East. They were carefully wrapped for the long journey and zealously guarded along the way, so that they would not be lost, or stolen or exposed to the elements that would mar them. There was preparation and when they came into His Presence they "opened their treasures."

The gold depicts Him in His divine character, the frankincense the fragrance of His perfect life; the myrrh the suffering of His death. Should not we bring such treasures as we come to worship? Should there not be the preparation? Dear young brother and sister, this preparation is not accomplished when we come and sit down to "remember the Lord." It is not picked up at the world's activities, even so-called religious activities. It is gathered in the quietness of reading the Word of God, meditating on the Person and work of Christ and before His Throne in prayer.

The poorest of Israel might only bring a pair of turtle doves while another brings a bullock but God records both as a burnt sacrifice, a sweet savour unto the Lord. One might bring gold and unfold the glories of His Divine character, "Whose goings forth are of old, of everlasting." Another might bring the frankincense and review that perfect Life - "Who made Himself of no reputation" - "a man of

sorrows." This is our privilege but also our responsibility. Do you come prepared. Have you spent any time in the week preceding the remembrance of the Lord in preparation?

We should, we must, we would urge you to consider this important responsibility. A sister might possibly say that she does not publicly take part so, therefore, does not need to prepare. This is not so. The responsibility is no less because all worship is not audible to the human ear.

We firmly believe if we can get a fresh understanding of the Person present for praise, we will prepare and our public worship meeting will be the better for it.

Notice, . . . closing, verse 12 which says . . . "they departed . . . another way." How beautiful Do you know that you will not experience the presence of His Person and truly praise Him and go away the same as we came. Can we imagine the talk of those wise men as they journeyed toward the sun-rising? ALL ABOUT HIM! Can you imagine the joy that filled their hearts - all because of Him. Can you imagine the lift of assurance in seeing the fulfillment of the Prophetic Word . . . all in seeing Him. This, too, can and will be our experience and we can testify it has been so, when we have worshipped Him. It will provide us with conversation concerning Him. It cheers our hearts and strengthens our walk.

Brethren and sisters, if you never have, let us begin now and PREPARE FOR WORSHIP.

"LET PHILADELPHIA CONTINUE"

Hebrews 13:1

Matthew J. Brescia

"LET brotherly love continue" our little text states and we are sure the writer had in mind the godly affection we should foster toward all our brethren in Christ, Romans 12:10. However, as others have noted, the words "brotherly love" are taken from the original word - PHILADELPHIA, and it is to this application that our meditation here is directed.

Philadelphia, we learn, from Rev. 1:11 was one of the seven churches in Asia to which a message was written and sent. Rev. 3:7, 13 is the substance of the letter addressed to this company and, taken in its present application, we believe that there shall always be Philadelphian characteristics present in the churches of the saints until the soon return of our Lord.

Therefore when, today, so much saviors of Laodicea with its world-wise, self-satisfied, complacent, lukewarm spirit, this little exhortation comes to us with urgency . . . "LET PHILADELPHIA CONTINUE." The solemn fact is, beloved brethren, that our own attitude, behaviour and exercise in the local company of which we form a part can either let Philadelphia continue or definitely hinder it from continuing.

Let us notice briefly four characteristics of Philadelphia that we should be exercised to further or continue. All four are found in verse 8 of Revelation 3:

1. AN OPEN DOOR OF SERVICE
2. A LITTLE STRENGTH
3. AN OBEYED WORD
4. AN UNDENIED NAME

These four things were recognized and appreciated by the Blessed Person of our Lord Jesus Christ, Who walks in the midst of the seven golden lampstands.

How can we let this door of service and testimony, opened of the Lord, continue? Surely all can labor in prayer, at least for the children's meetings and weekly Gospel meetings as well as attending all the meetings of the assembly. Also we can support by prayer and practical fellowship those who go forth in dependence upon God alone, taking nothing of the Gentiles, to preach the glorious Gospel in a scriptural manner. Then, too, our own behaviour should be as "becomes the Gospel of Christ." Space forbids further enlarging on this spiritual exercise to let Philadelphia continue.

We consider the second thought of "a little strength" and while some would readily question the advisability of its continuance, we would suggest that in relation to the massive religions all around, although very small numerically at that time, feeble and with little strength, they had great help from the Lord Himself in their midst. His "strength is made perfect in weakness" and God forbid that we should be engulfed with the proud spirit of Laodicea which, in her own strength, proclaims . . . "I am rich and increased with goods and have need of nothing." No! Brethren! the Scriptures say . . . "Better is a little with righteousness than great revenues without right." Prov. 16:8.

What about "the obeyed Word?" Sad that many times we minimize this important characteristic of a Philadelphian state. ALL the Word of God was given to be explicitly adhered to and obeyed, and we are sure that God will honor any company which, wholeheartedly, desires to obey His Word. Oh, brethren! make much of the Word in the gathering of the saints. Paul exhorted young Timothy . . . "Preach the Word . . . give attendance to reading . . . that is, the public

reading of the Word of God" and seek to humbly obey without reserve the revealed mind of God. LET PHILADELPHIA CONTINUE.

We conclude with a brief note on an UNDENIED NAME. Let us ever remember that we are gathered together unto the divine Name and Person of our Lord Jesus Christ. God will have His Blessed Son have the preeminence "in all things" and we are not gathered to the brethren or the Gospel Hall, but to His precious Name and Person. We are here to represent Him and further His interests, to lean on His strength, to obey His Word and to maintain the honor of gathering to His Name.

"LET PHILADELPHIA CONTINUE"

AND WHY NOT THERE?

AND you say you were not at the prayer meeting. And why not, may I ask? Perhaps you could not manage it: there were things that had to be done. If so, I have nothing to say; for "if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." But perhaps you might have been at the prayer meeting; and yet you were not there. And why was this? You may say you can meet with the Lord anywhere. Quite true. But, when your brothers and sisters are going to meet the Lord at a special place and at a special time, it behooves you to be there, if you can. If you carelessly stay away, you cannot claim the Lord's presence in the same way as those at the prayer meeting; for it is written: "Not forsaking the assembling of ourselves together, as the manner of some is." Mark that "some." And are you really among that some? You must be, if you are deliberately absenting yourself from the prayer meeting. You are quite ready to go and hear the gifted Mr. So-and-so. But at the prayer meeting it is "only the Lord." "Only the Lord!" You would not say these words about the prayer meeting. No; but you act them, if you don't say them. Now if some one called on you after the prayer meeting was over, and asked why you were not there, what would you say? To be honest, you would have to say, "I was forsaking the assembling of myself together, as the manner of some is." But perhaps you are one who really could not manage it. If so, you made a determined effort to go, did you not? And when you saw you were unable to go, you said, "Well, I'll be at the prayer meeting in spirit." But if you carelessly absent yourself from the prayer meeting - if you have no heart for it - it is surely time you were seeing the great Physician about the matter; for there cannot be a worse "symptom" than the loss of appetite for the hour of prayer. Dr. E. A. Martin

INTERESTING COMMENTS FROM SUBSCRIBERS

FROM HOLLAND—Some time ago I requested that Words In Season might be mailed to me again. You kindly saw to it for which I thank you very much indeed. Your monthly I do appreciate so much because it sticks to the Scriptures and keeps up a high standard of life. Andrew Bergsma, since a few years laboring in our country, I know very well, a brother much used by the Lord. May our Lord God strengthen you in the coming year and may His blessing rest upon your work for Him.

FROM CANADA—Conditions, not only in the world, but also among the assemblies are rapidly deteriorating, the Word of God does not seem to have its place in our hearts and in our lives as it once had. There is great danger of wanting to be **popular** today through compromise. May the Lord enable us to be faithful to Him and to His Word, for which there is a reward in a coming day.

(From one of our oldest and respected elders in mid-Canada)

FROM CALIFORNIA—We still enjoy Words In Season with its plain truths of departure from the "old paths," and the present trend of the march back to Babylon. My friends in Ireland also look forward to getting the Magazine, so keep up the good work.

FROM SCOTLAND—They have been a great help and blessing to saints new in the faith and others not long gathered out unto the Lord's Name and are much appreciated by them. I do trust you will be continually helped and blest to continue this good work and that all who read the magazine will find it to their eternal good and profit, and to the glory of God. May the Lord richly bless you in body and soul.

FROM IOWA—We trust this finds all well with you there as it leaves us here and that you are enjoying the blessing of the Lord upon your labors for Himself. I suppose the work of the Magazine takes a considerable amount of your time, but it is surely well worth while. The ministry of the Word of God thus distributed far and wide is sorely needed in these difficult days in which we are living. No doubt it will take the Judgment Seat of Christ to bring to light the value of such a work.

We greatly appreciate letters we receive which, of course, it is not possible for us to acknowledge as we would love to, for their sentiments, but they bring us some cheer as we know they are accompanied with the prayers of the saints. We need this for we know that there are many who are seeking to do harm to our little paper, but we are reminded of the words of Exodus 1:12 . . . "the more they afflicted them, the more they grew." We don't worry about the underground movement as we know from whence it comes.

Editor

QUESTIONS and ANSWERS

Question — When an Assembly is invited to a meeting on New Year's Eve in another location than the usual meeting place in the Gospel Hall and where there is a song service, eating and musical instruments available, or used or brought by some, in fellowship in the assembly, is not this really an Assembly Meeting: some little prayer, a short word of ministry and hours till midnight occupied in light conversation, a show of dress and hairdo's which otherwise would be out of place in an assembly meeting? Does this not show a worldly mind?

Answer — We know that the "Assembly" is composed of living stones, the place does not alter the nature of the gathering, if scriptural. However, the above mentioned seems to be a determined effort to introduce something into the Assembly which is of a worldly character, savoring of the world's idea of "bringing in the New Year" and lends itself to serious question as to the results of this. It can be the means of corrupting our simple testimony to the Name of the Lord where we do not accept such musical entertainment or lightness of conversation and evening dress, etc. etc. If there were a spiritual mind, it could be strengthened by prayer, confession, and proper ministry on the evening of the New Year, leaving time for all to be in their homes, with their families, at the midnight hour. After all, these celebrations at Christmastide and the New Year are of pagan origin and unbecoming to true Christian testimony. The godly shall abstain from all such. The Assembly Hall for a meeting, not a "Chop-house."

Question — Is it unscriptural and does it infringe on the sovereign rights of the Holy Spirit for an Assembly to invite a servant of the Lord to come among them for a series of Gospel Meetings?

From the West Coast

Answer — We know that ALL exercise regarding the Gospel must be of the Lord. For preachers to outline their "movements" over a period of months ahead, following a pattern they have set up, would seem to be merely human arrangement and it seems such human arrangements are considered proper by some. However, they do not fit in with the pattern of the Holy Spirit working in His sovereign rights.

A consideration of 2 Corinthians 1:15, 20 shows distinctly that the apostle did not adjust his movements to his own puny reasoning but, rather, felt deeply his need of being in the right place at the right time, and taking his journeys without any lightness, or personal feelings or aims, verse 17.

We doubt not that if there were a true exercise on the part of the Assembly in a certain needy place, whether in the Hall or even in a new location in that district, and they should have a letter from a laboring brother, of good standing amongst us, making known his exercise, without compromising them as to specific dates, etc, it could lead that assembly to feel that God was in this and they could feel free to answer that they appreciated his exercise, and inasmuch as it was their's also, they could welcome such in the bonds of the Gospel.

This would be altogether different from the desire of some just to "have meetings" and seeming to think, because it was their exercise, it must be of the Lord. Some men seem to think they are always in the mind of the Lord in their proposed arrangements. In reality it might be otherwise. To expect an Assembly to arrange a meeting for a night in the week, just to suit a visiting preacher, when it is difficult for the saints, savors of selfish consideration to suit one's itinerary:

Question — Are there degrees of spirituality and carnality, such as twenty or thirty percent relative to such, etc, etc?

Answer — In other words this idea would lend itself to a person being both spiritual and carnal at the same time, which is impossible. The apostle Paul speaks to the Corinthians in 1 Cor. 3:1 as being carnal, even as babes in Christ, they were certainly not spiritual, as he states clearly there. For a person to be "carnally minded" as in Romans 8:6 means they have not been born again, but to be "spiritually minded is life (eternal) and peace." We continue in verse 7 of Romans 8 to read - "For the minding of the flesh (margin) is enmity against God."

These statements, of course, from Romans 8 do not convey the same meaning as the apostle's in 1 Cor. 3:1 since he could state of these that they were "babes in Christ." They were in a state of babyhood, unfit for strong meat. They were not "in the flesh" but they were acting as fleshly men, going back to a state, temporarily, like the men of the world. They were glorying in men, they were refusing to deal with known sin, they had transgressed the apostolic teaching as to this, they had become carnal and needed correction. The fact that they received the correction as in the Second Epistle to the Corinthians, shows that they were born again and would accept the Word of correction. The one or ones who will not accept the corrective Word of the Spirit through the Word are merely revealing that they lack the "one thing needful." In that case they would be "natural" not spiritual.

1 Cor. 2:14 states plainly that "the natural man receiveth not the things of the Spirit of God." . . . "because they are spiritually discerned."

The Christian is liable to failure and to lose the true spirituality that God loves to see in His own but he can always be corrected by the Word. Where this is lacking there is grave question if the Word of God means anything to him at all, seeing he will not receive it. Hence, the carnal state of a believer is temporary, a mere acting in a fleshly manner, while in heart and soul he desires to be subject to the Word of God and holds it in high esteem.

Those who despise the plain teaching of the Word have evidently missed the mark WHERE THERE IS REBELLION AGAINST SUCH PLAIN TEACHING. This could explain much of the profession of today.

Question — To what extent should one in the Assembly be permitted to stay away from the assembly meetings for long periods of time without being brought to task as to the matter?

Answer — Circumstances, of course, affect many of His own but to deliberately abstain from the Assembly gatherings of His own at the appointed times is evidence of a poor state of soul. Such should be visited, the reason sought out, and a warning given that such evidence of lack of interest cannot go longer. Some of course are sick, cannot come, some perhaps make a point to say they are sick, with little evidence of it otherwise, but all in all it is a poor state of soul. The real believer, living in fellowship with God, would always convey to the saints of the assembly their regrets that they could not be present. We know, by their attendance, those who have a love for the Assembly and we do not expect them to be absent. They are regular, but this other careless way of living betokens, either a poverty stricken soul, or one who has missed the mark. All who are absent ought to be visited by the shepherds of the flock, read with, their spiritual state found out and encouraged, if they need this, or admonished if this is what is required. This is what makes for a well-ordered assembly and a happy one. If all such cases were truly gone into, it might be quite possible that there is some hidden thing that is hindering, perhaps something in the home life that cannot stand the test of the Word. Malachi 3:16 comes often to mind. A "remnant people always have a love for the Word" - they cannot get too much of it.

PIONEER PAGE

ONE of the great advantages of this type of work for those who start out in the work of the Lord is that it gets them away from assembly difficulties or troubles, with their interference in such. When younger, or inexperienced men, or men who have never done pioneer work inject themselves into Assembly problems (for we shall always have such to contend with), they are decidedly outside of their sphere and usually fall into dubious difficulties and "pride goeth before a fall."

This comes about through men not understanding God's mind and instead of getting away into the backwoods to learn of God, they "take sides" - obtain a certain friendship, usually of the parties responsible for these problems and, occasionally, get next to the sources of practical fellowship of those who obtain control of such. It is possible then that such may think they have the needed support for their actions, mistaking this as God's approbation on their course, under the name of "seeking to help." We would rather judge the opposite to be true.

Hence! ! Good advice would be to get away out of sight for a number of years in the backwoods. It is wonderful experience and God teaches there the true humility and wisdom which, eventually is recognized by spiritual ones and, in later years, God can use such to the strengthening of "the things that remain."

Saints, generally, appreciate godly and humble men, who know their own frailty, while they will reject the self-sufficient and forward. One must beware of the empty plaudits of flatterers, or opportunity seekers, for such do not have the true welfare of the individual at heart, but their interest is for "self." This is a characteristic of low spiritual state and should not be difficult to recognize by godly leaders.

The backwoods is a wonderful "training school" - compare Moses' forty years in the desert and Paul's 10 years . . . three in the desert at first and then seven years away in the country (unknown to the saints generally - Barnabas had to seek him out in Tarsus at the end of this time of isolation) where God had been signally using him to see a grand work done, of which we have very little notice even by the Spirit in the Holy Scriptures. Probably the best work done yet for the Lord throughout this dispensation is that which is least known and least publicized.

WE CANNOT IMPROVE ON GOD'S WAYS

North Ireland — Brother Wm. Nesbitt has been in the Gospel at Annabane, near Newry. Two women had professed and interest good last report. J. Thompson and S. Ferguson having good interest in Kilkeel, brethren J. Hawthorne and J. Kells with good meetings in Stonewall in County Cavan, John Fulton also labors with bro. Kells in Eire, he was saved in Strabane in 1965. A. McShane and N. Turkington had just commenced in KEADY Gospel Hall. Bro. Nesbitt states that the small assembly there has helped us in our labors in the border areas. We visited Keady with our late father, John Ferguson, away back in 1911 and 1912. A Christian woman walked many miles from the country West for the morning meeting Lord's Days then, and walked back home, taking most of the day. Some worthy souls helped to maintain testimony in these smaller assemblies. We don't often get too much news from our Irish brethren but they keep at it for God and the record is on high. Also in our own country, the publicized work is not the main work that is being done - the hidden laborers who prove God and keep at it in their appointed fields are the backbone of testimony.

France — A note from our brother D. O'Hare (Rue Monge, 66-RIVE-SALTES, France). He had been able to rent another empty shop for Gospel Meetings in Perpignan itself, in the middle of the Medieval quarter - this is southern France at Spanish border. He had contacted three or four Christians in the town. He says . . . "I hear many people saying 'God-willing' but they are not the least bit interested in the will of God. They are proud of their religious relics and Perpignan is the only place in France where a religious procession is permitted." He has started a bi-monthly Gospel paper for local distribution entitled "Ye Must Be Born Again."

We also had a letter recently from our aged sister Mrs. William Taylor of Argenteuil, she will be 93 in May, she likes to read W.I.S. she says.

Newfoundland — Our brother Bryan Funston says they have just finished an encouraging series in the Gospel on Fogo Island. Bro. Ramsay and he had five weeks, a number professing. It was the first time any were in from Payne's Harbour - they contacted this village last Spring while doing house-to-house visitation and have had Children's Meetings weekly ever since etc. "Last Fall we put up a semi-portable Hall - we look forward to God's further working." (This is a type of work that surely appeals to our hearts - editor). Gaius Goff and Stan Simms were in meetings in St. John's, getting good numbers. Pray for these brethren.

He states . . . "The magazine is a real help here and when one is away from good ministry it is certainly appreciated."

Jugoslavia — Our brother Samuel Ribar reports souls saved and much joy in certain parts, people coming even in daytime to ask "about the way" and bring their friends. PRAY!

Steubenville, Ohio — Our brother Harold Clark of McKeesport has been having some good Gospel meetings here, helped by local brethren with a number professing faith in Christ. He had six weeks with them.

Vancouver, B. C. — Our brother Hector Alves had two weeks lately in Abbotsford with good interest, he then went to Forest Grove, Ore., for a brief visit. He felt able to get around again, somewha.

Cedar Falls, Iowa — The Lord gave some blessing in the Gospel at recent meetings of brethren Dobson and Elliott.

Glebe, North Ireland — A note from bro. Paisley tells of good and large meetings in the Orange Hall here, near Balymena - saints giving help - some have professed giving joy.

CONFERENCES

Frostburg, Md. — Conf., dates May 20th and 21st, D. V. Details next month. Correspondent, Wm. Knieriem.

Ottawa, Ont. — Conference dates this year, May 12th., Fri. Pr. Mtg., 13th and 14th. Bible Rdg., Sat. a.m. Corresp. K. E. Prince, 1246 Kitchener Ave. Details later.

Calgary, Alta. — West Hillhurst Gospel Hall—first Conference d. v. v. May 20, 21 and 22nd. Details later. Corresp. Harold Woods, 2915 7th Ave., N.W.

Waterloo, Iowa — Our annual Conference of the Western Ave. Gospel Hall Assembly will be held again this year, commencing with Prayer Meeting in the Hall, 726 Western Ave., April 21st at 7:30 p.m. continuing over the 22nd and 23rd of April. This is a week earlier than previously. Visitors welcomed and hospitality extended. Correspondence to Clifford Smith, 3466 Hammond Ave., Waterloo, Iowa 50701.

McKeesport, Pa. — Annual Conference will be held again D. V. commencing with Prayer Meeting Fri., April 28th at 7:30 p.m. and continuing over 29th and 30th. All meetings will be held in the main Pavilion of Renziehausen Park. The Lord's servants walking in the "old paths" of the Word welcomed in ministry. Please advise beforehand of your coming. Correspondence to Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15132. Phone 672-7575.

Deseronto, Ont. — The Deseronto - Picton Conference will be held again, God-willing, May 20, 21 and 22 in the Legion Hall, Main Street, Deseronto. Prayer Meeting Sat., May 20 at 3:30 with Ministry at 7 p.m. Lord's Day 10:30 B. of B. Ministry 2:30, Gospel at 7 p.m. Monday meetings, ministry at 10:30 and 2:30 p.m. Corresp. William Root, Box 241, Deseronto.

Sarnia, Ont. — Conference dates for annual conference will be as follows: May 27 and 28, with Pr. Mtg., Fri. 26th, May, details later.

La Crosse, Wisc. — New arrangement made for our Conference in the La Crosse, Minn. High School, May 6 and 7. Prayer meeting Friday May 5 at 8:00 o'clock in the Gospel Hall here. Arrangements as usual. L. Uglum, 314 S. 6th St.

FALLEN ASLEEP

New Zealand — A delayed report reached us of the homecall of dear Rowland Glidden on Dec. 10th at South Canterbury. His wife writes that he began getting W.I.S. after he was saved January 5, 1936 when 27 years of age and often said he got great help in Assembly principles and doctrine from them. He never destroyed one of them. Now "at home" with His Lord.

Detroit, Mich. — Our beloved brother Stanley Murch of the Stark Road Assembly "went home" after serious surgery February 9th in his 72nd year. Faithful, humble and useful in the testimony here he shall be much missed - remember his widow in prayer. Much missed by the Assembly as he found a niche to serve the Lord and His people.

Palm Springs, Calif. — Our dear brother Charles Spataro went to be with Christ Feb. 1st in his 23rd year. Saved Dec. 13, 1964 through preaching of Herb Harris. A help in the Assembly though in a wheel chair since a teenager - no complaint, six days in hospital before he was taken home. He told the chaplain . . . "The Lord would not want me to complain but, more important, 'Jesus died for me.'"

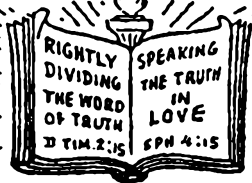
Vancouver, B. C. — Our beloved sister, Mrs. George Taylor (Gladys A.) "went home" Feb. 15th, aged 78. Saved under preaching of late D. R. Scott, July 4, 1912, during tent meetings. In fellowship in Cedar Cottage & Victoria Drive till 1965, later in Seattle and Long Beach. Their home very hospitable. both very spiritual believers, warm hearted and kind.

Vancouver, B. C. — Our highly esteemed brother William Boyd "went home" Feb. 18th, aged 94. Saved Feb. 4, 1902 while attending meetings in Merrion Hall, Dublin. In fellowship in Winnipeg until 1910 and connected with this Assembly (Victoria Drive) for 62 years. He helped our brethren Geo. Gould, Sr., and John Poots in Gospel work around Belfast in the early days. Unique, interesting, with an ability in presenting the Gospel which made him easy to listen to.

Certain items held over on account of lack of room.

Words in Season

THE BIBLE FAMILY MAGAZINE



HUMAN WISDOM

or

THE CHRIST

HUMAN wisdom, cult, and notion,
Ancient custom, will 'devotion,
Taste and skill and emulation,
Human means for exaltation—

Hast thou found no way of flying?
Pause, O seeker, cease thy trying,
To an unseen Lord confide ye;

Comes His still small voice to guide ye—
"Follow ME," to all it crieth.
If 'tis "Yea, Lord," thou repliest,
Strangely drawn by Power divine,
Lo, an "open door" is thine.

J. J. J.

MAY, 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

VOLUMES: We have a few on hand still - order from the Editor in Lakewood, Ohio as above.

LATE SUBSCRIPTIONS: Please check and, if not paid up, please do so right away. This helps to keep our books in order and is a necessity. We are glad to continue where we realize some may not be able but this note is for those who are able - thanks. Please mail all subscriptions to Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN. 06103.

CHANGE OF ADDRESS

London, Ontario -- 114 Langton Road, London, 25, Ont., for Mr. John Gray—

REPORTS

Philadelphia, Pa. — While in Bryn Mawr recently we visited our brother Caesar Patrizio who is confined to the house and weak in body. Remember our brother and his wife in our prayers.

Vancouver, B. C. — Brethren Gerrit Bergsma and E. Billingham were in Carleton Gospel Hall recently following encouraging children's meetings there.

Midland, Ont. — Bro. Ed. Doherty, with bro. Gary Sharp, recently tried Goseel meetings in Waubaushene and Strongville, they also had some nights for children in Elmvale and Port McNicol. They were to start in Huntsville March 5th.

London, Ont. — Bro. John Gray had recent short visits to Sarnia, Lansing, and Newbury, also Highfield Hall in Toronto.

Cedar Falls, Iowa — Bre. Dobson and Elliott had seven weeks here with encouragement, some professing. We understood bro. Dobson was to start in McKeesport with bro. Harold Clark.

Australia — Brother Hubert Kimber reports they are thankful for opportunities here in the work of the Lord. Further states . . . "We need constant grace to rise above the many problems of these last days, which are to be seen everywhere."

Holland — A note from brother Andrew Bergsma mentions that brother Swan and himself are seeking to bring Christ to the religious Hollanders and are thankful for every encouragement seen in His service.

Youngstown, Ohio — Our brethren here were trying to reach out to the neighbourhood recently with Friday, Saturday and usual Lord's Day evening meetings. The editor had a nice visit with the Assembly here also visited Akron. They were looking forward to a Gospel effort in Akron by bro. Smith in April.

Clinton, Ont. — Assembly here enjoyed recent visits of bro. F. Holder (for the Treat) also Timothy Kember for a few nights of ministry and bro. L. K. McIlwaine for a Lord's Day. Bre. Kersey and Fuller have a Tues. night meeting in Corbett, moving here from Centralia.

Iowa-Wisconsin News — Bro. L. Brandt in Ontario, Paul Elliott in Wilmar and Soldiers Grove, brethren Hamilton and Orr in Blue River, brethren Norris and McCullough in Stout Assembly, brother DeBuhr also had a visit to Bectown, Cedar Falls all-day meeting good.

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. 64

MAY, 1972

No. 5

INDEX OF LEADING ARTICLES:

A FRENCH SCENE	Gospel
INCENTIVES TO PROPER TESTIMONY	W. H. Ferguson
PSALM SIXTEEN	Harold Paisley
MEDITATIONS ON JAMES	Frank Tornaquindici
PRESENT PERPLEXITIES	Late Wm. Kelly
THE INCORRIGIBLE PERSON	Late Thos. Baird

THE YES-MAN

From Trench's "Words."

HOW deep an insight into the failings of the human heart lies at the root of many words; and if only we would attend to them, what valuable warnings many contain against subtle temptations and sins! Thus, all of us have felt the temptation of seeking to please others by an unmanly "assenting" to their opinion, even when our own independent convictions did not agree with theirs. The existence of such a temptation, and the fact that too many yield to it, are both declared in the Latin for a flatterer - "assentator" - that is, an 'assenter'; one who has not courage to say NO when a YES is expected from him; and quite independently of the Latin, the German, in its contemptuous and precisely equivalent of 'Jaheer,' a 'yea-Lord,' warns us in like manner of all such unmanly compliances.

Let me note that we also once possessed 'assentation' in the sense of unworthy lip-assent; the last example of it in our dictionaries is from Bishop Hall . . . 'It is a fearful presage of ruin when the prophets conspire in assentation;' but in a far later date, being found and exactly in the same sense we find in a writer's Letters to his son; he therein speaks of 'abject flattery and indiscriminate assentation.' The word is well worthy to be revived.

(Especially is this so when it seems timely and opportune to join in the compromise of today and flatter the authors of their own ideas by complying with such, or maintaining a guilty silence since it involves too firm a stand for God against an evident departure)—Editor.

TO stand for God, 'gainst will of man,
To speak the word and "lead the van;"
'Tis not for all . . . the weak and faint
Can merely give a full assent.

Thus, losing help from God to stand,
And join the happy, fearless band;
They follow on, too soon to know
They've lost the urge to further grow.

W.H.F.

A FRENCH SCENE

WHY this crowd in the streets of this capital city of France? Why this eager multitude that collects, with bated breath, before the gates of that gloomy prison? They have gathered to behold a peer of France go forth to the court of his Sovereign Lord. The sun rides high over the fair city - it is exactly noon. Six hundred bowmen surround the chariot, and on it sits Berguin, the peer of France, the man of letters, the friend of King Francis I. That chariot is a wretched tumbril; that escort guards a prisoner. For has he not fearlessly proclaimed the Gospel of His absent Lord? Is he not a valiant soldier of the Cross? Robed in a cloak of velvet, a doublet of satin and damask, and golden hose, he appears before the expectant crowd with a look of triumph on his countenance. "For am I not," says he, "to be this day presented at court -- not at that of Francis, but at that of the Monarch of the Universe?"

With wonder and astonishment the crowd gazes at that man. "How bravely he is arrayed!" cries one. "He is more like one that is going to a bridal banquet than one who is going to be burned!" cries another. And yet again they whisper as they gaze upon his serene face, his calm unruffled mien, "He is like one who sitteth in a temple and meditateth on holy things." Ah! right they were. That proud voice of his has declared, in the very centre of the great Babylonish temple even then building, that there is only One Name given under heaven whereby men may be saved.

It is a lovely April day. The Spring is clothing the sunny land of his fathers with luxurious verdure; the birds are building their nests amidst the fresh foliage of the trees, and the flowers are bursting into bloom. From all the fair scene on earth, from his noble name, his titles, his wealth, his loved books, he is going in the heyday of his manhood to the martyr's stake. It is in loyalty to his unseen King, Thrice he had stepped betwixt the King and Church of Christ and the fearless overcomer now, who loved not his life unto death, must pay the price of faithfulness. Now the hour is come and Berguin is to die. The place is reached; he alights from the tumbril, and steps to the stake. He places himself against it, and while they bind him there, he turns to the crowd to tell them the cause for which he gladly suffers. But those around will have none of it. With clashing arms and rolling drums and yells and shouts they drown the martyr's parting words. The smoke and flame soon wrap him in their dread embrace, and his spirit passes to the waiting throng on high.

And what then? The priests in the great temple tower scatter the martyr's dust to the four winds of heaven, with the foolish hope that Berguin the heretic shall never rise again. And what then? A pale-faced, delicate youth turns

from that scene of the martyr's triumph - turns from the presence of that overcomer's departure, with his eye ablaze with fire, his heart throbbing with earnest desire to tread in such steps as that, and if need be to have a last end like Berguin's. It was John Calvin who caught the martyr's mantle as it fell . . . John Calvin who passed into the unseen kingdom that day . . . a hero who was to rescue many a weary wanderer from the vain will-worship of the temple tower.

"Thy kingdom come, Thy will be done on earth, as it is in heaven." Berguin and Calvin, and you and I, and thousands more, shall reign with Christ in glory.

"Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing CITY, but we seek one to come." Hebrews 13:13, 14. "Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22:20.

"The heavens - which now conceal Him
In counsels deep and wise -

In glory shall reveal Him
To our rejoicing eyes:

He Who with hands uplifted
Went from the earth below,

Shall come again all gifted,
His blessing to bestow.

J. J. J.

Howsoever we may deplore the sin of one that has injured us, we ought to be thankful for the occasion of showing the mind of Christ towards the wrong-doer.

* * * * *

He that partook undiscerningly and without self-judgment was guilty of the body and blood of the Lord Jesus. It was a sin against Him. The intention of the Lord, the true principle and practice for a saint, is to come examining his ways, trying his springs of action, putting himself to the proof; and so let him eat (not stay away because there is much discovered that is humbling). The guard and warning is that if there be not self-judgment, the Lord will judge. There ought to have been, I suppose, an interposition of the Church's judgment between the Christian's lack of self-judgment and the Lord's chastening; but, alas man's duty was altogether lacking. They had no sense of the place God designed self-judgment to hold, but the Lord never failed.

W. Kelly

INCENTIVES TO PROPER TESTIMONY

William H. Ferguson

WE are thinking now of our collective testimony as believers gathered to the Lord's Name outside of the modern ecumenical movement which is fashioned after the great tree of Christendom, as in Matthew 1:32. The "birds of the air" (in Scripture such are of an evil nature, or evil spirits) lodging in the branches thereof reminds us how evil feels at home in this "great tree" rapidly being developed before our eyes.

We recently noticed the newspaper reply of a noted "evangelical so-called" to a question sent to him by one complaining of a church musical service where the young people sang that well-known hymn "Just as I am, without one plea" also "Amazing grace how sweet the sound" to Rock and Roll music, marching up and down the aisles. Some thought it was shocking, as any true believer would, but the "evangelical" said that they were just expressing it in their style and said that if it is intended to glorify God, then it cannot be BAD (our caps), also saying . . . "one may do it in their way and another in another."

The above, of course, does not surprise us at all from the above source. It merely emphasizes the fact that Satan and Satanic influences "lodge in the branches" and the whole business of ecumenical religion is today rapidly becoming a fiasco and a religious entertainment or opiate, as the case may seem to require. We do not believe such leaders connected with this movement are truly "born again" and are leading millions further from God and nearer Hell.

SEPARATION

Separation from evil is the only course for a Christian to pursue if such desires to bear testimony to the Name of our rejected Lord Jesus. The path of reproach shall never be popular and the tendency to encourage the young in such license, either to mirth or to sexual license, which rock and roll of the world seems to tend, is the aim of the "god of this world - Satan."

MUSICAL ENTERTAINMENT

There is great danger in this as it excites the natural man, especially with modern tunes and varied instruments, with an emphasis on lightness and so-called joy which is often merely the exuberance of a light and shallow mind which cannot distinguish depth of feeling (as in spiritual hymns) from mere desire to demonstrate fleshly attractions and concomitant excitement. It is easier to sing than to pray, or read the Word, but such shall never build up Assem-

bly testimony. One "good time" begets the desire for another only the progression generally leads in the way of carnal, or fleshly, display and pride. When we lose the desire for the Word of God and true Ministry, or for prayer and godly exercise, we are out of fellowship with our God and also godly ones who know God and God's ways.

This is why in our assembly testimony we believe in "singing and making melody in our hearts to the Lord." Eph. 5:19 and this is prefaced by the words . . . "speaking to yourselves in psalms and hymns and spiritual songs." Again in Col. 3:16 we have the attitude, character and example of early believers . . . "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Any singing short of this is not Spirit-led but merely natural exercise or temporary enjoyment.

Thus we can see that such arrangement as the songs of the Church (from the beginning) were expected to be the outcome of godly exercise, depth of devotion and desire to truly praise the God of Heaven. Modern prostitution of song merely portrays the heart in its desire to taste of the "forbidden fruits" of lust and pride. God is not mocked and the true believer knows whence all such lightness comes, and where it leads.

GOOD MINISTRY

It is only where there is room for God's Spirit to work and a state of separation from the world, with a pilgrim's heart and eye, that we shall enjoy this necessary and intelligent presentation of ministry to meet the present need. It is not only a matter of denouncing evil. We must give to God's people, young and old, incentives to read, study and obey the Divine principles of the Word. Where this is lacking the assembly falls into a routine of meetings without true exercise, with little desire for true ministry and is beset with many problems which arise where spiritual intelligence and godliness does not thrive. True shepherding is neglected, the "strays" are not visited, some are permitted to come and go after weeks of absence without finding out the cause, cold formality takes the place of warm hearts and kindly faces and resultant loss and "dry rot" undermines.

WARM VISITATION

A flock not visited is weak, sickly and scattered. The warning of God to the pastors or shepherds is severe - Jer. 23:2 etc. However, in Isaiah 40:11 we read of the Lord God and His reward and example . . . "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those

that are with young." How true it is that our greatest need in the assemblies of the saints is "good shepherding" and loving devotion to the needs of the assembly. It is not "what we can get out of the assemblies of temporal support (that is a hireling's aim) but what we can give of loving care, devotion, encouragement by our presence etc. Such a revival of true shepherding would be a real blessing to many a weak company of His own, seeking to carry on, but needing this sort of cheer. To enter the homes of the saints, or visit them in their afflictions, has always been the characteristic of *the godly shepherd*. Our older brethren, many of them now at home with the Lord, identified with the "testimony" in its planting and "watering" traveled much to do just this sort of service which they felt so necessary then - how much more today.

Love in an earthly family today is scarce, but lovely to behold. How much opportunity there is for love, apart from mere criticism or mere rectitude, or autocratic rule, amongst us today. We look back over sixty years of assembly fellowship and recall these characteristics of love, gentleness, humility and lowly service for the Lord amongst His own. "Love never faileth." 1 Cor. 13:8. Sad to say, today we see more "hate" than love and the "bitter spirit" of slander and desire to do others harm is stalking the land where love should predominate. Let God's people get together in warm hearted fellowship of a godly kind and such warmth shall enlarge the heart and preserve us all from decay.

Our late martyred president left a notable remark to posterity:

"Ask not what your country can do for you,
Rather - what you can do for your country."

If God would raise up amongst us those who seem to know God's mind as to testimony to carry on this needful work of visitation and shepherding, looking only to the Lord for the reward, the effect would soon be seen, but it takes spiritual men to do this work.

THE INCENTIVE THAT PROVOKES

A good incentive is provocative, as in Hebrews 10:24 . . . "Provoke unto love and to good works." A good shepherd provokes another to follow - a good pioneer provokes another to blaze a trail for God. A good minister of the Word provokes still another as we find in 1 Cor. 12:31. "Desire eagerly the greater gifts." Some of the other "gifts" were spectacular but passing away, such as "tongues" - "healings" - "miracles": however, true ministry remains to the end as we shall always require such to comfort, instruct, guide, admonish and touch the heart.

DEVOTED READING

The study of the Word is a grand exercise. It is not mere reading - it is as Philip asked the question in Acts 8:30 - "Understandest thou what thou readest?" Again we note in Luke 24:45 - "Then opened He their understanding, that they might understand the Scriptures." How much we miss of God's treasure-house of the Word through lack of understanding. This is a field that is large and, generally, neglected and saints of God, saved for years yet uninstructed in very plain and urgent truth as to the times, miss much. If God enables us, one and all, to devote less time to "good times" - "sing songs" - "eating houses" etc., etc., giving ourselves to earnest prayer and study of His Word, we shall yet see young men and women raised up among us to carry on intelligently that testimony" which is dear to His heart and ours. It is only a little while at the best and the words of Rev. 3:8, 10, 11 should encourage every Philadelphian assembly, even in weakness.

PSALM SIXTEEN

The Meal Offering

SATISFACTION OF CHRIST

Harold S. Paisley

"THE lines are fallen unto Me in pleasant places; yea, I have a goodly heritage . . . The Lord is the portion of mine inheritance and of my cup." . . . verses 5, 6.

These touching words falling from the lips of the Man of Sorrows should cause response in our hearts. He found complete satisfaction in doing the will of His Father. No murmuring word ever came from His mouth. He was a satisfied Man in a scene of adversity, where He was misunderstood, pained and afflicted and finally led to slaughter. In this He is our Exemplar and the one supreme object of our attention. The spirit of discontent is all around us and finds its way into the assembly and homes of the believers. The only antidote for this disease is a fresh appreciation of the One Who was truly contented with His lot in a cheerless world. Sorrow was His constant companion. Loneliness and poverty and rejection ever surrounded His goings. In all this, He could say . . . "The lines are fallen unto Me in pleasant places." May we have some of the spirit of another, who had also the spirit of his Lord, when he said . . . "I have learned in whatsoever state I am therewith to be content." Phil. 4:11.

ANTICIPATION OF CHRIST - verse II

This "Golden Psalm" which reveals the hidden perfections and some of the inward thoughts and feelings of our Blessed Lord, ends in a happy note of the outlook and prospects which were ever before His heart when in His Manhood down here.

As He contemplated the shame of the tree, He could look beyond to His descent into the lower parts of the earth (Sheol), also His ascent to the highest place in the Father's house . . . "Thou wilt not leave My soul in hell; (To Sheol); neither wilt Thou suffer Thy Holy One to see corruption." (i. e. in the grave). "Thou wilt show Me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." Less joy will not be ours. When our path is trodden we shall shake the sands of the desert from our pilgrim feet and taste forever that which He has procured for us though His Sin Atoning death at the place of the skull, by His burial and Glorious Resurrection.

He Who trod the path of life and is now in the glory will presently call us to be with Him, some from earth, from glory some, severed only "till He come." We shall be caught up at any moment, in the twinkling of an eye, to enter more fully into the joy we already taste in measure here. Let us therefore seek to be controlled by the future prospects and allow these precious thoughts of Psalm 16 to be engraven on our hearts and minds, with a view to our lives being more conformed to His. (last of this series)--

MEDITATIONS ON JAMES

Chapter 1:1. 12--

Frank Tornaquindici

JAMES is one of the earliest, if not the first letter of our New Testament. Penned by James, the half-brother of our Lord, who was saved after the resurrection and died as a result of confessing the Deity of the Lord Jesus.

The Epistle was written during the persecution of the early Church by religious Jews. The saints of God scattered as a result of the persecution, found favor and some prosperity in other lands - James 4:13, 15. So the Epistle is written to impress upon them the need to live a life which was consistent with their profession. With this in mind we should consider chapter 1, verses 1 to 12, as follows:--

THE PURPOSE OF PROVING - FRUITFULNESS

James is writing to those that are scattered. This word which means "a sowing hither and thither" or to scatter abroad in every direction, (diaspora - Gr.) would give us to understand something of their trials and testings as seed which is sown by God, the great purpose of this being to

bear fruit in the very time of testing, wherever we are.

We should read carefully the comment in this Epistle, spoken of Job, in chapter 5:11 as we consider the fruitfulness in his life afterward, Job 42:10. The words spoken of Joseph in Genesis 49:22 are also very precious. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." We also are to count it all joy when we fall into divers temptations, James 1:2. We are to count it, or think forward to, the joy that follows afterwards, Hebrews 12:11 . . . "Afterward it yieldeth the peaceable fruit." Ps. 30:5 states that "weeping may endure (or lodge) for a night but joy cometh in the morning." Note how it reads . . . "WHEN ye fall." Times of testing always surround us and therefore there is always an opportunity to bear fruit. When it speaks of sin 1 John 2:1, we do not read . . . "when ye sin" but "IF any man sin." It is not the common thing in the Christian life to continue in sin, but to continue to bear fruit, in the home or assembly or at work, is commendable.

PERFECT WORK OF PATIENCE - FULLNESS

We are called upon to be patient in times of testing, the effect being that we might be perfect and entire, lacking nothing, that God may accomplish His purpose in our lives. How sad when we, as God's children, cease to develop or grow in the things of God. When the Hebrew saints should have been teachers, it is said of them that "ye have need that one teach you again." Also . . . "Ye are become such as have need of milk." When we have patiently endured in times of testing, it is then that we are able to sustain others that are passing through trials, 2 Cor. 1:4. May we truly "grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

THE PROVISION OF PRAYER - FRANKNESS

Verses 5 and 6 give us boldness in drawing near in prayer in truth. Thank God for the Person at His own right Hand, our Great High Priest - Jesus the Son of God. We have also the provision of the throne of grace. We read . . . "Let us therefore come boldly (with frankness) unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." - Heb. 4:16. We notice also in verse 2 of our chapter that it is "divers" temptations, the word divers meaning "many colored." Temptations can present themselves in different colors. It may be black or sorrowful, or it may be we are tempted to forget God when things are bright and rosy, Prov. 30:9. We read in 1 Peter 4:10 of the "manifold" or "many colored" grace of God. So whatever the color of the trial we have sufficient in the grace of God to help us in every time of need. The One Who is our Great High Priest knows our every need. As Joseph wore the coat of many

colors, our heavenly Joseph, Who on earth displayed the fullness of the grace of God in all His life, is able to succour them that are tempted. So in times of trial let us come to the throne of grace with frankness and confess that we are in need of divine wisdom for the trial, not depending on our own judgment. God will give liberally with an outstretched hand to us individually and He shall not upbraid us for coming.

THE PROMISED PRIZE for FAITHFULNESS

We do well to remind ourselves of the words spoken to the Church at Smyrna - "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; . . . be thou faithful unto death, and I will give thee a crown of life." We are able to thank God, first of all, that He is faithful "and will not suffer you to be tempted above that ye are able." 1 Cor. 10:13. We read in verse 12 of our chapter in James 1 that when we are "approved" (i. e. proving God in the trial) we shall receive the crown of life which the Lord hath promised to them that love Him. How we should seek to endure until we hear His commendation . . . "Well done, thou good and faithful servant." The crowning day is coming.

Regarding temptation, it should be noted that when we read of temptation in the Epistle of James in the first twelve verses, it is seen as a noun . . . temptation that surrounds outwardly, i. e. persons, places and things that would be around us all the time. But when we read of temptation from verse 13 onward, it is a verb and is speaking of the action that would arise from within a person. That is why we read . . . Let no man say when he is tempted (verb) "I am tempted of God." God will never put the action of sin or any response to sin within us - but when we are drawn away by our own lust, it is fruit of giving way to the old nature which should be kept in the place of death. We also read that "God cannot be tempted." This word is only found here in the N. T. and tells us plainly that God is "untemptable." This should be underlined in our Bibles in a day when many professed preachers in the world claim the opposite, while still professing to be believers, thus denying the impeccable humanity of our Blessed Lord by saying that He could have sinned but did not. This is decidedly false doctrine which we can never receive in whatever form it is garbed, or by whom it is promulgated. In our Lord Jesus Christ we have absolute Deity and Sinless Humanity in One Inseparable Person. He Who is very God was, on this earth, untemptable. Never could the action of sin spring from within Him. We read in Hebrews 4:15 - "But One that hath been in all points tempted as we are (outward), yet without sin (or sin apart.) R. V. Our Lord Jesus Christ COULD NOT sin. Let us guard this precious truth as to His Person.

PRESENT PERPLEXITIES

In Small Assemblies

The late William Kelly

WITH a view to encouraging small companies of the Lord's people who "gather to His Name alone" we present the following comments of the late William Kelly which seem to us very timely and strengthening:-

CONSEQUENTLY there are a great many moral perplexities for simple souls which should lead us, I think, to have great tenderness and concern for them at the present time; but above all there is this comfort that God gives those who love Christ and the church -- His peculiar forethought in providing for a day of difficulty and weakness when people might be more than ever deceived. Thus it is an example of this very care, when there might be literally but two or three gathered to the Name of the Lord in some places, that He expressly says beforehand "there am I in the midst of them," Matthew 18:20. What can be lacking where He is? Or is it that the mixt multitude lead those who should know and feel better to loathe that light bread? Is the manna distasteful, and does the old habit of Egypt induce any to pine after its fleshpots and garlic? I know not where we find His presence more expressly and emphatically pledged than when His assembly might consist of only "two or three gathered unto His Name."

We see also a similar principle in the Epistle of Jude. The downfall of the Christian testimony is set forth there in a more stringent and awful manner than in any other part of the New Testament. "Woe unto them" He says, "for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Yet in this very epistle it is said, "But ye, beloved, building up yourselves in your most holy faith." Here only in the New Testament is our faith called "most holy;" and I think that the reason why the Spirit was pleased to use such a term in this connection alone was to guard against the tendency to lower the faith in consequence of the difficulties of the state of things and times. People feel vaguely that Christendom is in confusion. Hence the temptation in such perplexities is always to give up unswerving fidelity to the will of the Lord where it is hard to follow and costs much every way.

In a day of laxity we need most of all to hold the truth of God inflexibly. The only thing for which we ought to be uncompromising is the Name of Christ. We are not called to fight for our own name or honor, or any earthly object or connection: still less should we oppose others unless to fight for His Name which is theirs as well as ours; but we

are called to be unhesitating and unbending where the faith is in question. . . . There, building up themselves in their most holy faith, they are told to "keep themselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life." Both the gravity and the comfort of such a word as this, for such a day as ours, seems to be beyond exaggerating. No - we are not to become Laodicean; we are not to say, because the faith has been encroached on in all sorts of ways, that therefore, truth, holiness and love are hopeless. It is not so. "Building up yourselves in your most holy faith, keep yourselves in the love of God." etc.

We are not to sink down with the declension of Christendom, we are rather the more strenuously by the grace of God to rise up, and, if we have nothing else to boast of, at any rate, to cleave to the faith of God's elect which works by love. We owe it to Christ and the church so much the more because of the danger and the difficulty; not merely for our own souls, but for His sake Who died for us and is coming back to receive us unto Himself, when we shall taste the sweetness of His approval for whatever of obloquy we have known for His Name. Doubtless all is worthless which is not founded on the Person of the Son of God, Who is the object of faith; and the only test of maintaining it intact.

Admirable is the manner in which the New Testament provides for a dark day, so that without pretension there should always be a real provision for the church.

THE INCORRIGIBLE PERSON and DIFFICULTIES BETWEEN BRETHREN

By late Tom Baird in W.I.S. in 1914--

IT has been frequently asserted that no person should be excommunicated from an Assembly of God except for doctrinal or moral evil; but this assertion demands careful examination and considerable modification. In Matthew 18: 15, 18 we have an instance of expulsion from the church, where neither doctrinal or moral evil, in the general acceptance of these terms, was involved. The excommunicating cause here is mere, sheer, stupid OBSTINACY.

The Lord Jesus here states a case of ordinary offense arising between two brethren, and the one AGAINST whom the trespass has been committed is anxious for explanation and reconciliation. A careful comparison of this portion with Matthew 5:23, 24 will disclose another of the manifold beauties of the Bible. In the first portion it is the OFFENDED brother who assumed activity; in the second portion it is the OFFENDING brother who is urged to be active . . . "If

thy brother TRESPASS AGAINST THEE GO and tell him his fault between thee and him ALONE." . . . "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath OUGHT AGAINST THEE." Now if these two brethren would simply and immediately act on the Word of God, an easy, and amicable settlement would soon be effected. God says to both brothers . . . "GO." And if they both go, they will soon meet: and a mutual explanation will probably issue into a mutual understanding. But in Matthew 18 the yieldingness is all one-sided. The trespassing brother is perversely stubborn. What course must the offended brother now adopt? Must the trespass be allowed to lie and be unexplained and unconfessed? He invites the cooperation of two or three brethren in his effort to gain his brother. But the result is the same. The offending brother still remains unimpressed and obdurate. Is there no other court of appeal? O, yes, there is: "Tell it to the church." The private matter becomes first an OVERSIGHT matter; but, now it is a CHURCH matter! If the offending brother will not bow to the Assembly, then he is to be esteemed "as an heathen man and a publican." This simply means that he is to be no longer reckoned as a member of the Assembly. It does not say that he is a heathen man and a publican; but he is to be AS a heathen man and a publican. The Assembly of God is not composed of heathens and publicans. The word NEGLECT is not very frequently employed in the Holy Scriptures, and that makes an examination of its use all the more imperative and significant.

1. THE NEGLECT OF SALVATION: Hebrews 2:3 supplies us with this fearful form of negligence. But it might be well to suggest that the aspect of salvation here is more that of the Christian than that of the sinner. The preceding context supposes that heirs of salvation are referred to in chapter 1:14. It appears to be the WORKING OUT aspect of salvation mentioned in Phil. 2:12. It is a terrible crime to neglect to work out in our lives, what God is WORKING IN, in our hearts . . . (We suggest the first steps of apotacy in this portion in ch. 2:3 - Editor).

2. THE NEGLECT OF GIFT: 1 Tim. 4:14. Timothy possessed certain spiritual endowments given through prophecy, with the laying on of the hands of the presbytery. He is exhorted not to neglect this gift, but to "stir it up." This is a most serious phase of neglect.

3. THE NEGLECT OF OVERSIGHT: The incorrigible person ignores or refuses to listen to the pleading and warnings of God-constituted overseers though "They watch for his soul as those who must give an account."

4. THE NEGLECT OF THE CHURCH: This is a much more serious sin than many appear to realize. The VOICE OF THE CHURCH when it is guided to its conclusions BY

THE WORD OF GOD is the VOICE OF GOD. "Whatsoever ye bind . . . is bound.." "Whatsoever ye loose . . . is loosed." No doubt the despotism of Roman Catholicism (which we all abhor as to church government) has robbed this important portion of the Holy Scriptures of its original dignity and majesty; but we ought not to allow their blasphemous abuse of truth to drive us away from the holy use of truth. (But truth must always be in love . . . I was looking through some of the sayings of the old Scots worthies, for once a man has Highland blood in his veins, it is hard to forget such worthies, and I came across the expression . . . "Truth it in love." Editor). But let us remember the local assembly, acting in discipline upon transgressors according to the Word of God has all the authority of God for the discipline it enforces.

COUNTING THE COST

THERE seems to be a very poor conception in the minds of many people, today, as to what it means to "follow Christ" and one reason why there is so much coldness in the lives of professed Christians is because the conditions of true discipleship are slurred over in the reading of God's Word, and but slightly alluded to in the preaching of it. Almost anybody will pass for a Christian these days; almost anything will be accepted as Christianity. Not so, however, in the days of our Lord. When He called men to follow Him, He gave them to understand that discipleship was no sine-cure: and when in the hours of His popularity - which were few and far between - men flocked to His side with loud professions of allegiance, He bade them count the cost. Preachers are afraid to deal with men as Christ dealt with them, and we see the fruit of such fears in the "weaklings" which are sent forth into the world as professed converts.

When Christ sent forth His disciples He said, "Behold I send you forth as sheep in the midst of wolves." What does this mean? Simply that they need not be surprised if the world set on them and tore them to pieces. What effect had this upon them? It acted as a winnowing machine. The mere professors, as is said in another place, "went back and walked no more with Him;" but the true disciples clung more closely to His side. It was a repetition of the sifting of Gideon's host which had to be reduced to the true hearted three hundred before God could use them. Again, we remember when Christ was approached by a man with the words, "Lord I will follow thee whithersoever thou goest." He opened the man's eyes as he had never had them opened before. Instead of hailing with delight the addition of another convert, He, if I may be allowed to paraphrase it, said, "I am afraid that you are mistaken in your ideas of what following

me means; you will be a very unpopular man before long, and will have to suffer much. The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." We have no record of the man following Him after that. Apparently Christ missed a convert then: but it was better for Him not to get a disciple at all, than after apparently having got one to lose him because he had not understood what he was going in for.

Let us be faithful with men, even as our great Master was faithful. The offence of the cross is as real as ever. If we work along this track we may not have so many "professed" converts, and the results of our labors may not be so "glaring" as those of others, yet our work will be lasting, and we shall be fulfilling the almost parting commission and desire of our blessed Lord, when He said, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Selected

A GOOD EXERCISE

WE are thinking in this connection, that we ought to be careful to be correct in our quoting (as much as possible, considering our memories) the Holy Scriptures. Occasionally we have an idea of the portions we wish to quote but a turning to them and reading them carefully, causes refreshment of memory and makes us more intelligent to our hearers. The thought is, that if we quote the Scripture, do it correctly, or just make reference to it generally.

It does not seem to be necessary, always, to give the portion and also WHERE it is unless there is some particular reason for this; this would only be of value if it were isolated cases where the hearer would wish to look it up, but to quote a lot of the Word, giving also at the same time, where such is found, merely portrays a good memory and accomplishes little as to the audience. What the audience can retain is what we must consider. Make all as simple and plain as possible . . . the multitude of words often is bewildering and leaves us confused as to the real message. Long messages and repetition of verses seems to have little effect but draw attention to the speaker.

However, when we come to writing this presents another picture altogether. We should write the Word, as written. We appreciate greatly the help of our brethren who write for us, their thoughts are good and messages helpful. We, of course, edit all that comes to us and type out again for our printers as it should go in to the Magazine. This necessitates a correction of scripture portions which are not correctly written out. A few moments, with the Bible before us, is well spent if we look up the portion and write out properly, i. e. if we quote the whole passage, otherwise, the

chapter and verse is usually sufficient, but this should be correctly given. If it is marginal, or R. V., if this is noted it makes it more reliable for our readers, and less open to critics.

Our thought is, simply, that we should be accurate readers of the Word and accurate writers of Scripture. We all have our failings in this respect but we should remember that "All scripture is given by inspiration of God," etc., God breathed out all from His presence and the Holy Spirit was at the hand and guided the thoughts of the writers . . . "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Before the art of printing, when scribes wrote out the Holy Scriptures, the writers, with quill or pen were meticulous as to the exact words of the Holy Book. Even when they came to the title of God or the Lord, or Jehovah, they carefully took another quill or pen, such was their reverence for the Godhead. Today we have the printed Word but let us not forget that it all came from God and we should appreciate the preciousness of it and seek, as much as possible, to maintain the correctness of quotation and the use of this, all with a view to the maintenance of respect and reverence for the precious Word. We are sure this would be pleasing to our God as it shows our attention to the very words of Scripture and our desire to perpetuate such. A loose, careless way of quoting Scripture betrays loose thinking or spiritual laziness which causes us to quote without being sure of what we are quoting.

Let younger believers, especially, learn to read correctly, quote correctly with all due reverence as we realize the treasure we have in the Word coupled with our desire to be known as men and women of THE BOOK. W. F.

WADERERS or SWIMMERS, WHICH?

or

THE LIFE ABUNDANT

IT may be laid down as a general principle that the scriptures only yield their treasure and meaning to those who ponder much, meditate deeply, and compare scripture with scripture, and who seek for the truth as men seek for hidden treasure. On the other hand there are many portions of scripture that one has often read, pondered and meditated upon much, and yet nothing seems to have been gained thereby, and then a day comes when the whole portion opens up suddenly, and yields such a feast of good things, as to cause the heart to overflow with joy and gratitude to God.

In reading through Ezekiel lately one has found how true this is. Turning to Chap. 47 we get in pictorial language

the blessings that will surely follow wherever the Gospel of God's grace is received in all its fulness, and faithfully lived out in life and service for God.

These blessings are described under the figure of a River, and four special things are mentioned: Life, Progress, Healing and Fruit.

First, then, in regard to Life. The River here is not looked upon as that which gives Life, but as that which sustains Life already given, for the remarkable expression used is "Everything that LIVETH . . . whithersoever the river shall come shall live." Now undoubtedly this may have a reference to the Holy Spirit in His work of grace in the believer, leading him into that abundant life promised by the Good Shepherd, John 10:10. It is evident that many Christians are living on a lower plane of life than that laid down for us in the Word of God. Too many are content to keep wading, when they might be swimming in this "River of God," which is full of water.

Progress - The Christian life is a life of progress, growth and going from strength to strength, Eph. 4:13, 14; 1 Co. 13:11; Psa. 84:7. Alas! many are dwarfed, stunted, making little or no progress because they cling to old evil habits and indulge in ways that are contrary to the Word of God.

1 Cor. 1-3 shows already a case in point, where growth was hindered and no progress made, because of carnality and schism, and the same holds good today. Wherever there is simple faith in the living God there will be progress, for the expression used in "He brought me through the waters." Living in fellowship with God means progress, out of fellowship with Him means decay, a going backward, living a dwarfed Christian life.

Healing - The river's source is connected with THE ALTAR where the sacrifices were offered to Jehovah, thus typifying that whether it is life, healing, progress or fruit, all have as a foundation the death of Christ on Calvary's tree. Life can only be given through faith in HIM, and that life given is sustained by the Living Christ who is for us at God's right hand. If we have become worldly, carnal, covetous, fruitless Christians, let us REPENT and yield ourselves to the Lord. He will heal and restore, Hosea 14:4; Rev. 2:4, 5.

Fruit - Though all Christians have not the gift of preaching or teaching yet here is something all can do. We can bring forth fruit unto God. A fruitful Christian is the best proof of the power of the Gospel to transform men's lives. It is also glorifying to God; see John 15:5-8, and the fruit borne is an evidence that not only are we Christ's, but that we have also crucified the Flesh with the affections and Lusts thereof. Gal. 5:22-26.

The late J. Ward Wilson, Wei-Hai-Wei, North China

QUESTIONS and ANSWERS

Question -- ARE we to understand by "fruit-bearing" that this is characterized by blessing in our midst when souls are saved, either in regular meetings or through visiting preachers?

Answer — It is certainly "fruit" to be thankful for when we see souls brought under conviction and trusting Christ, and if really saved, going on well. This is certainly cheering but "fruit-bearing" is not confined to this. There is the "fruit of the Spirit" in Gal. 5:22, 26 plainly evidencing a good state of "fruit-bearing."

There is also the "peaceable fruit of righteousness" plainly portrayed in Heb. 12:11 through chastening but we must also remember that "chastening" in this chapter is not, as is commonly believed, some calamity or severe trial but as the original word means . . . "the rearing and training of children by discipline" and, as in family life, one sees the proper result following such training, so in God's family this "peaceable fruit" is soon manifested if God has His way.

We also have the "fruit of the lips" in Hebrews 13:15 seen in our praise to God (often sadly lacking in professed worship) and then there is also the fruit of "ministering to God's poor and needy" as in Romans 15:27, 28. All of such is included in "fruit-bearing."

Especially do we recommend the "oil of the Spirit" in our contacts with each other. Irreparable damage has already been done to the testimony by men who did not show the Spirit of Christ, but, contrariwise, the spirit of the times. This, shown in envy, bitterness, pride, and unwillingness to make things right between brethren or sisters, could well be spoken of as "fruit of the evil one" - sometimes, in the name of "standing for truth" one can, without much difficulty, knowing circumstances, realize that "self" and "selfish interests" and "reputation" become uppermost. All of such, if truly saved, doubtless in a backslidden state, will be manifested to our loss at the Judgment Seat of Christ.

Question — What is the relationship of Assemblies toward each other?

Answer — To be brief we might say that the Scripture speaks of each Assembly as complete in itself without regard to any circle of fellowship outside of itself. The Apocalypse does not speak of the "Church of Asia" but the Assemblies are addressed as "the Churches of Asia" . . .

These several units are seen united in a more general fellowship it is true, but never so as to supersede the proper Church character of each without regard to the rest. The individual congregations, whose fellowship with each other is maintained, not by any ecclesiastical bond, or creed, written or unwritten, are together by the fact that each is subject by the same rule, the Word of God.

Two Assemblies, each walking in perfect obedience to the Word, would of necessity find themselves in perfect fellowship with each other. When an Assembly departs from the Word of God, it departs from fellowship with those Assemblies that hold to, and obey, that Word. Assemblies can apostatize as well as individuals. A Letter of Commendation from an Assembly that has apostatized would be of no more value than a letter from a sect or a mission; and no Assembly that has the welfare of souls at heart would write a Letter of Commendation to any company of people, professedly an Assembly, where they have good reason to believe that the one commended would be corrupted from the ways of

God. (Nor do we believe that a "Letter" should be given to any company where there is unjudged sin, moral or doctrinal, unconfessed and NOT rectified - Editor).
Dr. Martin

Question — What seems to be the difference between Psalm 14 and Psalm 53, seeing the wording is practically similar, with slight contrast?

Answer — Psalm 53 forms a group of "Maschil" Psalms, giving us distinct truth for the last days, showing the slander of the wicked one in Psalm 52, the utter godlessness manifested in Psalm 53 and the traitor of Psalm 54.

Psalm 53 seems to portray the enmity of Antichrist and his bitterness, with the people under his sway, to the Name of God. The "remnant" also is the object of his scorn but the "scattering of their bones" shows God's consideration and deliverance of His people, even to the end.

On the other hand Psalm 14 seems rather the apostasy of Israel in the days of our Lord on earth. You will note that the Name of the Lord is mentioned in Psalm 14 in verses 2, 4 and 6, but Jehovah is not mentioned at all (The Lord) in Psalm 53. There the Name of God only is mentioned as the One Who looks down on man utterly corrupted in the world of which he forms a part, note Psalm 53:2.

The apostasy of Israel in Psalm 14 was accompanied with the manifestation of the power of the Lord as in Acts 2 and here the fear fell on the multitude as they saw the mighty work of the Spirit of God. However, in Psalm 53 "they feared a fear" (margin) as they saw God working for His own, v. 5. The contrast in Psalm 14 is seen in v. 5 . . . "For God is in the generation of the righteous." The position also of Psalm 14 is worth noting, in between the godly prayer for the failure of the godly man in Ps. 12 and his prayer and humility in Ps. 13, whereas in Psalm 53 it lies between the wicked Edomite (Doeg - hater of David) in Ps. 52 and the treachery, so common of the last days, when the Ziphites would betray David to Saul. The "last days" are characterized by weakness on the part of the "remnant" and hatred and betrayal on the part of the enemies of the Lord, coupled with the arrogance and God-defiance of Antichrist and his minions.

Question — Why should we be interested in the affairs on earth during the Millennial reign of Christ, seeing we are not going to be here but in heaven?

Answer — We, of course, must be vitally interested in what the Lord does during this time and, in fellowship with the Godhead, filling up the purposes of God for that period. The Millennium lasts for one thousand years. It is not a perfect state, but characteristic of God's desire to find out what truly is in the heart of man, even under the most ideal circumstances. Satan shut up in the bottomless pit for a thousand years, sin restrained and obedience required to the laws of the Kingdom, the Name of the Lord known and revered by the population of the earth even though many of them only render an obedience which suits them, under the circumstances, their hearts being alienated from the Lord, and bitterness underneath, covered up until the time of the end.

We shall look down from the vantage point of the heavenly Jerusalem. We shall have a part in the judging of the twelve tribes, according to Matthew 19:28, in association with the Lord Himself. Why would we not be interested in that which interests Him? To relegate this to an "unknown quantity" is the alibi of men who know not God's Word and are satisfied to remain in that state. Such know not the blessedness of Revelation 1:3, nor the warning of Revelation 22:19.

PITHY SAYINGS

TO turn the doctrine which CONDEMNS the world, while opening in heaven the door of salvation and eternal life, into a charter of temporal increase and worldly pleasure, is the last stage but one of Christian apostacy. Antichrist is already owned in the heart that disowns the cross. If any man love the world, the love of the Father IS NOT IN HIM. 1 John 2:15.

Holiness of walk and diligence in service are natural results of the soul's perception of mercy. "As we have received mercy we faint not etc.,"

Meanwhile, the secret of the Lord is with them that fear Him. To hold with faith a blameless conscience is the great business of Christian life. 1 Tim. 1:19. Arthur Pridham

THERE is no security except in the path of holy dependence upon God and obedience to His Word. We do not well in choosing one part of Scripture above another because we get more comfort from it.

There is no security save as we take "all Scripture." It is very sweet that we enjoy the presence of the Lord, but, more than that, it is a fearful thing to be found in disobedience to the Lord. Disobedience is as the sin of witchcraft. There is nothing more ruinous. To disobey God is virtually to destroy His honour. It was so with Israel, and yet there is much worse to come arising out of the last and evil state of Christendom. Note Acts 20:32 William Kelly—

TRULY spiritual ministry never dies—

W.H.F.

MEALTIME CONVERSATION

CERTAINLY our conversation around the meal table should always be edifying and helpful to the Christian life, even though there are those present who are not Christians. The host, or head of the house, is largely responsible for this and much will depend on him to make the mealtime an occasion for spiritual refreshment, as well as a season for physical nourishment. The interjection of a spiritual remark at an opportune moment, may lay the foundation of a solid, profitable conversation which can easily be extended to the end of the meal.

See for example, Luke 14:15 . . . "Blessed is he that shall eat bread in the Kingdom of God." A simple remark indeed, but mark the profound discourse which followed it. Of course, there will be interruptions: the necessities of the table demand such, but, with patience and tact, much may be done to make our ordinary meals a rich feeding time for soul, mind and body. Thos. Baird

Always "grace the platform" when you step on to it to minister the Word. The late John Ferguson—

CONFERENCES

Stout, Iowa -- Annual Conference D. V. will be held commencing with Prayer Meeting May 19, continuing over the 20th and 21st. Pr. Mtg. at 7:45 p.m. Hospitality extended as usual and arrangements as formerly - Correspondent Richard Stickfort.

Eden Grove, Ont. -- Usual conference here will commence with Prayer June 3rd at 7:30 p.m. continuing over June 4th. Breaking of Bread at 10:30 a.m. Servants of the Lord walking in, and practising the right ways of the Lord welcomed in ministry. Corresp. S. R. Purdy. Cargill, Ont.

Ottawa, Ont. -- Conference of River Road Gospel Hall commences Fri. May 12th at 7:30 p.m. continuing May 13 and 14. The Lord's servants walking in the old paths welcome in ministry. K. E. Prince, 1246 Kitchener Avenue. Hall located at 1087 River Road.

Crapaud, P.E.I. -- Conference commences with Prayer Fri. May 19 at 8 p.m., continuing over 20th and 21st and 22nd in Englewood High School. No mtg., Sat. a.m. Corresp. Donald Ramsay, North River, P.E.I.

Frostburg, Md. -- Annual Conference will be held D.V. May 20th and 21st with Prayer Mtg., the evening of the 19th at 7:30 p.m. Lunch served before commencement of Sat. afternoon meeting which will be held at 2 p. m. Hospitality extended. Corresp. Wm. C. Knieriem, 80 Walnut St.

Deseronto, Ont. -- This Assembly with the Picton Assembly will hold the Conference this year again in the Legion Hall, Main St., commencing with Prayer at 3:30 p.m. Sat. the 20th, continuing over Lord's Day and Monday a.m. and afternoon, May 21 and 22. Corresp. Wm. Root, Box 241--

Calgary, Alta. -- The Assembly at West Hillhurst Gospel Hall will hold their first Conference D. V. the weekend of May 20, 21 and 22. Servants of the Lord teaching the right ways of the Lord welcome. Accommodations provided for visitors. Corresp. to Harold Woods, 2915 7th Ave., N. W. Calgary 42.

Forest Grove, Ore. -- The Annual Conference will be held D. V. commencing with Prayer Mtg., Fri. May 26th at 7:30 p.m., continuing over May 27, 28 and 29. Usual arrangements with Bible Readings before the regular morning meetings. Corresp. Harry H. Goff, 2433 Goff Place, Tel. 357-6557.

Sarnia, Ont. -- Annual Conference will be held D. V. commencing with Prayer Mtg., May 26th in the Gospel Hall, College and Davis Sts., at 7:45 p.m. Other meetings in the Central Collegiate East Street May 27th and 28th. Corresp. Rober W. Kember, 1742 London Rd., Phone No. 519-542-9407.

La Crosse, Wisc. -- Our brethren here regretted very much their inability to have the Conference as they notified us for April issue. Circumstances and other large Conventions made their expected accommodations impossible. They have notified by mail many assemblies of district.

Byfield, Mass. -- The 93rd Annual Conference will commence here Fri. May 26 at 7:30 p.m. Continues over Sat. and Lord's Day, May 27 and 28. The Lord's servants walking in the old paths of the Word welcomed in ministry. Corresp. to John H. Short, 145 Main St., Byfield, Mass., 01922.

Winnipeg, Man. -- Annual Conference of the West End Hall, cor. Victor and Ellice Sts., will be held D. V. commencing with Prayer and Ministry at 7 p.m. June 9, continuing over June 10 and 11. Breaking of Bread at 10:30 a.m. Correspondence to John Hull, 576 Home St.

Garnaville, Iowa -- Annual Conference dates God-willing June 3rd and 4th, commencing with Prayer Mtg., June 2nd. Usual arrangements. Corresp. Robert Brandt, Garnaville, Iowa 52049.

Victoria Road, Ont. -- Annual Conference, their 85th., will be held D. V. in the Long Point Gospel Hall June 17 and 18, preceded by Prayer Mtg. June 16th at 8 p.m. The Lord's servants walking in the old paths and teaching in accordance welcomed. Corresp. Arthur J. Stone. R. R. 2, Kirkfield, Ont.

FALLEN ASLEEP

Merrick, L. I. N. Y. -- Our dear sister Miss Meta C. Weber passed quietly into the Lord's presence. Saved early in life, a teacher in New York public schools. Formerly in the old Dutch Kills Assembly, later in the 73rd St. Assembly in N. Y. She had a heart exercise for the work of the Lord and one of our old friends - survived by her sister Gracc.

Monrovia, Calif. — Our dear brother William Brown "went home" January 28th, aged 81. Saved and in fellowship 56 years ago, his earlier days spent in Phoenix, Arizona, later here. A quiet and faithful brother. His widow, a son and a daughter survive.

Vancouver, B. C. — Our brother Mr. Arthur Vollans "went home" Feb. 17. Born in England, in Canada since 1905 - saved in Dec. 1914 and in fellowship in Abbotsford in 1933, latterly Vancouver. He loved the gatherings of His own.

Clinton, Ont. — Our dear brother Mr. A. Garrett went to be with the Lord Feb. 16th in his 74th year. When in better health the home open in kindness and hospitality to many of His own. Prayer requested for his devoted widow and large family that God may reach them with His salvation.

Bay City, Mich. — Our dear sister Miss Edith Mowat was called home recently from Grand Rapids where she has been for several years, giving help in the care of aged and others. We remember her in earlier years and are reminded how many of former friends are "going home." Mr. William Mowat, of the assembly here and correspondent for years, was her brother - remember the family. Further details lacking.

Owen Sound, Ont. — Our beloved and esteemed brother George Isaac, was called home suddenly March 3rd to be with His Lord. He was aged 66. Saved at 14 and in assembly fellowship for 51 years, 42 of these spent in fellowship here. A quiet, kind and considerate brother, given to hospitality and loved the Word and the old paths. Employees of the city, among whom he worked, attended the service in a body, also some officials of the city. Please pray for his widow and that God may raise up others to take his place in this assembly.

Seattle, Wash. — On March 12th, our highly esteemed sister in the Lord, Miss Alice N. Medill "went home" to be with the Lord, aged 88. Saved in Sault, Mich., when 23 and in fellowship there in 1907 (assembly just formed). In 1912 she moved here and in happy fellowship, unbroken, until her homecall. She often said, although a teacher of speech, and busy, "I never allow my work to hinder me from attending the Assembly meetings." The tenor of her life thus expressed increases the savor of a life well spent.

Wilmar, Minn. — Our beloved brother and sister in the Lord, Mr. and Mrs. Richard and Marilyn Olson were on their way to the Morning Meeting here Lord's Day March 26th and were instantly killed in a tragic accident on the slippery highway. They leave one son in this Assembly. Bro. DeBuhr states that they were a lovely couple, hospitalable and kind - we have met them and can share in the sorrow of the saints, but it is only "for a little while." They lived in Minneapolis.

Midland, Ont. — Our aged sister Mrs. Alice Jane Stewardin "went home" in her 99th year on Feb. 24th. Saved in England, came to Canada 56 years ago, latterly in Waubaushene Home.

Our brother Simon Morrison of this Assembly went to be with Christ, Feb. 25th in his 88th year. Saved 63 years ago and in fellowship since. A faithful brother, always in his place despite cold or snow.

Manchester, Iowa — Our beloved sister Mrs. Pearl Foster "went home" Feb. 17th, aged 81. Saved on May 15th, 1916 through testimony of the late Silas Smith one of the older brethren of this Assembly. In happy fellowship for years.

Ballymena, N. I. — We have word of the homecall of our sister Miss Agnes McNeill, Feb. 27th, aged 60. Saved almost 46 years ago through preaching of the late Joseph Stewart and Geo. Gould, Jr. In happy fellowship in Ballyvaddy, quiet and consistent.

Also, from the same hospital here, our sister Miss Jeanie Campbell "went home" March 8th. Saved almost 50 years, a godly sister latterly in Buckna Assembly.

Flint, Mich. — Our dear sister Ethel M. VanKempen was called home to be with the Lord January 30th. Born in Canada 79 years ago, she came to Flint in 1920 and in fellowship with the Assembly here until going to a Rest Home in Sault, Ontario five years ago. We knew our sister well from earliest days here in Flint. She leaves one daughter and one son, and a brother.

WE REGRET several items held account lack of room.

Words in Season



CERTAINTY

IN a world that knows this not,
In a day so often sought;
Can we lift our heav'nward eyes
Feast on love that never dies?

Love that found us, stained with sin,
Suffered in our stead to win;
Purchased, cleansed and all forgiv'n,
Meet to dwell with Christ in Heaven.

Certainty amidst unrest,
Happy to be counted blest;
What the world can never give
We now have through Christ Who lives.

Lives, and waits the happy day
When He comes, on conquering way;
Calls His Bride to air above,
Thus to dwell in endless love.

W.H.F.

JUNE, 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

ASSOCIATES: Matthew J. Brescia, Everett S. Glenney, Andrew McPhee, Fred E. Hill, Joseph Procopio, Charles J. Strom, Frank Tornaquindici.

NOTICE TO CORRESPONDENTS:

Brookfield, Conn.—Annual Conference will be held D. V. commencing at 10 a.m. Lord's Day. Visitors freely entertained. Bring your Believers'

The Labor Day Conferences are early in September this year, so we should have ALL September announcements here in Lakewood by the first week of July for insertion in AUGUST issue of the Magazine. Thanks! Editor.

CHANGE OF ADDRESS

Vancouver 15, B. C. — John S. Frith, 5930 Beatrice St., (on furlough from Venezuela).

REPORTS

Hartford, Conn. — The Charter Oak Assembly will have their Children's Meeting after the Breaking of Bread Lord's Day at 11:45 a.m. to 12:30 (it was formerly Fri. eve.) and their Prayer Meeting will revert now to Thursday at 8 p.m. Matthew J. Brescia, Corresp.

Waterloo, Iowa — Recent Conference here was a time of blessing. Larger and representative from all of Iowa. It was felt the ministry was timely and directed of the Spirit. Bro. Warke visited also Hampton and Aredale, brother Graham continued in ministry here and later Cedar Falls. We all felt the gracious presence of God in the meetings and saints encouraged.

McKeesport, Pa. — Conference here a week after Waterloo this year was probably their largest. About nine of the Lord's servants present and, again, it seemed the Spirit of God gave the right Word for the most part, touching various aspects of Assembly life, Discipline, gracious shepherding and a warning against adopting the world's ways for the young. We trust much blessing shall be manifested as a result. Challenges to young to live for God and be different.

Wisconsin — Bre. Orr and Hamilton in Blue River, brother Brandt at Soldier's Grove with bro. Wahls. Bro. DeBuhr at Beetown, Paul Elliott in La Crosse.

Australia — A note from brother James McColl states . . . "I am sorry I did not stay longer in your parts on our way back here from Scotland, as I did appreciate the wholesomeness of conditions, as I saw them, but meeting the different preachers and many of our precious fellow-believers, sharing the same convictions, was a source of joy."

Chicago, Ill. — Our brother Herbert Dobson was recovering from recent surgery, we heard.

Venezuela — Bro. Frith reports encouragement at recent Conferences at Aroa, Valencia and Maraciabo - brethren Saword and Walmsley at Aroa and other laborers dividing up with the other conferences. A few souls professed at the conferences.

Stout, Iowa — Bre. Norris and McCullough here in the Gospel last report.

Kaiser, W. Va. — Our brother Stewart had his chart in the Deep Creek district here, giving help to the believers. There used to be an Assembly in Kaiser years ago, our brethren Conaway, Fite, the Kellers and others labored here in the Gospel.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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JUNE, 1972

No. 6

INDEX OF LEADING ARTICLES:

CONVERSION OF MARTIN BOOS	Martin Boos, 1762-1825 A.D.
THE GLORIOUS FUTURE	William H. Ferguson
GIVE ME A MAN	Matthew Brescia
WORKERS TOGETHER WITH HIM	Dr. E. A. Martin
SMOOTH WORDS	Late John Ferguson

THE CHRISTIAN MINISTRY

ALMOST all systems that have been formed by men have been looked upon as a more or less extensive sphere for preaching the Gospel, and hence almost all stated ministry has become properly that of the Evangelist.

The Church is not fed . . . believers are not built up in their most holy faith. If, indeed, there be a heart burning with love for souls, and God has given him wisdom to win them, let him take the large sphere that is set before him - "Go ye into all the world and preach the Gospel."

But it must not be forgotten that, whilst the Lord Jesus would have the Gospel preached to every creature, that He Himself "loved the church and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the Word." Eph. 5:26.

Answerable to this is the ministry in the Church, and in order to it, all the gifts severally directed, "as the Spirit listeth," are needful. The Lord did not intend His Church to depend upon the gift of any one man, but gave her all the gifts for common profit.

"All things are yours, Paul or Apollos or Cephas." The Church is the school where believers are to be taught "how they ought to walk to please God."

And the question, whether the departure from the simplicity of Christ in the work of the ministry is not the cause of the present low state of Christianity, is one which ought to be gravely weighed.

The above quotation from the very first edition of *The Christian Witness*, in Plymouth, England - January 1834 - shows how these early brethren understood the need for a scriptural opening up of the Word of God for the growth and development of the testimony to His Name.

We are very weak today in the opening up of the Word of God and the expositional teachings of the Word for the profit and intelligent growth of the Church. This, coupled with an almost entire paucity of effort to pioneer in new territory with the Gospel, is outstanding evidence of satisfaction with our well-worn system of assembly-circuit preaching, with a corresponding deficiency in the development of ministers of the Word in our midst. . . . Editor.

A REFORMER'S CONVERSION

Martin Boos. 1762 - 1825 A. D.

IN relating the story of God's dealings with him Martin Boos wrote to a friend on October 12, 1804 . . . "You enquire-who awakened us? A strange question. It was Christ Who incited me to believe, and the hand of the Father that drew me to the Son. This I freely and firmly believe and confess. My history is briefly as follows: . . . I have, from my youth up, known, felt and mourned over my sin and misery, have wept and prayed, day and night for years together for light, peace, power and deliverance. In 1790, light, rest, joy, power over corruption, a lively insight into the plan of redemption, living faith, hope, etc., entered into me. Full of these tidings electrified myself, and I electrified others, so to speak, also; a ray of light that was in me fell upon you also, from the prison from whence I wrote." Again he wrote to another friend, from his prison in Lintz, as follows:-

"I rejoice, that after such a long period of time, and after so many sufferings, you can still believe that it was Christ who began this work in me, which is so surprising and offensive to the whole world. I believe it myself still, though in bonds; and that was HIS work although it caused us much suffering. It began very innocently . . .

"In the year 1788, or 1789, on visiting a very humble and pious soul on her sick-bed, I said to her . . . 'You may certainly die very peaceably and happily.' Why so, inquired she? "Because you have lived so piously and holily," replied I. The sick woman smiled at what I said and rejoined, "Were I to die confiding in my piety, I know to a certainty that I should be damned. But trusting in Jesus, my Saviour, I can die comfortably."

"These words from the lips of a dying female, who was eminent for the sufferings she had endured, and for her sanctity, first opened my eyes. I got a sight of CHRIST FOR US, and rejoiced, like Abraham, on seeing His day; I preached Christ, Whom I had thus become acquainted with, to others, and they rejoiced with me. But, alas! this light could not penetrate into all, especially the wise and prudent, the self-holy and the self-righteous, Matthew 11:25. These were the causes that there has been no end of persecution and expulsion to this day. But by this I learned that the kingdom of Christ was a suffering kingdom. For continual and universal experience tells us with Christ . . . 'Ye shall - - ye must be hated of every one for My Name's sake.' Mark 13:13, Matthew 10:22. 'It is through much tribulation that we must enter into the kingdom of God.' Acts 14:22. Well, if it must be thus, thought I, all is right; and I was offended at the Cross no more."

Boos subsequently related this event more circumstantially, and added, that the sick woman, after listening to his remark, looked gravely at him, and said to him in a tone of astonishment, 'What a pretty divine you are! what a miserable comforter! What would have become of me? How should I ever be able to stand before the judgment-seat of God where we give an account of every idle word? I should certainly be lost if I built happiness and heaven on myself, and on my own merits and piety. Who is clean amongst the unclean? who is guiltless in the sight of God? who is righteous if He were to impute sin? . . . 'If Thou, Lord, should mark iniquity, O Lord, who shall stand? Psalm 130:3. Which of our actions and virtues would be found of full weight, were He to lay them in the balances? No: if Christ had not died for me - if He had not atoned for me and paid my ransom, I should, with all my good works, and pious life, have eternally perished. He is my hope, my salvation and my felicity.'

Boos felt astonished, and not a little ashamed, that he, a master in Israel, knew not these things; and after having studied so long and so diligently, should be instructed by a simple-hearted sick woman, for the first time, in the most important of all subjects, on which the salvation of every child of Adam depends, and respecting the one thing that is needful in seasons of distress and at the hour of death. But he was humble enough to use this humiliation for the benefit of his soul, and not gainsay the truth from being blinded by learned pride. It made a deep impression upon him, which continued during his whole life, and formed the basis of his future faith and conduct. God chose the poor, old sick woman, untaught in this world's wisdom, but taught by the Spirit of God as to the things of Christ, to bring the truth before this learned ecclesiastic. But whence had she this wisdom? How did she come by it, you will ask? God gave it to her. We will exclaim with Jesus in Matt. 11:25, 26 that . . . "Father, I thank Thee, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, it seemed good in Thy sight."

Small as a grain of mustard seed was the beginning of the matter, and yet it has grown.

Boos had, however, much to suffer during his whole life, on account of this. This faith, which gives Christ the glory of being a perfect Saviour to His people, like Christ Himself, was an object of contradiction, a stone of stumbling, a rock of offence. The preacher of this faith was constantly assailed, from within and without, by men and by devils, during his whole life.

God strengthened him so that he overcame. He "kept the faith" and expired joyfully and blissfully in this faith, which had been the subject of such manifold assaults.

THE GLORIOUS FUTURE

William H. Ferguson

THAT there is a glorious future for Israel and the true Church, there is no question. Israel's portion in this shall surely be the earth, freed from Satanic influence for a Millennium, with the great Deceiver shut up in the bottomless pit. But it shall be a glorious future nevertheless.

THE GLORY OF RESTORED ISRAEL

Isaiah 54:11, 15 tells us distinctly of this astounding fact-Israel restored to their own land, made beautiful in God's sight and once more, the head and not the tail.

"O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." vs. 11, 12.

When our God does that which He has determined to do, we can be sure that it shall be like Himself, that which portrays glory - this, without question, shall be the character of the millennial earth in that future day, shortly after the True Church is taken home to heaven at the Return of our Lord to the air. We believe a period of seven years, to finish up man's day of rebellion, is necessary to see the origin of God's purposes relative to the earth during the Thousand Year Reign of the Lord - The Day of the Lord.

When we consider the history of Israel we can appreciate more the opening words of the above record from the Inspired Word . . . "O thou afflicted, tossed with tempest, and not comforted, etc." What a history has been her's during the centuries. True, her own departure and apostacy has been the determining cause of her being cast off for a season, but truly the day is not too far off when the above promise shall be fulfilled when the Nation of Israel, repentant, restored and set up again in their own land, with God's House in their midst in the Land. The name of the city shall be in that coming day of restoration . . . "Jehovah-Shammah, meaning The Lord is there." Ezekiel 48:35. As we look around now and lift up our eyes, we see that this day for Israel as a nation, redeemed and restored, is on the horizon, but prior to that day the Morning Star shall arise, Revelation 22:16 and we shall be in our Glorious Home with our Redeemer and God to further enjoy the vista of His purposes of grace and power relative to this poor, deceived and corrupted world.

As we consider another thought in this chapter, it is safe to say that this prophecy concerning Israel could be applied, in a general way, to God's servants who are doing

His work. Divine principles do not change, although His methods may, and we do well to lay to heart the following relative to

GOD PROTECTING HIS SERVANTS—

“No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.” Isa. 54:17.

It is a solemn thing to be God’s servant for the particular work that has been entrusted to that servant. It is an exceedingly solemn thing to rise up against God’s servant. We have noticed, in these closing days of the Church’s testimony, a very decided effort to discredit, distrust and seek to harm some such amongst us. We have also noted the character of the men who thus seek to do this and, in our judgment, such are unworthy to lay their hand on God’s servants. We find certain in the Word, in the past days of Israel’s history, as well as N. T. history who were not slow to seek to harm such. Their history is not good, their enmity against God’s prophets or servants has been decided by a characteristic and bitter spirit, culminating in their eventual downfall. Let us all therefore forbear to do such a dishonorable work.

We do not say that there is not a measure of failure in any of His servants—I am sure we all mourn such failure. But, to take into our hands, the weapon of flesh to do harm to such is entirely contrary to the Word of God. Romans 12:19, 21 reminds that God is the Protector of His servants and such, if spiritual, learn to leave all in the hands of God Who is not an “uninterested spectator” in all such matters. May we have grace to do just this and thus save ourselves from the hand of God. He is a strong foe to fight against. Psalm 18:2 reminds us, as in David’s case, how mighty are the weapons in His armory. As the writer looks back over fifty four years in His service we have traced some very distinct evidences of the hand of God in certain cases where the attacker became the object of God’s displeasure. Instances, of course, we do not disclose but the evidences of God’s retributive dealings could not be discarded.

THE GLORIOUS BEAUTY OF THE TRUE CHURCH

It is true, today, that the true Church is more or less hidden. What we see in the professing “false bride” is an empty sham, a glitter and mere fakery. The apostate church of today is a combination of political diplomacy, professed social service, racial problems, coupled with a denial of Inspiration, a crude attempt to degrade the Son of God and deny His true Deity, a refusal of the truth of the Word of

God as to the present possession of eternal life for the true believer in the Lord Jesus, coupled with a denial of eternal punishment of the wicked as defined in the Word.

Still, there are God's "hidden ones" who are frequently despised, refused and persecuted, depending on the character of government existing throughout the world where such are found. Thank God, He has His eye upon all such and, amidst their times of tribulation, even despondency, may all such look up and think of the **GLORIOUS DAY TO COME** when this Scripture shall be fulfilled - it cannot be long:

"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

All the spots and wrinkles shall be abolished then. These evil things which so distress us now shall all be a thing of the past. There shall be "loss or gain" at the manifestation when we get home - they shall seem so small then. We really ought to be ashamed how we have permitted things which do not concern us to mar our joy, happiness and fellowship amongst ourselves down here. We firmly believe, at the bottom of all such perhaps, there lies the distinct problem of "personal consideration" which is unworthy of a truly spiritual person.

We read in Isaiah 54:12 of "windows of agates, and gates of carbuncles, and borders of pleasant stones." We could be permitted to use this, in a symbolic way, when we consider the outstanding beauty of the Bride of Christ, portrayed for us in Revelation 21:9, 27. The agate has hidden beauty, we have found such on the shores of far north Lake Superior in Michigan. They frequently need to be broken, ground and polished before we see the true beauty. We are often pretty rough on the exterior now but, when our blessed Lord has done with us, we shall be seen in the glorious beauty of His Bride, no unseemly edges, no distressing flaws, but in all the variegated colors and beauties of the heavenly scene, we **SHALL BE** manifested. There shall be no such anomaly as a disfigured church in the glory. The carbuncle has the suggestion of "flashing" or "lightning" - all reminding us that we shall be a real "light" shining down upon the world from the vantage point of heaven in that Heavenly City with the Lamb of the Light thereof in that millennial scene when we shall be seen "over the earth" in association with Christ, the reigning One, for the thousand years.

Why should we not now, even ere the shades of the earthly day fall upon us, see to it that all that hinders our fellowship with one another be put out of the way by confession and acknowledgment of wrong and spend our closing days

of testimony in happiness and joy. We have NEVER seen a truly happy Christian who has something in their background that needs correction, either by confession or compassion. May we have grace to see ourselves in all this. Only in this way shall we be a "light in a dark place" and, even though we may be small in the eyes of the world, there is still time to maintain that warm, kind, and thoughtful consideration of each other that characterized the early saints and the early days of testimony raised up well over a century ago. The hour is late. "Let us arise and build" could well be a motto, even in these closing days of remnant testimony.

We cannot do better than close with the words of Holy Writ:

"Let all bitterness, and wrath, and anger, and clamour and evil speaking, be put away from you, with all malice; and be ye kind one to another tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Ephesians 5:31, 32.

GIVE ME A MAN

Matthew J. Brescia

WE ask our readers to turn to the following scriptures and to consider them in relation to the Lord Jesus Christ as God's Blessed Man.

In 1 Samuel 1:11 we find the godly Hannah praying that God would give for Israel's sake, a MAN TO RESTORE. In the same book, chapter 16:17, Saul said to his servants: "Provide me a man" - a MAN TO REFRESH. In chapter 17:10 the giant Goliath, a type of Satanic pride, boldly challenges "give me a man, that we may fight together," a MAN FOR REVENGE. Again in chapter 13:14 Samuel tells Saul that the Lord has sought Him a "man after His own heart to be captain over His people," a MAN TO REIGN. Finally in 1 Kings 8:25, we come to the words of wise King Solomon who, as the son of David and a type of Christ in His glorious reign, is a MAN OF REST.

Needless to say the world today is desperately looking for a man. Hardly an election or a crowning in any country but this thought is predominant and the people wonder if now this will be the man they are looking for who shall be able to cope with today's perplexing problems and dilemmas. Yet time after time their hopes are dashed to the ground as man after man rises, rules, fails and, finally, falls. None but God, Himself, shall set all right in His time, as in Ezekiel 21:27 . . . "I will overturn, overturn, overturn . . . until He come Whose right it is; and I will give it (the diadem) to HIM." It has been so since the first man, Adam, came on the scene when, through disobedience and sin, he

failed and lost the sceptre of rule and government over the earth and plunged all his progeny into utter ruin.

However, God's purposes are not by any means defeated and inasmuch as it was always God's mind that a man should be in authority over His creation, we read of a second Man Who appeared, the MAN of God's providing.

This Man was unlike any other in His birth and body and being, for while He was really man, He was perfect, sinless, incapable of sin in His very essence. He was not of the seed of man, but of the seed of the woman, and so we read in 1 Cor. 15:47 . . . "The first man is of the earth, earthly: the second man is the Lord from heaven."

Did the world receive God's Blessed Man? Sad, but solemnly true, not alone His own people (Israel) but the whole humanity echoed the rebellion and depravity of the human heart and their cry went up to God's heaven . . . "Not this man but Barabbas."

Now, almost two thousand years later, the world goes on in darkness and folly still hoping for a man to take their place and admiration. Will that man ever be found? Soon after the Church is raptured, Satan will produce his Man of Sin, who shall oppose and oppress all that is of God and will set himself up in the desperate wickedness and pride of his own evil being, empowered by Satan himself, to be worshipped as God, 2 Thess. 2:4. The ungodly world shall see and receive their "superman" and receive his mark and worship him.

But our meditation is on God's Man and, just at the zenith of the elevation of the "man of sin" our Blessed Lord shall return to earth and "Satan's man" shall be consumed with the "spirit of His mouth, and shall destroy with the brightness of His Coming." 2 Thess. 2:8. The Beast and the "false prophet" shall be cast immediately into the lake of fire. The "Living Nations" shall be judged, according to Matthew 25:31, 46, spared Israel shall mourn for Him as for an only son and God's Man, our Blessed Lord, as King and Priest, shall bring about His peaceful reign of one thousand years - the blest Millennium. All the promises of God are "yea and amen" in our Lord Jesus Christ, He shall be manifested and we shall reign with Him over this earth. He is the answer to all. God's perfect MAN - set forth to RESTORE, TO REFRESH, TO REVENGE, TO REIGN, and to institute REST.

His ancient people Israel are beloved for the Father's sake and the faithful remnant shall be restored as the people of God on the earth, and in their own restored land. The whole creation which now groans and travails, shall be restored and delivered from the bondage of corruption into the glorious liberty of the children of God . . . Romans 8:21. HE restored, through the Cross, that which He took not

away . . . the communion and fellowship of God. He shall come down as rain upon the mown grass for refreshment and all the earth shall be refreshed by Him. Acts 3:19 mentions "times of refreshment from the presence of the Lord." and v. 20 states. "He shall send Jesus Christ." God's Man for REFRESHMENT.

What of the challenge for REVENGE? Can the ruddy youth, without sword or armour, defeat the strong man of the Valley of Elah? Blessed be God, our heavenly David came forth from the victory of Calvary's dark valley to bring light and liberty in Resurrection and the strong man's power was broken. He shall be acknowledged then as King of Kings and Lord of lords and He shall reign forever and ever "from the river unto the ends of the earth." He must reign until He hath "put all enemies under His feet." 1 Cor. 15:25. Then shall the Son, as God's perfect Man, deliver up the Kingdom to the Father, that God (the Triune God) may be all in all . . . 1 Cor. 15:28. Then shall be ushered in the Day of God wherein dwelleth righteousness and perfect, eternal REST.

All of the above and infinitely more than we could ever express shall be brought about by the lowly Man of Calvary, our Saviour and Glorious Lord.

ALONE WITH GOD

"Hide thyself" - 1 Kings 17:3

IT is instructive to observe that Elijah is presented to us, in common with all his fellow-servants, in circumstances of secret training and exercise ere he appears in public.

This is a feature in the history of all the servants of God, not excepting HIM Who was emphatically "The Servant;" all have been trained in secret with God previous to their acting in public with man; and moreover, those who have entered most deeply into the meaning and value of the secret training will be found most effective and permanent in their public testimony.

That man has much cause to tremble for his destiny who has arrived at a position in public which exceeds the measure of his secret exercise of soul before God; he will assuredly come short.

If the superstructure exceed the measure of the foundation below, the building will totter or fall. If a tree shoot forth its branches into the air to a degree exceeding the depths of its roots, it will be unequal to the violence of the storm, and will come to the ground: so is it with a man who enters a place of public service; he must be alone with God. His spirit must be exercised in private; he must pass through the deep waters in his own experience, otherwise

he will be but a theorist, and not a witness; his ear must be opened to hear ere his tongue can be fitted to speak as the learned.

What has become of all those apparently brilliant lights which have so suddenly flashed across the path of the Church of God from time to time; and, as suddenly, disappeared behind a cloud? Whence came they, and whither have they gone? Why have they been so evanescent? They were but sparks of human kindling; there was no depth no power of endurance, no reality in them; hence they shone for a time, and speedily vanished away, producing no result save only to increase the darkness around, or at least the sad consciousness thereof. C. H. M.

(The above extract has been culled by our brother Robt. Pike, Sr., of Joliet, Ill. At my request he has sent this, with some others, for our exercise and that of our many readers. We are hoping, ere the shades of evening fall that we shall see such earnest servants of Christ raised up who have known what it is to be "Alone with God in the desert." Dear C. H. M.'s language is beautiful, searching, instructive and concise. Editor)

WORKERS TOGETHER WITH HIM

The Preachers as "ABLE MINISTERS OF THE NEW COVENANT."

WHILE God's people are all the servant's of God, yet in a special way, those who labor in "word and doctrine" are workers together with God. The second epistle to the Corinthians gives us a good view of the preacher in his relationship to God, to His people (the Assembly especially), and to the world. It opens with a name deservedly at the head of the list of human preachers, "Paul an apostle of Jesus Christ, by the will of God," and along with this preacher of extraordinary calling, Timothy called simply "the brother." A man does not need to be an apostle to be a God-sent preacher but he does at least need to be a godly "brother."

After the brief salutation, "Grace be to you and peace from God our Father, and from our Lord Jesus Christ," these servants of God break out in thanksgiving to God. In order to be true servants of God we must know God, and these men had been learning to know God in the furnace of affliction. Listen to the character that they give to the God who had allowed Satan to throw them into the furnace, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." verse 3, 4.

To go through trial and to find that God is there with comfort to far outweigh the sorrow of the trial is very blessed indeed. And, moreover, to see that God's purpose in allowing the trial was to fit them to comfort in similar circumstances is to get a deep insight into the mind and ways of God. Those who are to make God known to others must first learn God for themselves, in this practical way. If they are to make Him known as the Father of mercies and the God of all comfort they must have experienced His mercies and comforts.

This same principle is applicable to every phase of Christian life. Indeed, it was God's way of schooling those who were to be noted "Workers together with Him" even in Old Testament times. Joseph was schooled for the throne by being sold into slavery, and cast into the dungeon. Moses was schooled for the leadership of God's people by forty years of humble shepherd life in the wilderness. David was schooled for the throne of Israel by Saul's jealousy and persecution. And the prophets were schooled for their work by the persecutions which they all suffered. The apostle Paul here speaks of being, "pressed out of measure, above strength, insomuch that we despaired even of life." But, he says, "We had the sentence of death in ourselves that we should not trust in ourselves but in God which raiseth the dead," ver. 8, 9. We might ask, did Paul need all this suffering to gain knowledge of the God with whom he was to be a fellow-worker? Yes, and much more. He required a thorn in the flesh to keep his pride down, 2 Cor. 12:7. And he needed to keep under his body, and bring it into subjection, lest that by any means after he had preached to others he should be disapproved, 1 Cor. 9:27.

Such is the education required by those who are to be able ministers of Christ. It is an education not to be obtained in man's colleges, nor from his books. It is to be obtained only by a life lived in fellowship with God; a life of self-abnegation that means death to the ambitions and desires of the flesh; a life of daily taking up the cross and following the lowly Nazarene. True, all the servants of Christ have not had the same depth of experience as had Paul and Timothy; but it is equally true that all are not as able ministers of Christ. Few would stand so severe a testing, especially in these days of superficiality. Or may it not be that the superficiality of present day preachers is because of a lack of that knowledge of God which can only be gained by passing through such experiences?

The apostle in speaking of the ministry says, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. By pureness, by knowledge, by longsufferings, by kind-

ness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report; as deceivers and yet true. As unknown and yet well known, as dying and, behold, we live; as chastened, and not killed. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things," 1 Cor. 6:4-10. What a school in which to learn God! And not merely for their own benefit but also for the benefit of others. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted it is for your consolation and salvation, 2 Cor. 1:5. 6. This is ministry which cost the preacher something. It meant death to the flesh. These men were workers together with God in deep reality.

It is quite a different thing for a young man that is able to talk, to read a few books, get a few stock addresses, or a Chart, pack his slippers in his grip, and start comfortably around the larger Assemblies as a lecturer; but what has he more than a mere theoretical knowledge of God's ways? Is it to be wondered at if his ministry lacks power to grip the heart and conscience? Or that he leaves the Assemblies a little worse off spiritually than he found them? Such service has cost the flesh nothing; may even pamper it. His days are spent in idleness; his conversation is light, trifling and full of gossip; knowing little of denying self, of keeping under the body, or of that deep soul exercise amidst trials and afflictions that brought Paul and Timothy into such close touch with God. His ministry panders to the flesh, affording a little religious entertainment; he cares little for the condition of the souls of those in the Assembly so long as he has his week's meetings and passes along. And yet in this age of ease-loving, luxurious, self-pleasing Christianity this preaching pleases many, especially if there is a little clever smartness mixed with it. We might well question if Paul's ministry would be wanted nowadays. Think of his letter to Corinth! What scraping ministry! Scarce a phase of their private or Assembly lives that he had not something to find fault with. He did not believe, what some now advocate, that Assemblies are quite capable of looking after their own affairs and that preachers must not interfere. No, no, to him sin was sin; and sin permitted was going to work their ruin; he loved them and could not suffer sin on them; he saw the dishonor brought upon the blessed Name, and he could not rest until they were delivered. "I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to

Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:2, 3. Again he says, "We are not as many which corrupt the word of God," or as the margin reads, "make merchandize of the Word of God." He was not out preaching for what he could make out of the Word of God; he was not willing to preach it so as to please those in whose company he happened to be, as to stand high in their favor, like the huckster who buys his goods in the cheapest market and sells them in the dearest seeking only his personal gain: "but as of sincerity, but as of God, in the sight of God speak we in Christ." The late Dr. E. A. Martin, our former Editor

It is refreshing to go back to the earlier teachings of our former editors and realize that what they taught in years past, we are still able to bring before the saints of today . . . "truly spiritual ministry never dies."
W. H. F.

SMOOTH WORDS

The late John Ferguson

IN PSALM 55:21, we read, "The words of his mouth were smoother than butter but war was in his heart. These words, no doubt, apply in the first instance to the Antichrist who will, by his smooth words, capture many. We are warned, in our day, to beware of the same snare - smooth words. It is becoming more and more characteristic of modern preaching; and is being sought after on every hand. "Speak unto us smooth things," is still the cry on the part of many.

It is not our thought to advocate rough and uncouth preaching. Any man who speaks the Word ought, in respect for the Word, to seek to coin his thoughts in the very best language he has at his disposal. It is by the "foolishness of preaching" and not by "foolish preaching" that it pleases God to save sinners.

What we need to be guarded against is the smoothing down of the Truth of God. When speaking to sinners, there is more need than ever, to seek to be faithful with them as to their real and desperate state before God. There can never be any compromise on God's part with sin. The hideousness of sin is as great in His eyes now as it was in Eden's bowers after our first parents had transgressed. There are needed strong words to describe sin and to drive it home to the sinner that his condition is such that nothing but the Blood of Christ can wash him clean. In the past, when God was at work in this land and many were the saved of the Lord, it was not smooth preaching that was the means used to awaken men and lead them to Christ, it was strong words.

We may lament the coldness of the people and the want of interest now manifested by the many, but is there not a cause? Is it not that much of the preaching lacks that soundness and straightness that was characteristic of former days. It is too true that we are pandering to the modern cry for smooth preaching; and there will be little blessing until we are clear on this point, that strong and forcible words, and not the smooth words of modern convenience, are still the words God can and will use, when spoken in fellowship with Himself. The searching, convicting assuring preaching is what will bring blessing to saint and sinner.

The desire for smooth preaching is also gaining ground among the people of God. There seems to be a vitiated taste in many, and the plain and searching words which used to be so appreciated are now being vetoed. A smooth and nicely worded speech is the thing that is wanted, even though there be nothing of God in it. "His preaching is too plain." "We are not living in days when such preaching is needed." These and similar expressions are heard again and again, telling us that the people of God are being slowly swept off their feet as to the real character of sin and the great danger of intruding worldliness. Where are we drifting to? might well be asked. The bright and blessed truth of the coming of the Lord is being kept in the background and the result is as it was predicted by the Lord Himself, "If the servant say in his heart, My Lord delayeth His coming and shall begin to beat the men servants and maidens and to eat and to drink and to be drunken." The heavenly character of the Church is not now being kept in mind. That God has separated us from the world, from its politics and schemes of reformation and its aims at a Millennium without Christ, is being practically denied. It is not meant that these blessed truths are denied openly or opposed when taught on a public platform, that would be too glaringly against God. It is by world conformity and the falling in with the aims and schemes of men, that the denial is made. Our ways, not our words, denote the real character of our belief. It is becoming a rare thing to hear open denunciation of the world in all its false ways. It seems as if the old world has become a congenial place for the saint to dwell in. Strong words are needed if the people of God are to be saved from this worldliness and sin. It is now becoming a question, not of separation from open forms of iniquity, but of real and true separation from a sly and subtle foe—the World, in its plausibility and sweetness. Let there be stronger words used to describe the character of this world. Let our speech be such that there will be no mistaking where we are in relation to the world from which He has saved us as much as from Hell.

In Romans 16, verse 18, we are warned against those

who deceive the people of God "by good words and fair speeches." Oh to be on the watch tower every day. The world is far too clever for any of us and if we are not careful it will encroach on us and entangle us in it's net, until like poor Lot, we find ourselves the weak and ready prey it found him to be."

WATCH YOUR MANNERS

We use this expression as signifying our habitual deportment; as, good manners; also good and polite deportment. This should be in distinct evidence in the Christian Assembly, also in our private conduct amongst saved or unsaved. The rough, uncouth, ignorant manners of some bring reproach on the testimony and are a disgrace to the Name we bear, that of our Blessed Lord.

Sometimes this is manifest on our platforms when expressions unbecoming to the wise servant, are used and, at times, gloried in. We search the Word for any such manifestations of this in the preaching of those whom God has left us for an example. They were true, clear, even in their denunciation of that which was opposed to their God, but never did they descend to the undignified jargon of the world today. We must always "grace the platform" and while roughness and crudeness may appeal to some who see not much else beyond this every day vernacular, the true exponent of the Word does not descend to such. "He is doing a great work" as one of old said and he "would not come down to them." Let us remember we are handling "holy things" when we handle the Word of God.

MANNERS IN THE HOME

Children should be taught "table manners" as well as proper deportment before their elders, etc. Our conversation at the table should be enlightening, not personal and gossipy - this is killing many an otherwise useful session of fellowship around the table and we must always remember that the "table" even at home bespeaks a time of fellowship and joy. We came across a suggestion from one of our older brethren of years ago, when such seasons at the table were a delight and help to all present which we quote, in part:

"Let the head of the house appoint a subject to be discussed at whichever meal in the day the whole family are able to be present. Take, for instance, the word "grace" - each person being required to repeat a verse containing this word. If there are children at the table, the father might ask "what is grace?" This would lead them to see that it means being kind

to one who does not deserve it. Show how God has made known His grace to all, and day by day to each individual. This would elicit from the older ones tales of personal experiences of God's gracious dealings towards His people.

Another day the "Coming of the Lord" could be suggested, or still another day could develop "Christian giving" etc. This practised for a month would develop some solid, spiritual profit to all. The writer of this quotation says that it was such a practice that led to his own salvation in early life."

Let us see, in our Assembly life and in our home life, that we portray evidence of "having been with Jesus" - such shall lead to happy fellowship without the "familiarity which breeds contempt" or the ignorance which ignores the presence of others where we settle down into our little corner of self-interest or self-conceit. Let us think of "others" and let us pray for "others" and let us do for "others" so that we can develop a happy and useful life.

We know of many in assemblies in many parts who practise such thought for "others" and it preserves them from a wrong spirit and backsliding and unhappiness.

The Editor

FAITH HEALING

A Leaf from Hudson Taylor's Dairy

ONE thing was a great trouble to me that night. (The night of a storm at sea.) I was a very young believer, and had not sufficient faith in God to see in and through the use of means. I had felt it a duty to comply with the wish of my beloved and honored mother, and for her sake to procure a swimming belt. But in my own soul I felt as if I could not simply trust in God while I had this swimming belt, and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and strange to say put several light things together, likely to float at the time we struck, without being conscious of any inconsistency or scruple.

Ever since, I have seen clearly the mistake I made; a mistake that is very common in these days, when erroneous teaching on faith-healing does much harm, misleading some as to the purposes of God, shaking the faith of others and distressing the minds of many. The use of means ought not to lessen our faith in God, and our faith in God ought not to hinder our using whatever means He has given us for the accomplishment of His own purposes.

For years after this I always took a swimming belt with me and never had any trouble about it; for after the storm was over, the question was settled for me through the careful study of the Scriptures. God gave me then to see my mistake, probably to deliver me from a great deal of trouble on similar questions now so constantly raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, nor yet of omitting to give thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to take daily food, and suppose that life and health might be maintained by prayer alone.

LET us take care that the circle of our petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger today than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man may become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Oh! scour the world for needy people, and bring them under the influence of priestly intercession.

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IF we know that "our citizenship is in heaven" we can afford to be NOTHING here. When we are consciously lifted out of self, sin, and circumstances we can live above the good or bad opinion of "this present evil world." How sad that any followers of the rejected Lord Jesus should court the smile of His murderers, and regard it as a great point gained to stand well with the world that despised and crucified their Lord! When willing to be NOTHING in the flesh, and to be NOWHERE in the world, the peace of God shall rule in our hearts, and we shall then live above the power of circumstances, as strangers and pilgrims seeking a city that hath foundations whose builder and maker is God.

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THE CENTRE OF ALL CENTRES

Palestine is 160 miles long, 60 miles broad, and has been the NERVE CENTRE of the earth since the call of Abraham. It has been the TRUTH CENTRE of the world since the birth of Christ. It will be the STORM CENTRE of the globe in the awful day of the Antichrist and it will be the PEACE CENTRE of both hemispheres during the Millennial government.

QUESTIONS and ANSWERS

Question: Should all "practical fellowship" be acknowledged promptly from an Assembly, whether sent by mail, or given at Conferences or on a visit? What about personal fellowship in this respect?

Answer: ALL fellowship should be gratefully acknowledged and promptly. There is no excuse for any deviation from this rule save where there is delay occasioned by special circumstances or late delivery of mail, etc., or being at a distance from postal facilities, which is scarce amongst us today. Men away in the backwoods, or out-of-the-way parts, could be considered in such, but this is seldom seen today as a problem.

To fail to acknowledge the fellowship of the saints we cannot understand. Unless it is an "oversight" it is inexcusable and discourteous. The Lord's people are not indebted to any to send their fellowship that is not appreciated and received as from the Lord, with a corresponding gratitude for the exercise of His own, whether assembly or individuals.

Of course, where fellowship is handed to a laborer and he is able, at that time, to convey his thanks in the Name of the Lord, with appreciation, this should seem to be sufficient but, where sent through the mails or by another, there is no excuse for the lack of a prompt acknowledgement. It seems strange that we should need to explain our attitude, or the divine principle in this, as it ought not to have been necessary.

Even at our Conferences, where "fellowship" is handed to a brother, this should also be acknowledged. Let us remember that those who "keep the books of the assembly" must give an account of their stewardship and they should have the replies from each gift to keep the record clear. To deal otherwise lays the whole matter of handling the Lord's money open to question.

We would also point out that ALL Letters of acknowledgment should be read and made known to the Assembly when gathered together. We have heard of some where such letters are **not** read and the saints do not know to whom their fellowship is extended. This is also a slovenly way of handling the Lord's money. Let all in oversight remember that they are "servants" in this respect and must give an account.

The reading of monthly or bi-monthly accounts of the Assembly money is also a very good practice. In all these matters we are reminded that the Lord's business requires proper dealing . . . "Not slothful in business . . . serving the Lord" would apply certainly to the work of the Lord, Romans 12:11 One would question sending fellowship where it is not acknowledged.

Question: What help can a person, or persons, give to help in settlement of personal differences when this presents a distinct threat to the fellowship?

- Answer:**
1. One could suggest the utmost need of getting together.
 2. Assemblies could greatly help by not showing favor to one rather than the other. This might bring a quick response and lead to reconciliation.
 3. Matters could be helped if any refuse to interfere who have no reasonable excuse for interfering. Outside influence defeats the end.

Question: What scripture would you have in stating that the present-day "mini-skirts" are a distinct hindrance to godly testimony of the Assemblies, or the individuals who persist in wearing such?

Answer: We suggest, first of all, the pastoral epistles. 1 Timothy 2:9 states expressly the following:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: etc."

This, alone, should put an end to the modern mini-skirt in an Assembly of God if the scripture was enforced. "Why should the license of a worldly-minded element in any Assembly be permitted to corrupt the testimony? The shamefacedness could be defined as follows:

"The inner grace which recoils from anything unseemly or impure, an innate moral repugnance to the doing of a dishonorable act, shamefastness and modesty." It also has the meaning of being modest or "bashful." Also chastity and "shyness."

Could we, with any honesty, see in younger sisters and middle age any bashfulness arrayed in the mini-skirts of today? Some of them are shamefully near to almost street-vulgarity. Then to think that such think so little of the presence of the Lord in the Assembly gathering that they flaunt such, without seeking the obscurity which they so richly deserve.

There shall be no vital blessing or proper assembly growth amongst us until this particular problem is realized as a "sin" amongst us which should be spoken against and those determined to refuse the Word of God, dealt with as rebelling against the Divine order of the Church.

Question: As you have mentioned the immodest dress of many women amongst us today, what about the men in their adherence to the spirit of the world in facial dress and clothing, etc.?

Answer: We could not do better than quote the words of the late William Kelly as to this, relative to the fact that ALL such, either in men or women, is a desire to be "like the world." Note the following:

"It does not matter what may be the particular taste and habits of the day or of the country, the Christian woman, as much as the Christian man, ought to be above the age, and unlike the world.

And indeed it is this very want that he here takes occasion to connect with Christianity itself in its outward order before man; so that we might truly desire that our Saviour God should not lose, as it were, His character in and by His people; for this is the great point that the apostle is so full of in these epistles. (The pastoral epp.)

Such is the way in which a woman can contribute to a right and godly testimony as well as a man."

William Kelly

PITHY SAYINGS

David's conduct in the presence of Jehovah's priest was regulated by policy, and not at all by faith. (See 1 Samuel 21 and 22) It is thus that the faith of God's saints has often failed. Rightly judging that no reliance may be safely placed on "man," they have accommodated their conduct to the circumstances of the time. But this is to forget God . . . to lose sight of Him as the shield and light of our present way.

Cp. Abraham (Genesis 20:11) . . . Shuffling and falsehood are the natural expedients of spiritual timidity. God is the believer's strength. If He is forgotten in the presence of difficulties, crookedness is inevitably the result. But the failure of a "saint" is an exceptional thing . The habitual "purpose" of such is obedience and godly fear.

Arthur Pridham

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In the formation of the character of a successful minister of the Word of God, two ingredients are essentially necessary, namely, first, an accurate acquaintance with the Bible; and, secondly, a due sense of the value of the soul and of its necessities. The combination of these two qualities is of the utmost importance in the case of every one who is called to minister in the Word and doctrine.

You may sometimes listen to a person, ministering the Word, who possesses a great deal of the first of the above-named qualities, and very little of the second. It is evident he has the Book and its moral glories before his spiritual vision - so engrossed indeed as, at times, almost to forget that he has souls before him. There is no pointed and powerful appeal to the heart, no fervent grappling with the conscience . . . it is very beautiful but not so useful as it might be. The minister is deficient in the second quality. He is more the minister "of the book" than a minister "to the soul."

Then again, you will find some who, in their ministry, seem to be wholly occupied with the soul. They appeal, they exhort, they urge. But from lack of acquaintance and regular occupation with the Scripture, souls are absolutely exhausted and worn out under their ministry. Their handling and application of the Book is so awkward and unintelligent, that their ministry proves as uninteresting as it is unprofitable.

From "The Book and the Soul"—

* * * * *

We have often said that in piano-playing, one doesn't play so much with the hands as with the "heart." And it is so in preaching, some seem to be unable to "reach the heart." This is especially so in the preaching of the Gospel - it is the man who can reach the heart, while preaching the story of the Cross - who reaches the soul. Dry, theoretical preaching, with an intense emphasis on "experience" can produce profession but it is the man of God who knows the Book and knows the soul that God uses and whose work remains.

W. H. F.

* * * * *

If I am not giving Christ the first place in my heart, I am not in accord with the mind of God. The most miserable man on the face of the earth is the Christian who is trying to enjoy both worlds.

E. D.

Manchester, Conn. — Our brother William Nesbitt was to commence a Gospel effort here after McKeesport Conference - we trust it shall be blest to unsaved.

Welland, Ont. — The Assembly here has seen God's hand with them of recent months in a number professing, some expressing desire to obey the Word in baptism. We trust the work shall continue, under the Spirit's guidance. We enjoyed our recent visit with them much.

Ireland — Our brother Norris Stewart of Zambia (home on furlough) mentions the great loss in bro. McQuillan's homecall. He had shared a meeting with our departed brother two days before he was killed. The work in Dipalata should have our prayers, bro. Norris expects to return later on as the Lord opens up the way. Remember Mrs. McQuillan in our prayers.

CONFERENCES

SEE LAST ISSUE for following: Eden Grove, Ont., June 3 and 4. Garnaivillo June 3 and 4 also Winnipeg, Man., June 9, 10, 11.

Victoria Road, Ont. — Annual 85th, conference in Long Point Gospel Hall, June 17 and 18, with Prayer Mtg., June 16 at 8 p.m. Those walking in the old paths welcomed in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

Augusta, Me — Annual Conference D. V. June 24 and 25 with Prayer Mtg., June 23 at 7:30 p.m. Fred A. Thompson, R. R. 4--547-3587.

Charlton, Ont. — The four Assemblies, Earlton, Englehart, Kirkland Lake and Charlton will meet for their Annual Conference D. V. in the Englehart High School July 1, 2 and 3, commencing with Prayer Mtg., June 30th in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcomed in ministry. Correspondence to Norman Ferguson, Earlton and Harvey Pratt, Charlton. Supper served for visitors arriving for Prayer Mtg.

Pugwash Junction, N. S. — Annual Conference will be held D. V. July 1, 2 and 3, preceded by Prayer Mtg., June 30th at 7:45 p.m. Visitors freely entertained and the Lord's servants walking in the old paths welcomed in ministry. Corresp. M. C. MacLeod, Pugwash Jct. N. S.

Brookfield, Conn.—Annual Conference will be held D. V. commencing with Prayer Mtg., in the Brookfield Gospel Hall, Pocono Rd., June 16 at 7:30 p.m., continuing June 17 and 18 in the Masonic Temple, 337 Main St., Danbury, Conn., commencing 10:30 a.m. Breaking of Bread at 10 a.m. Lord's Day. Visitors freely entertained. Bring Your Believers' Hymn Book. Corresp. Alex. Pizzo, 23 South Ave., Danbury, Conn., 06810 Tel.. 748-4502.

Glen Ewen, Sask. — Annual Conference D. V. will commence with Prayer Mtg., June 29th, at 7:30 p.m. continuing over June 30th, July 1st and 2nd. Usual arrangements and hospitality extended. Corresp. Roy Macfarlane, Box 128.

Portage La Prairie, Man. — Annual Conference will be held D. V. June 16, 17 and 18, preceded by Prayer Mtg., June 15th at 7:30 p.m. Usual arrangements and hospitality extended to visitors. Corresp. S. Rey, Box 725.

FALLEN ASLEEP

Toronto, Ont. — Our esteemed brother and fellow-laborer Mr. G. G. Johnston "went home" to be with the Lord April 29th at 8 p.m. after many years of weakness, his speech being hindered by a stroke. Happy in soul, faithful to His Lord and the "testimony" to the end, he shall be much missed, both as a tried and trusted missionary in Venezuela, later in Canada and the U. S. A. His writings have appeared in our Magazine often and we counted him one of our most sincere friends. We hope to have a short obituary further in our July issue. He was in his 83rd year - his wife survives. She had cared for him for years, latterly they were in the Christian Home in Unionville.

Grand Rapids, Mich. — Our dear brother William Pell of this city, well known to many, "went home" we believe April 15th. He had been laid aside for long. We knew this family many years ago, after we had been in the Lord's work a few years, visited in Grand Rapids in 1921 and in January 1922, in company with the late R. A. Barr, spent three months in the Gospel and saw the Assembly formed March 19th, 1922 - we met first in Fred Sharporn's Joiner Shop where we had meetings, and had a baptism in the cold waters of the Grand River early in March. Mr. Barr baptizing those who had believed. They had been of the "ex-

clusive" gathering but had seen the error of household baptism and had left and when first visited by ourselves, were going no where as to assembly fellowship. The first Gospel Hall was built by our brother VanderTil who, with his wife, had also seen the truth of Believer's Baptism. We have always appreciated admirable qualities in our brother and his family.

Saginaw, Mich. — Our beloved brother Thomas Lamb "went home" April 9th in his 85th year. Saved in Edinburgh, Scotland at 17, later in the New Stevenson Assembly, and later still in Bellshill. He came here in 1930 and has been a valuable help to the small assembly through these years. We counted him as a true friend who loved the Word and the Place of His Name. Remember the family in prayer, some in fellowship.

Brodhead, Wisc. — Our sister Mrs. Abel Aspenson was called home April 14th. She was in fellowship in the Lynxville Assembly since its beginning. She was saved in 1912, born in Norway. A good and faithful sister who saw her large family brought to Christ. She was 89 years of age.

Longport, N. J. — On March 1 our sister Mrs. Rohrcheimer (sister to Frank Knox of Belfast) "went home" aged 93 and our sister Mrs. Touzeau, formerly of Central Hall, Detroit, was called home March 24, aged 98. Good to know our sisters had tender care in the Home here to the end. God is faithful.

Vancouver, B. C. — Our beloved brother George Harvey "went home" March 6th, aged 86. Saved in Toronto 30 years ago, gathered to His Name in Fairview Assembly here at age of 80. Lately in the Clarence House for the Aged here.

Albuquerque, N. M. — Our esteemed brother John Macko "went home" suddenly March 26th, aged 74. Only two hours previously he read Isaiah 53 in the Assembly and led in the worship of the saints. Born in Czechoslovakia, born again in early thirties through Andrew Craig's preaching. In fellowship in Torrington, Conn. and since 1962 here. A faithful witness for His Lord. He leaves his wife and four sons.

Beetown, Wisc. — Our dear sister Mrs. Velma Martin "went home" Feb. 29th. Saved in meetings of Mick and Jamison in Dec. 1928 and in the Assembly here early in its testimony.

Waterloo, Iowa — Our dear brother Ed. Andreesen went to be with the Lord April 26th. Saved in 1952 in Stout at meetings held by bre. Smith and Elliott - in this Assembly shortly after and faithful, survived by his wife and three children - remember the family some not saved yet. He suffered greatly during the past year, now at home and at rest. Titus 2:13. He was 47.

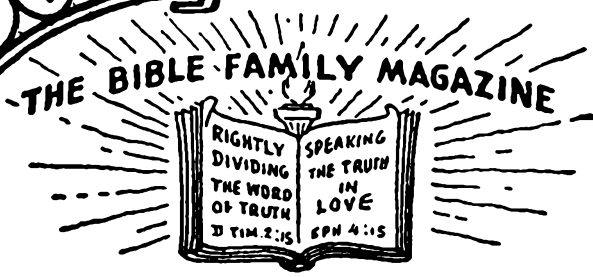
Also our dear sister Mrs. Rex Rivers was called home following surgery April 27th, aged 64. Saved in meetings here in 1935 and in fellowship since in this Assembly. Survived by her husband and one daughter.

Mt. Sterling, Wisc. — Our dear brother Carl Aspenson (of Lynxville Assembly) "went home" May 3rd as a result of a bad fall, we believe about 23 feet, in his barn, when seriously injured, a few days earlier. Saved in 1939, a valuable brother to the Assembly, very active and much missed. His widow and nine children survive, some still quite young, others saved. He was 58 years of age. Difficult to understand God's ways - Ps. 77:19.

Arlington, Wash. — Our dear brother Kenneth Angel, aged 21, passed into the Lord's presence as a result of a traffic accident. Saved 18 months ago as a result of meetings of brother Harold Paisley - he had never heard the Gospel before. He was promising and bore a bright testimony. Prayer requested for his parents.

Cleveland, Ohio — Our dear brother James D. Lipke "went home" May 7th., peacefully from the Hospital here, after some months of weakness and sickness. Saved January 30, 1931 and in fellowship with the West Side Assembly here since 1940. Used of God to the salvation of souls in days past. Funeral service today was very large, with many representative of the Lord's people and the Lord's servants present. Leaves his wife, two married daughters and one son married. One daughter and his son in fellowship. Some saved through his preaching from a distance present at the funeral service - he suffered submissively and had a kindly spirit throughout. Prayer requested for his widow who has been sustained, also one unsaved daughter. Titus 2:13. He was 55 years of age.

Words in Season



THE STRANGER CAME

SHE came, a stranger to that land unknown,
Save only by repute and tale;
But God had won her by His love alone.
The tempter's prospects all did fail.

She found a field, but not by her own choice,
'Twas Boaz field, a man well known;
Not rich alone in earth, but rich in grace,
Who welcomed her to Israel's home.

And not alone to home, but heart and love,
Who e'er could picture such a deep;
'Twas part of heav'ns rule, for from above
God's counsel stood, 'twas His decree.

She formed a needful part of Royal Line,
Yet chosen not of man's own will;
And, being in the way, with spirit kind,
She proved her God and all was well.

W.H.F.

JULY. 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

VOLUMES: A few still available - write the Editor in Lakewood, Ohio.

NEW ADDRESSES

Hatboro, Pa. 19040 — Walter N. Gustafson, 104 Moonflower Road.

Kitchener, Ontario — John Norris, 106 Sweetbriar Drive.

Plymouth, Mich. 48170 — Alexander Stewart, 14145 Shadywood Drive, Apt. 68. Phone 313-455-9623. Bro. Stewart is Corresp. for Stark Rd., Assembly.

REPORTS

Hartford, Conn — The Editor had a nice visit to New England lately. attending the 93rd annual Conference at Byfield, Mass., also the East Boston Summer conference - a few of the Lord's servants gave help at these meetings. He also visited Hartford. Our brother Matthew J. Brescia has given valuable help with the subscriptions for W.I.S. However, in checking some I noticed several unpaid for 1972 (some a year or so delinquent). We would like this to be taken care of at once, please, to keep records straight. ALL subscriptions go to brother Brescia, at address noted above. However, ALL other material for the Magazine, including Worker items, Conferences, Fallen Asleep items, with ALL correspondence relative thereto should go directly to the Editor in Lakewood, Ohio at address listed above. Please note. One professed.

Manchester, Conn. — Brother Wm. Nesbitt of Ireland had several weeks of Gospel meetings with the assembly here - the Word preached faithfully. Hartford Christians attended well also as able.

Canadian Conferences — Profitable seasons reported from Crapaud, P. E. I., Deseronto, Midland and Sarnia.

Frostburg, Md. — Recent Conference saw a goodly number from the assemblies of the immediate district, as well as farther afield, the Lord giving help in the ministry. Some of the Christians from the DEEP CREEK, W. VA., district, now gathering in a home, made themselves known to us - our first contact with any of them and we trust the Lord shall further guide and bless them. They now receive our Magazine which we trust shall be helpful and encouraging to such in their testimony.

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. 64

JULY, 1972

No. 7

INDEX OF LEADING ARTICLES:

A RETURNED SOLDIER	Gospel
HOMECALL OF MR. G. G. JOHNSTON	Memorial
THE SATISFIED STRANGER	Wm. H. Ferguson
JOSEPH and POTIPHAR'S WIFE - narrative ..	Norris Stewart, Africa
CONFERENCES OF BELIEVERS	H. Baillie, Belfast

RECIPE FOR FAULT-FINDERS

IF you want to be a worker, don't be a grumbler—

It is bad practice to come late to the place of meeting—

IF you wish the Assembly to prosper, never be absent from the Prayer Meeting—

Healthy Christians always endeavor to attend the week-night services—

Touchy persons are always very disagreeable people—

Those who are always finding fault with others generally do so to hide their own faults. To be perpetually finding fault is not becoming to a Christian.

Tale-bearers and mischief-makers are the pests of society.

A little dust in the eye makes many tears; a little stone in the shoe makes great blisters; a little prick in the egg shell kills the chicken.

Mind the small things, and the big concerns will go all right; The wheel will not come off if you see to the linch pin.

Try the oil of love in large doses.

* * * * *

See that you have love toward all; but not familiarity.

* * * * *

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! Oh how depraved, revere the Sacred Page,

The knot's untied—

They died for Adam sinned, they live for Jesus died.

INSCRIPTION on an old grave stone in Howff Cemetery, Dundee, Scotland.

A RETURNED SOLDIER

ONE morning in 1863 a steamer came up to the wharf in Norfolk, Virginia, with a very peculiar load of passengers. An exchange of sick and wounded prisoners had taken place between the Union and Confederate armies and this steamer had brought up from the South several hundred Union soldiers who had been held by the Confederates in prison hospitals.

Many of them were in destitute and deplorable condition. Among them was a young man, under 20, whose sufferings from wounds and sickness had weakened his mind. He had been delicately reared in a refined Philadelphia home, and the life in prison barracks and long deprivation of proper clothing, and his body distressed with sores and vermin, had been intolerable to him. He had got word that an elder brother, a wealthy Philadelphia merchant, would meet him at Norfolk. He said to his comrades, as he received the message, "he will not know me."

Then he told them how beautiful and clean everything was in his brother's home, and said he could never be taken there. They would not have me in the house he was sure.

"I am so changed," he said, "that William will not know me and if he did, he would not take me. I shall go and die in the hospital."

Then the poor boy would weep as he looked at his filthy, ragged clothing, and thin, wasted body.

As the steamer touched the wharf a well-dressed, fine strong man sprang upon the deck. It was his brother William. He had been waiting for hours for the steamer to arrive. He had a carriage furnished with pillows and blankets to carry his brother to the train. He had secured a furlough from Washington for his brother to go to his home, and with a face full of eagerness he passed round the deck hunting for him. Soon he was by his side. But, sure enough, he did not know him. It was repulsive to him to look upon the wretched object before him. Sores on his mouth and nose, face sunken and unclean, hair uncombed, sores on his forehead, clothes ragged, he turned quickly away with an involuntary shudder.

The heart of the poor boy sank within him.

"It is just as I expected," he thought, "William doesn't know me, and he was disgusted with me. How clean and fine he looks. He can never have me with him as I am now."

So he had not the courage to speak. His brother passed along the second time, and failed to recognize him, and still he dared not speak.

Once more the brother went carefully from soldier to soldier. He had nearly come to the conclusion that his brother was not there. Making one more effort, he stood for the third time beside the one he was seeking. He looked at him attentively, with no sign of recognition.

"Poor fellow," he said pityingly and was turning away, when a faint cry arrested him.

"William, don't you know me?" was uttered in faltering tones from the trembling lips of the poor sick boy.

"My dear brother! Why did you not speak before?" was the reply of the warm hearted affectionate brother, as he lifted the emaciated form in his arms, and carried him, rags, sores and all, to his carriage. His strength, his purse, his house, his all were at the disposal of his poor brother, and the possession of all these never had a higher value in his eyes than now that he could use them on his brother's behalf - He was a true brother; wealth had not made him mean and niggardly, and his wife had the same loving and generous spirit, so the returned soldier was well taken care of.

Reader, it may be that the sense of your exceeding sinfulness and degradation, and moral sores of all kinds makes you feel towards the Lord Jesus Christ as this poor soldier felt toward his brother, but listen to His Word.

"The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

And this is your condition if unsaved; now hear His gracious and soul cheering words.

"Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

The Philadelphia merchant glad as he was to take his poor brother in his arms and tenderly care for him, was not half so delighted as the Saviour is to find a poor sinner who needs Him - The moment he calls upon the Name of the Lord he is welcome to His arms - welcome to His heart, His house, His all.

HEMICAL OF MR. G. G. JOHNSTON

WHEN the Lord took home to Himself our beloved brother Gordon Johnston, who spent many years, as we know, in Venezuela we suffered a great loss. We lost a valuable brother and intercessor. For years incapacitated by a stroke, he maintained his interest in the work of the Lord. Eulogy will not add to the record, we are sure, *but we counted him a beloved brother and fellow-laborer* in the work of the Lord. He had the unique quality of being a good minister of the Word, also an excellent writer. Many of his articles have appeared in our pages during the past years. Such were timely, always thought-provoking and leading to more godliness of life and walking in the truths of the Word which we had learned of God. He shall be missed.

It was our privilege to meet with him from time to time and we found any advice he gave was of a constructive character. He seemed to have an insight into some of the labors of others which have proved to us that God gave him a rare judgment as to those who took the place of laborers in the vineyard. He was not pleased to see some who had forsaken the work to which they had been commended in a certain sphere and who, with knowledge of the language of the people, forsook such work for other fields.

In association with our late brother William Williams he worked hard and well in Venezuela and when he left there, returning to Canada from whence he had been commended to the work in 1912, heartily commended by the Assemblies of Toronto, he gave valued help in ministry and the Gospel throughout Canada and U.S.A. He came back in 1932, but maintained hearty fellowship with the workers there and throughout.

His ministry reached the heart, he was not loud nor spectacular but his words were with power and showed that he had spent time with His Lord and knew the leading of the Spirit of God in the opening up of the Word. His wife, who labored with him in Venezuela, went to be with the Lord some years ago and he had married again. His widow, gave herself wholeheartedly to his care and comfort and we can commend her to the Lord who had given her the privilege of caring for one who was a worthy servant of Christ. "Till the day dawn, and the day star arise." 2 Peter 1:19. W.H.F.

THE SATISFIED STRANGER

William H. Ferguson

Ruth 2: 10

THE story of Ruth and Boaz, the mighty man of wealth, commands the interest of any spiritual person, also the interest of even those who are not acquainted with God's ways and purposes. It has in it the elements, or fundamental principles which He so often brings to light, to illustrate His sovereign grace and compassion.

When we consider Ruth, a Moabitess, accustomed to other gods and a heathen acceptance of idolatry, the result of an incestuous union, Genesis 19:37, in the purposes of God brought into the congregation of Israel, later still introduced to the royal line of Matthew, chapter one., we further marvel at the ways of God. We marvel but we never question.

Her character as outlined for us in the Book of Ruth is outstanding. Refusing to return, in her widowhood, to the house of her mother, ch. 1:8, 9 and without hesitation she casts in her lot with Naomi and the people of God. Naomi, although in the way of full restoration to God and His house, was still only partially restored and her advice to Ruth could have changed the whole course of events but the overruling hand of our God saw to it that she should not be denied the blessings of her choice. Her decision in ch. 1:16, 17 was the result of her heart having been touched by the God of Israel and their Jehovah God was truly her's . . . "The LORD do so to me, and more also, if ought but death part thee and me." She recognizes Him here as her LORD. This is at the heart of the whole narrative.

Without going into details, so beautifully given us in the Word, we begin to trace in every step and circumstance God's ways for her and His purpose to bless her and make her a blessing. Courage and purpose are thus set before us in the path which she had chosen. In chapter 2:3 we read . . . "her hap was to light on a part of the field belonging unto Boaz." This could be looked upon, by many, as a mere chance but this was not so. The hand of God was distinctly evidenced here, since only in one like Boaz, who had the right to redeem, could she be brought into all the blessings of the congregation of the Lord with the succeeding divine developments.

We have in mind in writing on this subject, many of our younger sisters in the Lord who may be tempted to look upon the marriage relationship merely as a matter, more or less, of chance. In this way they can adopt the world's ways of obtaining a partner for life and, therefore, miss altogether the mind of God and their future happiness and blessing.

I have no doubt, at all, that when Ruth started out from Moab, going back with Naomi to the land of Israel, that the wondrous blessings she proved, were in her mind. What she was sure of was that "thy people shall be my people, and thy God my God." ch. 1:16. It was a definite choice to leave her future in the hand of the God she had heard so much about from her mother-in-law and possibly by her husband, and having known Him as her God she could safely leave the future in His hands. Is it not a fact today that, frequently, those who are professedly the Lord's look on this whole matter merely after the worldly concept and thus miss the mind of God and enter a relationship which only produces disappointment, sorrow and distress?

Ruth was satisfied to trust God.

She was satisfied with the field of Boaz.

She was a worker - a lesson which could be learned from Proverbs 31.

She was not forward or loud.

She sought the advice of her mother-in-law - a godly mother in Israel.

She wished to be a helper - ch. 2:7.

She stayed with the work.

She was not a malingerer.

She was meek and humble in presence of Boaz.

She wondered at the grace which she had found in Him.

Her attitude to Naomi and her determination to leave Moab was well known.

She sought further grace.

She gleaned till even.

She beat out what she had gleaned and showed it to Naomi.

She was a good listener, listened to the advice of her mother in Israel, ch. 2:22, 3:1.

She could wait God's time - ch. 3:18.

She became the wife of Boaz and became the forerunner of blessing to others.

What wondrous lessons may be learned from following closely God's ways of blessing. Young women that are flighty, loud, dressy, seeking to entice young men of their choice or fancy, seldom fit into God's pattern of blessing. We have seen some amongst us, sad to say preachers are not exempt from such folly, occupied with that which is fashionable, worldly, and questionable as to world-conformity, with a resultant loss of testimony and even worse. For the sake of partiality some are willing to look lightly on worldliness, when evident, in order not to offend parents or friends. This all has a bad effect upon the impressionable minds of the young. There is so much in the world to attract the young of today, as ever, and it requires much wisdom, godly behaviour and good sound teaching, with a good example, to

protect the young. Note the protective character of Boaz, the good advice of Naomi and the steadfastness of Ruth, all conducive to blessing.

When we look at some of the young amongst us today and think of the future as far as assembly testimony is concerned, we truly wonder at the outcome if the Lord leaves us here a while. The mini-skirted professors, the pampered dolls of their parents, the sophisticated youngsters who should still be under the parents' care and watchfulness, mincing around seeking the attraction of young men, instead of seeking to be godly and modest, hardly is a good portend for future help in assembly testimony.

"Them that honour Me, I will honour" is still God's promise to His exercised ones who seek to put God first and are content to wait God's time. What a wondrous blessing awaited the stranger from Moab - it was marvelous, it was outside of all human reasoning, it was of God. Such can be the case still if we are willing to pay the price of "waiting upon God."

The above should be an encouragement to any really born again ones who have more than a lip-profession of Christianity. The Christian life is not a picnic. The beloved apostle told the saints of Macedonia that "we should suffer tribulation" - 1 Thess. 3:4 and to the saints of the Galatian province . . . "that we must through much tribulation enter into the kingdom of God." Acts 14:22. The present-day attempt to make Christianity a sort of "medium" of Christian profession and worldly pleasure, is Satan's attempt to seduce believers, or feed an opiate to mere professors, of which there are multitudes today. We look for the "fruit of the Spirit" in believers and where we do not see fruits as such, we have no reason to conclude that such is of God at all - it is merely the devil's counterfeit. Let us beware of watering down the Gospel and making it an acceptable thing to the young and leading them into a false concept altogether of the true Christian pathway. It has always had opposition from the world, has always been characterized by a separation from worldly pleasures, feastings, parties, etc., etc., with resultant self-pleasing, indolence in the things of God and tampering with sin.

Many a man's life has been ruined by the choice of the wrong partner, likewise the lives of many young women who have submitted to the world's concept of courtship and marriage. Let us then be more specific, when speaking to the young, brethren and sisters, and seek to encourage them to wait upon God. And, in the meantime, giving themselves to the assembly testimony, seeking to help and give assistance in what might be small things, they shall find that God takes notice of this and has His eye upon them. As to meeting the proper partner for life, make sure God's hand is seen

in this, without undue urging and attempts at adopting worldly ideas relative thereto, thereby losing the blessing. Proverbs 10:22 is still very true and is worth waiting for.

We love to see young believers among us, love to encourage such in godly ways but we trust we shall never lead them into a false concept of the marriage relationship, either by withholding proper teaching, or by an example of introducing worldly ideas amongst such.

Our veteran brother Frank Knox of Ireland was asked by a young couple who had recently been married, to give them a good motto for their little home. His motto was as follows:

GO SLOW
KEEP LOW
DON'T BLOW

We close with all good wishes from an old backwoods field preacher.

NARRATIVE OF JOSEPH and POTIPHAR'S WIFE FOUR POWERS AT WORK

Norris Stewart of Africa

GENESIS chapter 39 is one which shows the power of sin, the power of temptation, the power of God, and the power of slander. Potiphar's wife is revealed as a woman under the power of sin, Joseph doubtless knew the power of temptation, and was then delivered by the power of God, but suffered from the power of slander.

THE POWER OF SIN

We shall not say too much about the power of sin, as evidenced in the case of the lustful, evil wife of Potiphar, other than to point out that she is not only a representative of corrupt womanhood, but of this evil world, ever present to seduce the believer. Doubtlessly, one factor that played a great part in the triumph of Joseph when subjected to temptation, was that he recognized that evil woman for what she was. Conversely, it is failure to do this in the case of the world, that has brought about the collapse spiritually of many a believer. One marvels at times at the naive attitude adopted by many who should know better, in refusing to recognize the evil of the world's standards being permitted in the Assembly.

One outstanding example (and there are others) is how quickly fashions of dress that are shameless, immoral and an inducement to evil, have been adopted by believers. Many were shocked when these things first made their appearance in the world, and few indeed would, at that time, have contemplated their being accepted in an assembly. And yet now

they make their appearance without any objection being raised in very many companies professedly being gathered out from the world and to Christ. Is it really so, brethren, that men who by the position they take as leaders in the assemblies, who profess to be spiritual, are unable to recognize the evil character of this world, especially at the present time? We would wonder that even worldly men, whose conscience is not entirely dead, could fail to see the pitfalls in the filthy literature, suggestive films (both in cinemas and T.V. - for there is no difference) and immodest fashions which are characteristic of the "permissive society." But what shall we say of elders, who claim to be "instructors" of the Lord's people, whose voices have yet to be heard either in warning or in rebuke relative to some of these things in the Assembly?

Let us, brethren, recognize the world in its true light, as did Joseph recognize the true character of Potiphar's wife.

THE POWER OF TEMPTATION

We are not told in so many words that Joseph was tempted. But we are told that "it came to pass, as she spake to Joseph day by day, that he hearkened not unto her . . ." v. 10. It would be a great mistake to assume that Joseph did not fall because he was not tempted. Rather does it seem evident that he overcame temptation. There was not a moment when he was in the company of that woman that he was not in danger. And so is it with the young believer, and indeed all believers in this world. Many a collapse there has been because some did not realize the danger. Perhaps men who ought to have known, and did know, were silent, and no warnings were given by those who should have been teaching and shepherding the flock. Brethren, not one of us could estimate the harm that has been done by stifling voices that ought to have been raised to point out the pitfalls. It is because of this that we write thus, so that young believers may be conscious of the need for vigilance as they daily face a world governed by the standards of Potiphar's wife, and a society just as anxious to entice them as was she to entice Joseph.

So much for the danger. But it is not enough to leave the subject there. For just as surely as there exists the danger so is there still the great resource that Joseph had, and that is what we shall notice next.

THE POWER OF GOD

It was undoubtedly the power of God that preserved Joseph in his various temptations, and very much so in the one to which we are referring. But there were certain conditions that Joseph fulfilled. Had he not, the story might have been a very different one, and a sad one of a man who

did not benefit from the power that could have delivered him.

(a) His work took him into the company of Potiphar's wife.

He was not willingly in her company without reason, nor did he knowingly bring about a compromising situation that could have been avoided. "Joseph went into the house TO DO HIS BUSINESS." v. 11.

Brethren and sisters often of necessity find themselves in contact with evil people in connection with their work in this world, but they should ever see to it that they do not knowingly bring themselves into a situation where temptation would be likely.

There is undoubtedly far too much levity, foolish jesting, bordering on suggestiveness at times, between the sexes, and one wonders if it were not in such circumstances that the seeds were sown that eventually brought forth the bitter fruit of a ruined testimony.

Let us be quick to point out however, that the temptation experienced by Joseph is not the only one that believers will encounter in this world. Satan will set the snare according to the prey. He knows the bait to use in each case.

(b) He called it by its right name.

"How then can I do this GREAT WICKEDNESS?" What Joseph called "this great wickedness" would be called something entirely different by the "permissive society" and the great danger, but indisputable fact, is that a lowering of standards in the world, is often accompanied by a lowering of standards in the assembly. We would hesitate to think that immorality could ever be treated lightly in an assembly of God, but when we see the great lowering of the standards of modesty, we feel that it may be only a few more steps to the lowering of standards of morality. Let the young believer be fully persuaded that sin of this kind is what it ever has been in God's eyes - - "great wickedness," and let him close his ears to the subtle arguments by a depraved society, which is no more concerned with pleasing God than was Potiphar's wife.

Joseph and that evil woman were in a sense the representatives of those who follow two different standards. She knew no standard but that dictated by passion and the flesh, while Joseph was controlled by the fear of God. The contrast is no less distinct, and the choice no less clear today - - It is either to observe God's standard or the world's.

Thus, while Joseph was preserved by the power of God, that power could hardly have been made available had he not fulfilled the two conditions to which we have drawn attention, i. e. he did not knowingly place himself in the position for temptation, and he also called sin by its right

name. Space forbids mentioning other conditions which should be apparent.

THE POWER OF SLANDER

So noble a character does Joseph seem to have been, that it would appear that nothing could have taken away his testimony only slander. How successful Potiphar's wife was when she used that weapon can be seen in vs. 14, 20, where the power of slander is revealed when we see Joseph in prison blamed for doing the very thing from which he fled. Well might the Lord's people ponder this part of the narrative and note the damage that can be done by the tongue. Indeed, in one sense, so much damage was done to Joseph's character in the eyes of men, as if he had actually been guilty. It would be difficult to agree that a believer, unless the victim of some mental condition, could knowingly slander another with lies. But just as much harm can be done by twisting words, and repeating and exaggerating what was given a twist at the beginning.

As to the slander, notice a number of things:

(a) It came from one who was of standing with those to whom she told the lies, and was therefore the more readily believed and effective.

The principle applies even among God's people. The greater a man's standing, the more cruel and dangerous can be his tongue, for it will find more ready ears.

(b) It was utter falsehood. If it seems pointless to mention this, let us remember that it is no less falsehood to skillfully and craftily manipulate words, to give the wrong impression, without actually telling a lie, or to be silent in a way that leaves others with a wrong impression.

(c) It was to lower Joseph's credibility and to degrade him in the eyes of others. Fearing perhaps that Joseph would give an account of her unfaithfulness to her husband, and so put her position in jeopardy, she acted quickly to counteract this danger. It was a wicked and spiteful act from a godless woman. She seized the most effective weapon to eliminate Joseph as a source of danger to her.

But it was a weapon that believers should despise, for slander is more cruel to the character than are blows to the body.

But who, of any experience among the Lord's people, has not seen this weapon used? In clashes of personality, in what can only be termed "power-struggles" in the assembly, it has been seized and has done its deadly work. Some long forgiven lapse has been dug out of the past, or perhaps a trifle has been misrepresented. Such men should earn for themselves nothing but utter disgust on the part of those who understand their motives.

(d) It is doubtful if Joseph was ever vindicated. When he was finally brought out of prison, years later, it was not because they no longer accused him, but because he had successfully interpreted Pharaoh's dream.

Such is the power of slander. Well might we all soberly reflect upon it, and be careful of what we say about others. There are those whose knowledge of the Scriptures could not be questioned, but they are continually talking about other servants of the Lord in an inferential way. They would do well to study what the Scriptures have to say on this subject. Far quicker are they to repeat a story than to find out if it is true.

Certainly if a man is guilty of sin or serious doctrinal error or practice, then there can be no justifiable hiding of this. But that is an entirely different matter, far removed from what we have in mind. It is truly a dreadful thing for a man to lie under a slander for years, perhaps even a lifetime. It is no less dreadful to be the cause of it, and surely must result in loss at the Judgment Seat.

May we profit from this consideration of these "FOUR POWERS" of Genesis, chapter 39.

THE SIN OF SLANDER

THE preceding article from our Missionary brother - Stewart Norris of Zambia, home in Ireland on furlough, came to us we believe as directed by the Spirit of God as it is very timely and should be read earnestly by all who take a place in the government of the assemblies - there is a distinct message in it for all such.

We have had real exercise and have spoken of this at Conference lately, regarding the immodest and immoral attire of not a few among us, professedly the Lord's, but by attire denying His Lordship. This is serious and should not be permitted to go unrebuked by elders and those who minister the Word. If let go, we shall succumb to a worldly society instead of a clean assembly of God.

This other matter "slander" which seems to have infected the other side as well as ourselves should, also, have serious consideration. It is so easy to do injustice to a man's good name and testimony by insinuation and inference and some of those who labor in the work, so-called - should make very sure that they are not imbued with this spirit. It is destructive to a person's own spiritual state and harmful to others. Private letter writing to destroy another is a corrupt and wicked thing. God's blessing is withheld on this account we doubt not.

We suggest also the immediate concern that proper discipline may be avoided by those not clear as to the matter of sin - any unwillingness to deal with known sin of an im-

moral nature would constitute uncleanness of any assembly, therefore we all need to take heed to the exhortations of the Word.

We are happy to see all such exercise as it shows God is working in some hearts, may this continue until there is a reversal of the latitude of modern thought and a return to the "old paths" of the Word and of true Assembly Testimony.

Editor

COURTSHIP AMONG CHRISTIANS

IT is with some exercise of soul that I write a few words on this delicate subject, but, to use the words of David, "Is there not a cause," 2nd Sam. 17:29.

How dishonoring to God and how painful to the spiritual minded is the conduct of some of the young people in Assemblies, who behave as if we had no divine guidance in this matter, but seek their partner in life in the same manner that the worldlings do. Too often, when God is not consulted in the matter, the affections are won, and then the person thrown aside with a bleeding heart: it may be disappointed and stumbled, to drift out of the Assembly and marry some unconverted person. These things ought not to be.

Abraham's servant in seeking a bride for Isaac sought for guidance from God. Not only could he say, "I being in the way the Lord led me," Gen. 24:27, but both Laban and Bethuel, the brother and the father of Rebekah, could say, "The thing proceedeth from the Lord." Where courtship leads to departure from God what can we say but that the thing proceeds from the devil?

Isaac was not unexercised in this important matter either. We read, "Isaac went out to meditate in the field at the eventide," - the margin reads "to pray," (ver. 63). God is just as willing to guide His people today as in the past. His word says "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6.

T. R.

CONFERENCES OF BELIEVERS IN OUR LORD JESUS CHRIST

A letter

Dear brother in Christ:

I AM sure that you, with fellow believers have had your mind and heart stirred recently, as you have listened to the sad lament of the people of God regarding the low spiritual tone in our Believers' meetings. We know from history and experience that man-made arrangements and methods lead only to further confusion.

Will you allow me to make a few suggestions, in the light of the New Testament scriptures that might be for the mutual profit of the children of God? In the first place . . . Are these meetings pleasing to the Lord? Hebrews 10:25 would help us here. Here we see that it was not only the Apostolic practice to meet together to "break bread" but to exhort one another in the ministry of the Word.

First of all we should own the supreme Lordship of Christ in the giving of the gifts to meet the need, Ephesians 4:7, 13. We should own the complete sovereignty of the Holy Spirit to use whomsoever He will, 1 Corinthians, 12, and we should see to it that we are in such a condition that God can speak to us, 1 Cor. 3:1 etc. The ministry should be educative, the Lord training His children according to His Word, Hebrews 12 and Titus 2: etc. It should be preservative, Psalm 16:1 and 17:4. It should be formative, leading the saints in the likeness of Christ, 2 Cor. 3:18 and Eph. 4:13. It should be preventative for the Head of the Church would give timely warnings to His children to save them from an open fall and backslidings of heart, Luke 22; 31, 32.

There should be no partiality, setting one gift above another. This gives man a place and leads to carnality among the saints, 1 Cor. 3. There should be no time limit, but speakers should have the grace of consideration, remembering that God has not given to one man all the monopoly, and that there are other gifts sitting by, 1 Cor. 14:29, 30.

Speakers should be sensitive to the Spirit's leading. When the Spirit ceases they should sit down and not weary the people. If a brother's ministry is continually unprofitable, the elder brethren who convene the conference should go to him, and in the fear of the Lord point out to him the seriousness of not standing in the "secret counsel" of Jehovah 23:18, 22. All things must be done "decently and in order."

I would say in closing that Assemblies should make their conferences a matter of special prayer that the Lord Himself might so help His servants that they will set before the saints the food that is convenient.

I am . . . Yours through grace,

H. BAILIE, Belfast

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(The above, written to our editor forty years ago is timely and worthy of consideration today as we seek to carry on in the "old paths" of the Word. We, today, feel the need for more enlightenment as to the true character of "ministry" and the meaning of "the ministry of the Word." It seems that just a "chance to speak" is the preeminent thought and we are being "starved for good, scriptural ministry" for the upbuilding of the saints. This must come from men of experience, godliness, and maturity amongst us with the ability to "teach" the right ways of the Lord. Merely "filling in the time" leads to further depletion and caters to mere pretension and is lacking in "strengthening of the things that remain."
Editor

CHRISTIAN CONVERSATION

HOW shall we order our conversation aright? To begin with, recognize that it needs to be ordered; that words are like soldiers, only a rabble if not drilled; a mob, not an army. How often one listens to conversation like this, undisciplined and noisy, like the clatter of a windmill that is not grinding! These are the idle words that the Lord condemns, warning those who use them that they must give account of them, Matt. 12:36; words that accomplish nothing, convey no virtue, stimulate to no purpose. A wise deaf man was accustomed to ascribe his wisdom to the fact that all the speech he heard was sensible. "Nobody," he said, "would trouble to speak nonsense into an ear trumpet," which might make some of us wish to use one!

At the opposite pole is the conversation that is evidently meant to be improving. I know one brother whose talk generally resolves itself into a section of one of his lectures; another who invariably leads up to a dissertation on his pet topic. Our conversation must not be sermonic; the Apostle tells us to let our speech be always with grace seasoned with salt, Col. 4:6; a dish seasoned with salt is, however, different from a dash of salt. It is a rare art, only to be acquired by prayer and practice, to put in the right amount of seasoning at the right time . . . You will probably find that the subject of your health is not very interesting to other people, and it is best avoided. I like what Hudson Taylor said one morning when asked how he was. He replied that really he had not yet had time to think about it.

Conversation must not be a monologue, unless you are a very great person indeed, whose words are breathlessly expected. John Berridge once had a visitor who talked incessantly. In bidding her good-bye he asked permission to give her a piece of advice, viz. that the next time she was in company, when she had talked half an hour, she ought to pause and see if any of the others had anything to say. There is some truth in the saying that a person who is always talking cannot always talk the truth. "In the multitude of words there wanteth not sin." Prov. 10:19. Selected

* * *

The prayer of the greatest prophet of the Old Testament was: "That I may know Thee, the only true God"; the prayer of the greatest apostle of the New Testament was "That I may know Him." The Saviour blends the two in one: "This is my will, that I may bring forth many laborers of those who have excellent gifts but often blesses and Jesus Christ, whom Thou hast sent."

A WORD TO CHRISTIAN STUDENTS

EVERY sphere of life has its own temptations, the home life has its drudgery and cares; the business life its sharp, and often dishonest, competition; the mill life its constant whirl that grinds the nerve force out; and withal in every sphere there is the constant contact with the world, the defiling, ungodly world, and then Satan has his agents everywhere, and who is sufficient for these things but God, the living God.

The student's life has its "grind" also pouring over books until the brain reels, and memory refuses to recall the last sentence that has been read; and yet the thought of the oncoming examination and the nightmare thought of the disgrace of being "plucked" and of having to spend another year going over the same ground; and the funds low—how strong the temptation to neglect the health and let it suffer; and then, what is of even more importance, to neglect the soul's interests and give God and His Word practically no place in the daily programme. How it must grieve the heart of God to see one who has been bought with a price, even the precious blood of Christ, turn aside from daily communion in prayer and reading of the Word, to gain a little more time for school books. And if Satan succeeds in getting the student to rob God of His place—the first place—during the six days is it to be wondered at if he succeeds in getting the Lord's day also? **How terrible the fall when the Christian student turns the Lord's day into a school day!**

The following advice to a student, by Mr. John McFadyen, (now with the Lord), whose remembrance is savory, is well worthy of every Christian student's careful attention: "You will find that your work will go much easier, and yourself be much happier at it, if you make it a point to have a little time alone with the Lord and His Word. It may be very little, but try and secure it and hold it."

There is a noble illustration of holding for God what He has given us as part of our inheritance in 2 Sam. 23:11, 12. Shammah stood in the midst of a piece of ground full of lentils and defended it for God. It did not seem to be a very great thing to defend, but it was their inheritance given them by God, and while the people of Israel might flee and tamely yield, Shammah would die rather than give up what God had given them. To go right into God's presence in prayer is part of the inheritance God has given us; to cast every care upon Him and to hear His voice in His Word is more of it. Now these are the very things Satan would rob us of, and the case of Shammah shows one of the ways he tries to do this, but there is a more subtle way. Look at 1 Kings, 1, and you will find the devil through Ahab

tempting Naboth to part with his inheritance. Ahab would give him a better vineyard, or give him the work of it in money, but what a noble reply was Naboth's, "The Lord forbid me," and he sealed his faithfulness with his blood."

Dr. E. A. Martin

WALKING IN THE SPIRIT

A spiritually minded man is one who is led and taught by the Spirit of God: one who walks in the Spirit, and realizes by the Spirit that he is an object of God's continual care and blessing. The eye of his heart is on Christ: he finds satisfaction nowhere else than in His presence: the language of his heart is "All my springs are in thee." Being thus occupied with Christ he is constrained by Him to take up life's various duties, relationships, and necessary employments as unto Him: he is consciously dependent on the guidance and power of the Holy Spirit to do all in the name of the Lord Jesus, and so to walk as an obedient child in subjection to the Word of God.

The natural intellect may be taken up with the letter of the Scriptures so as to accumulate a considerable store of Bible knowledge, and one under its guidance may go through the accustomed routine of meetings, and be zealous in the promotion of much that is kind and charitable to others; but it is a very different matter to be taken up with Him of whom the Scriptures speak; to have our associations with others regulated by His word with an eye single to His glory, and to have an exercised conscience before Him.

There are few things, perhaps, that we have more need to watch against than the taking up divine things with the mere natural intellect, for it is a deadly enemy to spiritual mindedness. Intellectually men give utterance to even the most profound truths of Scripture with such levity as to astonish those who hear them.

Learning the truth and holding the truth in communion with Him who is "The Truth," is surely the way of the Spirit but the flesh is always in opposition to this, and those who have begun in the Spirit may drift so as to seek to be made perfect by the flesh, and may need to be aroused from this drowsy or deadened condition and turned again to Christ for light.

All saints are not equally spiritual. The best in these days seem to be but feeble; still we may be feeble without being carnal. The unspiritual state of many is often painfully evident now as it was also in the apostle days. 1 Cor. 3:1. How very solemn!

QUESTIONS and ANSWERS

Question: What about the growing tendency to use "cremation" for the bodies of saints? Is this not pagan and unscriptural? Some have even said they could use the money saved to prosecute the Lord's work, what about this?

Answer: As we turn to the Word, portions such as Genesis 23:3, 20 gives us the example of godly burial and the "burial of the Kings" of the O. T. makes clear the desire to follow this example of proper and distinctive burial - It was Gladstone the great British Prime Minister who said . . . "Show me how a nation buries and takes care of their dead and I will show you a civilized nation."

In the N. T. in Acts 8:2 we read . . . "And devout men carried Stephen to his burial and made great lamentation over him." Mark 6:29 tells us of John the Baptist how the disciples "came and took up his corpse, and laid it in a tomb." There are many other references to the sort of burial connected with Christian burial, etc.

The "cremation" of the body seems to have only pagan origin and fits in very well with the world's idea of death - WHICH ENDS ALL. No resurrection, no judgment, no God.

We see how Israel, affected by the pagan idolatry which they permitted to remain in their midst, at first, and later on, which they lived in the midst of it, adopted this pagan rite . . . We quote Jeremiah 7:31 . . . "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them **not**, neither came it into my heart."

We forbear further - it is repulsive to any instructed Christian and without any scriptural authority for the child of God. In answering second question - God doesn't want such money.

Question: In Mark 13:13 . . . "But he that shall endure to the end, the same shall be saved." Is it physical preservation that is meant here?

Answer: Compare Matthew 10:21, 22 also Rev. 2:10. Compare also Luke 21:16 where our Lord had just said "that they should be put to death" - showing that this precious promise is far above immunity from mere bodily harm and looks forward to their final salvation of body, soul and spirit as well as reward. They were "saved ones of the remnant" to be sure or they could not, and also would not, have endured. Whether it meant to them present death or even escaping entirely the persecutions of Antichrist, the "end was sure" and both, likewise, would enjoy the deliverance and glory to follow.

Question: Can you state again the cure for the presence of the immodest attire, bordering on immoral attire, at the Lord's Table?

Answer: The answer lies at the "door" of the Assembly. If there are doorkeepers in the true sense who desire only the glory of God, and are willing to accept a measure of condemnation for their actions from the carnal, this is the answer. Such will tell those immodestly dressed that their presence at the Lord's Table cannot be tolerated. If the principle of Exodus 20:26 were understood, there would be no question of what God requires . . . "Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon." Compare the desire of the sons of Korah in Psalm 84:10 who would desire to sit at the threshold of the house of God to keep it clean for God.

Question: The present day fad or idea of young folks, as soon as they graduate from High School, etc., to get away from their parental supervision and seek a plan for their lives in College, or Bible School, or just plain apartment living (away from home) is so disturbing to some of us. We, who are parents, know what such are exposed to in the gregarious surroundings, also we know the carnality so prevalent in the mixing of the sexes and other dangers which seem so unreal and exaggerated to the young who lack experience, and resent interference with their plans. What is this? Is it merely a passing fad, or here to stay as long as we are left here? (From Eastern U. S.)

Answer: When we turn to the Word of God, which is always our guide in all matters, we find that this current of thought and action confirms the Word, as always. "Disobedient to parents, unthankful . . . without natural affection, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:2, 5. Such is said to be the characteristics of "men" - verse 2. It should certainly not be, nor would it be, the characteristic of children of God.

Col. 3:20 says plainly . . . "Children, obey your parents in all things: for this is well pleasing unto the Lord." Also in Eph. 6:1 . . . "Children, obey your parents in the Lord." We frequently hear quoted that it should be only "marriage in the Lord" referring to the fact that the marriage union ought to be consummated as "in the Lord." This, of course, requires that each is subject to the Lord and Lordship of Christ. This should certainly characterize all born again children or young folk under parental supervision - it should be the earnest desire of the young folk to do this if they desire to please the Lord.

We fear very much that "self-pleasing" desire for freedom to do as one likes etc., the absence of any parental supervision, is the underlying reason why so many choose this independent form of living.

Responsibilities to parents seems to be a thing of the past. The material wealth of many today permits such a thing. In years past young folk neither had the money, nor opportunity, to branch out for themselves in separate living quarters while teen-agers. They were glad to be at home, to have parents they loved and respected and, especially in the case of saved young folk, they were looking for ways to please the Lord, rather than please themselves.

It is SO DIFFERENT today. To find godly, and responsible young people, willing to remain at home, or near parents, so as to be of help to them in return for the self-sacrificing lives of such parents, is a rarity. We are sure it must be very pleasing to our God to find it so.

TO LEARN THE WILL OF GOD

This seems to be the argument stated in our question. There is no better place to learn the will of God for oneself than in the Christian home, under guidance of Christian parents and in the Assembly. This latter is the best Bible School for the young and the idea that by going off to some distant Bible School, at times under very precarious teaching ability as to Church principles and "testimony" collectively, is merely the fruit of undeveloped spiritual minds, probably worked on by some nice appearing young men or leaders who promise great things. They will, at times, suggest pastorates for such (men or women) and this, coupled with the almost total absence of a Divine pattern for collective testimony, outside of the great ecumenical system, patterned on the Word alone, is merely an "opiate" to quiet the disturbed, dissatisfied and inexperienced minds of unstable youngsters. Such will soon learn the hard facts of life and be further dissatisfied.

PITHY SAYINGS

“WISDOM’S child will ever be familiar with Wisdom’s gates.”

The weekly, as well as the Lordly assemblies will be his delight.

Most thankful will he be for the service, which invigorates him in the midst of the toils of his worldly calling.

* * *

All the ordinances of prayer, meditation, Scripture reading, or godly Conference, will be His salutary provision.

* * *

We consider HIS OWN sweet and motherly allurements. How wonderful the thought that the Word of God is never opened to us, but that HE, with a motherly sweetness, opens His own bosom to us . . . Matthew 23:37.

* * *

“When I read God’s Word and do not hear His voice speaking to me, I might well ask if there has been a regenerating work in my life . . . 1 Sam. 3:1—

John Govan at Sarnia Conf., before his last days.

* * *

“AS the end draws nearer, we do greatly need simplicity to rest upon God’s Word, for it is more stable than heaven and earth.”

Wm. Kelly

* * * * *

ESCAPE FROM FAILURE

“The further one ventures out on the road which, separated from the power of the Spirit, leads to the place where the power of the world and death is active, the greater is the disgrace with which one escapes, should God grant an escape . . . (Consider Peter’s denial)—

“Bowels of mercies” is an appreciation of the mercy of God that develops in us the same quality of pity and compassion to those who are the objects of our compassion, if we have such.” (Thoughts on Phil. 2:1 en route to Conference at Waterloo - 1972)

Wallaceburg, Ont. — Our brethren Beattie and Metcalf were continuing some meetings here. There has been a little blessing through the past months which we trust shall continue.

Taylor side, Sask. — Our brethren Gustafson and Krauss had a series of Gospel meetings in this Assembly, with some blessing resulting, giving cheer.

Detroit, Mich. — At Stark Road Assembly, Livonia, recently, the Assembly received into their fellowship four teenagers saved during last two series of meetings. We trust such shall go on to prove that "they rose again."

Stout, Iowa — Correspondent writes of a good conference with thirteen of His servants present. Our brother George Graham continued for a few nights with them. Their recent meetings in Stout closed, one professed.

West Union, Iowa — The Correspondent states that they will have their Fourth of July conference as usual - arrangements as formerly. Please bring Believer's Hymn Books—Lester Crain, Clermont, Iowa 52135

Fox Worth, Miss. — Bro. Ballhagen expected to have tent meetings here in June, helped by our brother Louis Smith of Jackson, Mich.

Vancouver, B. C. — Our brother Harold Paisley was having meetings here in a few of the Halls, had some Bible Readings in Carlton Hall in May on 1st, Ep. to the Thessalonians.

St. Thomas, Ont. — Saints here have been cheered in about eight being received this past year as a result of work in the Gospel. It is good to see God working thus and we trust all shall be a real asset to the Assembly testimony.

Wisconsin — Brethren Brandt and Wahls saw a little blessing—brother Carl Aspenson's tragic death spoke loudly; brother Mick at Loves Park last report, brother Hamilton in Iowa.

Forest Grove, Ore. — Conference large and ministry wholesome and Bible Readings very helpful.

Vancouver, B. C. — Later reports state brother Paisley expected to have his tent in Fraser Valley near Clearbrook.

CONFERENCES

Akron, Ohio — The Christians of the Gospel Hall, 1225 Wooster Avenue, will D. V. have their annual Conference Labor Day weekend, commencing with Prayer Mtg., Fri. evening Sept. 1st at 7:30, continuing over Saturday Sept. 2nd and Lord's Day Sept. 3rd. Usual arrangements will prevail - Corresp. Thomas Wright, 1571 17th St., Cuyahoga Falls, Ohio 44223.

Sault Ste. Marie, Ont. — The Joint Conference of both Assemblies (Michigan and Ontario) will be held D. V. Sept. 2nd and 3rd in the Soo Collegiate Institute here in Ontario, commencing with Prayer Meeting Sept. 1st in the Gospel Hall, cor. Spring and Wellington Sts. Correspondence should be directed to S. H. West, 479 Albert St., E. Soo, Ont.

FALLEN ASLEEP

Manchester, Conn. — Our beloved sister Mrs. Irvin Glenney was called home to be with the Lord May 11 in her 87th year. Saved as a young girl in The Birches, North Ireland, where her sister Mrs. Edward Uprickard is still in fellowship. She came to Manchester in 1906 and, with her late husband, was in the foundation of the Manchester Assembly, she had been a true testimony and her bright countenance radiated her silent testimony to the One she loved and served. She leaves two sons and a daughter here and we mourn the loss of a mother beloved.

Vancouver, B. C. — On Thursday, May 25th, our beloved brother Cecil A. Copp "went home" to be with the Lord Whom he loved and sought to serve well to the end. He was aged 79. He had been on one of his usual trips to the Maritimes and New England and had reached Toronto when he was stricken. Although thinking he might go on, Mrs. Copp soon knew this to be impossible and they flew back to Vancouver and he was hospitalized to the end. Saved in Calgary, Alberta, through a visit of his uncle, our late editor, Dr. E. A. Martin, he was ever glad to speak of the One he loved. He was one of our closest friends and with his good wife, a most hospitable and kind couple, as many of us can testify. We hope to have a short obituary in the body of our August issue. Remember Mrs. Copp in prayer in her loss - it is "only a little while" - Titus 2:13.

Detroit, Mich. — Our dear brother Henry Jones, of the old Central Hall Assembly here, "went home" May 26th. He leaves two daughters, known to us. The breaking of these ties from the Assembly we spent over 30 years in fellowship with reminds us how short our time here is. May we remember Titus 2:13.

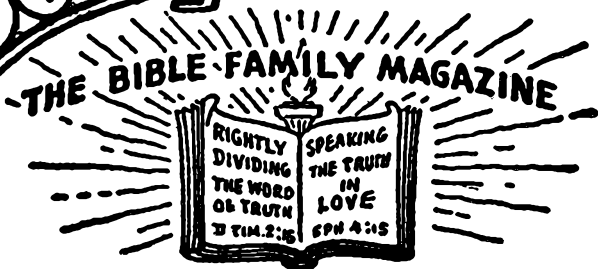
Monrovia, Calif. — Our dear sister Mrs. William Brown "went home" May 15th. She was a real helpmeet and very faithful in the Assembly. Both very hospitable and kind. He "went home" January 28 last. They came to Phoenix, Arizona for their health in 1918. Both saved and in fellowship when they came but there was no Assembly there when they came. Some time after, through labors of Mr. S. C. Keller, our former editor, God planted an Assembly there and the first meetings were in their home. God does not forget. They came to California in the "fifties."

Atherton, Australia — Our beloved brother Young of this district "went home" March 30th, (we just received word from his wife recently). A man of sterling Christian character, he left a good testimony. The late Franklin Ferguson introduced him to Words In Season in 1938 and he never ceased to pray for our little paper and its ministry for the saints. Remember his widow in prayer.

Lisburn, North Ireland — Our beloved brother William Gracey of Wallace Ave., Assembly "went home" April 18th, aged 75. Saved over 25 years ago in Banbridge at meetings of brother Harold Paisley and he went on well for the Lord. Thinking of Lisburn we remember motor-ing in 1912 in company with our dear father, the late John Ferguson, in the car of the late William McLay of Belfast, to their conference. There were few cars on the road in these days and "driving" was an "experience." Ireland has seen some notable men raised up of God. It is "in trouble" today.

Akron, Ohio — Our beloved sister, Mrs. Ross Campbell, went to be with the Lord on Decoration Day May 29th, aged 90 years. With her late husband Ross they formed a most hospitable and kind couple, ever mindful of the work of the Lord and maintained that simple path of testimony which endeared them to many. Ross was a very worthy man, a man of knowledge of the Book of God, yet very humble and not often heard when he gave place to those he esteemed as having a knowledge of the Word. There are few like this God-fearing couple. She was truly a "mother in Israel" - three unsaved sons should have our prayers.

Words in Season



WAYMARKS AND GUIDEPOSTS

THEY mark the way and cheer the heart,
They tell us where we are;
They can't be read if in the dark,
They need the Light to bear.

They can't be read aright by those
Who travel the wrong way;
If wayward ones this path hath chose,
They will regret the day.

They turned their back, their eyes saw not
The Glory of the Light;
They stumbled, fell, nor way they sought,
They turned and did not fight.

Some sink in shame, they miss the mark,
While others finish well;
The journey ends, not light but dark,
'Tis sorrowful to tell.

W.H.F.

AUGUST, 1972

WORDS IN SEASON

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Cleveland, Ohio — Correspondence for the West Side Gospel Hall, 2017 W. 85th, St., Cleveland, 44102 should now be addressed to Paul F. White, 4704 Clifton Ave., Lorain, Ohio, 44055 - Telephone 216-233-8066.

REPORTS

Calgary, Alta. — The first Conference of the West Hillhurst Assembly here was a very happy season around the Word. Eight of the Lord's servants were present to help with others. A good spirit manifested throughout. Bre. MacLeod and D. Howard remained for some Gospel meetings. We heard the latter was to commence in Cornerbrook P. E. I. after Pugwash conf.

Rivesaltes, France — Our brother Dennis O'Hare (Rue Monge, 66 - Rivesaltes) mentioned work here in southern part of France, near Spanish border. He says . . . "Here and there up in the mountain villages, I have found souls with a thirst for the Word." He tried a Hall in Perpignan for meetings with some interest. Pray for such.

Danbury, Conn. — The Conference of the Brookfield Assembly was a happy season, considered profitable, the Lord giving help in the Word.

Valparaiso, Ind. — Our brother William Warke gave an appreciated call here on his way to Iowa and Wisconsin.

Antigua, West Indies — Our brother Leslie Crossley continues here, he had a sick spell earlier in the year and this slowed down his efforts considerably, he was improving at last report.

Deckerville, Mich. — The editor had a call here recently with the saints, an old field of labor in this "Thumb" district. Bro. Wm. Lavery of Ferndale spent some time in the district recently with them. The editor also visited them in Ferndale, (Detroit), and was cheered to see again many we have known from the beginning of the work there, still going on. Some who attended our meetings in the Copper Mining Country now in the fellowship there.

Australia — Our brother H. T. Kimber, Jr., (late of India) continues his work among lonely saints and districts especially and seeks to maintain the simplicity of God's Word as to testimony. We can pray for all such who do not follow "the beaten path." (9 Koonga Ave., Prospect, South Australia)

Pennsauken, N. J. — Saints here have had a few short visits lately— we hear brother Patrizio was out for a Lord's Day in Bryn Mawr recently, but he is quite weak.

Corbett, Ont. — Brother Wm. Nesbitt commenced July 4th in a Community Hall in this district - this is a farming district where a few brethren have been visiting since January. He will have help of local brethren acquainted with the community.

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. 64

AUGUST, 1972

No. 8

INDEX OF LEADING ARTICLES:

A LIFE FOR GOD	Memoir of Cecil A. Copp
AFTER TWENTY YEARS	Gospel article
WAYMARKS AND GUIDEPOSTS	Wm. H. Ferguson
GOD IS OUR STRENGTH	Chas. R. Lebeck

"HE GAVE THEM UP"

Dr. Graves of Canton (China) said that only a modern missionary could have written Romans, chapter one, i. e. one who had been in China. Paul knew Pagan Greek and Roman civilization . . .

Cp. Psalm 81:12 . . . "So I gave them up" - "So I let them go after the ways of their heart" (Septuagint).

Cp. Romans 1:24 . . . "to give or hand over to another - deliver over." also note vs. 26 and 28 . . . (Gr. paradidomi)-
Cp. Eph. 4:19.

Impiety and impurity are frequently joined together.
The more men turn from God, they turn to impurity and license.
The knowledge of God and purity, likewise, go together.

The writings of the heathen are full of such things - compare the base literature of today.

A. T. Robertson says:

"Three times" so mentioned sounds like clods on a coffin as God leaves men to work their own wicked will.

Verse 28 . . . They had a knowledge - rejected it and Him.
They rejected God and God rejected their mental attitude and "gave them over."

They are like an old, abandoned building, the home of bats and snakes, left to do those things which are not fitting.

Compare the "night clubs" of modern cities, also the dives and dens of men and women committed to moral filthiness. Such live in the darkness of unrestrained animal impulses.

* * * * *

Romans 1:29 . . . "Being filled" i. e. "to the brim."
The "backbiters" verse 30 . . . "to talk back" to God.

F.

A LIFE FOR GOD

Memoir of Beloved Cecil A. Copp

OUR beloved brother, who was called home to be with His Lord May 25th, in Vancouver, has left an impress on many lives and Revelation 14:13 could apply to such like him . . . "their works do follow them."

The Copp family of the Maritimes (he was born in Bay Vierte, New Brunswick) has been well known to the writer for the past fifty-eight years. We lived near his aunts in West Medford, Mass., and their godly simplicity and humble Christian character has left a sweet savor of lives lived for God. His two maiden aunts, also Mrs. William Matthews, whose husband is of sainted memory and Dr. E. A. Martin's wife, another aunt, also Edith Copp, the youngest sister who married the late Dr. James Kennedy, all showed the marks of a definite work of grace in the life, so scarce today in a younger generation. These were all well known to us, we were neighbours for a while.

Their profound respect for God's Word and His servants marked them and their interest in the work of God was not a theoretical votary, but a living testimony. It still lives.

It was while on a visit to his aunts, the Misses Copp, who had a Hospital in Cambridge, that our brother surprised them by taking his wife Ruth from her duties there in the Hospital back to Vancouver, and they formed a very worthy couple indeed, dedicated to the Lord's interests. Their home was a "haven" for some of God's servants, some well known among us, and others of God's saints. We, ourselves, have happy memories of time spent there.

ACTIVITY IN THE GOSPEL

In personal conversation, and house to house work his delight was to help others by presence and all means possible, to further the Gospel and in the Woodland Assembly in which he had an earnest shepherd care and interest, he was a most valued helper. He was one who knew what it was to "lay up treasure in heaven" and, with many we can truly say - "he shall be missed."

He was in his 80th year and was saved in Calgary, Alberta through a visit of his uncle, the late Dr. E. A. Martin, former editor of this Magazine. He seemed untiring in his zeal, a true soul-winner. Saved in 1915 - he was 57 years in Christ.

With his wife, Ruth, he was on a trip back to the Maritimes and New England and got as far as Toronto when he was stricken. They had to fly back to Vancouver where he was hospitalized until his home-call. Our brother Harold S. Paisley preached the Word of the Gospel to the large company. Brethren from British Columbia, Washington, with several of the Lord's servants came to pay respect to his memory. Our brother David Frith, one of the elders of Woodland Assembly rendered an appreciation of his labors among them. A remaining brother of his said, at the graveside . . . "he was the most Christlike man he had ever known."

This is just a personal memoir of a faithful friend and confidant. We commend his dear widow to the Lord, with our prayers. W.H.F.

AFTER TWENTY YEARS

THE coffin was a plain one - a poor miserable pine coffin, one flower on the top: no white satin for the pale brow: no smooth ribbons about the coarse shroud. The brown hair was laid decently back, but there was no pimpled cap with the tie beneath the chin. The sufferer of cruel poverty smiled in her sleep: she had found bread, rest and health. "I want to see my mother" sobbed a poor little boy as the undertaker screwed down the top. "You cannot, get out of the way boy; why does not someone take the brat?" "Only let me see one minute" cried the orphan clutching the side of the charity box, as he gazed upon the coffin agonized tears streaming down the cheeks upon which childishness bloomed. Plaintively he cried, "Only once; let me see my mother once."

Quickly and brutally the heartless monster struck the boy away so that he reeled with the blow. For a moment the boy stood panting with grief and rage-his blue eyes distended, his lips sprang apart, fire flashed from his eyes as he raised his little arm and screamed, "When I'm a man I'll be revenged for that!"

* *

The court house was crowded to suffocation.

"Does any one appear as this man's counsel?" asked the Judge.

There was a silence when he had finished, until, with lips tightly pressed together, a look of strange intelligence, blended with haughty reserve on his handsome features, a young man stepped forward with a firm tread and a kindly eye to plead for the friendless one. He was a stranger, but at the first sentence there was a silence. The splendor of his genius entranced - convinced.

The man was acquitted. "May God bless you sir I cannot" he exclaimed.

"I want no thanks," replied the stranger.

"I-I-I-believe you are unknown to me."

"Sir, I will refresh your memory. Twenty years ago this day, you struck a broken-hearted little boy from his mother's coffin. I was that boy."

The man turned pale.

"Have you rescued me then to take my life?"

"No, I have a sweeter revenge. I have saved the life of a man whose brutal conduct has rankled in my breast for the last twenty years. Go, then and remember the tears of a friendless child."

The man bowed his head with shame and went from the presence of magnanimity - as grand to him as it was incomprehensible."

* * *

A more cruel blow was struck at the Son of God when brutal, sinful men, took the harmless, holy, meek and lowly Jesus, crowned Him with thorns, plucked the hairs from his cheeks, spit in His face, plowed long furrows upon His back with that cruel Roman lash, and nailed Him to the cross between two thieves. Yea, He went beneath the curse and wrath of God for the sins of even His betrayers and murderers - and for yours.

But God raised Him from the dead: and now "through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38-39.

The deliverance gained by the intercession of that clever young lawyer for that undertaker who had so brutally struck him in the day of his distress, fades into insignificance in comparison to the deliverance wrought by the Son of God, at the cost of His precious blood, for all those who put their trust in Him - deliverance from hell.

But what for all who refuse such magnanimity? "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

"Believe on the Lord Jesus Christ, and thou shalt be saved."
Dr. Martin

* * * * *

"His way is perfect" (Psalm 18:30).

"His work is perfect" (Deuteronomy 32:4).

"His knowledge is perfect" (Job 37:16).

"His will is perfect" (Romans 12:2).

Faith takes possession of all that God has given. It enters into that within the veil; it endures as seeing Him who is invisible; it occupies itself with the unseen and eternal, not with the seen and the temporal. Men think possession sure; faith knows nothing sure but God and His word. Faith takes God's word and locks it up in the very treasure—the only thing that deserves to be called treasure.

(C. H. Mackintosh)

WAYMARKS AND GUIDEPOSTS OF RESTORATION

Wm. H. Ferguson

GOD, graciously, has encouraged us all in the way of recovery. The whole record of His dealings thus in the past, suggests to us His pleasure in seeing signs of repentance in His backslidden people.

Jeremiah thirty one is very instructive as to His ways of restoration and verse 21 tells us that there is a highway with waymarks and guideposts. As they are heeded and noted the backslider finds himself further encouraged in his way back to God.

DETERMINED TO RETURN

"After that I was turned, I repented." v. 19. This desire and determination is essential to true recovery. One longs to see this and would encourage it wherever seen. First evidences are seen in "Ephraim bemoaning himself." Too often, we are blaming the "other fellow" and completely unaware of our own sin and departure. The bitter spirit and desire to exonerate oneself betrays the backslider. Let us remember, too, that such departure is not confined to believers, generally, but involves at times leaders and even ministers of the Word who, instead of preaching to others, should manifest the true and proper spirit and take the humble place.

When one is "bemoaning himself" he is not found charging others with his failure and sin. He is harassed and broken because he has been involved in departure. God begins to "chastise" or discipline His child and this is a hall-mark sonship-Cp. Heb. 12:7. Some who have never been brought under the yoke of submission, in walking and working with their Lord, are very much disturbed by this yoke of restraint He places upon them. It is confining, it is humbling, it brings on shame and the erring one suffers in reputation and inward feeling, but there is evidence of God's working in heart and soul, verse 19. He is further "confounded" by the failure of all his own counsels and plans. God seems to blow on such and comfort and peace is gone, and he is paid back in his own coin - Cp. Gal. 6:7.

THE WAY MARKS

This is where such help us greatly on the way back. The "old paths" are marked out and the returning one sees that he is headed in the right direction. "It is not an easy road" but essential if we should attain "recovery." These guideposts are plainly marked and they tell us how much is behind

and how far we must go to reach the goal. These waymarks also remind us of the fact of God's love . . . "Ephraim My dear son, a pleasant child? for as often as I speak against him (R. V.) I do earnestly remember him still." verse 20. He loves us even though backsliden. He would love to enfold us and give us the kiss of forgiveness but He waits until the repentance is real. The modern version of repentance is a "parody of the truth of God." Little wonder it breaks out in later years to disturb the godly, rise as a spectre to arouse the offender, defiling the assembly and hindering the blessing of God in our midst.

Many try to carry on, even without God's approbation. only to discover in due time that "God is not mocked." We have seen evidence of this in after years how that the very thing some have charged others with dishonestly, has become a bitter cup of retribution for themselves to drink. "God is not mocked."

SMITING SELF - NOT OTHERS

This is another waymark. The backslidden, returning one begins to smite himself. He has smitten others but, now, sorrow and pain are his and they "hurt." The old saying "he is hurting" is true in such a case and the returning one is too busy with self-incrimination than to have his eye and hand on others.

SHALL HE FIND MERCY?

His Lord says in verse 20 . . . "I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord." His Lord speaks thus and further encourages him on the journey home. He further states . . . "Turn again, O virgin of Israel, turn again to these thy cities" v. 21. He thinks of them in virgin purity, He promises them safe dwellings and His presence. The record of His dealings and ways with His own certainly encourage us all to "return."

HABITATION OF JUSTICE

This is how the Lord speaks of His dwelling. It reminds us how the assembly, characterized by His presence, is seen by Him when "justice" and "holiness" reign. We wonder today when we see so much to discourage as to these essentials of true testimony and fellowship in the assemblies of the saints. Truly it is time to take stock and return to the simplicity of Christ that we may see His hand amongst us, again, in blessing and comfort.

RETURN OF THE HUSBANDMEN

In verses 24 to 26 we see this happy state of the return of

the husbandmen, as a result of true recovery. I think, in this connection of Joel 2:23 where we have the promise of God, when restoration is effected, to return the teachers of righteousness to His people. Note the marginal reading here . . . "He hath given you a teacher of righteousness." It seems that the godly teachers and righteous men are removed when the people get away from God. They are not taken away, as some have supposed from Isaiah 57:1, "from the evil to come" suggesting their removal from calamity, etc., but rather, they are removed "from the midst of evil" or according to the R. V. "taken away through wickedness" i. e. the wickedness and departure of Israel caused God to remove their godly men and teachers on this account.

Looking again at Jeremiah 31:24, this seems to concur with the general principles of God's Word. When departure and sin abound, God takes away godly men and teachers, etc. When there is divine restoration and recovery of the people, God shall send again, according to Joel 2:23 "these teachers of righteousness."

The lack of godly teachers and leaders amongst us is mute evidence of this present condition of spiritual poverty of ministry. Some seem to think that some ability to cause "laughs" coupled with some ethnic expressions of their native land, and accepted by minds of the same calibre and shallowness as themselves, are an indication of acceptance. All that this shows is poverty of thought and willingness to give what the people want. It is a pitiful commentary on a superficial or cursory study of the Word . . . "hardly enough to wet one's feet." Indolence as to the Word, coupled with shouting and denunciation seems sufficient for some, but this is neither edifying nor upbuilding, nor does it send the earnest student to His Bible.

Thank God, many discerning ones see this to be but a shallow imitation of divine and spiritual ministry, with its accompanying weakness and self-satisfaction and are becoming more aware of the need of a spiritual and intelligent ministry of the good Word of God and the opening up of the precious truths of both Old and New Testament for the instruction of the people of God amongst whom our lot is cast. Where there is indolence in any assembly, an indolent ministry is of course, acceptable as it permits the indolent soul to relax and continue in a state of "sleep" - cp. 1 Thess. 5:6 where we are enjoined . . . "Let us not sleep (nor be drowsy) as others; but let us watch (bestir ourselves) and be sober." Sobriety and an honest presentation of the Word is a characteristic of true ministry. One could make a laughing-stock of the platform or use it to injure others, but here again, God is not in this.

May God enable us all to do as enjoined in Jeremiah 31:21 . . . "Set thee up waymarks, make thee guideposts (margin): set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

It would seem, we can carefully state, that the present day departure has had its commencement, not so much in the smaller assemblies, but in the pretensions of larger city assemblies to which the "path of reproach" seemed too much and another spirit than the Spirit of God has had sway.

GOD IS OUR STRENGTH

Charles R. Lebeck, Detroit

DAVID'S victory over Goliath is truly an inspiring story and because it was a youth it should interest those who are young in Christ. This record of Scripture seems to picture conditions as seen today; little seemed accomplished for God, and many falling back in despair.

THE STRENGTH OF ISRAEL

As the Philistines, led by Goliath, engaged the Israelites, Israel's hope was shattered. They had forgotten the "Strength of Israel" and not one voice appealed to God for deliverance; so, as Goliath shouted his challenge "they were dismayed and greatly afraid."

Goliath called them "servants of Saul." How sad to lose sight of God as the only source of our strength. Thinking of this, we might ask . . . "How many of us are servants to men or to a party?" This will surely bring defeat at the roaring of Satan, the arch enemy.

NO CHANCE WORK HERE

It was not chance that sent David into that camp that day. Who would have thought that this youth could deal with this monstrous enemy? Saul had promised honour and riches to the one who would destroy the giant but even his greatest warriors failed to respond to this offer. Imagine the feeling of disdain and ridicule when David presented himself as the champion of their cause. Even his brethren, in anger and reproof, accused him of pride and evil, but they proved to be utterly wrong. David was filled with indignation that anyone should defy the armies of "the Living God." His faith was not in hosts prepared for battle but in the strength of the God of Israel. He had proved God in deliver-

ance from the bear and the lion and he could confidently say, in faith, "He will deliver me out of the hand of this Philistine." Here was that faith which was lacking in Saul and his army and in the faith of former days when God had delivered Israel from other enemies.

A VOICE FOR TODAY

This should speak to us all, especially to the young in Christ. As we contend for God's honour and glory, Satan will place his champions at our most vulnerable sides. Are we resolved to face up to this enemy? Have we faith to go forth, nothing daunting us, to stand in the breach with God's banner overhead? You may be belittled, rebuked, even by some of your own brethren as David was; but nothing moved him to forsake his zeal and determination and trust in God. Standing before the king, he vows his faith in "the Living God" and offers himself to prove it. May we, likewise, stand before our King, declaring our faith in God and petition His approval of our service for Him.

So, with tried and proven faith in God, a sling and five smooth stones, he goes forth to challenge the enemy. He was a mere stripling in sight of men but a warrior in God's estimation. Goliath had his armour and a great sword but "the Strength of Israel" preceded David. In later years he said . . . "Thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me." Psalm 18:39. Religious leaders try many devices to carry on what they esteem work for God but, try what they may, no instrument is so effectual as the tried and true "sword of the Spirit, which is the Word of God." Eph. 6:17. Without this, and clad in anything except the "whole armour of God," victory is impossible . . . Eph. 6:12.

With no trumpet flare, no fanfare of war, no visual encouragement, David entered the valley. Before him the Philistine army, Goliath towering above all of them. Behind him, the dismayed army of Saul, waiting in fearful anticipation. What an amazing sight; a slight youth and a mature giant approaching each other to do battle. An awesome silence must have pervaded the camp as every observer stood spell-bound in anticipation.

Anyone who would engage the enemy for the salvation of the perishing, may have similar experiences - giant odds on one side, no visible support on the other. But David's purpose of heart and faith must be ours also. He approached Goliath filled with confidence in God, saying, - "I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel." He certainly did not concede that defeat was possible. Anything short of complete faith in God will foster

defeat; so, if any would go forth in His service, their trust must be alone in God and His Strength. David, the humble shepherd youth, criticized and scoffed at, disdained by his brethren and the enemy, became the champion of Israel. The duel was brief - one smooth stone, sent forth in dependence upon the God of Israel, did the work and Goliath's severed head sealed the victory.

It was just a small, smooth stone, polished by the flowing torrent of the brook, but it flew straight to its target. How like the small smooth stones of Scripture, choice verses smoothed and polished by the Holy Spirit and prayer. Countless times over, in the conflict to free Satan's captives, God's warriors have used such to defeat the enemy.

THE RETURN

And as David "returned from the slaughter of the Philistine, Abner met him, and brought him before Saul with the head of the Philistine in his hand." That head was the sure evidence of his victory, and this he presented to Saul; identifying himself merely as "the son of thy servant Jesse the Bethlehemite." In all his deportment he gave God the glory, counting himself of little importance. What a rebuke to the self-importance of some who profess God's glory but, in devious ways, seek their own. Not only had he done a great thing but rose above the temptation of conceit before others. This, too, is a great victory where seen. The reward he merited came later by the appointment of his God. He was exalted to the Throne of Israel.

What a great lesson lies here for all who would, in any way, serve the Lord. The enemy will challenge you from every side but victory and reward shall be the lot of those who go forth in faith and dependance upon the strength of God.

PRAYER

Read James 5: 13-20

"LET him pray." Here we have individual prayer. How great the importance of individual prayer we cannot overestimate. And yet how little real individual prayer there is; we would be ashamed to own to one another how little we have prayed today - that is real prayer. We say over words that we are accustomed to saying, but never get into the presence of God. O the prayerless days that we all spend. It is no wonder that we get along so poorly in our testimony for God.

"Let them pray." Here we have corporate prayer. Those who pray individually are those who pray to edification in public. Those who do not pray in private are a weariness in their public prayers. Everybody is glad when they are done.

"The prayer of faith." It is not enough to pray, but we must have believing prayer. How often we pray and then rise from our knees to confess our unbelief. "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

"Confess your faults one to another and pray one for another." We might call this sympathetic prayer. Something is necessary in order to draw out this prayer - the confessing of our faults. We cannot pray for those against whom we hold a grudge. We must have everything clear, then we can pray for one another.

"The effectual fervent prayer of a righteous man availeth much." Fervent means, I am told, at white heat. When you look into the furnaces at the steel works you see the steel bubbling and boiling at white heat. That is what fervent prayer means - hot prayer. We have heard prayers that have melted us down in a minute or two bringing us into God's presence; and we have heard prayers that would freeze you, chilling you to the very heart. It is the effectual fervent prayer that avails much.

Then we have an example of the right kind of prayer. Elias prayed for judgment upon God's people. He prayed that it might not rain for three years and a half and it rained not. He knew that this was the only way to bring the people back to God. Then when the right time came he prayed again for rain. He sent his servant to see if there was any sign of rain. There was none, so he prayed again; and sent his servant again. He saw a cloud as big as a man's hand and Elijah said that there would be abundance of rain. May God exercise us all, and teach us how to pray.

(From notes of an address by B. Bradford, at the Springfield Conference.)

* * *

"IT IS I"

WHEN your whole sky is darkened and you hide your head in sorrow, then is the hour in which to prove that Jesus is a resource and a satisfaction never known before. No one else can come near enough to you. The dignity of sorrow forbids the intrusion of any but One who can truly sympathize.

J. T. Mawson

TRUTH AND MANLINESS

ONE of the maxims of life which should ever be present in an individual, and ALWAYS IS where true greatness is found, often in the most humble of men and women, heads this short article.

This expresses itself readily in terms well understood by "true men." But where either one of these is absent, immediately confidence in such a person is lost for one can never be a friend to anyone who is not scrupulously honest and straightforward.

We have found in the course of more than fifty years in the Lord's work that "profession" alone does not make the man - it takes more than that. We have also found that all are not scrupulously honest, nor are they manly. At heart some (we believe few in number) will dispense with these virtues for the sake of advantage - this we should abhor.

That which has characterized the men who have gone before us was their basic honesty. They had differences of judgment, saw things different from their standpoint and, not infrequently, believed these to be contrary to the Word but this did not affect their right thinking one towards another. This evil of seeking to harm another is a mark of a lesser man not a true man. If the Assemblies and Conferences (where there is such a variety of need by young and older) are to be preserved, the brethren in responsibility should see to it that the man who indulges in "personalities" or gives way to his feelings against another publicly, should be warned and if this is not sufficient, should be informed that the platform is for ministry not for personalities. We should be gentlemen on the platform above all else as many are present of various ages and conditions.

We should seek, especially in this confused world, to show by our attitude and fellowship one with another that united front in the right ways of the Lord - we are speaking now of all of us who seek to walk in "the old paths of the Word." Some may not like this expression but it distinguishes, at any rate, those who have a desire to be found obedient to the Word of God in all things, even to the extent of governing our tongues, our actions privately, and our thoughts one toward another. Let us be "true men." "The fly in the ointment" can often be traced simply to envy or its like.

The statement of the leader of the South, Robert E. Lee, during the Civil War is worth noting - the words of a true Southern gentleman, acknowledged so even by his enemies of the North . . . "Truth and manliness are two qualities that will carry you through this world much better than

policy, or tact, or expediency, or any other word ever devised to conceal or stupefy a deviation from a straight line."

We received a letter from an older brother of long experience some time ago where something of the above had been manifested, we would judge - and his remarks follow: "I think it might do some of the older ones good to stay away from a few conferences and get around and do a little plowing - visit some of the small assemblies; and get their eyes off their fellow servants." The great commission by the beloved apostle Paul to his younger fellow-servant we would just pass on to younger men (who are not immune from dangers as above) . . . "Preach the Word; be instant in season out of season . . . do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:2, 5, etc.

I close with a word of encouragement which an elder brother from one of our assemblies, without any thought of sycophancy, gave to me, as follows:-

"In the almost fifty years I have known you, I have never heard you speak a word against a fellow-servant."

I would rather have heard that than a check of magnificent sum. It shows that our lives are read and one is never a loser by leaving in the hands of God anything that seems to bother - the longer we live, we realize more and more the need of patience to understand the devious ways of God as He leads us here and there through the wilderness of this world, truly "His way is in the sea, and Thy path in the great waters, and Thy footsteps are not known." Psalm 77:19.

So, with only a few more years to go, if the Lord be not come, and much land yet to be possessed, let us all go on, giving heed to the exhortation of the beloved Paul to the Church at Corinth in 1 Cor. 16:13 . . . "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."

"ONE THING"

Psalm 27:4

"ONE thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

This man desires one thing, and he goes in for it, that is he does not give up until he gets into the presence of the Lord. I heard Mr. Wm. Matthews telling of Mr. James Camp-

bell's prayers in his last days as he lay upon his bed, telling God about the beauties of His Son. He had to be looking at Him, in order to tell God about His beauties.

"The Lord God is a Sun and Shield. The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly," Ps. 84. God wants us to put our feet upon the truth. "I have no greater joy than to hear that my children walk in the truth." Many of God's people are walking according to their feelings, their own desires; this is not walking according to the truth.

"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." Acts 20:28. Let us live clean lives. Without this we cannot minister the truth effectually: and there never was a time when the people of God needed the whole truth more than they do now. We are to teach the truth, and in this way feed the flock which is amongst us, 1 Pet. 5. We are to be ensamples to the flock, and in order to be this we must keep on the ground of the truth. Let us go in for the whole truth of God. When we have God's word and God's company we are sure to go on right.

(John Blair at Pittsburgh conference)

OUR POLITICAL LIFE

In considering afresh this subject, in a concise manner, and to counteract some grievous, erroneous and subtle statements made recently in an organ which presumes to represent Assemblies in this country but which is not accepted amongst the Assemblies of Christians gathered to the Name of our Lord Jesus Christ as being, at all, representative, nor scriptural, we mention a few things which have been commonly believed amongst us and which, we believe, conform to the Word of God.

YOUR CITIZENSHIP IS IN HEAVEN

The authority for this is found in Phil. 3:20 where we read . . . "For our conversation is in heaven" etc. The word for "conversation" here is in the Greek manuscripts — "politeuma" and comes from root meaning:

The state of being a citizen,
 Right or privilege of being a citizen
 A commonwealth, or community
 To order one's life and conduct in a
 certain manner as to habits and principles etc.

From this it is quite evident that our "community life" is heavenly and we are citizens of heaven. This does not relieve us from the ordinary duties and responsibilities relative to our living amongst men, but our hopes, conduct, efforts, and aims are all bent heavenward. We seek to preach the Gospel to men that they might be saved "out of this evil world" with all its machinations of evil and be prepared to live in Heaven when death comes or at the Coming back again of the Lord Jesus Christ, our absent King.

We read in Col. 3:3 . . . "For ye are dead, and your life is hid with Christ in God." Therefore "the world knoweth us not because it knew not Him."

We knew the late Fred Horton of Arkansas City, Kansas, a very godly man — stationmaster on the Sante Fe Railroad there. His hobby was to keep his text "CHRIST DIED FOR THE UNGODLY" built of stones on the green hillside, visible for two miles, painted and in order. Millions read this sign during his lifetime. He was much respected and a body of men from the city came to him one day in his office and put a proposition before him. They would take care of all the political details as they knew he was not a politician, and they said . . . "All we want is to allow us to place your name on the ticket as Mayor and we are sure you will be elected." Dear Fred Horton listened respectfully to the commission of prominent men of the city, lawyers, doctors etc., then quietly said . . . "Gentlemen, I AM DEAD." They thought he misunderstood them and repeated their offer, only to hear from this godly man, who knew His God . . . "Gentlemen! I AM DEAD." Needless to say they were mortified and bitter but he maintained his scriptural position. He was known to our older brethren as Mr. T. C. Bush of Texas, Mr. C. W. Ross of K. C., Mr. T. D. W. Muir of Detroit, W. J. McClure etc., etc. Incidentally, none of these men ever thought for a moment of going to the voting booth to influence by THEIR votes any election. They maintained, what we all believe to be the scriptural position, who know God and His Word and His ways, that we "should pray for ALL in authority" — make intercession for them, give them due respect, submission and maintain a proper order in our responsibilities but the "voting booth" has done nothing for the cause of real Christianity, rather the opposite. The so-called Christians of Britain have done more for the cause of Socialism (through their entering into politics) than anything else they could accomplish. John 17:16 states the words of our Lord and Master . . . "They are not of the world, even as I am not of the world." This statement as to His disciples should be sufficient for any spiritual person to deter such from entering into the arena of the world in

politics, worldly pleasures, worldly society etc., etc. Was Christ a stranger here? So should we be — truly “pilgrims and strangers” amongst men, living honorable, quiet, submissive lives, helping whatever we can help in a scriptural way and declining the world’s false ways, customs and politics. Only thus shall we be a power for God. I Timothy 2:1, 3 gives us our responsibility, even in our private and public prayers, in the Assemblies of Christians, and that is to make “supplications, prayers, intercessions, and giving of thanks . . . for all men, For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

The above should suffice and we trust any into whose homes the organ mentioned above comes, may have sufficient godly wisdom and insight into the Word of God to destroy such copies lest they fall into the hands of some who may THINK it represents the mind, order, or doctrine of those “gathered to His Name.” It seems the editors and those responsible for this sort of thing are willing to “go all the way” with “what the people want.” This is always dangerous, unscriptural, and truly Laodicean in its aim and result. Let us beware of the trend towards the ecumenical movement of today which shall soon embrace many such chapels and the like. Already the way is being paved for their identification with the formation of the GREAT BABYLON which is more than in embryonic state.

W. F.

* * *

ANXIETY

NOT a few Christians live in a state of unbroken anxiety, and others fret and fume terribly. To be perfectly at peace amid the hurly-burly of daily life is a secret worth knowing. What is the use of worrying? It never made anybody strong: never helped anybody to do God’s will: never made a way of escape for anyone out of perplexity. Worry spoils lives which would otherwise be useful and beautiful. Restlessness, anxiety, and care are absolutely forbidden by our Lord, who said: “Take no thought,” that is, no anxious thought, “saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed?” He does not mean that we are not to take forethought and that our life is to be without plan or method: but that we are not to worry about these things. People know you live in the realm of anxious care by the lines on your face, the tones of your voice, the minor key in your life, and the lack of joy in your spirit. Scale the heights of a life abandoned to God, then you will look down on the clouds beneath your feet.

Selected

QUESTIONS AND ANSWERS

Question: Is it in order, scripturally, to vote elders into office, both brethren and sisters, or even brethren alone?

Answer: It is not only very disorderly, according to the Word, but has proved to be, where this has been done by modern minded proud men, void of spirituality, to be a means of further declension back into the Babylonish customs of the religious world.

This is entirely alien to the pattern of shepherding in the New Testament, or overseer work (it is not an office). Acts 20:28 states the divine principle . . . "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed (shepherd) the church of God, etc."

Apostolic pioneers could "point out" the men likely to lay their hands to such work, by the divine Spirit - cp. Acts 14:21, 28 but this is entirely different from "voting in" elders or shepherds. Imagine a flock of sheep getting together to choose their shepherd. The whole idea is preposterous, unscriptural and a vain and empty thing. Some, evidently, found they could only gain this place by a vote, a mere political venture, unworthy of any true Christian who has been taught God's ways.

We could almost write a book as to the dangers and results of this folly and we trust none of God's dear people, who seek to follow the pattern of the Word in testimony, shall be hoodwinked by any such self-chosen leaders, who gain the place by political cunning or diplomacy.

We shall not be willing, in this Magazine, to condone such unscriptural actions, nor do we believe a true assembly of God, after an apostolic pattern, can continue to function as under the Lordship of Christ, with such man-made directions and control.

Question: Is there not a great lack of true shepherding among us today?

Answer: Decidedly there is. True shepherding involves a constant knowledge of the condition of the flock, it requires visitation and personal interest. It is an arduous work of toil and self-denial but shall be rewarded by the Lord Himself.

Some seem to think that overseeing, or shepherd work, is just a matter of keeping matters straight as to some involvement, or getting after someone who has stepped out of line. This is after the fashion of the boy who wanted to be a schoolmaster, so that he could punish the boys. The true shepherd or overseer sees the danger afar off and seeks the restoration of the one in peril ere the disaster strikes, Ezekiel 3:17, 19, etc.

If assemblies are not visited, individually or carefully, they shall go down in numbers and if there are no shepherds raised up, there shall soon be no assemblies for preachers to rely upon for fellowship. We see this very thing happening before our eyes today in different ways.

Question: What is the meaning of the word religious, or religion in James 1:26, 27?

Answer: While we do not go into the meaning of the word etymologically, it is safe to say that it refers to outward forms of religious

service. In v. 27 the thought is that "clean religion" i. e. that outward form which has had a thorough cleansing by the Word, produces the proper result . . . to visit the fatherless, etc., here is the same thought contained in Mat. 25:36, where Christ says to the "Blessed" - "ye visited me." Compare the preceding answer to enlarge on this.

Question: IN the case of fornication being committed by a member of an assembly:

- a. Should discipline be exercised by that assembly?
- b. Would 1 Cor. 5 be the basis of discipline for a single instance of indulgence in this sin, or for an habitual indulgence?
- c. If 1 Cor. 5 is not applicable, what authority otherwise would we have?
- d. Could fornication be regarded as a fault only (Gal. 6:1) although the sin is mentioned in the N. T. at least 25 times.
- e. Do you think the absence of discipline would induce a permissive attitude, especially among the young?
- f. How long would be required for showing genuine repentance?
- h. Are social gatherings (as showers) permissible in the light of 1 Cor. 5:11?

Answer:

- a. To maintain fellowship with God and one another such discipline as is found in 1 Cor. 5:11, 13 must be carried out.
- b. A single indulgence requires this discipline as outlined here.
- c. The solemnity of 1 Cor. 5:4 leaves no necessity of seeking for any other Scripture, nor can the solemnity of the Word of the Lord be lightly set aside.
- d. This is not what is meant in Gal. 6:1 at all.
- e. It certainly would induce permissiveness - if one can get away with it, other carnal or wicked persons would follow suit and the assembly be further defiled.
- f. Genuine repentance must include very definite evidence and is not a matter of a week or thereabouts. The man in 1 Cor. 5 was out of fellowship the best part of a year when the apostle urged their forgiveness and comfort, 2 Cor. 2:7 etc. We do not state any particular time for true repentance, but it must bring godly sorrow with a suitable acknowledgment of the offender that he has defiled the Assembly and brought reproach upon the Name of Christ.
- h. Such social gatherings of one under discipline are a distinct denial of the purpose of discipline and are only indulged in by persons willing to abrogate the Word of God and deny its application to them or their assembly. We have seen distinct evidences of this in years past where partiality and family relationships have ruled and the Word of God has been set aside, to the loss of testimony and fellowship with assemblies walking in the fear of God.

No godly man or men would so nullify discipline except for some ulterior motive or unwillingness to have all brought to light.

The above questions are worthy of consideration by all assemblies in a day when moral, uncleanness, permissiveness in sexual relationship is the established rule of a decadent society. Any Assembly that refuses to deal with such moral evils, upon confession and proper examination, cannot expect to be recognized as an Assembly of God and we cannot recognize such as being worthy of either commendation or fellowship therewith.

THE PROMISES

"All the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us." 2 Cor. 1:20. At the beginning of the nineteenth century, Abraham Newland was cashier of the Bank of England, and all the notes issued by the bank were signed by him. Without his signature not one could be cashed. This is a simile of the promissory notes contained in the Word of our God. Out of Christ not one single promise can be claimed; not one prayer, however earnestly offered, can be answered. But in Him, and coming to God in His name, John 14:13, all are yea and Amen. Thank God for the "exceeding great and precious promises" ever inviting our use. When at home with the Lord, believer, in looking back over your life's story, you will be able to say, as did Solomon long ago, "There hath not failed one word of all His good promise."

DELIGHT IN HIM

"DELIGHT thyself also in the Lord, and He shall give thee the desires of thine heart." Psa. 37:4. How apt we are to turn this upside down, and say, "O Lord, get me out of this difficulty, or this trouble, and then how I shall delight myself in Thee." We would like to make a bargain with the Lord, and put the Lord second in the bargain. But His ways are not our ways. He must be first; and when we give the Lord His true place, all the rest comes out well. Delight thyself in Me, He says. "But then there's that trial, and this difficulty." Quite true; but the Lord knows all about them. His way is, first of all delight thyself in Him. And what follows? He shall give thee the desires of thine heart. Such is ever God's order. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

THE CELLAR OF AFFLICTION

Samuel Rutherford once said, "Whenever I find myself in the cellar of affliction, I always look about me for the wine." God sometimes takes away one thing to make room for a better. "When I have most pain in my body, I have most comfort in my soul," said an old saint. And consider the consolation of His own blessed presence. God comes to the brokenhearted with His healing presence. "I will pray the Father, and He shall give you another Comforter." The presence of the Lord enables us to endure any pain which He sees fit to send.

PITHY SAYINGS

“A Christian, as long as he is not made perfect, considers himself a beginner.”

“Very few reach the place of a father - 1 John 2:13, 14. Perhaps it may be allowed me to say that, knowing a great many Christians, I have known few fathers in my pilgrimage, nor have I even heard of them except very rarely . . .

William Kelly

“In all true service there is energy expended.”

“God’s man may miss the mark, but he will not miss it every time he gets up.”

W. N.

“I am always suspicious of two who seem to be the same in gift.”

T. C.

“Let your every plan be written with pencil, that God may erase it if He will.

Sometimes in place of those pencilled thoughts, the Master traced in letters of gold His own grander purpose for the years that were to come. —A learner in the school of God.

“No amount of light on the pages will compensate for a blind eye.”

A.T.P.

BENGEL - The author of his “GNOMON” bathed his studies in tears and hallowed them with prayers.

Scripture is like a dissected picture - fragments scattered throughout need to be brought together, side by side, matched, jointed.

THE CHURCH - Her debt became her Lord’s and His rank and glory - - her’s.

A. J. G.

C. T. V. - - - Colored television-

Frank Knox translation—Christ Triumphed Victoriously
Hallelujah - Frank Knox

Sarnia, Ont. — We understand tent meetings were to commence here July 8th, Trust there shall be blessing.

Clinton, Ont. — The Assembly here has been cheered again lately, a man from Exeter was received July 2nd, the fruit of labors of our local brethren there. They had visits recently from Bre. Gray, Cundick, Bentley and J. Smith. They have appreciated the help.

Kilkeel, N. I. — A letter from our brother J. Thompson who labors in N. I. tells us of difficulties abounding through the work of the enemy of souls, Satan himself. Let us pray earnestly at this time that God's hand may be seen and the forces of evil restrained. He states . . . "We long and pray for a mighty movement in this island, North and South, of the Holy Spirit, ere our Lord returns."

Wisconsin-Iowa — A note from brother Hamilton tells of visits here and there in both States. Bro. Mick and he were at Lynxville where the Lord gave some blessing. They had a baptism there recently, some from Wauzeka, Soldiers Grove and Lynxville. The West Union meetings July 4th, had six brethren there to help. Garnavillo also has had some profess recently.

CONFERENCES

Clementsvalle, N. S. — Late Conference dates to hand, please note Sept. 3 and 4 - Pr. Mtg., Sept. 2. Ronald Berry

Sault Ste. Marie, Ont. — The joint Conference of the Assemblies on both sides of the river, Mich. and Ont., will be held D. V. commencing with Prayer Mtg., Sept. 1st in the Gospel Hall, Spring and Wellington Sts., at 7:30 p.m. continuing Sept. 2 and 3 in the Soo Collegiate Institute, Soo, Ontario. Usual arrangements will prevail. Corresp. S. H. West, 479 Albert St. E.

Akron, Ohio — The Labor Day Conference will commence with Prayer Meeting Fri. eve., Sept. 1st at 7:30 p.m. continuing Sat. and Lord's Day Sept. 2 and 3. All meetings in the Gospel Hall, 1225 Wooster Ave., (Tel. 253-4745). Corresp. Thomas Wright, 1571 17th St., Cuyahoga Falls, Ohio 44223.

Arlington, Wash. — Annual Conference D. V. will be held in the Gospel Hall here, Stilaquamish and Union Sts., Sept. 2, 3 and 4, commencing with Prayer Meeting Sept. 1st at 7:45 p.m. Servants of the Lord teaching the right ways of the Lord are welcome. Address communications to Gerrit Kroeze, Rt. 3, Box 37, Arlington, Wash. 98223 - (Phone 435-3254).

Waterbury, Conn. — Annual Conference of the Italian Assembly will be held D. V. Sept. 2 and 3, with Prayer Mtg., Sept. 1 at 7 p.m. Please note there will be no meetings on Labor Day. Corresp. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn. 06716.

Midland Park, N. J. — Annual Conference will be held D. V. Sept. 22 for Prayer at 7:45 p.m. continuing over Sept 23 and 24. Usual arrangements and hospitality extended. Correspondent - Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Cleveland, Ohio — Annual Conference of the Monticello Gospel Hall will commence with Prayer Mtg., Fri. October 20th at 7:45 p.m., continuing with three meetings Sat. and Lord's Day, Oct. 21 and 22 as in former years. Address correspondence to John H. Smith, 34200 Ridge Rd., Apt. 306, Willoughby, Ohio 44094. (Hall telephone - 382-6178).

Clinton, Ontario — Annual Conference will commence with Prayer Mtg. in the Gospel Hall, Joseph St., Friday Sept. 29th at 8 p.m. continuing in the Central Huron Secondary School, Princess St, Sat. and Lord's Day Sept. 30th and Oct. 1st. Breaking of Bread at 10 a.m. All visitors from a distance freely entertained. Servants of the Lord walking in, and teaching the "old paths" welcomed in ministry. Correspondent - Douglas McDonald, 137 Mary St., Clinton, Ont. Believers Hymn Books will be used. Please bring yours.

Manchester, Iowa — Usual time for this Conference is October 1st, weekend - we have no direct word yet. Contact brother Dan Lubben, 505 E. Butler St.

St. Thomas, Ontario — Annual Conference will be held D. V. in the Central Elgin Collegiate, Chestnut and First, October 7, 8 and 9, commencing with Prayer Mtg., in the Gospel Hall, Erie St., at Ross, October 6th at 8 p.m. Note there is no meeting Saturday morning. Usual arrangements with hospitality extended to visitors. Correspondent Allen McCandless, R.R. 1, Port Stanley, Ont.

Hitesville, Iowa — The Annual Conference here will be held again this year September 16th and 17th, preceded by Prayer Mtg., Fri. Sept. 15th. Hospitality extended to visitors and arrangements as usual. Corresp. George L. Frey, Aplington, Iowa 50604.

Huntsville, Ont. — Usual time for this conference is around weekend of Sept. 10th, but we are without details yet, please contact brother George Cottrill, R.R. 2, Huntsville, Ont.

FALLEN ASLEEP

Deseronto, Ont. — Our dear sister Mrs. William Root "went home" May 27th, aged 78 - she was saved when 16 years and in fellowship here for about 60 years. Quiet, consistent and faithful to the Assembly in attendance. Her husband survives.

Detroit, Mich. — Our brother James McKechnie "went home" May 8th. Born in Scotland in 1900, born again in 1961. He came, along with other Scotch brethren to U.S.A. around 1923, and was with us in the old Central Hall where he had a Sunday School class. He is survived by his wife, two children, three brothers and two sisters. "Maranatha"—

Lynden, Wash. — Our beloved sister Mrs. Nellie Den-Adle "went home" June 8th, aged 86. In happy fellowship since her conversion in tent meetings here over forty years ago, a constant witness and always in her place in the meetings.

Longport, N. J. — Our aged brother John Fannin, well known in the Pittsburgh district formerly, past twenty years or so here, went to be with the Lord June 20th. We have known our brother for many years and he will be missed in the Longport Assembly. We trust the Lord shall raise up others to have a godly care. He took a stand in early days in Pittsburgh against the intrusion of "looseness" as to Assembly testimony, a great need amongst us today. His widow survives him here.

Boscobel, Wisc. — Our brother Ray Callaway went to be with Christ suddenly May 17th, aged 78. Saved about 40 years ago in Wisconsin and in fellowship in Lynxville Assembly. Prayer requested for his family, some still unsaved.

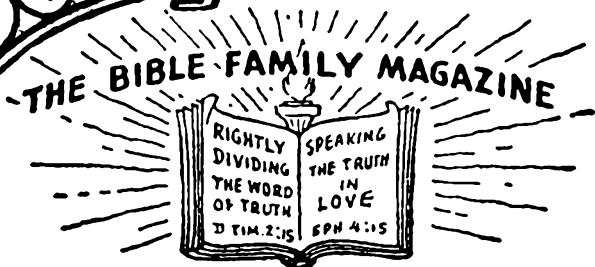
Waterbury, Conn. — Our brother Joseph Mancini went to be with the Lord June 1st, aged 20. He was saved April 16, 1963. He had a bone condition which took him. The services had many unsaved who heard the Gospel. He leaves his father, mother and one brother.

Thunder Bay, Ont. — Our dear sister Mrs. E. M. Coldridge passed peacefully into the Lord's presence June 22. She came from England in 1907 and was in assembly fellowship for over 60 years. She was aged 91 - predeceased by her husband in 1965. Three daughters in fellowship survive and prayer requested for one son, unsaved to date.

Philadelphia, Pa. — We have received word of the homegoing of our beloved brother John H. Williams of the old 20th and Dickinson Assembly. He died of a heart seizure June 18th. He continued in the Gospel around the old neighbourhood for years. The many at the funeral marked the high influence of our brother. Saved in early life and went on well. Remember his widow in our prayers, also two sons and a daughter. An aged sister lives in N.Y.

Drumlough, N. I. — Our beloved sister Mrs. Mary Agnes Jennings "went home" May 20th from Banbridge. Saved at a children's meeting in 1901 at Ballygorrian as the late Samuel Wright preached the Gospel, since then linked with that assembly and Drumlough. A consistent and godly sister who loved the scriptural path, one of the old school, sadly missed from our assemblies.

Words in Season



THE MARKS OF THE NAIL-PRINTS

"A BONE of Him shall not be broken;"
Thus saith the Holy Book of God;
But yet to us He left a token,
The nails did pierce His hands to wood.

The Pierced Hand of Christ, thus riven,
Stands out 'midst earth's dark hist'ry clear;
It speaks to men - a Saviour given,
A Hand o'er all to saints most dear.

It plucked us from the world's foul ocean,
Has saved us from eternal doom;
Has bought for us a blessed portion,
And, best of all, we'll see Him soon.

How then shall heav'n acclaim His glory,
Amidst the mighty, mighty host;
'Twill be the very same old story,
The only PIERCED HANDS are His.

W. H. F.

SEPTEMBER, 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

CONFERENCE NOTICES, ETC., We remind you again to have these in early in the month (two months ahead) to give ample time for visiting Christians to make their arrangements - send ALL such to the Editor in Lakewood, Ohio as listed.

REPORTS

Cleveland, Ohio — Our Editor, Bro. Wm. H. Ferguson, will be confined to St. Vincent's Charity Hospital in this city, for a number of weeks on account of internal hemorrhaging. He will carry on work as usual.

New Ontario Conference — Reports reached us of a good time here around the Word, about 12 of the Lord's servants present. Bro. Fite remained for a week at Englehart which is central for the four assemblies.

Brookfield, Conn. — The 9th annual Conference of this Assembly was encouraging, not many ministering brethren present but local N.E. brethren gave good help.

France — Our brother Dennis O'Hare continues to labor in the Perpignan district near the Spanish border - there is some encouragement - he expected bro. Wells of North Ireland to give some help, they had a baptism in the sea in June, four followed the Lord thus. About twenty believers gathered at the water's edge. These other believers came largely from North Africa, some express exercise for an assembly to be planted but our brother desires to see material for such manifested. This is good . . . Rue Monge, 66 - Rivesaltes, France.

Scotland — Our brother John J. Stubbs has been working the past eighteen months in the south of Scotland, called the "border country" - a hard place. He has located in a small town. The little Assembly here has only between 11 and 12 in fellowship. He is located at 111 Cotton St., Castle Douglas, Kirkcubrightshire.

Egypt — We had an interesting phone conversation last week in July with our sister Miss Persis Moneypenny who has been on a brief visit here in New Jersey district to Christian friends. It was delightful to speak of her dear father, the late John Moneypenny and to hear further of her constant work, for many years, amongst the women and younger people, in school work, in Egypt. She was going back, fulfilling her dear father's desire to continue there as the Lord helped her. In the Cairo district for years. We enjoyed the phone conversation relative to some of the older brethren who, like ourselves, desire the "old paths" of the Word.

Indiana, Pa. — Our dear brother George Baldwin has had a weak spell this past Summer, somewhat improved at last report from his good wife, who has constant care. Her dear father, William Goldsmith, had a bad fall recently - he is one of our oldest friends in the Bryn Mawr district, dating back to the years before he was married. One of the few left there.

Garnaville, Iowa — Our aged brother Louis Brandt, with Henry Wahls, had a week lately in Elgin, Iowa. He mentions Paul Elliott at Mineral Point, Wisc., helped by local brethren. He states the recent meetings were encouraging in Garnaville.

Abbotsford, B. C. — Bro. Paisley finished six weeks in the tent in Clearfield, meetings well attended, some professing faith in Christ. He was to start in Allison, Iowa for another tent season, as last 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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INDEX OF LEADING ARTICLES:

'I SHALL KNOW HIM"—	Gospel
TO EVERY MAN HIS WORK—	William H. Ferguson
A LESSON IN LETTER WRITING—	Harold S. Paisley
PROGRESS IMPEDED—	R. McPheat, Scotland
EFFECT OF PRAYER	David W. Oliver
RESTORATION and DISCIPLINE	Editor

OUR VOCATION

HOW solemn truth we express when we name our work in this world our 'vocation,' or, which is the same in homelier Anglo-Saxon, our 'calling.' What a calming, elevating, ennobling view of the tasks appointed us in this world, this word gives us.

We did not come to our work by accident; we did not choose it for ourselves; but, in the midst of much which may bear the appearance of accident and self-choosing, came to it by God's leading and appointing.

How will this consideration help us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us here present! What an assistance in calming unsettled thoughts and desires, such as would make us wish to be something else than that which we are! What a source of confidence when we are tempted to lose heart, and to doubt whether we shall carry through our work with any blessing or profit to ourselves or to others!

It is our 'vocation,' not our choosing but our 'calling'; and He Who 'called' us to it, will, if only we will ask Him, fit us for it, and strengthen us in it.

* * * * *

We thought these admirable words of the late Richard C. Trench might be fitting to accompany the article in this issue entitled "TO EVERY MAN HIS WORK."

I SHALL KNOW HIM

By the print of the nails in His hands—

The following incident from our early travels in the backwoods of Northern Michigan has had a lifelong impression upon the mind. Coming across an aged woman, suffering from a crippling arthritis, living alone, ministered to by a brother of hers, as to food, etc. I found her sitting in her chair and her brother said . . . "This is the man who came to bring the Gospel to us." I said to this dear soul, her face happy in spite of her handicap . . . "And what does Jesus mean to you?" I can hear to this day her answer . . . "Oh, He is so long, and He is so broad, and He is so deep and He is so high, I would need another tongue to be able to tell you what MY JESUS MEANS TO ME."

In our conversation she told me of her niece Sigma. They lived in a log cabin away back in the woods, had very little communication with the outside world, save a two weeks journey or so, with horse and wagon, to the nearest city about twice a year. But this dear girl of about 15, away back there in loneliness and practical poverty, had heard the Gospel and had been saved. She was sick, the family poor, but somehow they got a Doctor to come to see her. He said . . . "You must be taken to the hospital right away." The dear girl said . . . "Dr., we are not able, my parents are poor, I am sure I will not get better and I know Jesus as my Saviour, just let me remain here." The Doctor swept away her thought and arranged it so that she should be taken to the nearest hospital for surgery.

She came home later, to die it proved to be, and was lying on her little cot in the log cabin. This dear woman I mentioned at first, her aunt, was sitting by her bedside one day, shortly before she passed away. She, too, was in earnest and said to the dear young girl lying before her . . . "But, Sigma, how will you know Jesus when you see Him" for Sigma had said she was going home to be with the Lord and her Saviour. "How will you know Him, Sigma? The young girl lifted up a wasted hand and with her finger pointed to the palm of the other, and said, beautifully, "I SHALL KNOW HIM BY THE PRINT OF THE NAILS IN HIS HANDS."

Blessed thought, blest girl, soon to be at home with Himself. Amidst the loneliness and solitude and poverty of that northern country, she had found the "pearl of great price"—she had found Christ to be her Saviour and, in knowing Him, had found peace of mind, rest and salvation through His wondrous sacrifice.

Reader! Amidst the plenty and comfort and blessings temporal of your present state, what about this? Nothing

else will matter soon when this fleeting and empty world of vanity is passed. Do you know HIM? I think of the words of Philip to Nathanael in John 1:45, "WE HAVE FOUND HIM." Let all else perish, if you know HIM. He is the key to entrance into Heaven and glory. His precious blood is the passport you need. YOU MUST KNOW HIM.

Years later, I was visiting in another county in Michigan and in a lonely farmhouse a boy of about 15 lay dying. His father sat at the foot of the bed in tears and said . . . "Such a young boy and he must die - how terrible." But the boy looked at us, for I had been speaking to him and reading to him for a little - (he had been saved previously), and said to his father . . . "Father don't weep for me, I am going home to be with Jesus and "I SHALL KNOW HIM BY THE PRINT OF THE NAILS IN HIS HANDS."

Later again, I stood by the bedside of another woman, only in her forties, she was a niece of our former editor, the late Dr. E. A. Martin. She had lived and worked on the farm, but lying there, suffering, soon to be at home, for we buried her a little later, she pointed to a picture of a relative who had lived much longer, and said . . . "Why should I complain . . . ? I have not had such a long life but I am going home to be with my Lord and at the most it is "only a little while" for all of us and in the confidence of seeing Him Whom her soul loved, she quietly acquiesced in the dealings of her Lord with her and in patience and submission, accepted His will. Many such instances come to mind as we visited the sick and dying through the years. Let this be true of all who read these lines, as they think of going out into eternity, may they be saved and be able to say as they think of their Blessed Lord . . . "I SHALL KNOW HIM BY THE MARKS OF THE NAILS IN HIS HANDS." He died for me, He rose again for my justification, He is MINE. Blessed finish to life's short history.

W. H. F.

If we forget that God's demand upon His children is holiness, we shall turn the grace of God into licentiousness; if we forget His grace, we shall be impoverished, and get into bondage, weakness, and sin. Holiness and grace must never be separated; they are exact counterparts of each other. If God sows the seed by giving us the knowledge of His grace, He looks for the fruit; and if we desire to please Him by bringing forth the fruit of holiness, we must live in and upon that grace which is its sole and single spring, and which He has made to abound towards us in Christ Jesus our Lord.

"TO EVERY MAN HIS WORK"

Mark 13:34

William H. Ferguson

THE Words of our Lord ere He left His own encouraged them to "watch and pray" and also to "work" as this is a great antidote to "sleeping" v. 36, slumbering and drowsiness.

"Work" is a wonderful medicine for the body, also the mind - we read that "much study is a weariness of the flesh" but we must always remember that it must be "the work of the Lord" as Paul commends Timothy to the Corinthians in 1 Cor. 16:10. The apostle states as to Timothy . . . "He worketh the work of the Lord, as I also do." Here we have Timothy following the example of the true "pioneer" doing the work of an evangelist, which is of course going into entirely new territory with the Gospel and proving God, not leaning on a nearby assembly for their support etc. The work of the Lord, so called, can be a mere "nomenclature" without the true scriptural or spiritual meaning. Men, today, seem to be afraid to trust God or to get very far way from an assembly with their supporting help, therefore we have little pioneer work even attempted. The true pioneer is not a man who visits the nearby assembly, or assemblies, each Lord's Day with the support one would naturally expect them to receive, even temporal remuneration. We have heard of cases of this recently, showing utter lack of wisdom in the encouragement of this very thing.

SHEPHERDING

Then the "work of the Lord" would include shepherding of the people of God as the beloved apostle left his example to Timothy . . . "As I do." The last thought in the apostle's mind was "temporal support." He would rather "spend and be spent" - - he "sought not their's but them." This is the true shepherd heart and, as we see the decline of true pioneer work, we also see the decline of true shepherd work. Decline is never an isolated germ - it spreads. True shepherd work involves the visitation of the weak and lonely and isolated believers here and there, some of them very much isolated, also weak assemblies who are not able to contribute much in the way of hospitality or temporal provision. One has often found it necessary to take one's own room, lodging and meals, etc., to do this sort of work - few today even attempt this. But it was characteristic of the men who did the work in planting the assemblies gathered to His Name and it was their joy to lean on the Lord, Who often "tried them" but never "failed them." It is usually the stronger assemblies, with temporal fellowship a plenty that get the preachers and,

sad to say . . . "My people love to have it so." Some don't even know the difference so the true work of pioneering and shepherding is almost a bygone thing in many parts in these United States.

THE MINISTRY OF THE WORD

Again "the work of the Lord, as I also do" as Paul writes to these Corinthians, includes "the ministry of the Word" or the "ministry of teaching." This is an essential to all public testimony to the Name of the Lord. The decline is evident here also. Teachers are few because pioneers are few, and shepherds are scarce. The one cannot exist without its accompanying helpers.

So "to every man his work" is an inclusive expression but it is not confined to public ministry, as we have sought to outline above. We suggest a consideration of the thirty-fifth chapter of Exodus as illustrating the many forms of work God desired when He gave instructions for the preparation and building of the "Habitation of God" in the wilderness after He took them out of Egypt.

A DIVINE PRINCIPLE

First we notice "the willing heart" of verse 5. God wants from us nothing that is not from this willing, sacrificial, unselfish heart. Any service we seek to render today, not of this character, is just so much "wood, hay and stubble" against the day when the fire shall try every man's work, of what sort it is . . . 1 Cor. 3, etc.

THE DIVINE PROVISION

They had nothing in Egypt, but when they left that land of their bondage and bitterness, God saw that they had an abundance. God gave them their wages, though delayed. They had precious, useful things and materials, etc., etc., which God could use (read Exodus 35 carefully please). These things could have been an unnecessary and burdensome impedimenta and handicap on their journeys, so God gave them the privilege of parting with this abundance, putting it to good and valued use, getting thereby an eternal remembrance . . . Is it not written in this Book which shall never pass away? So we see them departing to their tents, after hearing Moses relate God's desire for them to share in the provision of materials for the Tabernacle, verse 20. As they went, they must have had some real exercise and searching of heart as to the part they should play in all this and unselfishness and liberality began to work in their hearts and the sequel is seen in chapter 36:5 where we read . . . "The people bring much more than enough for the service of the work, which the Lord commanded to make." We can

see here what we often suggest proved to be the happiest months they spent in all their wilderness journeys. Multitudes sought to "do their part" and they had the joy of knowing that, when the "habitation of God" was completed, they could say "I had some little part in it all as the Lord laid it on my heart." One would like to see more of this spirit in every assembly of God throughout the land and, while thankful for the mercies of the past, here lies a work for ALL to do as to maintenance of assembly testimony even "till He come."

DIVINE WISDOM A NECESSITY IN GOD'S HOUSE

This is seen in the divine choice of skilled workmen of the proper, spiritual calibre, (their names signify this). God filled Bezaleel "with the Spirit of God, in wisdom and understanding, and in knowledge, and in all manner of workmanship;" etc. And "He hath put in his heart that he may teach, he and Aholiab . . . them hath He filled with wisdom of heart." etc., vs. 30, 35.

How necessary then, and how necessary today to have the wise man and his fellows for the "testimony" in a day when "wisdom" like other deterioration, is lacking. "Who is a wise man and endued with knowledge among you?" James 3:3.

Whence comes it today that saints are taking brethren to law (absolutely condemned by the Word of God) and also introducing the plainest political methods of a decadent society to "vote in overseers into an office."? All this without a "word from God." Well might the beloved apostle write to the Corinthians in 1 Cor. 6:5 . . . "I speak to your shame. Is it so that there is not a wise man among you . . . no, not one that shall be able to judge between his brethren."

What a pity today that we have seen, recently, the lack of "this wise man" among his brethren. Truly this is a deplorable state of things and to think that it is carried on "in the Name of the Lord." We would say with the apostle . . . "I speak to your shame" v. 5.

We sadly need wise and understanding and compassionate brethren who can wait on God and despise political maneuvering relative to an assembly of God. We must pray for wise shepherds.

HAPPY RESULT OF TRUE WORK

We can see this as we consider the results of the exercise of the people in Exodus 35. God acknowledged the work, when completed according to His desire, by the presence of the Cloud over the Tabernacle in the midst of the people. The children could look up and off to the Tabernacle and

the overshadowing cloud and many could say as they looked - "I had a hand in this." Let us not think that any help given in true assembly testimony shall be forgotten by our good God in a soon coming day.

It might even have been the "sewing of materials" by the women folk and others as well as other forms of preparation; it could have been the crushing of olives to produce oil for the lamps in the Lampstand, giving light which none of the congregation ever saw, apart from the priestly family, but they knew it was shining and it was for the eye of God in that "holy place" but they had a hand in keeping the light burning . . . How precious! ! ! Can we all say . . . "I have had some part in the maintenance of the assembly, under God, or have I merely been a "hanger-on" taking all the privileges and omitting any responsibility apart from filling a seat, etc. Has our interest been slight, occasional, when it suited us, trifling. When we could not be present have we seen to it that the Lord has had His portion for the Lord's Days we have missed? What means the barrenness, the lack of prayer and praise on the part of those who could give it, what means the "empty talk" before and after the meeting, instead of "speaking of Him" when together. Alas! one could weep when we think of the warmth of love, and fellowship with spirituality, of former days when God's presence and power was known. May the Lord, even though He has brought us low, grant a stirring up to lay hold on God for a spiritual revival amidst the "dead bones" of formality, worldliness and world conformity in dress and pride, with "dry theology" instead of good ministry of a scriptural and spiritual and wholesome character, calculated to strengthen "the things that remain." Rev. 3:2. Only God can do this.

We seem so satisfied with the mere outward form of "going to meeting," etc., we are spending so few hours at the Book of God that we scarcely realize our poverty and have largely left the responsibility to others . . . "the willing horse gets the burden" and we are losing "while the days are going by."

The alternative to the above exercise shall be a furtherance of the present-day idea of leaving all to the preacher and a "paid ministry" is not far away, one can see. "So much pay for so much preaching" and "no pay, no preaching." This is the world's way in their religious campaigns and efforts . . . let it never once be named among us. Rather let us "take up the Sword of the Spirit" and wage a good warfare the little time that remains, for God, Himself hath said it . . .

"TO EVERY MAN HIS WORK"

A LESSON IN LETTER WRITING

Harold S. Paisley

(READ THE EPISTLE OF PAUL TO PHILEMON)

This short but precious letter is worth it's weight in gold. It is the most exquisite example of letter writing in existence, and is full of Grace and Truth.

“If you with pen would talk to men
 Of five laws be aware
 With courtesy and courage write
 Let calm control, correctness cite,
 And round it off with care.”

We should appreciate the Holy Spirit who inspired the writer and preserved the contents for all time. The epistle is often spoken of as a personal one to Philemon from Paul, but the assembly nature of the letter should not be overlooked as the opening salutation includes the Church of God at Colosse (verses 1 to 2). The information given was used in the bringing about of the Godly reception of the returned runaway, not only to the home of his master, but to the local assembly. It may be that Paul remembered the timely intervention of Barnabas on his behalf with the assembly at Jerusalem (Acts 9:27) and thus he now sought to pave the way for the new convert lest any would fear to accept his personal testimony. The principle of Grace receiving the slave Onesimus for Paul's sake, is a New Testament counterpart of the Old Testament reception of the prince Mephibosheth for Jonathan's sake, and surely points to the precious words of Eph. 4:32 “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

ELEVEN NAMES IN PHILEMON

The mention of eleven names in these twenty five verses is worthy of note. The great ones in the world of A. D. 64 are mostly forgotten, but those who were associated with God's Assembly remain. There are ten brethren and one sister. May we not say that similar material is built into the House of God in any locality still. It takes all types to make up the Church of God. Here we have Paul the aged evangelist, pastor and teacher, (verse 9), Timothy the budding teacher and preacher, Philemon, the wealthy brother whose home was the gathering place of the saints and who had the ability of giving refreshment to the Lord's People, (verse 7), Apphia, his wife, was one with him in his service and exercises and was willing to receive the Church in her house and also prepare lodging for any servant passing through

Colosse. Archippus, who was their son had been saved and was a faithful minister in a special way of the Truth of God, (Col. 4:17), and amongst them, Onesimus, who was once unprofitable but now profitable, found an honoured place, (There is a cunning play upon the name Onesimus which in the Greek means Helpful). At the end of the epistle greetings are sent to Epaphras the praying brother, Marcus, the restored one and Aristarchus who was Paul's constant companion in prison and in the shipwreck, (Acts 27). We also find Demas here as a fellow labourer of these mighty men, but, alas, two years later he is gone back, having loved this present world, a solemn reminder that any of us may fall out by the way and be led aside by the world. We all need to pray with the example of Demas in mind, "Preserve me Oh God for in thee do I put my trust", (Psalm 16:1). The last mentioned is Luke the beloved physician, (Col. 4:14), who was faithful to the very end. Maybe it is significant that the one who recorded the willing reception of the Prodigal Son by the Father in his Gospel, should be brought in here to round off the letter that another prodigal should have a worthy reception by his master. Be that as it may, we can see that an assembly is in a happy state that has brethren beloved like these, and sisters of the Apphia spirit of hospitality and exercise to further the ways of the Lord on earth.

There are three main characters around which the entrancing background of this epistle revolves: Paul the aged prisoner in Rome, Onesimus the slave who seems to have robbed his master and had fled there hoping to avoid discovery, and Philemon the master who lived at Colosse and was a convert of the apostle himself. Philemon was evidently a man of substance having a house large enough to receive *the assembly gatherings and also able to be in possession of slaves who laboured for him.* It is most interesting and instructive to trace the workings of Grace in each of these men and to see the outcome of such Divine Operations.

(to be continued)

PROGRESS IMPEDED

Joshua 7

R. McPheat, Scotland

THE sin of "Individual Covetousness" in this chapter had a tragic effect on the progress of God's people in the Land. It had a fatal outcome upon thirty six men of war. It caused Joshua to fly to God's presence with the elders. It caused Israel to be gathered to their Standards, Tribes, Households and families.

THEIR CONFIDENCE

Israel's confidence was high for God had wrought a mighty victory, using them as the vessels, and while it would seem that everything had been carried out as God had ordered, yet only God knew what had transpired in the Day of Battle. God had said that the spoil had to be "devoted to His Sanctuary" and when one took it to satisfy his own greed, God felt the slight. The unhappy outcome of this man's greed was that the next encounter with the enemy brought Israel chased like dogs from the little city of Ai.

What humiliation for the victors of Jericho, who were one day honoured and the next day laughed at by all around. No wonder Joshua flies to his God and prostrates himself before His Throne to ask the reason WHY? Would God that this simple straightforward method marked Assembly elders today, when problems of similar magnitude face them. We should be asking ourselves - "Why have we no impact upon the towns and villages where we labour?"

God told Joshua to rise up from the ground as He reveals to him what has happened, for God always gives guidance on matters of importance. (If we ask Him - editor). God calls the sin committed "THE ACCURSED THING" - God is always grave about sin and more so when it is amongst His People.

Joshua causes all Israel to be gathered and, possibly, the night before he announces that a solemn meeting is to be held. Joshua would hardly sleep that night as he anticipated that solemn ordeal which had to be faced. Another who would possibly not sleep would be the GUILTY PERSON for there is no worse thing than a bad conscience.

Would God we could see this scene . . . Israel gathered with the standards unfurled and waving in the breeze, every man by his own Standard, house and family, not to sing for joy, but every face strained and every heart touched. Everyone knew the defeat of Ai and the slaying of thirty-six of their friends. Solemn day for Israel! ! ! !

In the centre of the camp the elders are prominently moving. Joshua would come forward and while the nation stood with bated breath, a Name and Tribe was drawn. "JUDAH" - what a dishonour! If it had been Dan or Naphtali, some weak or backward company, whom we thought would have failed! But JUDAH! Alas! from the most unexpected sources our greatest disappointments arise.

Joshua then begins the identification parade. Section by section, family by family, till at last "he" comes . . . ACHAN THE SON OF CARMÍ. Joshua appeals to the man most ten-

derly . . . "My son" - no indignation or revenge here. (God's men are NEVER vindictive - editor). Nothing but the utmost pity. Achan's confession is obviously dragged out of him, therefore it did not emit from a heart softened and chastened. He tells how it happened:

I SAW - The sin was contemplated.

I TOOK - The sin was covetousness.

I HID - The sin was concealed.

Greater than all, his sin was contempt of God's law. One must wonder at the reasonings of this man, as to why he did this deed. Possibly he felt he was due something for engaging in the battle even though no risks were involved. Possibly he felt "it was not much," in comparison with what was left. Possibly he thought he would take something home from the battle - a souvenir. Perhaps he felt this was a chance for his family to GET ON.

All Israel was not guilty of this sin, but all were ACCUSED, and gathered, and caused to feel the slight which God felt. ALL ISRAEL stoned him with stones. What unhappiness this man brought upon God's people . . . "Ye have troubled Israel this day." What an affront to JUDAH! What a memory for his family!

This same sin which Achan committed was the first sin committed in the GARDEN OF EDEN, IN THE LAND, and also the first public sin IN THE CHURCH - Acts 5:1, 11.

IN THE GARDEN it was committed by a woman (first of all).

IN THE LAND it was committed by a man.

IN THE CHURCH it was committed by a man and his wife.

Few have yet grasped the gravity of this sin in the Assembly. It is a sin which God calls idolatry - Col. 3:5 and is not confined to money matters, but is so far ranging and so frightening that we would all do well to beware of the "leaven of the Pharisees" which is COVETOUSNESS.

(Easter Conference time in Belfast - 1972)

* * *

There is always much more serious damage done to the cause of Christ by persons seeming to give up the world and returning to it again, than if they had remained entirely of it; for they virtually confess that, having tried heavenly things they have discovered that earthly things are better or more satisfying.

THE EFFECT OF PRAYER

David W. Oliver

CHILD of God, does it ever cross your mind how far reaching are the possibilities of the simplest lifting up of your heart to God?

DISTRESSED PRAYER

Think of the Israelite flinching under the lash of the Egyptian taskmaster. Biting back the bitter tears, he would lift his heart in despair to God . . . "O, Lord God, how long?" Perhaps human reasoning would say - "Look at all the others in the same condition as you are, why do you complain?" Perhaps Satanic hosts would whisper that God had not heard during all these years, just better go on as best you can. But his heart cried out as the vice of cruelty tightened, the cries rose more fragrant to God until the last groan moved all heaven as the Unchanging God spoke to Moses and said . . . "I have surely seen . . . and have heard their cry . . . and I am come down to deliver them." Ex. 3:7, 8. Let the distress move our spirits to groan in the presence of God, let our souls feel it to the core, the Saviour feels, John 11:33, 35, but let us have confidence that He hears. From the human side it was the cries forced out by the taskmasters that wrought the salvation of a nation through the mighty display of God's outstretched arm. Distressed prayer is heard, and heaven will move to answer if, and when necessary.

DELIBERATE PRAYER

Three times daily Daniel secluded himself to open his window towards Jerusalem, fulfilling the condition Solomon had requested for the restoration of the nation, 2 Chron. 6:38. Perhaps, previously, he had been reading Jeremiah - compare Daniel 9:2. In laying hold of God he produced the weighty cause of the Scriptures of Truth: God had foretold a return from captivity after seventy years and He had affirmed Solomon's request to hear the nation, in their captivity, to cry toward Jerusalem and God's house. Daniel labored in prayer from the moment of his discovery of the mind of God, ch. 9:3, through daily intercession until word reached him that from the first day, and throughout all his chastening of himself before God, his words were heard and a heavenly messenger was sent to him.

This faith that held God to His Word not only stopped the mouths of lions but worked the restoration of Judah. Did God answer the deliberate, purposeful, scripturally assured prayer of Daniel? Praise Him, He did, and He is just the

same today . . . "The effectual fervent prayer of a righteous man availeth much." James 5:16 . . . "Men ought always to pray and not to faint" Lk. 18:1. May the God of all grace strengthen us to persevere in prayer, by faith laying hold of this truth proved by Daniel . . . "from the first day thy words were heard."

DECISIVE PRAYER

Nehemiah is a man characterized by instantaneous prayer. At least eleven times we read of his short prayers that seem as darts to the throne of God. In chapter 1 he prayed for mercy in dealing with the king. He had sought God's face regarding Judah's need, had confessed their sins and pleaded with God, using God's own Word. But the moment came in the king's presence when Nehemiah must make his request. Should he return to his closet? Shall he bow the knee there and implore God's help? NO! It seems that he simply lifted up his heart to God and God answered abundantly above what he asked. If you read each of Nehemiah's brief prayers, prayers that seemingly could not wait for the closet, prayers breathed for the appropriate moment: the striking thing is that every one is undoubtedly answered. Praise God! He hears prayer for the need of each moment. Let us then allow prayer to so permeate every moment of our lives that it may be customary with us to lift our eyes to our heavenly Father and, even more than that, expect Him to hear and answer. The result of Nehemiah's prayer was the working of separation among God's people and the strengthening of joy and obedience unparalleled since the days of Joshua. May God so exercise our hearts that we may see the same results in our day.

DILIGENT PRAYER

Save in writing to the Galatians and to Titus, Paul is careful to show his interest in those he addresses by telling of his constant prayers for them, night and day. No wonder he rejoiced so at Appii Forum and the Three Taverns, Acts 28:15, when God had thus answered his ceaseless prayer of Romans 1:9-11. Paul fulfilled his own exhortation to "Pray without ceasing." Ever in his mind was the need of the saints. In general, his prayer was for their preservation. The care of all the churches caused constant intercession in the active life of the apostle. Need we even raise the question as to whether God heard him? One of the greatest marvels of the apostolic times is that God marvellously raised up men to lead and to shepherd the many infant assemblies that sprang up as flickering candles of testimony in the wake of the spread of the Gospel.

If the exercised ones of God's people in our day were to classify their burdens of heart, no doubt they would include

concern regarding deliverance of souls, the restoration and reviving of God's people, the manifestation of the separated life and conduct, coupled with the joy and obedience among the saints and the preservation and prosperity of assembly testimony to His Name.

Thank God for the record of His Word that all this need has been supplied by our prayer-hearing God. May we be moved to allow prayer to saturate every moment, every thought, every desire of our lives. May God give us grace to have increased confidence that He hears and will answer. May we afresh hear His Word in our souls . . . ("Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jeremiah 33:3.

RESTORATION AFTER DISCIPLINE

Affecting The Assembly

WE have had some questions, from various sources, of late as to this matter of restoration, especially as it affects the one committing the sin, also the proper manner of handling this matter by the elders of the Assembly. We know that we are living in a day of laxity, of attempts to nullify God's Word in the matter because of unwillingness to handle the matter rightly, or promptly, or because of partiality. All this speaks seiously to any exercised believers in God's Assembly.

First of all, we must consider the attempt to "cover up" the sin. This is common on the part of the individuals concerned. It is vitally wrong when it affects those in the Assembly, especially elders unwilling to handle the matter scripturally. Although it is with a heavy heart, and compassion, there must always be an alacrity to get at the matter of taking care of the sin when it is known. To "cover up" is a denial of God's right in the Assembly of God, it can never be tolerated or accepted.

The question then arises as to the nature of the discipline. Here, again, the Word outlines for us distinctly the divine necessity. As we read 1 Cor. 5:9, 13, etc., we see why no person who comes under this list can be permitted at the Lord's Table in fellowship with His own. They must be dealt with according to the Word, despite other circumstances or even friendships. This is where great failure is manifested among us and is troubling us even today, after many years, in some assemblies. It is not a light matter. The word for "fornicator" here suggests any unclean immorality, lewdness, an unchaste female, an impure person - it is inclusive

of immoral acts and uncleanness in this respect. "With such an one no not to eat" is mandatory, not left to our own inclination or interpretation. 1 Cor. 5:11. This necessitates "putting away" for a period, not as a believer, but as "a wicked person." He may be a believer, we see this in 2 Cor. 2:1,8 etc., but this period of showing true repentance is not a mere matter of days, it involves an acknowledgment, with true humility of their sin against the Assembly, whether months or years - there is no hard and fast rule but their sorrow must be manifested in a real way and restoration to Assembly effected before there can be social fellowship etc., as before.

INTERNAL DISCIPLINE

There may be some sins that do not reach the mark, as outlined in 1 Cor. 5, and we believe 1 Timothy 5:20 comes into force here. We do NOT believe this only refers to elders but can, and ought to be carried out properly by intelligent and spiritual elders. Where the sin is such that shame has been brought on the Assembly testimony, this must be taken into consideration and the party or parties involved should be openly rebuked after the "morning meeting" when the Assembly is gathered together, with all outsiders and unsaved asked kindly to withdraw. The object of this rebuke is to save the party from further development of evil and "that others also may fear." v. 20. If there is true sorrow for sin, the party involved, or parties, as the case may be, will surely be present and share in the sorrow of the Assembly, recognizing that they have brought this shame upon the Assembly and upon themselves. This rebuke would also be in force in the case of some vain talker or talkers, according to Titus 1:10, 13 - their actions have disturbed the Assembly and they must have their mouths stopped. This latter would include all forms of participation in prayer, praise or teaching, until there was evidenced true repentance and recovery. There is no reference to "eating" in this case though any spiritual person would know how to conduct themselves towards such. We greatly lack wisdom and spiritual guidance in these matters today. If we fail to carry out scriptural discipline, then "the sky is the limit" as far as departure is concerned. All we need to do is to witness the almost total absence of proper discipline in religious circles and meetings, so-called, recognizing the "open table" idea.

PARTIALITY

To permit this to enter into the matter is strongly dealt with in verse 21 of 1 Tim. 5 . . . "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." This should be enough for us

and to seek to evade raises serious question as to the dissenter's ability to rule in any capacity.

MULTIPLE PROFESSIONS

We are under no illusion as to the seriousness of the present day laxity as to all this. One of the "loopholes" that is used, at times, is to say . . . "Well, we don't think he or she was ever saved." Then, shortly, with another profession, the whole thing can be relegated to the past and an unsaved life etc. When this is used as a mere subterfuge to offset the discipline of the Assembly, it is disastrous. If the individual gets away with this, as they think, they are mistaken. If they were in fellowship, when the sin was committed, then this must be brought before the Assembly for the Assembly to be cleared inasmuch as they were supposedly in fellowship at the time of the occurrence. It might be years later, but it should be done.

We are inclined to think there are far too many of these multiple professions, merely to cover up an inconsistent life. Something has gone wrong, something has been done and instead of confession, the individual takes refuge under the old misnomer . . . "I wasn't saved at all."

We recognize and believe that there are not a few who get amongst His own with a false profession, sometimes a mere religious experience, but this should be readily recognized by the spiritual as time goes on, but this other we believe is the merest subterfuge to avoid the discipline of the Assembly in some cases and should be thoroughly investigated. There is too much preaching of "experience" today. We remember in early days in Michigan, we used to tramp through the countryside and the "shouting methodists" they were called by some, used to have revivals once a year. They would have a big time and lots would go forward and get "converted" but it was not long till they had gone back to the old ways of life and the next revival, they would be up there again and converted over again. If one would be true, they would find this merely a subterfuge.

We are nearing the point now where a preacher is gauged by professions obtained and, not infrequently, such are made within the fellowship of the Assembly. This is something to beware of.

Let us determine, in the fear of God, with real compassion and impartiality to carry out the Word. Someone has mentioned "drinking parties." We don't want "drinkers" in any Assembly, they don't belong there, i. e. using the world's definition of "drinking" referring to liquor, beer, etc. The Assembly must be kept clean.

The editor

WORDS OF TRUTH

Gleaned from the Galt Conference

By Harland Harper

PSALM twenty-three begins with a person, and ends with a place. In between is the blessed portion.

The whip that smarts most of all, is the whip we ourselves make. Let us not then make a whip for our own back.

We suck the honey from Israel's flowers, and yet leave the flowers intact for Israel. We need not then fear taking an overdraught from the exceeding great and precious promises made to the seed of Jacob.

The believer is either of use to God, or of use to the devil. There is no one whom the devil can use to better advantage than a believer who is out of fellowship with God.

It is to be noted in the accounts of the deliverance of the man with the "legion," Mark 5; Luke 8, that the Lord answered the prayers of the demons, and of the Gadarenes; but not that of the delivered man. To him the Lord said, - so to speak, - "they won't have me here, so I want you to stay and represent me."

Every difficulty in the sight of God is traceable to that most abominable thing - SELF-WILL. We cannot exercise it without suffering the consequences. It is simply allowing human nature to have its own way. In most cases of trouble in the assemblies it is not so much a difference of interpretation of scripture as a display of selfwill.

A brother who started to count the exceeding great and precious promises of the Scriptures ceased when he had reached thirty-two thousand and exclaimed "I can go no further, I'm a millionaire."

God wants nobodies in order to make somebodies out of them. Be nothing, to be something.

Was it not worth while for the disciples to get into the storm, Matt. 8, in order to experience the wonderful deliverance.

God does not pick up those, for His service, that men would be most likely to choose. He found Gideon at the threshing floor. Judges 6.

Gleanings from an old Conference over 50 years ago

QUESTIONS AND ANSWERS

Question: I know those who take the place of Christians claim to be speaking in "tongues" - can you explain the power which enables them to do so? You state "tongues" have passed.

Answer: We believe, as often stated, that "tongues" were a sign concomitant with that period of the Church's testimony, **before** we have the full revelation of the Word for this dispensation and, owing to the fulness of the Scriptures of truth for us today, are neither necessary nor are they the work of the Holy Spirit. Whatever the "spirit" that these people who so "speak" have, we are sure it is NOT the Holy Spirit of God. It is a spirit that leads to confusion, to derisive demonstrations of the flesh in the strange and outlandish conduct of those professing to be under the power of the "spirit" whatever it is, and leads neither to modest Christian behavior nor to any definite work of God in the hearts of the onlookers.

We might say that during about fifty four years of moving amongst the people, house to house in visitation and in various conditions existing in the country generally, I have found that those disposed to such demonstrations are of an excitable manner, not too well balanced as to their judgment, etc., therefore highly susceptible to any who can inflame their emotions in these spectacular "gifts" so called - this would include "healing" and "sinless perfectionists", etc. The excitement-loving people will flock after such and, of course, the money connected with some of these movements is "fabulous" as we often notice. The true lover of the Word of God can only be preserved by obedience to the commands of the Word and the divine precepts as outlined for the Church today.

Question: Is it customary when a visiting preacher, usually of the younger sort, comes to an Assembly and has a few meetings a few miles off, to "close down" all the meetings of the Assembly, to support this effort?

Answer: It is neither our custom, nor does it seem to be for the good of the Assembly to have the doors closed (apart from the "breaking of bread"). While "the church so gathered" is not the building, nevertheless there are certain activities of every scriptural "church" which should not be cancelled, save to the eternal harm and depletion of the Assembly. This has been our observation over a period of years in the work of the Lord. The plea is that it will be for the increase of the Assembly - this seldom, if ever happens - the net result is to place the responsibility of the Assembly behind the man or men who desire this sort of thing - it gets them an audience they might not otherwise get, likewise the temporal and financial support weekly.

For younger men, there is nothing better than to get away into the backwoods and hide themselves, doing some useful work of the Lord there and not be dependent on the support, either of the numbers, or the finances of any Assembly. It is only then they will be able to trust God and if not willing to provide lodging, washing and meals without

being dependent on the hospitality and kindness of Christians willing to support them, we wonder if they should be in "the work" so-called at all. It seems to be an easy berth for some but it was "never so from the beginning."

Question: We noticed in a fairly recent issue, referring to James the writer of the Epistle that bears his name, that he is called the half-brother of the Lord. How did this slip past you? (From the Antipodes)

Answer: Sorry it slipped past our proof-reading. We believe James, thus mentioned, to be the brother of the Lord - the result of the union of Joseph and Mary, as well as others of that union after the birth of our Lord, miraculously, by the Holy Spirit. The writer may have so written, to emphasize the fact that Joseph was not the "actual father" of Jesus - we know he was NOT, but we are perfectly in accord with speaking of James as the Lord's brother.

We notice Hogg & Vinc state in their treatise on Galatians 1:19 that the theory that James and his brothers were really cousins of the Lord, and in only this sense, his brothers, is without adequate support in Scripture. "James, like the other brothers of Jesus, had once disbelieved his claims to be the Messiah, (John 7:5 etc.)" - compare Ps. 69:8 - cp. also Mk. 6:3. Further - Alford "considers James, the brother of the Lord, the author of the epistle to have been the eldest of the sons of Joseph and Mary AFTER Jesus, Matt. 13:55."

Alford further continues . . . "From Jerome downwards all kinds of artificial explanations of the relationship of the brethren of our Lord have been given, to escape the inference from the simple testimony of Holy Scriptures, that they were veritably children of Joseph and Mary, younger than our Lord."

Question: In the case of younger preachers starting out, professedly in the work of the Lord, does it seem to be in order for them to be next to assemblies, having a few meetings here and there but never out of their vision or away from their financial support and, whenever a chance is given, to visit other assemblies, likewise with their support, etc. Can this be called "true pioneer work."

Answer: This is certainly "NOT pioneer work" - it savors more of the young Levite of Judges 17. A consideration of verse 10 suggests the thought that the young Levite "ought to have" the things mentioned, whereas the men of God who have done God's work in days past, and in the planting of the assemblies of God on this continent NEVER for a moment looked to any man, or any assembly to support them, "THEY LOOKED TO GOD ALONE." It seems this is a "strange doctrine" to some today.

It does our hearts good, quickens the cockles of the heart, as they say, to hear of some real attempt made out of the reach of neighbouring assemblies. We know there are pretensions of this, but the reality is missing.

PITHY SAYINGS

The best way for laborers in the Lord's work to avoid being embroiled in "assembly difficulties" and problems, is to get away into the backwoods, and isolated parts with the Gospel and spend some years with God there. Such shall become useful men of God in future, if left here.

Those who cause dissension and problems amongst the Lord's people are men who have **never done any real** "pioneer work." True pioneers know what it is to work with God, not for favors.

* * *

Difficulties may be enormous, dangers may increase, the trials be immense; but **OBEDIENCE IS OF ALL THINGS** the most lowly for man and the most acceptable to God. Let every believer weigh these matters, as in His sight. His "will" should be dear to all the children of God. W. K.

* * *

LORD! Carry me up to Thy Home
 In the glory
 Where has been purchased
 A mansion for me:
 Where free from distractions
 And trials and sorrows,
 I'll rest in the joy of Thy presence
 With Thee.

Here nations are striving,
 False teachers deceiving,
 Thy saints are divided and
 Scattered from Thee,
 Come, gather us Lord, to Thyself
 In the glory,
 And then come and reign o'er creation
 Set free.

Author unknown

* * *

PUNCTUALITY, audibility and legibility are three branches of "Practical Righteousness."

I owe it to all - - - - - TO BE PUNCTUAL

I owe it to all my hearers - - - - - TO BE AUDIBLE

I owe it to my correspondents - - - - - TO BE LEGIBLE

"Practical Righteousness" consists in the proper discharge of all legitimate claims. C. H. M.

Longport, N. J. — Our dear aged brother Caesar Patrizio is in the infirmary here at the Home for the Aged where he will receive good care. We commend the Home to the prayers of His own that strength and grace may be given to the Directors and workers there. Their tasks are heavy. This Summer they were installing a complete heating system to replace the old plumbing, etc. They had a new furnace before bro. Moon passed away. This should help to "even" the heat throughout the rooms and long corridors. They are installing this Summer a complete new roof which is a big undertaking. All this helps towards the comfort and wellbeing of the guests, many of them quite aged and requiring much care. We have had an interest in this Home from its inception and the exercise of our departed brother Mr. Moon has been amply rewarded by the willing help of many. Continue to pray for them all.

Omaha, Nebr. — G. P. Taylor had some ministry meetings with the assembly here.

Wisconsin — Bro. Hamilton has been giving help as able, also visited some of the lonely saints in Minnesota.

Lake Shore, Ont. — Brother William Nesbitt gave help here in ministry and was going to visit other parts of Ontario, also in the Detroit district in a few halls.

Dunkerton, Iowa — Bre. Orr and Kraus closed tent meetings here early in August, some professed.

CONFERENCES

Arnstein, Ont. — The Annual Conference will be held again, God-willing, Sept. 16 and 17, commencing with Prayer Mtg., Sept. 15th at 7:30 p.m. Arrangements as usual and hospitality extended to visitors. Correspondent Mr. Don Brunne, Arnstein, Ont.

St. Thomas, Ont. — The Annual Conference will be held D. V. in the Central Elgin Collegiate, Chestnut and First Ave., Oct. 7, 8 and 9, commencing with Prayer Mtg. in the Gospel Hall, Eric at Ross, Oct. 6, at 8 p.m. There will be no meeting Sat. morning. Usual arrangements will prevail and hospitality extended to visitors. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont.

Hitesville, Iowa—Annual Conference D. V. will be held, commencing with Prayer Mtg., Sept. 15th, continuing over Sept. 16th and 17th. Usual arrangements and accommodations provided for visitors. Corresp. George L. Frey, Aplington, Iowa 50604.

Clinton, Ont. — Annual Conference will be held God-willing, commencing with Prayer in the Gospel Hall, Joseph St., Friday, Sept. 29th at 8 p.m., continuing over Sept. 30th and Lord's Day, Oct. 1st in the Central Huron Secondary School, Princess St. E. Please note Breaking of Bread is at 10 a.m. Visitors freely entertained. Servants of the Lord who are teaching and walking in the "old paths" welcome to minister. All correspondence to Douglas McDonald, 137 Mary St., Clinton, Ont. Believer's Hymn Book used, please bring yours.

Vancouver, B. C. — Annual Joint Conference of Victoria Drive and Carleton Assemblies will be held D. V. Oct. 7, 8 and 9, in the Technical Secondary School, 2600 E. Broadway. Prayer Mtg., Oct. 6th in the Victoria Drive Gospel Hall. The Lord's servants walking in the "old paths" welcomed to minister the Word. Correspondence to William Hutchison, 4760 Little St.

Hardwick, Vt. — In the will of the Lord the Assembly here plans to hold a conference Oct. 7th and 8th with Prayer Mtg., Fri. Oct. 6th at 7 p.m. All meetings in the Gospel Hall, Lower Cherry St., Hardwick. Servants of the Lord walking in the old paths welcomed - accommodations provided for visitors. Believer's Hymn Book used. Corresp. Edwin Corliss, P. O. Box 141, Northfield Falls, Vt. Phone 802-485-8736.

Cleveland, Ohio — Annual Conference of the Monticello Gospel Hall, 4970 Monticello Blvd., will be held D. V. October 21 and 22, commencing with Prayer Mtg., Fri. October 20th at 7:45 p.m. Three meetings Saturday the 21st and Lord's Day the 22nd, as usual. Usual arrangements. Correspondent John H. Smith, 34200 Ridge Road, Apt. 306, Willoughby, Ohio 44094 - Hall Telephone No. 382-6178.

Detroit, Mich. — Annual Conference of the Stark Road Gospel Hall, 9280 Stark Rd., Livonia, Mich. will commence D. V. with Prayer Mtg., Fri. Nov. 3rd at 7:30 pm continuing Nov. 4th and 5th. All meetings held in the Hall as above. Order of mtgs., will be 10 a.m., 2:30 and 7:30. Ministering brethren walking in the old paths welcome. Visitors freely entertained. Corresp. Alexander Stewart, 14145 Shadywood Drive, Apt. 63, Plymouth, Mich. 48170. (Gospel Hall phone - 425-4910).

Midland Park, N. J. — Annual Conference of this Assembly will commence with Prayer Mtg. at 7:45 p.m. Sept. 22nd in the Gospel Hall, 61 Prospect St., and continuing over Sept. 23rd and 24th. Usual arrangements will prevail. Corresp. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Huntsville, Ont. — This conference is usually held the week before Arnstein which would be September 9 and 10, with Prayer Mtg. in the Gospel Hall Sept. 8 at 7:30 p.m. Correspondent is George Cottrill, R. R. 2 and it would be wise to confirm this notice.

Blue River, Wisc. — Annual Conference D. V. will be held commencing with Prayer Mtg., October 13 at 8 p.m. in the Blue River Community Building, continuing over October 14 and 15. Usual arrangements and accommodations provided for visitors - Corresp. Raymond Studnicka, R. R. 3, Boscobel, Wisc. 53805.

Manchester, Iowa — Annual Conference will be held God-willing commencing with Prayer Mtg. in the Gospel Hall Sept. 29th at 7:45 p.m. continuing in the School Auditorium over Sept. 30th and October 1st. Usual arrangements will prevail and visitors provided lodging. Address all correspondence to Dan Lubben, 505 E. Butler St., Manchester, Iowa 52057.

Orillia, Ont. — Conference dates in Orillia Collegiate Institute. West St. N. Oct. 7, 8 and 9. Commence with Prayer Mtg., Sat. 7th at 3:30 p.m. and ending Monday at 5 p.m. B. of B. 10:30 a.m. Those walking in His ways welcome in ministry. Corresp. R. J. Pears, 74 Lahey Ave.

Waterbury, Conn. — Conf. will be held in the Elks Club, 283 W. Main St., Oct. 6th, 7:30 p.m. continuing over Oct. 7th and 8th at 10:30 - 2 p.m. and 6 p.m. Corresp. A. VanDenbush, 13 Gosinski Pk., Terryville, Conn. 06786.

FALLEN ASLEEP

Longport, N J. — Our beloved sister Miss Sarah Bristow, of Pittsburgh and in fellowship in the Gospel Hall there on Friendship Ave., for many years, "went home" from the infirmary here May 26th. A woman of sterling character, real exercise in the things of God and a lover of the truths we learned in earlier days, she maintained her interest in the Lord's work to the end. The members of her family have "this Blessed Hope" before them, as we all do.

Omaha, Neb. — Our dear brother Dean T. Randolph was called home June 25. Associated with the Assembly here for over 20 years, a faithful and beloved brother, much missed. Pray for his dear widow and family - Titus 2:13.

Midland, Ont. — Our dear brother Edward Lawrenson "went home" June 16th, aged 90. Saved Nov. 6th, 1916 as a soldier in the first World War under preaching of the late David Miller. For the past ten years, since the death of his wife, cared for at the home of his daughter. A patient man who loved the "truth of God." He continued to be out to meeting until about a year ago and longed to "go home."

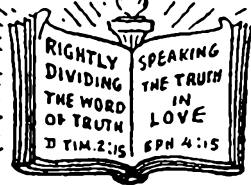
Forest Grove, Ore. — On July 13th our beloved brother Earl Clapshaw "went home" aged 80. Saved when bro. Alves called at his Service Station, inviting him to the meetings. A happy Christian who enjoyed his salvation and bore a good testimony to those without, which is commendable. Awakened in May 1954 and in fellowship here.

West Richmond, B. C. — Our beloved brother John E. Giesbrecht "went home" suddenly July 13th in his 70th year. In happy fellowship here since its commencement and always ready to do what he could to help in The Testimony. This is an admirable quality today. Saved when brother Alves visited northern Sask., in the Summer of 1936, when meetings were held with bro. Alex. Wilson in a log cabin. Amongst the first to "break bread" in the Assembly of that district, he went on well for His Lord.

Garnavillo, Iowa — Our dear sister Mrs. George Wolff went to be with the Lord July 5th, aged 78. Saved under preaching of bre. Baldwin and Klabunda Aug. 29, 1955 and soon after received into the fellowship here, continuing steadfastly. Blind, after her conversion, she learned to read the Braille and she and her older sister, thus left alone, memorized much of the Word, especially the Psalms. We frequently visited these dear blind sisters when here in Garnavillo and it was a pleasure to see their love for the Word and their Lord, latterly in their comfortable trailer near one of our brethren, and they managed to do a great deal for themselves, helped by a number of His own. Pray for her sister who will miss her greatly.

Words in Season

THE BIBLE FAMILY MAGAZINE



OUR ROCK and Their's

Deuteronomy 32:31

WE have a ROCK, so sure and fast
It stands amidst the storms and blast;
Such never fails, though foes do rage,
'Tis found within the Sacred Page.

We seek its shelter, time again,
When oft exposed to taunts of men;
They know it not, so low it seems,
'Cause they drank not life-giving streams.

And when our arch-foe threatens hard,
And hurls at us his poisoned barbs;
We find our shelter here stands fast,
Until his violent rage is past.

So never fear, dear fellow-saint,
E'en when your love is weak and faint;
Our ROCK is there, so high and firm,
So lift your eyes and REST ON HIM.

W.H.F.

OCTOBER. 1972

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107. Deadline for all notices the 10th.

VOLUMES: A few are still available - write the Editor in Lakewood, Ohio.

APPRECIATION: We are very thankful for the prayerful interest of many of the Lord's people during the Editor's recent hospitalization.

REPORTS

Tent Work, Etc. — Large attendance reported in the tent of SARNIA, ONT., this past season - some nice cases reported and Christians attended very well. Brother Paisley had his second pitch in ALLISON, IOWA, with very good crowds and blessing evidenced, he continued the meetings into September, bro. Krauss opened for him each night. The tent meetings of brethren E. Moore (Chile) and John Slabaugh in CASS CITY were good, with a little blessing; this is the old Ubyly Assembly, an old field well known to us. Local brethren from JACKSON, Assembly carried on a children's work in MUNITH, MICH., and this Summer bre. McBain and Snider saw a little blessing among the Christian's children. In SHERMAN, MICH., in the Hall there bre. Crawford and Lavery had a few weeks - not many outsiders reported at the meetings. Interest fair. We have had no report from the tent in WEST VA.

Detroit, Mich. — Bro. Nesbitt of Ireland had meetings in Ferndale. Schoolcraft and Stark Road Halls - he purposed visiting the Soo over Labor Day and possibly a little farther west into Saskatchewan. We have enjoyed his visits amongst us.

Calumet, Mich. — Saints of Laurium Assembly enjoyed a short visit from brother Sam Hamilton. Bro. Hanot of Ferndale purposed locating here meantime, which would be helpful.

Pennsauken, N. J. — Saints here had visits from bre. Fite, Joyce, Stewart which were enjoyed. In BARRINGTON Assembly also, nearby, saints reported some blessing since the first of the year, with encouragement. Ruth Thompson sailed for Venezuela to help in the Children's work there and in the Home. We also had a visit, while in the hospital, from Isabel Perkins of Timaru, New Zealand, en route to Venezuela also to give help there - she is a nurse. Pray for the work throughout Venezuela and workers there, they do valiant work.

Newfoundland — Bre. B. Joyce and Gaius Goff have seen blessing here this Summer at CENTERVILLE - a number of younger men working the area. In CORNERBROOK bre. Douglas Howard and Wallace Buckle have had good attendance and encouragement. Remember in prayer all the workers on the Maritimes.

Vancouver, B. C. — Our brother James Campbell is on furlough (from Japan) and giving help in the district. He states: "We left an Assembly of 21 in Sendai City, Japan."

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. 64

OCTOBER, 1972

No. 10

INDEX OF LEADING ARTICLES:

THE STORY OF THE HYMN - "Oh Believe It."	William F. Ferguson
THE STORY OF THE TWO ROCKS	William H. Ferguson
THE PHILEMON LETTER	Harold S. Paisley
BEN-ONI . BENJAMIN	Matthew J. Brescia
DAYS OF HEAVEN	William J. Nesbitt

* * * * *

"Last night I took up the three meals at which the Lord participated in Luke, chapters 22 and 24:

The first was a meal with COMMERCATION in view, telling of the Cup, the Cross and the Crown.

The second, at Emmaus, speaks of COMMUNION 'did not our heart burn within us.'

The third when the Lord ate a piece of broiled fish and honeycomb introduces the divine COMMISSION."

Dennis O'Hare

HELPLESSNESS

HOW hard it is to receive that the work of God and of His Christ is always in weakness! ! ! The rulers of the people saw in Peter and John unlearned and ignorant men . . . the thorn in the flesh made Paul despised and he conceived it would be better if that were gone. It is God's rule of action, if we may so say, to choose weak things. Everything must rest on God's power; otherwise God's work cannot be done according to His mind.

For the work of God we must be weak, that the strength may be of God; and that work shall last when all the earth shall be moved away. I am accused of letting things take their own course too much. Still, it seems to me that I trust in God that the work is His own . . . If I can help in that work it is a favour which He confers on me, but I think often when we wish to guide and govern too much, faith is wanting J. N. D.

In weakness to my God I cling	Do we?
I banish care and everything	Do we?
We trust in His unerring Word	Do we?
And serve Him only as our Lord	Do we?
And care not that the saints take note	Do we?
What meaneth then the letters wrote?	Did we?

W. F.

THE STORY BEHIND THE HYMN

“OH, BELIEVE IT”

William H. Ferguson

THIS hymn was composed by the late John Ferguson, the Editor's Father, who was a well known evangelist amongst us for over fifty years. The following gives, briefly, the story of his conversion to God, the reason why the hymn was written.

EARLY DAYS

Born in Inverness, the Capital of the Highlands, in Scotland of true Highland parentage in 1864, he had an unbringing characteristic of such times; respectable, hardworking parentage was his. His Father was a Master Tailor of 12 High Street, Inverness. His Mother was a "Fraser" and sat under the ministry of the late Dr. Guthrie, the well known and godly preacher in Edinburgh. Being religious does not save, he was yet without Christ.

The family moved, later, to Glasgow and he gave his Mother no peace until she apprenticed him on a fairly small sailing ship, a barque, named the "Balona." He was then about sixteen or seventeen and, in his own words, told me often that before he was many days at sea, he was sorry; the glamour of sailing was over, but the hardships of a sailor's life continued under the harsh treatment accorded in those days, especially with boys who had to be toughened to it. He was gone over a year on this voyage alone, around the world, in storms and trials, climbing rigging, setting sails, keeping watch, etc., etc. I remember going with him, at times, to the docks in the city where some sailing ships would be tied up. He would initiate me into the secrets of climbing the rope ladders, the ropes and shrouds, etc. Life was hard, food scarce, hard tack and wormy beef as they called it. Weevils in the hard tack, rats running over their bunks and their faces at times - altogether we would say "a hard life."

LEAVING SAIL

He left sailing and joined the Steamship Lines. His ship was The S. S. Martaban which the late Henry Pickering of Pickering & Inglis used to say was the best known ship amongst the "Brethren." He sailed between Glasgow and Rangoon, Burma, with accommodations for some passengers, as well as cargo. Our Father often told how, sitting under the port-midship's lifeboat, one night, off the island of Malta, with the balmy breezes of the Mediterranean blowing, he came as a prodigal and found rest and peace through accept-

ing Christ as his Saviour as the words of John 6:37 were borne home to him in power by the Holy Spirit . . . "Him that cometh to Me, I will in no wise cast out." He had months of conviction, especially through the words of John 3,18 - "CONDEMNED ALREADY." Peace came to his soul and a "new life" began which ended when he entered into "the Sabbath Rest" of Hebrews 4:9 on October 23, 1940. We buried him in the family plot October 26th in Woodlawn Cemetery, Detroit, to await the morning of resurrection and placed his headstone as follows:-

SAVED AT SEA

April 12th, 1886—

A faithful servant of Jesus Christ

* * *

His hymn may be sung to the tune of "Over Jordan."

THERE'S a story ever new, it is wonderful and true,
And the best thing you can do, is believe it;

It will calm your troubled breast, and will give you peace
and rest,

It's of all the news the best, Oh, believe it.

I was serving Satan well, and in sin did far excel,
And would soon have been in hell, I believe it;

But the Saviour, He drew near, and He stopped my mad
career,

And He told me, Never fear, Just believe it.

Then I listened as He said, it was just for you I bled,
And with me He sweetly pled, to believe it;

This is now salvation's day, sin has all been put away,
This is what I heard Him say, Oh, believe it.

I could then withstand no more, for I saw my sins He bore,
So I entered by the door, and believed it;

Now I'm happy all the day, I can sing as well as pray,
For my sins are washed away, I believe it.

CHORUS

Oh, believe it, Oh, believe it! Christ has died upon the tree,
That from sin you might be free;

Oh, believe it! Oh, believe it! Jesus died for you and me.

OH, BELIEVE IT!

THE STORY OF THE TWO ROCKS

The Low Rock and The High Rock

William H. Ferguson

IN the story of these "Two Rocks" is embraced the history of the children of Israel in their forty years of wilderness journeyings. Furthermore, if we learn this lesson for ourselves, we shall see that this embraces the whole story of our journeyings through the wilderness of this world, from salvation's day until we get to the end of the journey, either by the way of all the earth, in dying, or at the "Rapture" when we shall meet with our Lord "in the air" in glorified bodies at His Coming. To seek to shed light upon the teaching involved in the biography of this famous people and, also, to convey to our minds the deep meaning and lessons for the Church today, is our reason for this meditation.

Let us remember that the wilderness was never in the purposes of God for His people, although in it we see His ways with His own - lack of faith and trust in the Lord, Who had delivered them so wonderfully out of Egypt, was the reason for the "forty years" with its consequent sorrow, and even death that stalketh the camp. God's mind was to take them OUT of Egypt and to BRING THEM IN to the good land. He was perfectly able to do it. The culmination of their lack of faith, seen in their refusal to enter it after the spies brought back their false report, provoked the Lord, and was so odious in His sight, that it brought about His "breach of promise" - Numbers 14:26, 39 - especially verse 34. Yet, He brought them in, as He had promised, after the forty years of wilderness experience.

"The Rock" is one of the titles of the Lord and, again and again, throughout the history of the people of God, we are faced with the truth contained in this description of our Blessed Lord. The words of 1 Cor. 10:4 illustrate this thought . . . "Did all drink the same spiritual drink: for they drank of that spiritual Rock that went with them (margin): and that Rock was Christ." These are marvellous lessons for us, as we learn the meaning of these words but, further avail ourselves of the life, protection and sustenance and comfort involved in this imagery of "THE ROCK."

Let us consider, first, the "LOW ROCK" as we find it in Exodus 17:6 where we shall see its relation to our Blessed Lord when here on earth, as the lowly and smitten One.

THE LOW ROCK

The Hebrew word for this rock is "tzoor" and suggests a low and flinty rock and suggests to us the beginning of

our knowledge of our Lord as the One Who was despised and lowly amongst men, yet giving forth that life-giving flow of salvation by His wondrous humiliation and death upon the Cross. Moses was told in Exodus 17:6 . . . "Behold, I will stand before thee there upon the rock in Horeb (tzoor); and thou shalt smite the rock, and there shall come water out of it, that the people may drink." The first suggestion here leads us to the Cross and the blessing which flowed from this "smiting." If we pursue this thought of "smiting" we find it has the meaning of "beating - striking - wounding - the throbbing in the breast" and, surely, we can see in this a reference to some of the sorrows of the "Suffering Saviour" on the Cross at Calvary. (Incidentally, we **do not speak** of the Cross of Calvary, we speak of the Cross of Christ. Always identify the Cross with the Person of the Saviour). But there He suffered such dreadful sorrow under the judging Hand of a Righteous God, as He thus poured out His soul unto death with devotion, submission and willing love to meet God's holy requirements and to bring us to Himself.

We must never lose sight of this aspect of our Lord as "The Rock that went with them" seen, at first as the low, flinty rock which was smitten by the rod of judgment. However, thank God, that is not all the story - we shall consider next the "High Rock" and its relationship to His own then, and to ourselves today.

THE HIGH ROCK

The first mention of "The Rock" as we have been considering it was at the commencement of their wilderness journey, typically representing the Blessings of the Cross but this latter mention, as the High Rock, was at the end of the forty years and gives to us a different thought altogether. The ROCK here was "A HIGH ROCK" and Moses was told to "speak ye unto the Rock before their eyes; and it shall give forth His water." Numbers 20:8. This is where dear Moses failed and brought upon Himself (although it was all in the purposes of God) the disappointment of his failing to enter that good Land at that time. The story is well known.

The thought, we believe, conveyed in the use of the "HIGH ROCK" is that in this case it involved the High Priesthood of our Lord, as the Risen and glorified One Who can never be "smitten twice." The meaning of the Hebrew word in this case (Seh-lag) is conveyed to us throughout the Old Testament Scriptures - it is also quoted as Selah in 2 Kings 14:7 and Sela in Isaiah 16:1. We shall go into this further as we continue. A consideration of the use of this word for the High Rock is very interesting and enlightening. I

mention its use in 2 Samuel 22:2, Isaiah 32:2 . . . "The shadow of a great rock in a weary land." It conveys the thought of the weary traveler finding shade under the shadow of this high rock as he rests his beast under its coolness and gets refreshed as he crosses the desert land - he sees the great rock in the distance and bends his efforts to find relief under it. This suggests to us that our "relief and comfort" shall be found as we find our rest under the shadow of our Great High Priest as the Exalted One, our Risen Lord - if you like our "El-Shaddai." Solomon says . . . "O my dove, (that art) in the clefts of the rock." S. S. 2:14, etc.

SELAH

We would like to suggest, in connection with the meaning of the expression in the Psalms . . . Selah . . . that it brings before us the very same thought suggested as we would turn our eyes to the Exalted One at God's Right Hand, our Blessed Lord and Great High Priest.

You will find, I believe, in every instance of the use of the word "SELAH" in the Psalms that it has the thought of either of two things. It suggests deep trouble and difficulty and danger, but the Psalmist turns the eyes to His High Rock - Selah. The other thought is that of praise and thanksgiving for deliverance and the blessings of God and, in the attitude of thanksgiving and adoration, he turns his eyes to His Exalted One, his Lord, his High Rock. In other words, whatever the circumstances be, either trouble, danger and sorrow or the heartfelt praise and thanksgiving of a redeemed soul, the writer of the Psalms, or writers, lifts up his eyes to HIS ROCK - or Selah. A careful reading of the Psalms will surely convey this thought to the earnest student. To suggest that it is only a Musical Expression, or a Pause, seems rather a poor definition of a word which has such a wonderful meaning in the Holy Scriptures. We leave this for your consideration, it has been helpful to the writer.

May this consideration of the "TWO ROCKS" (really ONE ROCK in two different aspects) speak to these troubled hearts of ours, leading us back to the Cross and leading us also to "look up" and see at God's Right Hand, our Beloved Lord, Who is patiently waiting until that moment comes when He shall burst forth from the glory and come to call to Himself that Bride which He has purchased for Himself and Who has waited for that moment to come. I believe this is the meaning of the verse in 2 Thess. 3:5 . . . "And the Lord direct your hearts into the love of God, and into the patience of Christ, or the patient waiting of Christ." It shall be His Day . . . truly THE DAY OF CHRIST.

THE PHILEMON LETTER THE GRACE THAT SAVES—

Harold S. Paisley

THIS saving grace is seen in Onesimus, the unprofitable servant, who became both a runaway and a robber. God's Sovereign Grace followed him to Rome, or better, preceded him there. His departure from his master was to turn to his salvation. It is likely that he had attended meetings in the house of his master often, but had never known God's salvation, "for perhaps he was parted from thee for a season that thou shouldst have him forever," v. 15 R. V. This has often been repeated. Some who have heard the faithful Word in their home and locally and shown no signs of repentance, are often awakened and saved in a distant part with less effort, for the workings of the Spirit are past finding out. The path of the runaway was under the preserving Grace of God and this grace was not in vain.

In some remarkable way, not revealed, Onesimus heard the faithful ministry of Paul which caused him to humbly repent and trust the Lord Jesus Christ as his own personal Saviour and His death as the only means of Atonement. Thus, as Paul states here, he was begotten in my bonds, or born again while I was in prison. This reveals the earnestness of the old evangelist and the comfort of God to give him another jewel in the crown of soul-winning. Here we have a God-given example of the Proverb - "He that winneth souls is wise."

The grace that saved Onesimus implanted a desire to make restitution and to return to his master and become to him what his name implied . . . "a profitable servant." A sight of this runaway returning with this letter in his hand is one of the most touching evidences of true repentance toward God and faith in our Lord Jesus Christ. In these days of easy profession, how cheering to see evidences showing in the lives of converts, marking them off as born of God, while some, with clear enough stories, bear little or no signs of life.

Onesimus proved afterwards to be a real help in the assembly at Colosse where he was spoken of as a faithful and beloved brother, Col. 4:9. We can only say . . . "What hath grace wrought?" May we each, again, praise the grace that went out after us also, granting repentance and faith working the mighty change in us which, if enjoyed, will cause us to be faithful in God's House and beloved by the multitude of all our brethren seeking their good. Is not Onesimus a wonderful example of the truth presented by Titus? "Not purloining, but showing all good fidelity; that they may

adorn the doctrine of God our Saviour in all things. For the grace of God, salvation-bringing unto all men hath appeared. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; looking for that Blessed Hope . . . Titus 2:10, 13.

May this grace instruct us all in these ways as we, too, look for the Coming of our Glorious Lord, truly our Blessed Hope.

BEN-ONI . . . BENJAMIN

Genesis 35:18

Matthew J. Brescia

A CASUAL reading of this single verse, without proper regard as to the meaning of the two names called upon this son, would hardly create any spiritual thought as to its application and value. However, once we understand the meaning of the names, a wealth of spiritual blessing opens to our view and we, at once, recognize this boy as a lovely double type, relatively speaking, of our Lord Jesus Christ, God's Blessed Son, who to his mother was BEN-ONI - "the son of my sorrow" but to his father he was BENJAMIN - "the son of my right hand."

This simple meditation does not seek to trace the warrior tribe of Benjamin in its remarkable history, although stained with failure, but is primarily concerned with our Lord Jesus Christ Who was, at once, a "Man of sorrows" yet, also, the Victorious One at the right hand of God . . . "the wise son who maketh a glad father." Prov. 10:1. There come to mind four occasions when our Lord is mentioned in connection with His mother Mary and the Ben-oni - Benjamin picture seems to present itself.

In Luke 2:48, as a boy of twelve years, His mother says to Him . . . "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing." Here we see BEN-ONI. But He replies, in the full delight and devotion of His heart to that which He had come to do, and to the One He ever pleased, His True and only Father . . . "wist ye not that I must be about My Father's business" - in this we trace the BENJAMIN characteristic.

Another occasion presents itself in John chapter two at the beginning of His miracles at the marriage in Cana of Galilee. Again His mother is present and says to Him . . . "They have no wine." His immediate reply is . . . "Woman, what have I to do with thee? Mine hour is not yet come." Dear Mary pondered and hid many things in her heart and

yet there must have been many things concerning Him which perplexed her and, while He never treated or answered her disrespectfully, perhaps His Name at that point would suggest - BEN-ONI. However, He soon proved to be truly "the Son of My right hand" - BENJAMIN. We believe He fully intended to make it unmistakably clear that His every work and miracle was in obedience to the commands of His Father in heaven - John 5:36, and to no other person on earth, no matter how close the relationship. His meat was ever to do the Father's will. He turned the water into the best of wine and "manifested forth His glory, and His disciples believed in Him."

The third occasion is found in all three synoptic Gospels, Matthew 12, Mark 3, Luke 8, and, again, His mother this time with His brethren call Him and desire to speak with Him. Luke tells us they could not come at Him for the press. Of these same brethren John tells they did not believe in Him, they were offended in Him. He was truly BEN-ONI to them - a son of sorrow. But the heavenly BENJAMIN was unmoved and, stretching forth His hand, said . . . "Whosoever shall do the will of My Father which is in heaven, the same is my brother and sister and mother."

But, perhaps, the most striking display of the two names is found at the Cross. Here was unmistakably manifested His part as BEN-ONI (the son of my sorrow), as hour after hour on the cruel tree the Saviour suffered. John tells us . . . "There stood by the cross of Jesus, his mother." Here was fulfilled that which was spoken of by the aged Simeon . . . "Yea, a sword shall pierce through thy own soul" and what sorrow must have filled her mother heart, as well as His intense sorrow. Wonderful it was how, at such a time, the Lord, in His companion, made provision for her care, Jn. 19:26.

But what of the Father above? Is Benjamin forsaken, for aye? No! No! True "the Lord laid on Him the iniquity of us all" but when the battle is completely over the mighty Victor's cry comes forth . . . FINISHED! . . . "Father, into Thy hands I commend My spirit and, having said thus He gave up the ghost." Luke 23:46. God did not suffer His Holy One to see corruption and, after three days, in full proof of His complete satisfaction and delight in the work and worth of His Beloved One, He raised Him from among the dead.

BEN-ONI (the sorrow) is forever past and the victorious BENJAMIN comes forth into heaven itself, a real Man, and the Father greets the Beloved Son with these words . . . "Sit Thou on My right hand until I make Thine enemies the footstool of Thy feet." Blessed be God!

Thy path on earth, the cross, the grave,
 Thy sorrows all are o'er;
 But, oh sweet thought! Thine eye shall weep.
 Thy heart shall break, NO MORE.

May the Lord draw our hearts to a deeper appreciation of Himself, for "If we suffer with Him, we shall also reign with Him."

'DAYS OF HEAVEN'

Read Deuteronomy 11:16, 21

William J. Nesbitt

A VALUABLE lesson which we can learn from God's dealings with Israel is that it is of paramount importance to maintain a proper condition of heart before the Lord at all times. Israel was warned against the danger of a WRONG condition of heart when living in the enjoyment of the abundance available in Canaan. It was a land of plenty - Deut. 8:8, 9. Thanksgiving was enjoined upon them as a means of preservation . . . "Thou shalt bless the Lord for the good land which He hath given thee." chap. 8:10. The believer with the thankful heart will be found often alone in the presence of God. Sanctuary experience becomes his daily portion as "in everything he gives thanks." The heart is thus searched in the Divine Presence and evils which would not, otherwise, be detected are discerned and confessed. The heart is kept humble in fellowship with God.

An abundance of food, goodly houses, multiplication of flocks, herds, silver and gold, are all cited as causes of the "heart being lifted up." Chap. 8:14. Are we not today, surrounded by material blessings to an extent otherwise unknown? Thus there is loss of dependence upon God and each other. This often results in a proud heart and an independent spirit.

The children of Israel were instructed to "take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods, and worship them." Ch. 11:16. Many did not understand the true significance of THE PASSOVER and their great deliverance. Thus idolatry was introduced while Moses was in the mount and again and again it raised its ugly head in the nation and became the chief contributory to the destruction of the Temple, later on.

We, today, should give heed to such warnings. Assemblies, whilst separated from the religious world are in danger of seeking to introduce the music, solos, duets, choirs,

camp, also an ordered ministry, which all characterizes the systems of men where the Word of God is not honored. Some who do not wish to go "out of the fellowship" after other gods, desire to bring "into the fellowship" such things which disrupt and divide. Paul states in another context . . . "I would that they also which trouble you, would cut themselves off." Gal. 5:12 - Newberry margin.

The writer is more convinced than ever that the best way to help the saints is to encourage private study of the Word of God. Also to keep the pure Word of God in its proper setting, properly applied to each condition that arises in the lives and assemblies, before the saints. This is done by a fitting and spiritual ministry of the Word. Much that passes for ministry today is, in reality, but a few scattered references to the scriptures, coupled with stories that exalt self. We need men of God, with understanding of the times and knowledge of the Word acquired through systematic and experienced study of the Word, coupled with experience in the ways of God. Each one, then, shall like David "feed them according to the integrity of his heart" - what "food" there is in his Psalms under the Spirit's guidance!

The idea prevalent that brethren of maturity and experience in the Word should just be allotted the same time to minister at a Conference as those who are immature, both as to experience and gift, with only scant ability to expound the Word, is neither conducive to the edification of the saints, nor is it helpful to the immature. Such get an exalted idea of themselves as teachers of their elders with consequent self-confidence or pride. We have noticed that often the speaker who helps the Conference most, as a rule, is given the same time at his disposal as those who lower the spiritual tone most. This goes unnoticed because of the low spiritual condition which prevails today. Wise overseers could remedy this condition by loving and faithful words of counsel to those not fitted to profitably occupy the time.

OUR CONVERSATION AT HOME

The conversation at home has to be marked by reference to the Word of God at all times. How often such conversation lacks anything helpful to spiritual development. Indeed, some openly discuss preachers, overseers and assembly conditions before unsaved children and then wonder why God does not bless in salvation. Note Deut. 11:19. This verse not only suggests the instruction of the children but, also, morning and evening reading of the Word of God with the family. The "family altar" is easily neglected. Satan works his way in by a breakdown of godly standards in the home. Our position in the assembly is thus jeopardized. Would we not be much wiser to follow, in principle, these instructions

today? Surely it would be better than permitting our boys to have "long hair" from an early age, or our girls to wear mini-skirts, shorts or trouser suits, and act as if we were totally irresponsible as to the claims of God upon family life? We have sympathy with parents who have to contend with absolutely rebellious teenagers at High School or Colleges, whether in Ireland or elsewhere, yet why should we wonder at this development? Is it not a confession of prior lack of godly control in the home? Such control is vital to overseer, preacher, or teacher. Such godly standards must prevail, especially during the years when our children are young and impressionable. Israelites were also to display the Word of God in their homes. We can nicely display a few good texts in our homes, whilst other suitable furnishing is not pushed entirely into the background.

God promised that these instructions, if adhered to by Israel, with exercised hearts, would result in such blessing upon the family and the land that it could only be described as "THE DAYS OF HEAVEN UPON THE EARTH." Do we not long for similar blessing today? "Whatsoever things were written aforetime, were written for our learning." Romans 15:4.

THE TURNING AWAY

Israel turned away from the Word of God. This resulted in divine chastisement in the form of barrenness, a divided nation, loss of His presence and power to overcome their enemies. Has this turning away not been characterized in much assembly life? Many of the saints experience opposition from the carnal within the assembly.

Our only resource is in God Himself and a fresh apprehension of the fact that our Lord may return at any moment, when we shall be caught up in the "twinkling of an eye" to be with Himself, with the consequent Judgment Seat of Christ to determine the reward and place in the heavenly Kingdom, would certainly make a difference in the lives of any godly ones anywhere.

* * *

THE PRAYER OF FAITH

Things that accompany the prayer of faith:

Heart obedience.	John 9:31
Abiding in Christ.	John 15:7
According to God's will.	1 John 5:14
Without doubting.	James 1:16
Taking hold on God.	Mark 11:22
His word abiding in us.	John 15:7

Alex Matthews

A LETTER FROM AN AGED SISTER

Dear Brother in Christ:

We have just come to the close of our annual Conference; and it has been a time of real humiliation before God, confessing our sins and shortcomings, and worldliness; and reconsecrating ourselves afresh to God: at least this has been my experience.

I am not very strong, but was very thankful to get to these meetings. I am not able to get out much, but He helps me to say "Thy will be done." It took a lot of pruning to get me there; but I am learning daily to praise Him for all that He sends me, knowing that it is for my eternal good.

I have been praying much and meditating on God's precious Word, and have been constrained not only to pray for the unsaved, but for all God's dear children; especially the young among us, as I see the fashions of this poor empty world creeping in; and have asked God to direct my pen, as I write a few lines concerning my own experience, that by God's grace it may be a warning to the young.

I was saved as a young girl of sixteen, a religious heathen, as I often call myself. When I heard the pure Gospel preached, that I needed to be born again, God's Holy Spirit gave me no rest until I came to Jesus, confessing that I was "the sinner" that He came to save; and Oh! the joy of sins forgiven: old things passed away, and all things became new. I did not understand separation then as I do now, but I can trace His wonderful dealings with me, leading me outside the Camp unto the peerless person of the Lord Jesus Christ, my Redeemer.

As a young believer I felt that it was my duty to be plain and modest in my dress, as well as in everything that I said and did; and it meant the taking up of the Cross to put the things of the world aside. My friends said that it was foolishness; but before God I felt that it was right, 1 Tim. 2:9. And, Oh, the joy of obeying God, and doing a little for His kingdom! I longed to see souls saved and enjoying the peace that I was enjoying: and was persecuted for not walking with the world. But I had found lasting peace. Rest and joy filled my soul; and my one desire was to live for His glory. What happy days! Oh that I had gone on! But I began to slow down little by little. Oh how deceitful the devil, the enemy of our souls is! He gets us to neglect prayer and meditation on the word, and then slowly brings what looks very simple and harmless before us: and being off our watchtower, we fall. I began picking up one thing after another that I had laid aside for Christ's sake: and all the time my joy in Him was becoming less and less.

Many things came to me, trials, sickness, adversity. I can see in it the hand of my loving Father, to bring me back to Him, that He might have the first place in my heart and life again. But, the sorrow that filled my poor soul, when I awoke to the fact that I was again dressed like the world, and going in, in a measure, for the things of this poor empty world. It was God's Holy Spirit that again awoke me, and like David of old I cried out "Restore unto me the joy of thy salvation." And He did it praise His name! Oh, the wasted years that could have been filled up for God! - but they are confessed and put away by His precious blood: and God grant that the remainder of my days may be spent for Him alone. 1 Pet. 2:11.

I feel that I would like the young to be warned by my experience. My prayer is that they may consecrate themselves, body, soul, and spirit to Him, and to His service. It is the happy, blessed life - all for Jesus.

THE SIN OF EVIL SPEAKING

THE power to speak at all is a wonderful faculty. Human society would be impossible without words. Speech is capable of great and noble uses, "but the best when it is in corruption changes to the worst."

Nothing can be so mischevicious, or so capable of bitter and foul use, as the tongue. In Ps. 52:2, the tongue is likened to a "sharp razor," and Ps. 57:4 speaks of the tongue as a "sharp sword." Perhaps the classic passage on the tongue is James 3:1-12. I wish everyone of us read these words once a month. Verse 8 says the tongue is "full of deadly poison."

The last metaphor is most striking, because, as Robertson says: "The deadliest poisons are those for which no test is known; there are poisons so destructive that a single drop insinuated into the veins produces death in three seconds."

In like manner it is impossible to analyse what people say. You cannot fasten upon any particular sentence and pronounce it poison, but when the trifling word which has done the mischief has fluttered off, the venom is left behind, to work and rankle. Very emphatically was it said by one, "Adders' poison is under their tongue."

It is very difficult to talk to some people without having your mind poisoned concerning others. There are two sorts of people in the world, those who can talk about subjects, and those who can only talk about persons. The latter class is very large. If evil speaking were taxed, the Chancellor of

the Exchequer would soon be able to pay off the national debt.

THE CURE FOR EVIL SPEAKING

A man may endeavor, quite conscientiously, to say just as little about others as he would like others to say about himself - yet that same man is constantly tempted to listen to evil-speakers. What is he to do? He knows what he must do when someone offers to sell him stolen goods. Eager hearers actively participate in the sin of the speakers. People cease speaking when listeners vanish. The besetting sin of multitudes is listening to evil-speakers without making a protest.

Once I was visiting a house, and almost as soon as I entered the lady started to relate a most damaging piece of information about a mutual friend. I took out a piece of pencil and paper, and started to write down what was being said. The lady asked what I was writing. I replied, "I was writing what you were saying; the matter is so serious that I must see the person concerned." "Oh, don't say anything to her, because it's all over, and it happened three years ago," she immediately replied. Then I said, "If it's all over, why are you talking about it now?" This effected a cure, and I pass it on.

In closing, I would say, a very high authority has said that the tongue is really the test of spiritual character. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." A man's tongue reveals his physical condition, and his words his character. A good man cannot be bitter. A man who is constantly imputing bad motives to others is simply telling you about his own.

The tongue, then, is the tell-tale of the soul, the index on the dial of character, and life. The secret of right speech is, therefore, a sanctified spirit-filled heart.

SPOILING YOUNG PREACHERS

A VETERAN preacher of the Word, who had been listening to two young and promising speakers, remarked to one who walked with him to their home, "We need to pray much for them, that God will preserve them from getting proud of their gifts, and that they may be kept from giving out more than they take in." These two depravities have spoiled many a young preacher. The danger of becoming conceited, is largely due to the foolish and generally extravagant commendations often showered upon beginners, telling them "how well they did." Very likely the devil had

told them that before, for it is quite in his line to puff up with pride all who give their ear to his whispers.

A word of wise encouragement is God-like; senseless adulation is from the devil. And when there is great demand for a young preacher, and he "goes at it" all the time, there is imminent danger that he will exhaust his treasury, and have to deal in borrowed or second-hand matter, which is always stale. For if the matter is not gathered fresh from the Word, and taken into his own soul as food, enriching and edifying his spiritual life, it will not be given out with power and blessing to others. The fact that one has a store of well arranged "notes" on a subject, and can give them out in an orderly way in the form of an address, is no guarantee at all that they will be for the edification of those who hear.

A good memory and ready delivery are not the same as a ministry of "truth" in the unction and freshness of the Holy Spirit. Selected

(We are thankful to see some of our younger brethren who maintain a quiet and consistent spirit without the bombast and pretension of being what they are not. One of our brethren at a recent conference remarked very aptly that "when there is a lack of the Spirit in the preaching, it is often then that shouting, etc, is resorted to, seeking to make up for this lack or to give the impression of the Spirit's work." Remember that the word spoken in quietness and conviction, if of the Holy Spirit, carries weight with it whereas the shouting and antics merely reveal the lack of it. Editor).

* * *

"Death the great Monitor comes oft to prove, 'tis dust we dote on when 'tis life we love."

"The seed is the word of God" (Luke 8:11).

All words, to a certain extent, may be compared to seed; but they cannot produce new, spiritual, divine, eternal life. They may add to the knowledge, excite the emotions, stimulate the energies, rouse the conscience of the **old man**: they cannot create the new life. The word of God quickens the dead. As the Word, applied by the Spirit, produces, so it also sustains and promotes life. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." The Saviour, who is life, calls Himself not merely bread, but living bread; so the word of God, by which our life is sustained, is a living Word. (Adolph Saphir)
 "I will build My Church" (Matthew 16:18).

It is the church of Christ and not a human institution, so that the building of the church is always under the sovereign control of the Lord Jesus Himself.

(H. M. Carson)

THE BIBLE AND THE NEWSPAPER

IS the newspaper, and what is worse still, the so-called "religious magazine" your DAILY FOOD? There is an alarming amount of INFIDELITY in the common literature of the day, and we solemnly and earnestly warn our readers against the perusal of books, magazines, and newspapers which do not help one to know Christ. "That I may know HIM" was the motto of the pattern saint of the New Testament: may it be ours in increasing power, especially as the coming of the Lord draweth NIGH. The Bible is a charming book, and it possesses this marked peculiarity: that the more you read it the better you like it. A man is known by the company he keeps. Devout perusal of the Scriptures puts you in company with God, with CHRIST; with Moses, Isaiah, Paul, John, Peter and a host of others of whom the world was not worthy. Do you want to become an intelligent man of God? then habitually read the Bible. Do you want to become an intelligent man of the world? then habitually read the newspapers.

A story is told of a Christian who taught an old man, a neighbour of his, to read. He proved a good scholar. - After he had learned to read pretty well, the Christian, not having called for some time, when he did he found only his wife at home.

"How is John?" he asked.

"He is well, sir," she said.

"How does he get on with his reading now?"

"Nicely, sir."

"I suppose he can read his Bible quite comfortably now?"

"Bible, sir! Bless you, he was out of the Bible and into the newspaper some time ago."

There are many other persons who, like the old man, have long been out of the Bible into the newspaper. They have forsaken the fountain of living waters, and hewn out for themselves broken cisterns that can hold no water, and gone after muddy pools and stagnant morasses. What spiritual pigmies many Christians are - many, be it said to their shame, have never read the Bible through once. They do not feed nor "grow on the sincere milk of the Word." nor do they "give attendance to reading," as the Scriptures instruct them to do.

Selected

QUESTIONS and ANSWERS

Question — Is it consistent for a Christian, who has been baptized and in fellowship, to send his children to a church and Sunday School in connection with the denominations?

Answer — It is a sorrowful fact that many Christian parents will allow their children in associations which they themselves have judged to be contrary to the Word of God, and are little careful as to what teaching or influences they are subjected to in their early years.

But even though the children may be young, thoughtless and unsaved, yet early teaching and influences go far to mould their after life and if these be contrary to the Word of God, they add much to what has afterwards to be UNLEARNED, if in the grace of God they are afterwards converted and seeking to know and do His will.

Moreover, how such a line of action weakens the force of a believer's testimony for the truth! Who will believe that separation from a denomination unto the Lord is really a step taken for God, and in subjection to the paramount authority of His Word, if children are deliberately sent for instruction where they will have sectarian principles continually instilled into their young minds - Proverbs 19:27.

We earnestly urge upon Christian "decision" in such matters. If these things be evil (and in separation from such do we not judge them to be evil?), let us see that no action of ours shall ever weaken the force of our testimony thus by indulging in such practices of inter-communion with unscriptural practice. From "The Northern Witness"

Question—Considering the above question, and its related questions, what shall we say regarding the prevalent practise of sending our children to so-called "Summer Camps" where there is an undoubted "mixture" as to prosper assembly testimony, an "occasional table" set up for the month or two, a mixture of teaching, with no definite and proper assembly teaching to strengthen any young believer in the truth of "gathering to the Name of the Lord?"

Answer — Most of these camps are a mixture of pleasure and Christian instruction, with NO emphasis whatever on the divine principles of "Assembly testimony to the Lord's Name." You have **no** emphasis placed upon separation from the sects or sectarian teaching. The whole thing seems to be an outstanding confession of the inability of the parents to have the confidence and companionship of their children - the youngsters want to get away from the parental roof for a while, they have "ideas" of what they want to do and they can talk freely with their own "kind" so to speak, without any particular parental interference with their plans for the future. This is disastrous to a happy family life and leads to that independence which shall plague the parents in days to come.

Then, if unsaved children are permitted to go, the emphasis is placed on getting them to profess and there are many "camp conversions" which bear the characteristic marks the rest of the time. This

makes for very poor "assembly material" if saved. It leads to the placing of such matters as "believer's baptism" in the "non-essential class" and further opens up the way for the mixtures of the unequal yoke, so characteristic of sectarianism today. Altogether, it is a poor substitute for God's ways of teaching His children through proper home teaching, Assembly Bible Class teaching and proper "ministry of the Word of God" to develop the divine character essential for the furtherance of "assembly doctrine and practice."

The youngsters are filled with vague ideas of what they should do when they return. I talked with some and they wanted to be "counsellors of other youngsters" - wanted to do so-called missionary work, etc., etc. I told them the very first thing to do was to get to work and an honest livelihood, with responsibility to parents, etc. The net result is "confused thinking."

W. F.

Question — You mentioned in a recent issue of the necessity of some action being taken to take away the reproach of the present-day immodesty manifested in the mini-skirt craze and the brazen flaunting of the Word of God by continuing to don such to the Assembly meetings. I agree that stern measures should be taken - would you please tell us what disciplinary action should be taken to bring about correction - we have this problem here among the young and, sad to say, also middle aged?

From Malaya

Answer — I believe we mentioned that the chief responsibility rests with the elders of the Assembly. They should meet to discuss the matter, together, in oversight, and agree on a course to pursue. This would involve some plain words at the close of the Breaking of Bread, when the whole Church is gathered together. Emphasis should be placed upon the reproach that is being brought upon the Assembly.

There should be a distinct warning given against the practice. The immodesty should be spoken of and the proper Scriptures read relating to this.

If this were done, then there should be a watching if their words would have any effect. If, after a sufficient time for such to take effect, say two or three weeks, there is no change in the immodesty of the young or others, there should follow an open "rebuke" from the oversight of the Assembly, 1 Timothy 5:20, etc.

If this is ineffectual, then the offenders should be visited privately by two or three brethren, probably in company of their parents, and they should be examined as to their disobedience to the Word of God.

We believe this would solve many of these problems amongst the saints, would save us from deterioration as to our testimony and maintain a true and scriptural separation from the fashions and ideas of the world. This could apply to young men with their "queer hairdos" - their "hippie styles" etc, etc, as well as to the younger sisters.

Apart from this, there is no cure - perhaps some of such need to be "born again."

W. F.

SOME OLD PIONEERS

Going through our files the other day I came across this letter, written a number of years ago (1962) from the son of one of the faithful pioneers of Sweden, Norway and the Faroe Islands, after we had noted in W.I.S. the homecall of our brother James McCullough. We give it for the interest of our readers:

"When I saw in W.I.S. that our dear brother James McCullough was called home to glory I wished to send this photo of these four servants of God here in Norway (specially in Skien where I now live) from Scotland and Ireland . . . Angus MacKinnon, James Lee, Alex. Mitchell and Jas. McCullough. I took it outside the Gospel tent in front of MacKinnon's home in Skien, July 1921 or 1920 maybe.

I have delayed this as I wished to send data, etc., from my brother George in Oslo, (Norway), but he got a stroke suddenly in September and is not able by far yet. He is recovering gradually by the grace of God and hundreds of prayers. I wanted information, so I give as I remember.

Mr. MacKinnon came to Skien from Sweden as a wholehearted man of God, a true and faithful servant of the Lord. He preached and lived Christ from when he came until he was called home to glory over 2 years ago (1969). He got the hold of this tent from Scotland and used it many years. He journeyed about here and in Sweden until he flit (moved) to Faroe Islands (the lonely Atlantic outpost NW of the Shetlands). He labored many years there till he came back to Karmoy where his son is a dentist (as his handy-work) and labors also in the Gospel for His Lord faithfully. (Note - a man does not need to be 'out in the work' to be a servant of God as many erroneously think in this day - editor).

MacKinnon died in Sweden and was buried at Karmoy on West Coast of Norway. Remember his wife in prayer. Her name Kirsten (Kitty) from Moss. With a daughter Mary and the dentist, John Bernard - evidently named after our departed brother.

The next James Lees who came several visits to Skien from Sweden, from where he journeyed about to Poland, later, and thereabouts for many years. I suppose you know much more about him - you had much in W.I.S.

Then comes my dear Father Alex. Mitchell. (It would make a whole Bible-book to write about him). He also faithfully served our Blessed Lord and God all his days, till he was called higher up, November 1939 on a Friday evening, he was advertised for meetings on Sunday, he wished to end well and so he did.

The fourth is our dear brother J. McCullough. Peculiar, just now, Nov. 7th., your Magazine W.I.S. came in and there you have put a nice picture of him and the good piece about him, telling that he was in Norway in 1920. He and all the three and all the others of the brethren, who gather outside to Him alone, stay in my Father's house when they visit our little assembly in our Hall called Berea (the hall name only). Oh . . . I could tell you very much more but time gets too short - SORRY. Thanks so much for your good Magazine. We ought to have it in Norwegian language. Receive our hearty love and best wishes for the future.

Yours in Him,

James Mitchell

West Chester, Pa. — Bre. Gustafson and David Oliver had a spell in the Gospel here, some unsaved coming in.

Garnavillo, Iowa — The Corresp. here writes of blessing in recent meetings of bre. Hull and McBain, one man particularly giving them cheer and he continues coming. Bre. Brandt Sr., and Henry Wahls had six weeks in ELGIN, IOWA. West Union Christians supported well. In DUNKERTON, IOWA, local brethren have been carrying on a work for some years and bre. Orr and Krauss saw some profess in meetings there this Summer. Bre. Elliott and E. Studnicka were at MINERAL POINT, WISC., not much interest reported. Leonard DeBuhr near Willmar, Minn., in a public Hall, interest fair. Clay Fite also visited here in Garnavillo, also Richard Hanna (Chile) and brother W. F. Hunter earlier.

McKeesport, Pa. — Arnold Adams had a week and a half earlier here with helpful ministry.

Labor Day Conferences — Reports indicate profitable times at the Sault Conference with a number of the Lord's servants present to give help and a happy condition prevailed. Also at Akron Conference reports were that it was somewhat larger, with about nine of the Lord's servants present. We heard also that Waterbury, Conn., was good, a few of His servants and local brethren giving help. We also heard from some who attended the Pugwash Conference earlier that the Lord gave a happy and profitable time, with searching ministry for the exercise of all.

Joliet, Ill. — The Christians here purpose commencing their All-Day Meetings the 8th of October, continuing every second Lord's Day through month of May D. V. The Hall is just off Rt. 80 at New Lenox interchange, which is Rt. 30. Bible Reading 9:30 a.m. B. of B. 10:45 a.m. Gospel at Nursing Home 2 p. m. Ministry at 3 and Gospel at 7:30 p.m. Brother James Clark of Sault, Ont., gave them a call recently.

Allison, Iowa — A further note from Hitesville tells of brother Paisley's tent meetings continuing until September 10th, some teenagers have professed and God's people cheered.

CONFERENCES

Canadian Thanksgiving Conferences — See last issue, ORILLIA, ST. THOMAS, VANCOUVER, HARDWICK, VT., also WATERBURY, CONN.. Oct. 6, 7 and 8 in the Elks Club, 283 West Main St.

Blue River, Wisc. — Annual Conference D. V. commences with Prayer Mtg., Oct. 13 at 8 p.m. followed by Prayer and Ministry October 14 and 15. All meetings in the Community Building. Corresp. Raymond Studnicka, R. R. 3, Boscobel, Wisc. 53805.

Detroit, Mich. — Annual Conference of Stark Road Assembly in the Gospel Hall, 9280 Stark Rd., Livonia, Mich., 48150, commencing with Prayer Fri. Nov. 3rd at 7:30 p.m. continuing over Nov. 4th and 5th at 10 a.m., 2:30 and 7:30 p.m. Hospitality extended and brethren walking in the "old paths" welcomed in ministry. Corresp. Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170. (Gospel Hall Phone 425-4910).

Cleveland, Ohio — Annual Conference dates of Monticello Gospel Hall, 4970 Monticello Blvd., October 21 and 22, commencing with Prayer Mtg., Oct. 20 at 7:45 p.m. Usual arrangements and hospitality extended. Corresp. John H. Smith, 34200 Ridge Rd., No. 306, Willoughby, Ohio 44094. Hall Phone 382-6178.

Avonport, N. S. — Our 13th Annual Conference D. V. Nov. 11 and 12, preceded by Prayer Mtg., Nov. 10. The Lord's servants walking in the right ways of the Lord welcomed in ministry. Hospitality extended. Corresp. Sidney Parker, R. R. 1, Hantsport, N. S. Tel. 542-2803.

Hartford, Conn. — The Annual Conference will be held again this year D. V. in the Charter Oak Gospel Hall, Nov. 18th and 19th. Fuller details next issue. Correspondent Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095.

Steubenville-Toronto, Ohio — Annual Joint Conference will be held D. V. in the Steubenville Gospel Hall, Park and Adams Sts., October 28 and 29, commencing with Prayer Mtg., Fri. Oct. 27th at 7:30 p.m. A cordial welcome to all. Corresp. H. E. Mizener, 210 Viola Lane, Follansbee, West Va., 26037. (Tel. 527-0736)

Bryn Mawr, Pa. — Usual Conference dates are at Thanksgiving time which would be November 25th and 26th with Prayer Meeting Fri. eve., Nov. 24th. We expect to have full particulars for next month's issue - Corresp. Wm. M. Parks, 581 Lindsey Drive, Wayne, Pa. 19087.

Oil Springs, Ont. — Our Conference will be held D. V. in the Community Center November 11 and 12, with Prayer Mtg., in the Gospel Hall Nov. 10 at 8 p.m. Corresp. Geo. Metcalf, R. R. 1, Petrolia, Ont.

Shell Rock, Iowa — As a result of work here in Allison this past season which lasted up to Sept 10, they had a baptism in Shell Rock, Iowa, and twenty six obeyed the Lord according to His Word. Brethren Paisley and F. Krauss did the baptizing and many hundreds gathered to witness - saints here are much cheered. Some were result of former work and this year's also.

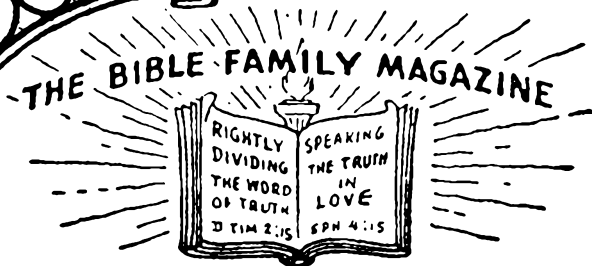
FALLEN ASLEEP

Matoaca, Va. — Our dear sister Mrs. Margaret McEwen Andrews, known to many as (Aunt Maggie) "went home" August 21st, aged 96. She was the eldest sister of the late Samuel McEwen, well known servant of Christ. Saved in Petersburg at meetings of Alex. Lamb and Wm. Beveridge 80 years ago. She left a good testimony for her Lord. Remember in prayer her three daughters.

Avonport, N. S. — Our dear brother Alfred E. Milligan "went home" July 29, aged 45. Saved 21 years ago under preaching of D. Howard. A faithful brother, correspondent of this assembly since its planting in 1959. Always had an open home for the Lord's people. He preached the Gospel the Lord's Day preceding, the following Lord's Day at home with his Lord. Surviving are his widow, two sons and five daughters.

Beetown, Wisc. — Our beloved brother Donald Latham departed to be with Christ August 3rd, aged 68. He had just returned from the Prayer Mtg., sitting down, the Lord took him suddenly. Saved in 1932 through faithful witness of two of the Jamison brothers. Correspondent for years and he will be much missed. Consistent, he had the respect of the community.

Words in Season



PRIESTLY THANKSGIVING

HIS priest am I, before Him day and night,
Within His Holy Place;
And death, and life, and all things dark and bright,
I spread before His Face;
Rejoicing with His joy, yet ever still,
For silence is my song;
My work to bend beneath His blessed will,
All day, and all night long - - -
For ever holding with Him converse sweet,
Yet speechless, for my gladness is complete.

G. Ter Steegen

NOVEMBER. 1972

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Salem, Oregon 97303— Mr. Elmer I. Babb, 1083 Oakwood St., N. E. for the Salem Assembly.

REPORTS

Venezuela -- Our brother Samuel Ussher left here last month for Northern Ireland, accompanied by his wife, for a visit . . . He states — "It has been a joy to labour with our dear brethren and sisters here (Venezuela), all of us being of the one mind with regard to the work of the Lord."

New England — Our brother Oswald MacLeod has been giving visits to several of the assemblies here of late, with helpful ministry, including East Boston, Springfield and Torrington.

Pennsauken, N. J. — Saints here have had visits from brethren Gustafson, MacLeod, A. Stewart, Jas. Smith during recent weeks. Bro. Patrizio also is at home, we believe, after his stay in Bryn Mawr Hospital, quite weak.

Toronto, Ohio — Our brother Ernest Moore has lately visited here and Steubenville, as well as McKeesport, Pa. His visits have been helpful and encouraging.

Stout, Iowa — Our brother Clay Fite had a few nights of ministry here recently, with appreciated ministry. He was also in Wisconsin assemblies for short visits - enjoyed. Saints of this whole district have been cheered as a result of the recent tent effort, which we trust shall continue to be a blessing.

Lonaconing, Md.—Our brother George Graham gave them two weeks lately with appreciated ministry. Saints of Frostburg, Cumberland and Everett also attended. These assemblies go along nicely in the spirit of fellowship.

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. 64

NOVEMBER, 1972

No. 11

INDEX OF LEADING ARTICLES:

CONVERSION OF T. H. DEMPSEY

SEEING AND FEELING

THE PHILEMON LETTER

RAIN FROM HEAVEN

MISSIONARY HOME TRAINING

William H. Ferguson

Harold S. Paisley

William Nesbitt

William McLean

* * * * *

THE WARM HEART

TO touch the heart and heal the soul,
An art that none can learn;
Save those who know the heart made whole,
Such knowledge must be earned.

To touch the heart is better far
Than eloquence of mind;
It reaches hearts e'en cold and barred,
And breaks the ties that bind.

It softens hearts that long are dried
By selfish aims and sin;
It does what men have often tried,
It makes for warmth within.

That warmth its genial rays diffuse
And kindles many a glow;
'Tis only known by those who lose
Themselves and what they know.

Its warmth comes from the soul that's gained
The deeper sense of love;
And learns in God's own school of pain
The secrets hid above.

W.H.F.

* * *

THE NEW HEART

THE NEW NAME

THE NEW CREATURE

THE NEW AND LIVING WAY

THE NEW COVENANT

Ezekiel 36:26

Revelation 2:17

2 Cor. 5:17

Hebrews 10:20

Luke 22:20

A Bible Lesson - D. O'Hare

THE CONVERSION OF T. H. DEMPSEY

TO tell of my conversion to God - that I'll gladly do and will say with another: "Come and hear, all ye that fear God and I will declare what He hath done for my soul." Psa. 66: 16.

I was born in the North of Ireland, and from my earliest days was taught that in my baptism I was made "a child of God, a member of Christ and an inheritor of the kingdom of Heaven." I believed this, having learned it from my teachers, and they found it in the "Prayer Book." At a certain age I was confirmed with others, by the Bishop, with the result we were received into the church and permitted to partake of the Sacrament. Mine it was to shun evil company; strong drink I had nothing to do with, and while others cursed and blasphemed God's name, I sought to do the best I could, and on I went, thinking I was better than other people. By and by I heard of a gospel tent pitched four miles from where I lived, and I was invited to go to the meetings. I consented and went often. Up to this point it had never dawned upon me that I was a sinner against God, a child of wrath and perishing in my sin. I was fondly dreaming all was well with me, for what I had learned and what I was. I thought "surely I'm going to Heaven."

One night the preacher spoke on "the Lord's Coming for His people." As I listened I began to see I was not saved, for I had never been born again, and what I had been trusting in did not prove to be real, for I was not a child of God. Sin began to trouble me. Oh, those terrible sins of mine, which lay dormant in the ashes of a dead conscience, began to rise before me, bringing sorrow and soul trouble. My so-called "religion" left me stranded, and for the first time in my life I discovered I was a lost sinner on my way to Hell. I wept, but it brought no relief; to forget my trouble I could not. Oh, how I longed for deliverance, but how to get it I knew not.

When I reached my bedroom my doom faced me with all its reality; "If the Lord comes I'll be left behind; if I die tonight, I'll be in Hell"; so I turned to my Bible and read several portions the last of which was Romans 10:9, and I read it altogether for myself: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Through the latter part of it, I was enabled to see God's simple way of salvation and believe on Him (the Lord Jesus), who suffered and died for sinners on the Cross. I was a sinner and He died for me. This I never believed before. My sins He bore to set me free and they are gone,

for God has raised Him from the dead. A happy moment that was; the burden gone, my soul saved, for God had said it, "thou shalt be saved."

I knelt to thank God for saving me, and when I arose, the thought came, "That's far too easy a way to get saved," so I read the verse again and rested with all confidence on the unerring Word of God, for the assurance of my salvation.

Years have come and gone since then and thank God, it has proved a reality to trust in the Lord Jesus for salvation.

TO BUSINESS MEN

DEAR brother in Christ, is your business your slave? or are you a slave to your business? Let us have a little talk about this matter. Do you say at times to yourself, "I cannot go out to the meeting to-night, I have so much business to attend?" And has this become a habit, so that your business has at last become the matter of FIRST importance to you, and you repeat the words, "but business MUST be attended to," as if these were the words of Scripture? See to it, dear brother (or sister, it may be) that, from this day, you place Christ FIRST, business SECOND. The Lord knoweth what things ye have need of, and He never allows anything to take the first place but Himself. We fear numbers of young men have become as branches severed from the vine, because of business being placed FIRST. It has grown by degrees in its demands upon them and has become covetousness and idolatry in their hearts. Many opportunities of service have passed forever, and the canker of gold will rise as a witness against us. Dear brother, see that you make your business His business, and that you are His steward in all details. The hours, the pay of your service, the punctuality, the keeping of promises, the doing of all well and faithfully, the being linked in business only with the Lord's children, the charging of fair prices neither selling too high nor yet too low; the politeness and civility to customers, the speaking to them a word in season. All FOR Jesus, all TO Jesus. If we are His, our all is His; see then that the business be our slave, and if we make less through being faithful, we shall have the more at the Judgment Seat of Christ. Money made out of time which the Lord would have had us occupy differently is lost. We cannot pray for blessing on business that is conducted without regard for His claims and to His glory, and a business carried on without prayer is a curse to the man in it. Let business be unto us a handmaid of the Lord, to be used to Him. "For the love of money is a root of all kinds of evil, which, some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things." Let your motto ever be - **THE LORD FIRST.**

SEEING and FEELING

William H. Ferguson

SEEING Christ as the Exalted One in Heaven is OBJECTIVE truth. Feeling the warmth of the Holy Spirit as these truths warm our hearts is SUBJECTIVE truth. The union of both is what we need to be of value to men. In other words we might SEE a lot of truth and be able to, in measure, interest and enlighten others; but to FEEL the truth in the heart and express it out of a warm and understanding heart is an entirely different thought. We would like to see and feel more of this "warming" ministry in connection with the preaching of the Word, or its exposition. In other words, mere fact is not sufficient. There must be something more than that to really touch the heart and change the life. Herein lies a field for all who handle the Word and seek to make it not only acceptable as to correctness but of such a nature that it reaches into the innermost feelings of the heart or soul and, really, warms the heart with its fervency or glow of the soul.

KNOWLEDGE

There is no question that we have, today, an abundance of knowledge. Probably no people have been so blessed with this as ourselves, thanks to the exercise and godly determination of the "fathers" among us who sought to place before us the "right ways of the Lord" in separation from the religious world which was satisfied with forms and a ritual which can never produce "heart-work" amongst the people of God. One of the main dangers in all this is that we may be satisfied with these acquirements and go on in a sort of indifferent way, thinking we have reached the peak and that all else must be well. This is perilous ground. Such a condition can only bring about poverty of soul, unhappiness, dissatisfaction, restlessness and self-indulgence. The net result is a stunted growth and a spirit that is not right in the sight of God.

We are thankful for knowledge, thankful for every avenue through which it has reached us from the Word. The great aim of the present "age" is to acquire knowledge. In fact, the spirit of this age is spoken of in Ephesians 2:2 as the "course" of this world, or "age." This is the ultimate Satan has in mind as he would seek to capture the minds of men that they will be ready, when the time comes, to receive his "man" - Antichrist when he is manifested suddenly after the rapture. That Satan is successful we do not question. Knowledge, education, attainment in the sciences seems to be the aim of the great part of so-called civilized mankind. But, therein, lies a very subtle poison for the be-

liever as it stimulates pride in attainment and a certain superiority which appeals to a certain class.

FULL KNOWLEDGE

Paul's concern for the saints at Colosse is evidenced in his letter to them. In verse 9 of the first chapter he desires that they "might be filled with the knowledge (full knowledge) of His will in all wisdom and spiritual understanding . . . That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge (full knowledge) of God." v. 10. We understand that while the word knowledge is rendered alike in our version, yet the thought in "full knowledge" (epignosis) has a deeper meaning and reaches more into the heart of the believer - this would be SUBJECTIVE in its character and would warm the heart by the proper consideration of the Person of Christ. It seems to convey the thought of knowledge of a particular point, directed toward a particular object - perception and discernment - intuition - or full knowledge. I notice Lightfoot suggests the thought . . . "That ye will also grow as the tree grows, being watered and refreshed by this knowledge, as by the dew of heaven." He further adds - "To take possession of the portion which His goodness has allotted to us among the saints in the kingdom of light." Trench suggests the thought of full-knowledge . . . "A deeper and more intimate knowledge and acquaintance." Both words are found in 1 Cor. 13:12. Further - "That little portion of knowledge which we add here, shall be much improved, our eye shall be raised to see the same things more clearly and strongly." All the uses that Paul makes of this word seems to bear out this distinction in the seven or eight times he uses it.

Needless to say this gaining of a more intimate knowledge of God's will for us shall so warm our hearts that they shall overflow and we shall be ready to speak of Him and we shall THINK of HIM more. Soon the vain and empty things of earth which so occupy our minds shall seem to have vanished and a new and SUBJECTIVE warmth shall fill these hearts of ours. We shall FEEL the truth.

THE WARM SOUL

It does one good to meet such and feel the warmth of the burning within. There may not be the acquisition of mere truth but, coupled with what one knows of the Lord through His Word and by experience manifested in a warm understanding of conditions, sends a thrill through the heart of others. It is difficult to explain this but it is easy to feel it and if we had more of this in our contacts with the Lord's people, or even the unsaved, we would be of more value to

the Lord and to the Assembly. All would feel the glow of the warmth within just as one feels the heat of the sun as we stand under its rays.

The warm soul is an understanding soul; they enter into the many problems of others and seem to be able to minister comfort to the troubled and distressed who are not difficult to find. A little of God's Word, given in this spirit, means so much, whereas the mere intellectual knowledge which some seem to have, seldom does the needful work.

WARM MINISTRY OF THE WORD

When it comes to the ministry of the Word how needful it is that we be both objective in directing the soul to the Lord Himself above while, at the same time, we can have the warmth of the Holy Spirit's unction to carry home in conviction the Word of God. This would be SUBJECTIVE in its character. Cold and methodical presentations do not accomplish this. They sometimes flatter the hearer and please those who deliver the message, but the net result is that the hearts of the Lord's people are not reached, nor are their lives changed. The main purpose of all ministry is, of course, the upbuilding and development of the needful Christian character in the believer. This sort of ministry, again, meets with a very definite opposition in the souls of some who are not clear as to "learning more of Christ" and being more separated from the world and its ways, customs and fashions.

SELF

Lying at the bottom of much of the present-day departure evidenced in disobedience to the Word of God as to modesty and Christian behaviour, is this old enemy of SELF. We need to crush this down. It is the "old self" that desires to be like the world, the "old self" that rebels against the plain ministry of the Word which touches upon such departure, but we must deal with it and realize that SELF and CHRIST cannot dwell together in happy communion and enjoyment of the Word of God. One of the early manifestations of the new life in a professor is a manifestation of their love for the Word of God. Where this is in evidence there is a hopeful outlook but, if this is absent, there is grave doubt as to the reality of the profession. And, again, when under the ministry of the Word on such subjects there is rebellion against it, and a whispering among some against it, it is quite evident that something is entirely wrong. The Scripture is very plain relative to this sort of ministry, as in . . . 1 John 2:15, 17 and 1 Tim. 2:9, 11 as well as the injunction of the elder women to so teach the younger in Titus 2:4, 5. The apostolic teaching of the Word is divine and cannot be lightly set aside. We could warn, at this time against the

prevalent custom among many younger sisters, and others also, of the popular "mini-skirts" which are an offence to the Lord and to the godly amongst His people. The fact of the matter is that those who succumb to this worldly approach are giving way to the "old self" - it is SELF in the background and they condone and wear such because CHRIST is not uppermost in the mind and heart. Their hearts are not WARM TO CHRIST. This is a serious development amongst those simply gathered to the Lord's Name and can, easily, destroy all definite testimony as being a "separated people to the Lord." The words of Exodus 33:16 come to mind . . . "For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth." What could be clearer than this? We MUST be different and one way in which our young sisters and brethren (with their queer hairdos, etc.) is to carry out the Word of God and show by our modesty and difference from the mere worldling, that we have something better than they have and are satisfied with Christ and His Word as our Guide. This would be of great value to the testimony but also it would show that the believer is turning to the Word for their comfort, their hearts would be warmed, their conversation would be different, and their lives so changed that the godly would immediately see that a real work of God was going on in their hearts. This is important to the FEELING heart - the WARM heart - the TRUE heart - the CHRISTIAN heart. We have come across Christians, who were not in assembly fellowship, who showed far more conscience as to such matters than some who are prevalent amongst us. Something is wrong here. It is the old idol of SELF that must be dethroned for SELF loves to be like the world and, also, rebels against the plain Word of the Lord.

It takes FAITH to step out upon the Word of God and deny SELF but it is the only happy course for a Christian. Faith does not stop when we are saved, since Romans 1:17 states the fact . . . "The just shall live by faith." May the Lord give understanding in these things which make for a WARM and UNDERSTANDING heart and soul and lead us all into a deeper realization of the fact that we are not of this world. The words of the Lord Jesus in the Upper Room ere He left for Gethsemane and the sufferings of the Cross should, surely, speak to all of us . . . "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

THE PHILEMON LETTER

Harold S. Paisley

THE GRACE THAT INTERCEDES

IN the manner in which Paul pleads for Onesimus to Philemon, there is a display of divine grace. The one time injurious persecutor, writing in defence of a poor slave, touchingly expresses the grace that softens the heart and produces love where hatred was seen before. This masterpiece of letter writing begins with a most gracious commendation of the wronged master . . . "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother," verse 7. These words were no flattery, but well chosen words which were taught by the Spirit, exalting the Grace that was expressed in Philemon's testimony. Paul does not use his apostolic authority to command Philemon, but rather, the humble attitude of an intercessor. The new convert would have been useful to Paul in the prison as a companion and messenger, but his consideration and righteousness exercised him to send him back . . . "Whom I would have retained with me . . . but without thy mind would I do nothing," vs. 13 and 14. This consideration of our brethren will always produce true fellowship. Some seem to work in secret and the assembly is not consulted nor their fellowship desired . . . "Without thy mind would I do nothing" is a good injunction for us all.

Now Paul, in his plea, signs a promissory note . . . "If he hath wronged thee or oweth thee ought, put that on my account, I, Paul have written it with my own hand, I will repay . . ." He was in earnest to see Onesimus accepted in the house of his old master, but also received by the assembly at Colosse. The ending of his intercession is beautiful in assurance and confidence that all will be carried out in the welcome of the slave, and even more than is desired will be his portion, verse 21. In the outlook of these happy days, he longs to share their fellowship and says, "Prepare me also a lodging."

THE GRACE THAT RECEIVES

We could call this epistle a Maschil letter in that it teaches how to show Grace in various ways. The reading of it was treasured by Philemon and the lessons were learned well. We can only imagine the reception of Onesimus. Philemon had heard of the Parable of the Prodigal (the Gospel of Luke may not yet have been in circulation) and his welcome of the runaway servant would be after the order of the "father's welcome" to his younger son. The assembly at Colosse would be moved also, and Onesimus had not long

to sit in the place of the unlearned and unbeliever, we are sure, but was soon in happy fellowship among the Lord's people. It must have been a day of joy to see him baptized, Col. 2:12, and added to a company whose order gave Paul much joy, Col. 2:5.

We believe Onesimus saw to the needs of the aged apostle, in Rome, after his conversion and we could believe how tenderly he could and would preserve this letter among his choicest treasures, until the time came that it should become part of the Holy Scriptures to TEACH GRACE to young believers, matured servants, and wronged masters.

(We are inclined to the thought that Onesimus carried this letter, sealed, until he reached Philemon, as Bengel suggests . . . Editor).

"O let that grace inspire
My soul with strength divine;
May all my powers to Thee aspire
And all my days be Thine."

RAIN FROM HEAVEN

Deuteronomy 11:8, 17

William J. Nesbitt

THE Book of Deuteronomy was written by Moses a short time before he died. It served as a "hand-book" for the nation of Israel upon entering the land of Canaan. It revealed how to obtain the strength needful to possess and maintain the land for their enjoyment. Therein clear warnings were given of the consequences of disobedience and the danger of perishing quickly from the land. Canaan is neither a type of heaven nor of the local assembly of Christians gathered to the Name of our Lord Jesus Christ today. There shall be no fighting in heaven and there should be none in the assembly. Instead, as we gather in assembly capacity, we should enjoy presently some of the blessedness and fellowship that will be enjoyed in full measure in heaven. Jacob said on one occasion . . . "This is none other but the house of God, and this is the gate of heaven." Gen. 28:17.

Israel in conflict with the inhabitants of Canaan so that they might enjoy and possess the material blessings promised, serves as a type of the believer in this dispensation, Eph. 6:12. This conflict is necessary to defeat the enemy, for the "weapons of our warfare are not carnal" so that we might live in the enjoyment of the "spiritual blessings"

which God has blessed us with, Eph. 1:3. The Philistines, with whom Israel contended have their counterpart in Christless professors of Christianity. They had no "Jordan experience" as had Israel upon entering the land. Israel's passage through Jordan is typical of "death, burial and resurrection." This is a truth well known to the believer today. The circumcision which follows speaks of a death-blow to the flesh. We do well to so reckon ourselves, as in Romans 6:11. The Philistines boasted in the flesh, both as to its STATURE and STRENGTH, as seen in Goliath.

Canaan was a land of hills and valleys, thus they would ever have new experiences as they moved therein, Deut. 11:11. "It drinketh continually water of the RAIN OF HEAVEN." (Newberry). Its sources of supply was from above. Israel would need to look up to heaven and depend upon the Lord to send the clouds and give rain in required quantity and at the appropriate time. They would not be able to "turn on" or "cut off" the supply as seemed best in their judgment.

Surely we can learn from this that God wants His people to be a dependent people, ever looking to Him to supply the need. Many of us in assembly fellowship came out from sectarian systems. Everything there was well ordered. The hymns were shown on a notice-board, the prayers and lessons were recorded in a prayer-book. The choir was trained and in position "at the ready." The clergyman took control and all passed off formally without a hitch. How DIFFERENT it should be in the assembly. We acknowledge the Lordship of Christ, the sovereignty of the Holy Spirit to lead and guide in the worship and ministry. We look not to a humanly ordained ministry or arrangement. We turn our hearts heavenward and wait upon the glorified HEAD of the Church to supply the need. We should be wholly dependent upon Him, whether in worship, ministry of the Word or preaching the Gospel. The idea that "conference speakers" can be chosen and arranged to give a ministry to meet the need is opposed to the principle stated in 1 Cor. 14:30.

When spirituality declines the people of God are inclined to lean upon their own understanding despite the instruction of Proverbs 3:5. Such may succeed in convincing themselves that "the arranged conference" or the "closed platform" is the best way to exclude "unprofitable ministry." However, this all savors of mere human wisdom and is a distinct denial of the divine prerogative of the Lord through the Spirit to meet the need. The conference platform should not be open to all who want to occupy it. The church at Ephesus "tried them who said they were apostles and found them liars." Rev. 2:3. There was a godly control in

the assembly there. This, however, is very different from a closed platform with speakers "pre-arranged" and in some cases "pre-announced." The Risen Head should be free to raise up, to give His message, from those who KNOW the Word of God, WALK in the truth of God and have God-given ability to open the Scriptures in a godly and dignified manner to feed the people of God. The fact that some who move among the saints as teachers condone the "closed platform ministry" by participating therein, does not make it scriptural. One has wondered, especially during the last few years, why some can be so clear, even dogmatic, on other aspects of assembly life and conduct, yet maintain silence as to the "closed platform" and the presence of instrumental music in the assembly. Perhaps those who move year after year in association with such feel their impotency to touch upon such matters in public ministry.

The promise of God to send RAIN FROM HEAVEN, both the early and the latter rain, was conditional, and so it is today with ourselves. The TRUE RAIN must come from heaven. An assembly of the Lord's people can depart from the Lord until all "distinctive testimony" is gone.

It is evident that the only path to blessing is one of humble dependence upon the Lord. It is only as we search our hearts, turn again to the Lord in confession of failure, seeking to conform our ways to His Word, and removing from our midst all the arrangements of men which hinder the operations of the Spirit of God, look again to the Lord in simple faith and depend wholly upon Him to supply the need, that we shall again have the "showers of blessing" from heaven.

This course will be so humiliating to the natural heart and so far removed from the minds of brethren in some parts of the world who, for years, have had conference speakers and Bible Reading leaders arranged from six months to more than a year ahead, that it is unlikely to find acceptance among such. However, spiritually minded believers may be encouraged to seek the scriptural way to advance the work of the Lord and it is with this thought in mind that this article is written. There are always those throughout the world who are deeply exercised about such matters who may be encouraged afresh by the Word for ultimate blessing here and a corresponding reward hereafter. The writer is convinced that a return to the "simplicity which is in Christ" shall bring blessing.

* * *

He that would attend to the prosperity of his own soul, must with Jesus retire from the multitude.

MISSIONARY HOME TRAINING

THIRTY years ago there appeared in the "Witness," then edited by the late Mr. J. R. Caldwell, a letter from Mr. McLean, now with the Lord, upon the subject of missionary training. The following is the letter:

"I have been thinking a good deal about the number of young men who are being stirred up about missionary work. It is most blessed to hear of it, and those who are older in the service must be delighted to hear of so many desiring to lay themselves on the altar for such work.

Yet, as one who has been for nearly twenty years in the work of the Lord - not in the regions beyond, such as India and Africa, yet, perhaps, in as trying circumstances as many of those who are - I have been wishing to express my mind to such young men. Would it not be well for them to begin first at home? They take the place of those who go out, taking nothing of the Gentiles, and simply trusting the Lord for all their spiritual and temporal needs. Would it not be well that their faith should be tested in these home districts? Are there not many villages where few go and preach the simple Gospel? Let them go there, with little in their pocket, in simple trust in the Lord that He will supply all their need; and having proved their Master in home districts, and He having proved them, they would have their faith tried, and therefore strengthened, and would thus be the more able to step out into the regions beyond. I am sure this is necessary, that both the Master and servant should be proved. We see the two sides in Deut. 8:2 and Psa. 95:9. I fear this has been much overlooked in the case of many who have gone out. We have seen them visiting assemblies, which may be very good in its way, yet we want to see men who have been tested at home, and have been able to stand the test in the hidden path.

I have often said to other labourers with us, "If those who speak of going out would come over to Ireland for a year or two, with little or nothing in their purse, and take what they may get, it would be a good college training for them." It has been done by all labouring here more or less, taking their bag in their hand and traveling on their feet six, ten and fourteen miles, to the places where they were to labour, and sometimes with no money in their pockets. What has it done? It has put backbone into the labourers. Let any look at the fruit that has been brought forth by such hidden service. The North of Ireland is a witness to it.

I am afraid the way of proving men either has not been known, or lost sight of, and the consequence will be a weak testimony of no depth or Divine worth. The spirit of the age

is to make much of men and intellect, but the hidden path of faith, that "no fowl knoweth, and which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it," Job 28:7-8, I fear is not known by many who profess to be the Lord's. For one to say he is going out trusting the Lord only, is a matter that should be weighed well, and proved in the testing path, in the path of faith. I am sure of this - those that do will find it no easy path.

Having trust the Lord for all my spiritual and temporal needs for many years, I write with some measure of experience, and I have been careful to say nothing in this letter that I have not practised. I write this with no other intention but to lead others into the ways which be in Christ.

(Men's Missionary Training Schools, we believe, have done great damage to the missionary cause, by taking young men and women out of God's path, and giving them a false fitness that could not stand the test of the home-field, much less the foreign. God's people seeing this have little heart to minister to such. If missionary work is to prosper, missionaries must have the respect and confidence of God's people at home. This cannot be attained in any Training School. God's ways prove best in the end. There are whole States open to train in, for those who want to learn themselves, and God - two things needful for servants of God at home or abroad. - Ed. J. R. C.)

(The note in parenthesis on Training Schools, or Bible Schools of today, is by the late esteemed editor of the Witness years ago, Mr. John R. Caldwell).

THE EPHESIAN ELDERS

THE present day divisions among saints was foreseen by the apostle Paul and he knew that some of these elders would start divisions, even at this early date - Acts 20:30. This statement reveals that these elders were not in a spiritual state which would cause them to be free from this departure. The warnings of the beloved apostle, as in verse 31 would surely reveal his disquietude as he looked into the future. (Some of us have lived to see the almost total passing away of the spiritual elders of a former day, men of grace, godliness, with shepherd hearts and tenderness and self-sacrificing devotion to the flock which they never thought of leaving - Editor). Thank God for the few still with us - we always look forward to seeing such and speaking together as to the state of things among us, as we find in the Third Epistle of John, verses 1 to 8 and 13, 14. Not only were there

to arise perverse speakers but the others would be out of harmony with the mind of God . . . cp. 2 Tim. 1:15, Rev. 2:1, 6.

To be sure, those that led away disciples by error will suffer the greatest loss at the Judgment Seat of Christ. They were Satan's helpers, pretending NEW light or BETTER light. Satan accomplishes his purpose better by giving man religion than by trying to deprive them of any hope at all. He presents himself as an angel of light from Genesis 3 to the Revelation. He more often resists God and man with counterfeits than in any other way. The account in Zechariah 3 is significant. Here he resists by offering a substitute or counterfeit. He had probably already made accusations before God against Joshua the high priest. He is pictured as standing at the RIGHT hand to resist. Satan would use counterfeits to hinder the truth - i. e. in his case, the rebuilding of the temple by the remnant. Men today also resist the truth by propagating error. But let us have a cheering thought at this time for all God-appointed leaders . . . our Lord Jesus Christ is at the RIGHT hand of God on our behalf.

Spiritual Christians are grieved to see true believers led away from the Lord's pattern for the Church. Many assemblies that claim to be gathered to the Name of the Lord Jesus Christ have been disowned by Him because perverse speakers have posed as givers of better light and have led saints into unscriptural principles, contrary to the Assembly pattern of the Word. And it is to be feared that too few Christians are grieved because of this sad condition.

There was nothing wrong in them having sorrow of heart because the apostle was being taken away from them - Acts 20:36, 38 - but their greatest sorrow should have been because of the warning of divisions that were to come, with consequent dishonor being done to our Blessed Lord and His saints. Let us be awakened to see this dishonor and guard against being led away by perverse speakers, or workers. Above all, be sure we do not lend ourselves to anything which would savor of Satan's attempt to propagate error and, contrariwise, let us be anxious to lend ourselves, in meekness, to lead some other saints to THE RIGHT WAYS OF THE LORD.

R. M. J.

* * *

That station of life is most desirable which has least in it to cumber the spirit, and to entice away the heart from Christ. Shall we not then rather desire to stoop with our Lord, than to rise with the men of the world? Every state in life has temptations; but these thicken upon us, and grow in seducing power, according to rise in earthly honour.

R. C. Chapman

SHORT MESSAGES FROM MEN OF GOD

FOR LITTLE PEOPLE

IT refreshes one to see what the Lord can do with a few saints in the midst of this world, without much knowledge of things outside their own sphere, but seeking to cling to Him in their weakness. I have much enjoyed lately the story of Jabez in 2 Chron. 4, of whom the whole story is, he was a man of sorrows, but one "who longed after God and prayed." This seems to have been the characteristic of his life, and along with this - - - the beautiful and cheering assurance that "God gave him that which he requested."

What he longed for he got. It was no great thing in human eyes, but it was glorious in the eyes of God, and He answered the man so after His courts, and gave him all his desire.

How precious for days like these! If we cannot be great - if we do not want to be great, we may long after God and pray and cry to Him. "Anyone can do that," and it will surely bring the answer and blessing of Jabez. May the isolated saints of God, the feeble gatherings, the sorrowing ones, have the faith of Jabez, and its blessed answer. W. B.

SERVICE AND FRUITFULNESS

THERE is a difference between SERVICE and FRUITFULNESS. Service is more manifested and active, fruitfulness may be hidden. The hand or the foot may serve, and so they should. Tipped with the blood and with the oil, they are to be instruments in the hands of the Master of the house; but it is in the deeper secret places of the heart, that the husbandry of the saint, in the power of the Spirit through the truth, is to be yielding fruit to God.

Fruitfulness is known in the cultivation of those graces and virtues which give real and intrinsic character to the people of God, those habits and tempers and properties of the inner man which, with God, are of great price.

It is within, or "out of the heart," that those herbs, meet for Him by whom the soil is dressed, grow fragrant and beautiful, such as bespeak the virtue of that rain from heaven which has fallen upon it. J. G. B.

GUIDANCE

"If I have no motive but my Father's will, how astonishingly it simplifies everything. If you never thought of doing a thing, except because it was God's positive will that you should do it, how many things of your life would at once

disappear; not in a constant struggle against one thing and another, but in the quiet consciousness that the grace of God has provided for everything, that you do not take a step but what His love has provided for." J. N. D.

THE LORD'S DAY

THE Lord's day is one of God's priceless gifts to man. His body needs that day. It replenishes the vigor drained away during the previous six days, and supplies the needed energy for the succeeding six days. Sir Robert Peel said he never knew a man to escape failure either in mind or body who worked seven days a week.

The animal creation also need a day of rest. The London costermongers found by experience that their donkeys lived longer and worked better when given one day of rest in the seven.

By the bountiful provision of a gracious providence this day has been thrown into the week as a day of compensation to repair by its repose the animal system.

The soul of man needs the Lord's day. The disciples met together on the "first day of the week." John 20: 19. One has said that during the week we go down into the valley of care and shadow, but our Lord's days should be hills of light and joy in the Lord's presence. A world without a Lord's day has been likened to a garden without flowers, a man without a smile. The Lord's day being the brightest day of the week to the Christian, he joyously exclaims: "This is the day the Lord made; let us rejoice in it."

The question has been asked: "Are we in danger of losing this God-given treasure?" It is practically lost already. Men have no conscience about fixing their homes; doing their gardening, or farming, or loading up their autos and going to the seaside, or mountains, or wherever the fancy may lead them. The so-called "churches" are empty during the hot weather, and the pleasure resorts are crowded: and God and eternity are forgotten.

Let us as Christians gathered unto the precious name of the Lord Jesus, ask ourselves. Are we clear in this matter? Are we careful to use the day for the glory of God, by gathering to "remember Him," by getting as many as possible of the young into the Sunday schools, by visiting the State institutions, the sick and the needy; and by helping by our presence and in other ways in the Gospel meetings? May God stir us up, and so much the more as we see the day approaching.

A PRAYER TO OUR GOD

Oh, Lord! Give me intelligence, the ability to think clearly.
Give me the knowledge of all that is good for me to know, that I may be wise unto that which is good, and simple concerning evil.

Give me perception, that delicate sense of awareness that observes what others fail to see.

Give me a penetrating insight, that sees beneath the surface and uncovers the heart of a matter.

Give me a discriminating mind, that notes fine lines of distinction and delicate shades of meaning.

Give me keen discernment, to detect the difference between that which is false and that which is true, between that which is dangerous and that which is safe.

Give me good judgment, to make sound decisions.

Give me true wisdom, the ability to use all I know with unusually good sense. "For wisdom is better than rubies; and all things that may be desired are not to be compared to it." Proverbs 8:11.

And, above all, give me spiritual understanding to comprehend Thy Word, for I know that the "natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned."

This prayer we pray in the Name of the Lord Jesus Christ, "in Whom are hid all the treasures of wisdom and knowledge."

* * * * *

"Far be it from me to glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14, Revised Version).

This is what is so glorious in the cross: that which was the perfect expression of man's enmity was the perfect expression of God's love. There was the "meeting place" between man's hatred against God, and God's sovereign love to man.

"We worship at Thy feet,
We wonder and adore;
The coming glory scarce more sweet
Than sweet the peace before."

(Mary Bowley)

* * * * *

The Word judges us on earth, and we are humbled; the Lord Jesus represents us in heaven. He intercedes for us. He sympathizes with us. We look from earth and self to the sanctuary above, and find there nothing but love, grace, sympathy, and the fulness of blessings. Christ is our great, eternal, and all-sufficient High Priest in heaven.

(Adolph Saphir)

QUESTIONS and ANSWERS

Question: Does Acts 15:29 prohibit the use of "blood transfusions?"

Answer: Acts 15:29 has nothing to do with "blood transfusions." It refers to the Old Testament prohibitions against the eating of the "fat and the blood." As you will notice, in the sacrifices, the fat and the blood was for the Lord. The fat speaks of the excellence of the victim and is typical of the inward excellencies of the Lord Jesus Christ.

In regard to the blood, Leviticus 17:11 regarding the blood would bring before us doubtless the preciousness of the type of the atoning work of Christ.

To use such scriptures against blood transfusions has no weight in the Word of God. Blood transfusion has been used by physicians to save many lives. There is a measure of danger, no doubt, of hidden infection which does not seem to have been entirely eliminated but the benefit far exceeds the transference of such.

Question: Does Mark 13:32 suggest a limitation of knowledge on the part of our Lord Jesus Christ?

Answer: Most certainly NOT. We must remember the varied character of the life of our Lord, as set forth in the four Gospels. In the Gospel according to Mark, Christ is brought before us distinctly as "The Servant" doing the will of His God constantly, as always, but it is the "Servant" character throughout. This might explain the thought suggested in the question.

Sidney Collet in his "Scripture of Truth" gives this rendering, which is supported by the well known translator, Richard Chenevix Trench, as follows: "Neither the Son if not (or, but as) the Father," Christ thereby asserting not His ignorance, but His divinity; for if He were not actually and really one with the Father, even He would not have known . . . So that the actual words used by our Lord, instead of being a confession that His knowledge was limited, are in reality a declaration of His omniscience - since He claimed in this very passage to be One with the Father, and as such knew all things.

Question: Should an Assembly baptize persons who state beforehand that they do not intend to come into the fellowship of the Assembly, thus setting aside Acts 2 of the apostle's doctrine?

Answer: Following the apostolic example, it would seem that those who carried the Gospel afield had a responsibility as to the baptizing, then followed the scriptural pattern of gathering together to the Name of the Lord. In measure, his example would apply. This especially when it was a new work, of a pioneer character.

When an Assembly is formed, and the above would not be the rule, it would seem that the elders have a distinct responsibility as to the names to be brought before the Church for fellowship. This is done after some investigation and conversations with those desiring baptism. It generally follows that the baptized person desires to go on further to obey the Lord and take their place in the "gathering of His own." If

they object to identification with the Assembly, this would present an entirely different picture. They would need to be questioned as to their reasons, etc. If it were merely, that they felt they should have more time to consider this and yet, at the same time, continued to come to all the meetings, there would be no problem here—there might be some things to clear up in their lives which they felt should be taken care of before being "added to the local church" but their desires would be to be associated, or attached to His own in fellowship. If there was no such desire, an antipathy to the truth evidenced, we would be very loath to use the "assembly facilities" in such a case. If a brother, through whom such had professed were approached to baptize the person, let him do it outside of the Gospel Hall on his own responsibility. One could hardly decline baptism to one who professedly received Christ and was anxious to be baptized because they saw it in the Word. It would be his responsibility.

Question: Can you give us a little help on these two portions in Hebrews - chapter 6:4, 8 and chapter 10:25, 29?

Answer: These passages have often caused some, especially younger believers, difficulty, but if we realize that the apostle was here giving warning against "mere profession" of Christianity and then going back to Judaism, trusting in its sacrifices and ritual for acceptance before God, we should have no difficulty.

In both cases mentioned above, it is "apostasy" that is before us and the apostate professor, after a measure of enlightenment and even "going along with the work of God for a while" then turning back to the "old" which had been done away in the death and resurrection of Christ. In neither case do we have a true believer.

We have the same warning in Hebrews 3:12 . . . "Take heed . . . lest there be in any of you an evil heart of unbelief, in departing from (in falling away from, i. e. as an apostate) the Living God."

There is no possibility of a true believer ever being lost (and, incidentally, it would be difficult to find 'multiple professions' in the Word of God). If one has fully trusted Christ, not a mere professor, he or she is forever safe 'under the precious blood' of the Saviour. The Word of God assures such that they shall never be lost . . . John 10:27, 29. It is "the Precious Blood that is the safeguard."

MARKS OF TRUE WORK IN THE SOUL

If we consider verses 9 and 10 of Heb. 6, we see how divine marks are manifested. The apostle calls to remembrance the "things which accompany salvation" and their work and labour of love in doing it for His Name's sake, i. e. ministering to the saints and continuing therein.

Turning to the other passage in Heb. 10:32, 39 - we see this definite mark of the true believer, as opposed to the apostate unbeliever . . . "but call to remembrance the former days, in which, after ye were illuminated (or enlightened by the Spirit of God), YE ENDURED a great fight to affliction, etc." In this passage we see that reproach for the Name of the Lord is another mark of the true believer . . . "ye endured."

The mere professor, or apostate, is described in 2 Peter 2:20, 22 in "going back to their wallowing in the mire."

We trust this shall help any troubled by the above passages of Scripture and cause all who are saved to rely constantly upon the Word of God, as it brings before us the value and preciousness of "the atoning work of Christ on the Cross and His glorious Resurrection."

PITHY SAYINGS

THE man who walks a thousand miles in a thousand hours is more generally admired than he who walks uprightly threescore years and ten.

It would be well if we had less medicine and more cures; less profession and more piety; less law and more justice.

Precept and example, like the blades of a pair of scissors, are admirably adapted to their end when conjoined; separated, they lose the greater portion of their utility.

"When God bound up the history of the nations in the history of Abraham and his seed, He made that history prophetic, and each event and every rite became a bud destined to blossom and ripen into fruit on that tree, under the shadow of which all nations were to be gathered" . . .

Eidersheim

FALSE DOCTRINE

THE EPISTLE TO THE GALATIANS: "The Epistle was not written about discipline, nor could it be, but to bring back the whole body of saints in many assemblies to sound doctrine.

But it shows that false doctrine was more terrible in the apostle's mind than the worst of false conduct . . . Not a wish of kindness, not a salutation, not a gracious word -- he breaks in at once with rebuke and reproach, and closes with resentful coldness -- while in Corinthians, where the horrible wickedness was committed and gloried in by all, he says all the good he can."

(The above in a letter by J. N. D. about false doctrine being excused because of good conduct)

EVERY heart without Christ is a mission field. Every heart with Christ is a Missionary at Large.

APPLY thyself wholly to the Scriptures, and the Scriptures wholly to thyself . . . Bengel.

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Los Angeles, Calif. — Bro. Alves commenced some meetings on The Tabernacle here, Culver Hall, Sept. 24th. He reported the recent Conference at Arlington a profitable time.

Joliet, Ill. — Our brethren here finished open-air work end of September and started their Childrens' Meetings Oct. 13th. They had a visit from bro. John Gray early in Oct. for a night or two. They also have tract mailing and Text work which keeps all busy and active - the Lord thus keeps them happy in Himself.

Hitesville, Iowa — Recent Conference here very good, with searching and helpful ministry. The recent Summer has been encouraging.

Midland Park, N. J. — Recent Conference good and helpful, several of the Lord's servants gave ministry to encourage His own in testimony.

Manchester, Iowa — The Conference here large, as usual, and reported good and helpful, a number of the Lord's servants preached to profit and encouragement. Our brethren Gray and Paisley went on to Joliet, Ill., for a night or two. Bro. Elliott and Robert Orr went on to Marshalltown, Iowa for meetings in a rented building.

Lynxville, Wisc. — There was a baptism here recently. Bre. Brandt and Wahls labored here in the Spring, about eight to be added to the Assembly, giving cheer as they lost three of their number through death.

Florida — Brother Ed. Wickert continues his work in the Tampa area amongst the Spanish people - he also had an interesting visit to Miami amongst the Spanish speaking there.

Venezuela, S. A. — A note from brother Saword mentions . . . "Our ship' is running a skeleton crew these days, with five of our foreign male workers on furlough, and three of us left here. We are so thankful to God for having raised up the seven Venezuelan workers, men tried and proved, and such a valuable asset to the work." He and bro. Walmsley had started meetings in the La Sorpresa assembly, they expected to baptize some also. Keep praying for our faithful workers there.

Homewood, Ill. 60430 — The Essential Truth Publishers, Inc., at 18132 San Diego Ave., have sent us a copy of brother Harold Paisley's new book, entitled "THIS DANIEL" which we are happy to see in print and available - contact this address in Homewood. As we approach the end of the year we would like to see many of His own with renewed interest in this precious prophecy by Daniel - a copy to young believers and older would make a seasonable gift.

St. Thomas, Ont. — Conference here reported large and good, about same as last year in attendance. Twelve of the preachers present, most giving seasonable words and saints were encouraged. Good weather and driving conditions prevailed, helping the attendance.

CONFERENCES

Detroit, Mich. — Stark Road Conference dates Nov. 3, 4, 5. - See last month's issue.

Avonport, N. S. — Conference dates Nov. 11 and 12, Prayer Mtg., Nov. 10 - See last month's issue - Corresp. Sidney Parker, R.R. 1, Hantsport, N. S. Tel. 542-2803.

Oil Springs, Ont. — Annual Conference in Community Center, Nov. 11 and 12, Pr. Mtg., Nov. 10, at 8 p.m. Corresp. George E. Metcalf, R. R. 1, Petrolia, Ont.

Hartford, Conn. — Annual Conference of the Charter Oak Assembly will convene D. V. (49 Charter Oak) with Prayer Mtg., Friday Nov. 17 at 7:30 p.m., continuing over Saturday and Lord's Day Nov. 18 & 19. Breaking of Bread at 10 a.m. A Two Hour Bible Reading will be held Saturday a.m. in place of the usual ministry meeting. Servants of the Lord walking in, and teaching the old paths are heartily welcomed for ministry. Prayer is requested that the Lord may grant a time of help and blessing for His people. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095. Tel. 688-2388.

East Boston, Mass. — The 20th Conference will be held D. V. December 2 and 3 with Prayer Mtg., Dec. 1 at 8 p.m. in the Gospel Hall, 35 Putnam St. Meetings Sat. 10:30, 2:30 and 6:30 p.m. Lord's Day - Breaking of Bread 10 a.m., 11:45, S.S., Ministry 2:30 - Gospel 6:30 p.m. The Assembly here appreciates good, solid ministry, Christ-exalting yet practical, from men known amongst us who do not fear to declare the whole counsel of God. Corresp. Frank Procopio, 30 Hamilton St., Apt. No. 16, Saugus, Mass. 01906.

Omaha, Nebr. — Thanksgiving Day Meetings will be held again this year in the Gospel Hall, 5622 W. 69th St. (Phone 571-5983) Thursday November 23rd, with Prayer Mtg., Wed. Nov. 22nd. Accommodations provided for visitors. Corresp. to Sam Eadie, 4608 W. 90th St. (Phone 572-7523).

Bryn Mawr, Pa. — Annual Conference will be held D. V. Nov. 24, 25 and 26. Commencing with Prayer Mtg. in the Gospel Hall, Summit St., the 24th at 7:30 p.m., and continuing in the Radnor Senior High School Auditorium, Radnor, Pa., the 25th and 26th. Usual arrangements and hospitality extended to visitors. Correspondence to Wm. M. Parks, 581 Lindsay Drive, Wayne, Pa. 19087. Telephone 215-688-0706.

San Diego, Calif. — Our Conference will be held here as usual, commencing Fri. Dec. 29th at 7:45 p.m. continuing over Sat. and Lord's and Monday, Dec. 30th and 31st and Jan. 1. Visitors welcomed. Correspondence to Andrew Hall, 5168 Ewing St., San Diego, Calif. 92115.

FALLEN ASLEEP

Newry, N. I. — Our beloved brother Mr. Thomas Robinson "went home" May 8th, last. He was Correspondent and Treasurer for about 40 years and is much missed. He was godly and consistent, with a heart for the care of the flock. A brother wrote . "Not a preacher but a shepherd." (A good commendation - editor).

Arborfield, Sask. — Our esteemed brother H. G. Cummings "went home" June 22nd in his 72nd year. He was in the Assembly since it was planted in 1921. Our brother was well known for his faithfulness. Born in Ontario Aug. 5, 1899, born again in 1920. He was a storekeeper and had an excellent testimony in the town - there was an estimated company of 450 at the funeral service. He leaves to mourn his wife, three sons and two daughters.

Fresno, Calif. — On September 16th, our beloved sister in the Lord, Mrs. Martha Thorpe, passed peacefully into the Lord's presence aged 90. Born in North Ireland, and born again in Banbridge. In happy fellowship here since the formation in 1911 and the last of the saints who formed the first gathering then. Stedfast and consistent, she appreciated sound doctrine and walked in the "old paths" of the Word. Prayer requested for four sons.

Manchester, Iowa — Our sister Mrs. Harry Hills went to be with Christ August 2nd, aged 87. Saved in 1938 and in fellowship here until no longer able to attend.

Also our dear brother Bert Bergstrand of this assembly "went home" August 15th, aged 75. Saved May 9, 1925 during meetings held by the late Oliver Smith. In the Assembly nearly fifty years and much missed.

Longport, N. J. — Our beloved sister Miss Margaret Kilpatrick went to be with the Lord, having passed her 100th birthday, September 3rd. It was a happy release for her. She was a woman who knew her Lord and enjoyed much fellowship with Him. Unable to see or hear of late, she passed the declining years peacefully here. We knew her for many years. She was intelligent in the Scriptures, a lover of those who put God first and she had good discernment. Now with Himself.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE OLD AND THE NEW

AS the bell tolls out so clear
To a world that most hold dear;
 We do well to stay and think
 Ere the sun of life doth sink:
As to why our lot was cast
In a year that so soon passed.

Creatures of chance we are not
Nor chattels here to be bought;
 Creatures of God's Hand we are,
 Yet we have wandered so far:
Now as the bell tolls the end
Here is the message we send.

Turn back the pages of time,
Turn till you come to the line
 That tells of a Saviour's love
 Which led Him from Heav'n above,
To die on the tree for you
That you might be born anew.

Let's all as we linger here
Count only those things so dear;
 Which tell us of love so vast
 Far greater than treasures passed:
Let's fill in the days for HIM
Who died that Heaven we'd win.

W. H. F.

DECEMBER, 1972

WORDS IN SEASON

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CHANGE OF ADDRESS

Turnersville, N. J. 08012 — James N. Smith, 16 Polaris Road.

REPORTS

Fall Conferences — St. Thomas conf., was large again, as formerly, and considered very good, with several of the Lord's servants there to minister the Word. It has been good to watch the consistent growth of this Conference from a very small beginning - The Word draws His own together. We also heard from CLINTON, ONT., that they had a happy time with help given by several of His servants. This is a small Assembly, with real blessing of late years, and they have a desire to continue in the old paths of the Word. May the Lord help them in this desire. We understood WATERBURY, CONN., also had help given at their Conference. The BLUE RIVER, WISC., Conference was about the same in attendance and although not many outside preachers there, the Lord gave help. The Iowa and Wisconsin brethren and two of His servants from farther gave what they had from the Lord. Here in CLEVELAND, OHIO, also the Conference was considered good, with much ministry along the lines of true assembly "testimony" with corresponding Christian attitude required. This was the usual Monticello Hall conference - several of His servants present.

Waterbury, Conn. — The new address of the Gospel Hall here is as follows:- Waterbury Gospel Hall, 34 N. Main St., Terryville, Conn. 06786.

Lake Shore, Ont. — We had appreciated visits lately from brethren J. Norris, Harold Paisley, G. McKinley and W. Lavery.

Kilkeel, N. I. — A note from brother J. Thompson tells of the following meetings lately:

- A. Lyttle and J. Hawthorne at Comber.
- D. Kane and T. Moore near Dervock, Co. Antrim.
- J. Lennox and J. Brown at Omerbann.
- R. Watson, C. Stevenson and T. Meekin at Blackscull.
- S. Ferguson and J. Thompson at Greenhill.
- A. McShane and N. Turkington at Coleraine.
- S. McBride at Clunady.

Brother Thompson states . . . "As wickedness and lawlessness is increased here the fear of God seems to be departing from both saint and sinner. We need prayer for this island that God will preserve His saints and assemblies from the religious systems and evils of our day."

San Diego, Calif. — Bre. Howard and McCullough were in the Gospel here, a little blessing reported.

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. 64

DECEMBER, 1972

No. 12

LEADING ARTICLES:

THE KAFFIR BOY AND HIS JEWISH MASTER	.....	Gospel
THE YEAR'S END	.....	William H. Ferguson
THE WINDOWS OF HEAVEN	.....	William J. Nesbitt
LOVE	.....	Notes from a Dublin Conference long ago
THE JUDGMENT SEAT		F. C. B. & W. K.

* * *

OUR LIFE WORK

BEARING the burden of those oppressed,
Cheering the weary, the worn, the distressed,
Speaking a word, or giving a hand,
Helping them on through the desert land.
Here He has left us as lights to shine,
Reflecting Himself and His ways divine.

Pointing lost sinners to Christ above,
Telling the tale of redeeming love;
Willing to suffer distress or shame,
Honouring thus His adorable Name;
Doing whatever will please Him most,
Serving the Master at any cost.

Seeking to please Him in little things,
Knowing that this oft most honour brings;
Losing myself in His service so blest,
Still looking on to Eternity's rest.
Following Christ in the "narrow way,"
This is our life-work from day to day.

Glenvar—

* * * * *

"Sometimes the simplest words of our Lord (which imply so much more than they say) suddenly take on a new power. For His words, as Deissman says, are not separate pearls on a string of pearls but each is a separate flash from a diamond . . . 'Behind every word there stands for a moment JESUS HIMSELF' "

THE KAFFIR BOY AND HIS JEWISH MASTER

The Scene—A COUNTRY district in the Transvaal.

A wayside store where they sell all kinds of necessities and nicknacks.

A Kaffir boy, whose work is to assist his master, a Jew, to keep "things humming," if possible. One day, matters being dull, the black Kaffir boy brings a tiny book to his master, and asks him to "read a bit aloud." Good Book, Baas" (Boss), says he. The white man opens it, and yawns. It is a New Testament.

He is an atheist as well as a Jew, and all his racial and acquired hatred against the Christ, and prejudices against the truth, rise immediately. He feels like flinging the book to the winds. But the Kaffir boy is "a good boy," and the master, desirous of pleasing him, and struck with the expectant look on his face, turns over the pages. Finding a few verses where the name of Jesus, which he hates, is not mentioned, he reads them; and then hands the book back again.

Next day, and for many days after, the boy comes again, with the same pleading look on his face, and the same request on his lips: "Baas, read again." Again the Jew reads, but always stops at and omits a verse containing the Name that is above every name. The black boy is puzzled and disappointed. Says he, one day, "Baas, how is it I hear nothing about Jesus? They told me that this book was His Book and would make me know Him and love Him!"

The master tries to laugh it off, but somehow he, too, feels concerned, and when the boy goes, he falls to thinking about the strange things he has seen in the book.

Next day he reads to the Kaffir again. But this time he has no heart to skip, and lo! right before his eyes he sees the sublime words: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: In His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth." Acts 8:32, 33.

"Ah!" says he, "these words were read in Africa up north centuries ago. Strange, too, they have a familiar ring about them. Surely I have heard them in days past in the Synagogue. Yes, they are a quotation from the Prophet Isaiah - the Book says so."

He is deeply interested. Somehow there is a fascination about the little book which keeps him to it. He reads on: "Of whom spake the prophet this? of himself, or of some other man?" "Why," says he, quite forgetful of the Kaffir boy

who is listening with open ears and mouth, "our Rabbis tell us just what the Jerusalem Rabbis seemed to have told the Eunuch, that the prophet was speaking of himself. But I never regarded this interpretation as feasible. If this verse describes the prophet himself, then the rest of the chapter must be true of him, which is an impossibility. Surely he must have been speaking 'of some other man.' But " - and here the Jew pauses -" of whom?

COULD IT BE JESUS?

"The entrance of Thy words giveth light." Yes, light, Divine light is shed by the blessed Spirit of God into the dark heart of the white-skinned man, and ere long he and his nearer are led to trust in the Lord Jesus Christ for pardon and salvation.

Both the master and the Kaffir boy are now, as I write, living and witnessing day by day for their SAVIOUR-GOD.
An old story from Dark Africa

JOYFULNESS and USEFULNESS

ABOVE all things see to it that your souls are happy in the Lord. Other things may press upon you: the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme, paramount importance, that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in the Lord, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul? How shall we obtain such an all-sufficient, soul-satisfying portion in Him, as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself to us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts or imaginations that we need to be acquainted with; but the God of the Bible, our Father, Who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own precious Word.

George Muller

THE YEAR'S END

Attitude of the Christian to it

William H. Ferguson

THIS is written as an encouragement to those believers who have a desire to continue "in the things which they have learned" - 2 Tim. 3: 14, 17 and, even at the Year's End, desire to show that they have a "hope" above this poor world and, therefore, can refrain from adopting the customs and ways of this world in their time of "feasting and celebrating amidst the frivolities and sinful indulgences" of the haters of Christ and of God.

Until of late years, there has been no particular recognition of the world's ways in thus "bringing in the New Year" and the "Celebration of Christ-mass" with its accompanying licentiousness, drunkenness and license. Of course, we are told, we do it differently, in a religious way, but yet "you are doing the same thing they are" and have forgotten true Christian behaviour at the Year's End, if you participate in their feasting, their chop-houses devoted mainly to this instead of being subject to the Word and Spirit of God as to true Christian behaviour.

ATTITUDE?

We have said many times that the true attitude and custom of gathering around the Word of God, either in conference, or in prayer and Bible Reading, coupled with confession of sin, should characterize us at this solemn time. We have comfortable "meeting rooms" where we could thus gather, without the emphasis on feasting and song but this would seem to be too tame for the younger generation who must be catered to, amused, and given a free hand in dress and the like, so that they will not miss some of the excitement of this period of world-feasting and laxity in this "permissive society" of our's. We wonder, more and more, if many of those who go in for this sort of thing and demand it from their elders, know anything of the Cross of Christ and the Suffering Saviour. To cater to the world, in ways becoming to the times, is a denial of the Cross. Any of God's people, with true hearts to the Lord, would abhor such and rather spend the time quietly, at home with their families, or for an hour or so listening to the Word and in prayer, than to waste the solemn, closing hours of a year past, with its failure and sin, as the world, trying to forget in questionable pastime, our responsibility to God.

We came across an account of how the godly Matthew Henry, author of his Commentary, spent this season and urged the godly to solemn thoughts thereto.

REDEEMING THE TIME

The more this great and good man advanced in years, the more careful was he to redeem the time. Though he was far from despising the kindness of his friends, yet you may often hear him, when invited to houses, and entertained and detained with a variety of company, repeating David's wish . . . "Oh that I had wings like a dove, for then would I fly away, and be at rest." At another time, when he had been diverted by much company and a mixed conversation for a whole day to little advantage, he writes at night, with much concern, "I LOOK UPON THIS AS A LOST DAY; LORD FORGIVE MY TRIFLING: I would rather preach twice every day in the week, than spend another day so unprofitably." Prayer made all his work pleasant; he went out in the strength of the Lord, and therefore he was not discouraged at the variety and multitude of labors in which he was engaged; and the answers to prayer made his work easy, for God often eminently answered in the day when he called upon Him, and strengthened him with strength in his soul.

For many years before he died, Mr. Henry was in the habit, at the end of December, of taking a review of the past year, in order to prepare himself the better to begin the New Year.

On the 31st of December, 1691, he observes:

"I am come to the close of another year, but my works have not been filled up; many empty spaces in my time and in my duties, much amiss, little done, little gained for my soul; though much mercy received, yet many talents not traded with aright: it is the blood of Christ that must set all straight between me and my God; there I rest my precious soul."

The last day of December, 1701, he set apart as usual for a day of fasting and prayer and humiliation, "believing (he states) prayer to be an instituted way of communion with God, and fetching in mercy and grace from Him. I have comfort in it daily; my daily prayers are the sweetest of my daily comforts. Having of late had my body feasted above the ordinary meals, I desire this day to have my soul fed more plentifully with the duty of prayer, and thus to close the year, which looks both ways. My errands to the throne of grace are:

1. By way of lamentation and humiliation.
2. By way of prayer and supplication. I have many errands at the throne of grace this day.
3. I desire the success of my labors, that sinners may be converted, saints built up and made to flourish -

Matthew 28:20, 'Lo, I am with you alway,' and Isaiah 55:10, 11, 'As the rain cometh down etc.'

4. I desire the blessing of God upon my wife and children, that God will come in, in grace to my dear little ones, and drive out the foolishness bound up in their hearts, in saving them. In reference to which, I desire to act in faith on Isaiah 44:3, "I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

These secret workings of Mr. Henry's soul towards God, learned after his decease, both in prayer, observation, reflection and self-dedication, were the means which he constantly used to maintain a holy zeal for God, and unwearied diligence in His service. To have such memorials always lying between God and his own soul, must needs keep him close to duty, and make him lively and zealous in duty; and that they had this good effect, the tenor of his exemplary life has fully demonstrated; and thereby recommend it to us all.

DECEMBER 31, 1972 (The Lord's Day)

And now, Christian, let not this year's end, should the Lord leave us here, be as the last - let it be filled with prayer and confession and holy zeal for the welfare of His cause in the midst of His enemies. Let us not clasp their hands in an unholy alliance or in unholy celebration but, rather, by a distinct and true and scriptural separation show them that we are indeed "children of light . . . we are not of the night or of darkness." 1 Thess. 5:5. Then, as the light of a truly watchful and sober life shines amidst the darkness of a corrupt Christendom and an ungodly world, there shall be something for God in these lives of our's although the world itself will not understand us.

Let none think that these thoughts, expressed, are something which has developed amongst us of late. They have been characteristic of the godly through a long lifetime. The extract from the godly Matthew Henry, as above, the writer had published in an article speaking against such end of the year celebrations in December 1949 . . . THE WORD changes not though often men depart from the godly path and "the old paths" of Scripture.

We trust we shall hear, this year, of real exercise of heart on the part of many of His own who may have been led into this path of the world, with its implications relative to fashions of the world, indulgence of fleshly ambitions and pride, coupled with the dangers involved, also wasteful expense to gratify the "old self." How much better it would be to finish the year in self-judgment, self-abasement and determination to spend more time with God in prayer, and meditation in the precious Word, with a view to more godly

living and desire to serve God in a godly and simple way. We are as sure that this would bring the favor of God, as we are sure that this other new approach to the Year's End will manifest the displeasure of our God. It all tends to licence and a break down of godly separation from this present world.

THE WINDOWS OF HEAVEN

Malachi 3: 10

William J. Nesbitt

ISRAEL, as a nation, was divided as the result of Solomon's sin. "Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." 1 Kings 12:5. "Among many nations there was no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless EVEN HIM did outlandish women cause to sin." Nehemiah 13:26. Consequently, God said unto him . . . "I will surely rend the kingdom from thee." 1 Kings 11:11. This was fulfilled after his death.

The first king over the northern kingdom, comprised of ten tribes, was "Jeroboam, the man who made Israel to sin." The first to reign over the southern kingdom of Judah and Benjamin, was Rehoboam. God permitted the ten tribes to be carried away into Assyria because of continuance in the ways of the nations whom the Lord cast out from before the children of Israel . . . 2 Kings 17:8. About one hundred and thirty years later the southern kingdom was also judged by the Lord for the evil of their ways. "The chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord. They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." 2 Chron. 36: 14, 16. Their young men were slain by the sword. The temple was destroyed. All the vessels of the house of the Lord were taken to Babylon by Nebuchadrezzar. Those who escaped the sword were carried captive. After the seventy years captivity a remnant returned from Babylon under Joshua, Zerubbabel and Ezra. Nehemiah follows about ninety years later. These men of God were responsible for the rebuilding of the temple and the wall of Jerusalem. The priesthood was purged and temple worship was restored.

A return to the first principles of the Word of God brought about a condition in which God could, again, find pleasure. The rebuilt temple did **not** have the glory of the former temple. Neither the ark of the Covenant nor the

Shekinah glory were there. Even in restoration there is often something lost which is never recovered. David was truly restored to the Lord, but he had not the POWER to discipline Joab.

Upon consideration of the "rejoicing of the young men" and the "weeping of the old" when the temple foundation was laid, as in Ezra 3:12, and the extent of the recovery wrought, we might well anticipate the maintenance of godly order, the Book of Malachi, written about one hundred and twenty years after the dedication of his temple, in recovery, reveals an alarming degeneracy. We thus learn that the heart of man never improves. The tendency to get away in heart from the Lord, despite all His favor and blessing, is ever present with us.

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

The fear of the Lord was lost by many, who also despised His NAME. Polluted bread was offered upon His altar. The sacrifice upon the altar was "the food of the offering made by fire unto the Lord." Lev. 3:11. They offered polluted sacrifices. Away in heart from the Lord, they considered the lame, the blind and the sick good enough for Him. Have we not also failed to give HIM the best?

The PRIESTS also went astray . . . "The priest's lips should keep knowledge and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts, but ye are departed out of the way: ye have caused many to stumble at the law." Mal. 2:7, 8. They became partial in the law, verse 9. Have we not seen partiality in our own day? Some will support those who deny the "plain teaching" of scripture and oppose those who "teach the scriptures plainly." Partiality is seen in the encouragement of those who, silently, move with an unscriptural condition of things assembly-wise, and in opposition to those who teach the Word of God plainly, relative to such conditions. The ways and words of many were displeasing to the Lord, Malachi 2:12, 17. God was robbed in tithes and offerings. Consequently the curse of the Lord was upon His people. Yet, even then, there was revealed a way which would lead to blessing. Judgment of the evil and a return to the first principles of the Word of God always bring a blessing. "Bring ye all the tithes into the storehouse, that there may be meat (a meal offering - editor) in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the WINDOWS OF HEAVEN, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. It is evident that if we want the "WINDOWS OF HEAVEN" opened in blessing today, we must render to the Lord a devoted service. He is worthy of our best.

Carefulness as to walking in His ways and teaching His Word impartially, in His fear, and for the edification of the saints, is necessary. Proper moral standards and judgment of evil are always forerunners of blessing. Exercise in material things always accompanies spiritual development. Failure in this respect even hinders our own blessing . . . "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:12.

May it become our happy portion, ere the return of our Lord Jesus Christ, to experience blessing which is sorely needed in our homes and in the assemblies . . . "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. 10:22.

It is worthy of notice that there were always some who did fear the Lord. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." ch. 3:16. They were encouraged by the truth of the Coming of the Lord who shall differentiate between true service and false. They were instrumental in perpetuating testimony to the Lord's Name during the four hundred years, when no further prophetic message was heard.

In opening the New Testament we are encouraged to find Zacharius and Elizabeth, also Joseph and Mary - (a part of that godly remnant which had survived-editor), these and others lived godly lives and feared God. They were thus associated with the Lord Jesus Christ when He was born into this world. A "remnant" within the "remnant that returned from Babylon" preserved thus true testimony to the Name and Person of the Lord. Let us not be discouraged amidst abounding departure and indifference. We are still privileged to maintain testimony to His Name and bear His reproach. All who do so, despite suffering and opposition now, will hear His own words of commendation in that day . . . "Thou hast kept My Word and hast not denied MY NAME." Rev. 3:8.

His coming again to rapture us into His presence is the great incentive to godly living presently . . . "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 3:11.

* * *

If you fall be humbled; but do not despair. Look afresh to God, who is able to raise you up, and to set you on your feet again. It has been justly observed, that "It is one thing to fall into the mire; another thing to lie in it.

LOVE

(An old message from a Dublin Conference)

BELOVED brethren in Christ. The subject which it is my heart's desire to bring before you is LOVE. I quite feel my feebleness to do justice to such a theme, which, the Holy Ghost tells us, "passeth knowledge." But I will endeavour in His strength, which is perfected in weakness, to select some striking passages of Scripture, to prove the LEADING PLACE which this essential of Christianity holds in the divine counsel for testimony to His Name.

ITS ABSENCE IN THE CHURCH

It is deplorable and alarming to observe how little MANIFESTATION of love there is in the professing Church; and that this failure is specially and emphatically seen among those who are best instructed in the knowledge of the written Word. This, alas, is the very opposite to what should be expected under the great advantages possessed in this present day. For what is Christianity without love? It is not Christianity. It is a body without a soul - a name that we lived and are dead . . . We come to 1st., John which, from the beginning to end, insists upon the manifestation of righteousness and love, as the criterion of Divine Sonship. In chapter 4:7, note . . . "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Here let me repeat that the great criterion whereby those that are of God, and those that are not of God, may be distinguished, is not doctrine merely, but PERSONAL CHARACTER. Far be it for me to undervalue sound doctrine; there can be no true godly character without it, but there may be, and there often is much orthodox doctrine without godly character. But let true doctrine and true character go together, and then you have a man of God. After saying, "THEY are of the world," and that "ye are of God;" he then adds, "Beloved let us LOVE one another, for love is of God." It is plain that there is no love in the world, and that the grand mark of distinction in them that are of God, is LOVE. And LOVE is not a thing which may or may not be in Christianity. There is no Christianity without it. There is no testimony for GOD where love is not conspicuous. It must be manifested so as to be seen of all.

But has the Church been true to this mission? Alas, there has been preaching enough about LOVE; but as a matter of practical testimony, where is it? What does the world know of it? What reason have we given it by our ways with one another and towards all men, to believe that God is love? We may think that the points of truth on which we differ are so important as to justify our divisions. But what does the world know about these things? They only see our divisions, and that, all about unity! They only hear our wran-

glings about LOVE! Yea, the bitter strife and discord of God's house within, by reason of the evil practices of its inmates one to another, have become so loud, that the noise of the uproar has reached even to the streets of the city, and the world, as they pass along, have taken notice of the shame! Thus God's house, instead of being known as the abode of peace and love, has become notorious for the very contrary! Is it not time that we should repent of having left our first love? And should we not wonder at the greatness of the love that exhorts us to repent; thereby encouraging us to hope that we may be, at least individually, recovered from the state into which we have fallen?

Is there not a remedy for this dismal state of things? We cannot know the remedy if we do not know the disease. The root of the disease is the feebleness of our faith. Increase the faith and the disease is conquered - 2 Thess. 1:3 - Here we have the secret of our cure . . .

Now let me conclude by reminding you that the devil is the distinct personal antagonist of the Son of God; and that he is at the bottom of all this falsification of His Name. The malignant aim of Satan has been to falsify and corrupt the testimony to His blessed and beautiful Name on the earth. He has determined that there shall be no true, practical confession and manifestation of Christ, in His saints by their walk in the world. Alas, too well has he succeeded. He has no objection that we should preach, and teach, and sing the finest things about Him, and about His love; but, I repeat, he will not permit Christ to be practically and personally confessed. He has no objection to the most accurate criticisms, the clearest intelligence, and understanding of mysteries, dispensations and heavenly calling, provided we maintain those precious things in a HARD, severe and PROUD spirit, thinking much of our selves and despising others. It pleases Satan when we thus show ourselves and hide the Son of God.

Editor's note:

We came across some of these old messages, taken down in shorthand by lovers of the Word, and we think how applicable they are today, and so seldom hear. We often say . . . "truly spiritual ministry never dies" so after a century we take pleasure in such still:

With the approach of the Year's End, would it not be a marvelous demonstration of spirituality and the true Christian spirit to see an end to all bitterness and havoc which has created sorrow, individually and collectively?

We commend afresh a consideration of Ephesians 4:32-
 "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

THE JUDGMENT SEAT

We are indebted to brother Pike of Joliet, Ill., for the following comments on this essential subject, so often misunderstood by many saints. He is quoting from a book by F. C. Blount on "Boldness before the Throne of Grace - Boldness in the day of Judgment."

"HEREIN is love with us made perfect, that we may have boldness in the day of judgment." 1 John 4:17.

To have boldness before the Throne of Grace is precious indeed, but as "Christ has answered with His blood," we may have "boldness in the Day of Judgment," too. The "Judgment Seat" then shall be every whit as friendly as the "Mercy Seat" is now.

When it is said in 2 Cor. 5:10 "We must all appear (be manifested) before the Judgment Seat of Christ, there is no anxiety awakened in the apostle's heart for believers; **but for men**, he has the most solemn concern . . . "Knowing therefore the terror of the Lord, we persuade men;" - Believers are never designated by the term "men" but they are charged with "walking as men" in 1 Cor. 3. His Judgment Seat will be a terror for those out of Christ, for those who are there (in the future judgment - editor) without the merit of another, but not for those whose sins Jesus bore, when He hung on the tree . . . 1 Peter 2:24.

When we stand before the Judgment Seat, it will not be to pass trial for condemnation or acquittal, it will not be a question of our sins, but of our works, so of suffering loss or receiving reward - Salvation and eternal life are not presented in Scripture as reward. These are our's here and now, as in 1 Cor. 1:18, 2 Tim. 1:9, John 6:47 and 10:28.

"The fire shall try every man's work of what sort it is." Quantity cannot make up for quality with God.

Editor's note:

We had some conversation with brother Pike, as mentioned, as to this subject and he agreed that there has been much wrong interpretations relative to the Judgment Seat of Christ. We remember our aged pioneer brother Oliver Fish of Portage la Prairie, writing us shortly before his homecall, saying how much cheer he had in seeing this precious truth developed scripturally, in our writings and ministry, as he had been looking forward with trepidation when he thought of the many failures and sins of life in his record. This fear, he said, had been brought on by faulty teaching on the subject, some even speaking of "tears" and the like at the Judgment Seat of Christ. We often think the difficulties

could be cleared if we remember that we all (who are saved) shall stand before the Judgment Seat of Christ, in GLORIFIED BODIES. How could one get tears out of a saint, thus in his glorified body, standing before the One Who purchased with His own most precious blood His Bride and now she is with Him, never to be parted.

MANIFESTATION there shall be - reward and place granted according to the life lived from salvation's day until His Coming but NEVER penal judgment for sins. We further quote the following extract from our esteemed writer, Mr. William Kelly:

Writing on 2 Cor. 5:10, 11, he continues . . . "So again it is not a question of rewarding service, as in 1 Cor. 3:8, 14, but of retribution in the righteous government of God according to what each did whether good or bad. This covers all, just or unjust. It is for the divine glory that every work done by man should appear as it really is before Him Who is ordained by God Judge of living and dead. Only as the believer is by grace exempted from judgment both as a partaker of everlasting life and as having in Jesus a perfectly efficacious Saviour, his standing before the Judgment Seat assumes the character of manifestation, and in no way as a trial with the awful possibility of destruction. There is not the smallest compromise of the salvation which he now enjoys by faith; and he is accordingly glorified before he stands there. He will give account of himself to God and be manifested; but there is no condemnation depending on the issue then, as there is none to those who are in Christ. This may not be reasonable in man's eyes, but it suits the God of all grace and is due to the glory and suffering of the Son of God, and harmonises with the testimony of the Holy Spirit, whose seal will not be broken or dishonoured in that day. And as it is for God's glory, so it is for the perfect blessing of the believer that everything should stand out in the light and he himself should know even as he is known.

What is thus verified in a high degree by the way will be complete and perfect at that day, when we already caught up and glorified in the body shall be manifested before the Judgment Seat without a trace of the shame that either hides or with pain confesses. It is great to have such times on earth, though the process be but imperfect, greater still the more it approaches an habitual state. How full the blessing when all is absolutely out in love and light with Christ.

Even in the saints all had not been good; and all has its result, though not to jeopard that grace that saved by Christ. But as God is not unrighteous to forget the work of faith and labour of love, so failure and wrong entail loss; and the soul itself will in full intelligence and un murmuring adoration bow and bless Him Who orders the place of each in the

kingdom, and Who (while never abandoning His own sovereignty) will take note of the greater or less fidelity and devotedness of each in service or ways.

Thus will God be vindicated, displayed and enjoyed in all that He is and does; and thus will the saint have perfect communion with all, in not a single detail any more than as a whole missing the joy and blessedness of what He is to all His own and to each for ever.

But the manifestation of the wicked, as it will be at a considerably later time, so it will have a wholly different character and effect."

* * *

That God may bless the outlining of this most needful, yet precious subject, is our prayer - editor.

ASSEMBLY FELLOWSHIP

IT IS quite a common thing to say that such and such a Christian is in "fellowship." The thought is they belong to a certain assembly of saints and are "breaking bread" with them. But is this what "fellowship" really implies? By no means. It is a fellowship as far as it goes, but it falls far short of the mark.

Fellowship is partnership; the sharing of things in common. The assembly fellowship is a blessed sharing in common in all that pertains to the assembly - its privilege, its testimony, and its responsibilities. And this is a far different thing to the very prevalent but inadequate idea of the scriptural conception of fellowship.

To be received among a company of saints professedly gathered in the Lord's Name alone, owning the Lordship of Christ, led of the Holy Spirit, with no creed or constitution but the Word of God, is a wonderful privilege, and never should be lightly esteemed. Such reception is to full partnership; nothing short of it.

Fellowship embraces all the assembly stands for; that we are helpers together of each other in maintaining and strengthening all that we believe and hold dear. There is a fellowship on the Lord's day morning in the "breaking of bread" in loving remembrance of the Lord's death, till He comes; a fellowship in the evening in the assembly gospel testimony; a fellowship in the assembly weekly prayer-meeting, and the weekly Bible-reading or gathering for ministry; a fellowship in all the assembly activities, its gifts and its expenses.

Do we merely "break bread," or are we "in fellowship"?

Is it not necessary for us all to be fully alive to what is assembly fellowship in its whole bearing? Let our privilege and responsibility be taught by those instructed in the Word. We maintain that the assembly demands our best and undivided attention, for it is the nearest expression of the will of God on earth of anything else that can be found; and this is still true, even in the face of the confessed weakness and failure among us. Look where you will, you will find nothing better or more scriptural. "To whom shall we go?" John 6:68.

There are serious leakages in many of our meetings, young life that ought to be in the assemblies drifting elsewhere. This would not be so if older ones held more firmly to the truths of God's precious Word, giving their presence, time, help and all to the welfare of the assembly and its upbuilding. Let us do all we can to maintain the testimony, "be watchful and strengthen the things which remain, that are ready to die"; and in view of our Lord coming quickly, to "hold fast that which we have, that no man take our crown." We may be said truly to have but "a little strength," yet if we are found "keeping His Word and not denying His name," it will be well with us and be an incalculable blessing to many of the Lord's dear people. See Rev. 3:2, 8, 11.

Franklin Ferguson

THE SUNDAY SCHOOL TEACHERS

EVERY observant person will have marked the aptitude of children to mimic or imitate; hence this note of warning to us all. "Christians walk carefully" is not a literal Scriptural quotation, but it certainly is a Divine axiom that we do well to give heed to. The only safe course for us to pursue is to endeavor, as individual Christians, to follow Christ closely; then as the children follow us, they will surely not be led astray.

Pleasure-loving and self-seeking are marked characteristics of this present evil age, and we need to put the brakes on pretty hard, lest we be carried away and trapped into doubtful practices.

"The world hath many a wonder,
And many a witching snare."

I take it that we, as Sunday School teachers, are all, more or less, anxious that our children should be saved and led on in the ways that be in Christ, thus being a testimony for God. Let us ask ourselves seriously, How is this to be effected? Surely the first essential is that the children be led

to realize the absolute authority of God's Word. Observation has taught me that in many instances God's Word is far too lightly handled, and strict obedience to it is often at a discount. Let our classes see in us, in our ways and dress, a desire to obey the word; then the children will have no excuse for disobedience themselves. What is the use of my trying to impress a class with the truth that we must be subject to God's word, when before their eyes I flash a gold ring, or dangle a golden bracelet, or adorn myself in any way plainly contrary to the Scripture; or if during the week I attend picture shows. Satan has ever been busy undermining the Word of God, and endeavoring to shake its divine authority. Let us not assist him in this miserable work. May our motto be, What would the Lord have me to do? not as a mere sentimental expression, but as a vital governing factor in our every day life. How could a mini-skirted teacher portray a Saviour? (Old truths for a modern age)

SATANIC SATIRE

HORACE Greeley once described satire as the guerrilla weapon of political warfare. There have not been many more apt definitions of this devilish device for which many of its victims have no defense.

The dictionary defines the word as a poem or piece of prose which holds up human vices and follies to scorn. It is trenchant wit, irony or sarcasm, used for the purpose of discrediting vice or folly.

This gives us a more Christian view of satire but it does not fully tell us when to use it. It does not define the instances when the sarcasm of satire will not wound an innocent recipient to the point from which there is no recovery.

As Horace Greeley hinted, satire is used in politics and we have come to expect it at this point. A hardened politician has the ability to counter the searing sentences that are supposed to be his stumbling block. It is in other fields where the use of satanic satire does the most harm.

Satire is strong and devastating because it is clothed with wit. We are more willing to believe someone who gives us a grin while he is educating our thinking. We are not so apt to analyze the words of another when we are enjoying a good laugh because of them.

A Scottish writer had this opinion: It is much easier for an ill-natured than for a good-natured man to be witty; but the most gifted men are the least addicted to depreciate either friends or foes. Your shrewd, sly, wit-speaking fellow is generally a shallow personage and frequently he is venomous and false when he flatters as he reviles.

Selected

LEISURE HOURS

Extract from a letter

I TRUST your voyage has given you a season of sweet fellowship with the Lord, and has been enriched with much precious meditation out of His Word. Not that I suppose that a time of cessation from ordinary labour is necessarily a time of closer communion, or that busily occupied days prevent our having the truest fellowship with the Lord. The soul needs to be in a healthy state in order to employ profitably the leisure hours that are sometimes granted us. Indeed, I am inclined to think, that nothing so tests the state of soul as some days of enforced idleness as to our ordinary occupations. Does the Lord's presence fill up the gap, or do we find ourselves turning to some vanities that we thought we had done with for ever, because our hours are no longer filled up with the incessant routine of business and meetings? It is well to be tested about such things; and how good it is to know, that when the Lord's testings find out our weak points, it is that we may turn to Him as the healer and the strength-giver. Man tests, and exults in the failure his test brings to light; that is, if he is testing the work of another, but not if he is trying his own work. When a boiler-maker tests a boiler before sending it out, if he finds leaky places, he at once causes them to be rerivited, so that all may be perfect. It is his own workmanship, and he knows that his own credit is bound up with it. Thank God we are His workmanship, and He tests us, not that He may exult over our failures, but that He may perfect what is wanting. What reason we have then for putting ourselves unreservedly into His hands, and meekly submitting ourselves to all His gracious will.

WORK WHICH ONLY CALEBS CAN DO.

AND Caleb stilled the people. Num. 13:30. It always takes a Caleb to do that. When God's people are ruffled in spirit, or murmuring, or "going back," it is not every one who can meddle in the matter. The flesh can never still the flesh. But Caleb was walking with God - following the Lord fully 14:24. He had God's mind and God's power with him; and, knowing that, we cease to wonder that he stilled the people. Thus it is in the Church of God. When this brother makes a slip, or that one takes offence at something, it is not the bustling faultfinder who is needed to put the matter right. His sharp, carnal way of "coming down upon" the affair only tends to irritate. It is the Caleb who can pour in the oil and the wine. Ye that are spiritual restore such an one in the spirit of meekness. This is God's way; and His way is always the "more excellent way."

QUESTIONS and ANSWERS

Question: Is it according to the Word of God to allow believers to sit down at the Lord's Supper in the assembly who will not take their place "outside the camp" and to the Name of our Lord Jesus Christ?

Answer: The pattern at the commencement of this dispensation, as in the Day of Pentecost, found in Acts 2:41, 42, is our only valid example for today. We know many changes and much departure from the scriptural pattern has taken place but there is still a "remnant testimony" to these precious truths, apart from the ecclesiastical systems which are rapidly being brought together in the ecumenical movement, the great Babylon of the last days. However, we must be careful that we do not, unnecessarily repel those who come to look on, rather we should seek to show them, from the Word, the true pattern. It does them no good, whatever, to bring them in to set them down at the Lord's Table - this is the "open table" idea which leads to all manner of confusion and break-down of testimony to His Name.

Some may not readily see these truths, as we believe they are divinely taught, therefore we should seek, a spiritual way, to set them before the believer. A warm-hearted assembly is a great incentive for believers, who look on, to desire further light from the Word, also if they hear the good ministry and opening up of the Word of God, if truly saved, they shall desire more - 1 Peter 2:3 . . . "If so be ye have tasted."

As I look back over more than 60 years in the assembly fellowship, I see two evils . . . "Opening the door to all, without proper commendation, and to an occasional fellowship as it suits them" - the other is "the self-satisfied spirit, content just to adopt the attitude that 'we are the people' and, without proper shepherding and proper ministry, be content with a "position" apart from a corresponding condition of soul which manifests Christ in our walk, our attitude and our determination to hold the truth of God in the "spirit of love and grace" ever anxious to see others led on in His ways and to accept even the "weak brother" who does not have the same ability of expression, but who has a real desire to be associated with a rejected Lord - "outside the camp."

Question: It appears to be becoming increasingly common to see brethren, including the Lord's servants at Conferences and regular meetings, to lead the singing, minister the Word and even pray with a hand in the pocket. Do you think this carefree attitude is acceptable in the presence of the world's royalty and should it be true of the Lord's people in the presence of our God?

Answer: 1. It would not be tolerated in the presence of a "royal personage" nor should it characterize any of our brethren who realize that they are appearing before the Lord of Heaven. It is doubtless just a habit, often characteristic of "old country" men, thankful not of all. "Lifting up holy hands" - 1 Tim. 2:8 - while this is not the only approach to God, it forbids the other mentioned in this question.

2. It would be good if our brethren would consider a proper attitude in prayer, also ministry on the platform. Our good brethren of a former day, thank God we have a few left, always sought to "grace the platform" and brought dignity and proper reserve into their message. The jocular, laugh-producing, anti-loving preacher does not conform to the solemn dignity of proclaiming the precious Word. He produces a "laugh" in the audience, but nothing else worth while at the time - some have this habit which could and should be dispensed with. Also ridiculing the "clergy" - some referring to the vestments "as a nightgown" produces a hearty laugh, but is not profitable ministry. There may be some in the audience who should hear the Word ministered in all power, without being derogatory of others.

PITHY SAYINGS

THE Gospel, considered as fact, began from the Incarnation, and was completed at the Resurrection; But the Gospel considered as doctrine, began from the first preaching of Jesus, and was completed in the dispensation of the Spirit. When the Lord quitted the world, He left the material of the Gospel already perfect, but the exposition of the Gospel only begun.

Thomas Dehaney Bernard

KNOWLEDGE OF GOD'S WAYS

REALLY deep knowledge of the ways of God is always accompanied by humility. There is no greater mistake, nor more unfounded in fact, than the supposition that spiritual intelligence puffs up; knowledge may, i. e. mere knowledge. But I speak of that spiritual understanding of the Word which flows from the sense of God's love and seeks to spread itself, if I may so say, just because it is Divine Love.

Wm. Kelly on Daniel 2:28, 29.

POWER FROM HIGH

HUMAN arrangements interfere with divine power. At conferences people often find more pleasure in meeting one another than in waiting upon God, and then there is a lack of power. For many years I have noticed that when God is about to work, He produces stillness - a solemn hush and expectation. And the moment He does this Satan counterworks and seeks to direct the attention. We ought not to be ignorant of his devices.

To be full of the Holy Ghost is the normal state of the believer, and if this is not so with us we should humble ourselves before God.

There is no power except in the Spirit of God, yet how often we depend upon human power . . . eloquence, learning, etc. It is so easy to resort to human expediency when not in a right state of soul.

E. Dennett

Paul Gerhardt on "PRAYER."

THE benefit of prayer is so great, it cannot be expressed! Prayer is the dove which, when sent out, returns again bringing with it the olive leaf, namely peace of heart. Prayer is the Golden Chain which God holds fast, and lets not go until He blesses.

Prayer is Moses' rod which brings forth the water of consolation out of the Rock of salvation.

Prayer is Samson's jawbone, which smites down our enemies.

Prayer is David's harp, before which the evil spirit flies.

Prayer is the key to Heaven's treasures.

(All except the first, submitted by brother Robert Pike, Sr., of Joliet, Ill.)

ORDERING SUBSCRIPTIONS

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Queensland — Recent Conferences at Old Bonaldo, Lismore, Chinchilla and Salisbury and Bethany Hall, all characterized by room for spiritual ministry under the Spirit's guidance. J. C. Russell writes . . . "The pen of John Parkinson (one of the aged leaders of these parts) is silent, but his godly advice has borne fruit." Bro. J. Brownlie of Dunedin, N. Z. gave help also John McColl, formerly of Shields Road, Motherwell. May such season continue amongst us all. We must "guard the deposit."

Lerwick, Shetland Isles — Brother James Moar continued his pioneer work in the south part of the island, helped by John Burns of Ayrshire; then on to another island with about 500 inhabitants amongst the fishermen, bro. Ritchie from Lanarkshire came along to help also. Pray for lonely Shetland.

Ottawa, Ont. — Bre. T. Kember and K. Moore had good attendance and increasing attendance at last report here in their Gospel meetings. There is deep exercise as to the young lest they miss Christ.

East Boston, Mass. — Saints here had nice visit from bro. J. Milne, ere he left for Venezuela on October 30th, from Midland Park. He also visited Pennsauken and other parts ere leaving us again. They were also expecting a visit from bro. Nesbitt, also bro. Paisley. Brother Nesbitt had been West and visited Vancouver, Seattle and California. We enjoyed his visit much to these shores.

Steubenville, Ohio — The Joint Conference here (with Toronto, Ohio) was considered a time of refreshing, with varied ministry of the Word. Eleven preachers present, brother Fite staying on for alternate nights between the two assemblies. Saints were encouraged.

Nova Scotia — Bro. McIlwaine, Sr., reports bre. Hull and Bingham finished six weeks in Avonport, a little blessing. Bro. McIlwaine at River Denys with brother Watson. He also had a spell in the portable Hall at Voglers Cove with bro. Hull earlier, it was rough going and they had to move it the end of October.

Blue River, Wisc. — Saints here enjoyed a few meetings by brother Frith after their Conference which we hear was well attended. About 450 "Broke Bread" with about 150 onlooking. Wisconsin would be a good field for exercised laborers as our older brethren are not as able. The field is large, laborers few. Bre. Fite and Gray also gave them a call earlier in September.

Tylertown, Miss. — Bro. Ballhagen had some cottage meetings after tent meetings which went on for eight weeks, attendance good.

Toronto, Ont. — Saints of Bracondale Assembly are encouraged by some of the younger brethren showing real exercise of thanksgiving on Lord's Day morning. This brings joy to our God.

Iowa — Heard bre. DeBuhr and R. Orr were at Grand View and Elliott and Metcalf at Marion. The all-day meeting at Waterloo, Nov. 5 had some good practical ministry. They saw two young ladies received into fellowship some few weeks ago.

CONFERENCES

Seattle, Wash. — The Annual New Year's Conference at West Woodland Gospel Hall, 516 N. W. 56th. St., will commence with two meetings on Saturday, Dec. 30th. at 2:30 and 7:30 p.m., continuing through Monday, January 1st. Breaking of Bread will be at 10:00 a.m. Lord's Day. Address all correspondence to Howard D. McNicol, 1535 No. 121st, Seattle, Wash. 98133.

Pictou, Ont. — Our New Year Conference will be held D.V. in the Masonic Temple, Main St. West, on Highway No. 14, beside the O.P.P. Building. Prayer Mtg., will be held Fri. Dec 29th at 7 pm., with usual meetings Dec. 30th and 31st. Breaking of Bread on Lord's Day at 10:30 a.m. Servants of Christ walking and teaching the old paths welcome in ministry. Corresp. A. C. Davis, R.R. # 2, Napanee, Ont.

Hamilton, Ont. — A one day Conference will be held in Kensington Ave., Gospel Hall on New Year's Day, Monday, January 1st. First meeting at 2:30 p.m. supper served at 5 p.m. and evening meeting at 7 p.m. There will be the usual arrangements and hospitality extended to visitors. Corresp. William Costley, 81 Park Row South, Hamilton 24, Ont.

San Diego, Calif. — The New Year Conference commences Fri., Dec. 29th at 7:45 p.m. for prayer, continuing Dec. 30th, 31st and Monday N. Y. Day. Visitors welcomed. Hall located at 3951 Front St. Correspondence to Andrew Hall, 5168 Ewing St., San Diego, Calif. 92115.

Tampa, Fla. — We plan God-willing to have our annual Conference in the Gospel Hall, 12704 Marjory Ave., commencing with prayer Mtg., Dec. 22 at 7:30 p.m., continuing Dec. 23 and 24. Usual order of meetings and accommodations. Servants of the Lord walking in the old paths are welcome. Corresp. Chas. L. Trask, 1406 Bearss Ave., Tampa, 33612 (note chg. address). Tel. 813-935-9376

Pennsauken, N. J. — Annual Conference will be held D. V. in the Gospel Hall, 6530 Caroline Ave., commencing with Prayer Mtg., Fri. Dec. 29th at 8 p.m. Meetings will continue Sat. through Monday Dec. 30th, 31st and Jan. 1st. Usual arrangements and visitors welcomed. Corresp. Chas. Strom, 4763 Poplar Ave., Merchantville, N. J. 08109. First meeting Saturday at 2 p.m.

Detroit, Mich — The Stark Road conference was felt to be profitable, well attended with about 12 of the preachers present - ministry refreshing, with good representation from assemblies.

FALLEN ASLEEP

Kansas City, Mo. — A delayed report reached us of the homecoming of our beloved sister Mrs. Curtis Glenn of the Troost Ave., Gospel Hall, on July 6, aged 80. Saved in 1918. Remember our dear brother, her husband, in prayer - we remember them from years past. Titus 2:13. Both loved the "old paths" of the Word.

Castlewellan, Co. Down, N. I. — Our beloved sister Mrs. Agnes Graham "went home" Sept. 11th, aged 80. Saved in 1915 at meetings of the late Dr. Matthews near Armagh, baptized in Lurgan after their Conference in 1915. She continued in assembly fellowship until her homecall and was a most worthy sister - loved by saints and sinners knew her godly life. She had tremendous influence on many. She was a sister of the late Isaac and James McMullen, well known laborers.

Garnaville, Iowa — Our esteemed sister Miss Helen Dettmar "went home" October 4th, aged 87. A worthy and godly sister, well known in the community and an asset to the assembly here. It was always a pleasure to visit and talk over the things of God with her sister and herself, both now at home with the Lord Whom they loved. We could remember a surviving nephew in our prayers.

Cleveland, Ohio — Our beloved sister Mrs. Joseph Oliver (Rebecca) "went home" to be with the Lord October 21st. With her late husband she maintained a godly testimony as they sought to continue in the old paths of the Word. She was in fellowship in the Addison Road Assembly for about 50 years, now known as Monticello Gospel Hall. Of late years unable to attend owing to her health. Remember the family in prayer in the loss of this dear mother and grandmother. Titus 2:13. Our sister was 84.

Toronto, Ohio — Our dear brother Robert Peckens was called home to be with the Lord, following an automobile accident a week before, on October 12th. He was aged 65. He was born again May 2nd, 1955. Consistently at the assembly meetings and given to tract distribution and will be much missed by all. His wife was also injured but recovering. He leaves three sons and a daughter. When he listened to the Word, we remember him as one who always had some little comment to make regarding what he heard - a custom which is becoming more or less obsolete.

Schenectady, N. Y. — On November 2nd, our beloved brother Harold L. Neely, who resided here, went home to be with the Lord at 2 a.m. His dear wife was at his bedside and witnessed the smile on his face as he passed into the presence of His Lord. He was aged 73. For many years he was in the Richmond Hill Assembly in New York district where I knew him first. A faithful brother who loved the right ways of the Lord, a faithful witness. He had been to the Prayer Meeting on the Wed. eve., Nov. 1 and had gotten home when the "angina" took him. Happy in the Lord he radiated His love. Remember his dear widow in prayer for the Lord's guidance. We saw him frequently at Midland Park conferences.