

Words in Season

THE BIBLE FAMILY MAGAZINE



ANOTHER YEAR

TO number our days we are told,
For such have been cast in a mould;
As our God sees best
For His purpose, and lest
We forget we are mortals at best.

So, girding our loins for the fray,
And trusting our Guide all the way;
We'll face the hard road,
Our eyes on our God,
And seek not the praise of the world.

With never a glance at the rear,
But "forward" our motto we hear;
We'll take up the Sword,
The sure Word of God,
And dread not the way, nor the load.

W.H.F.

JANUARY, 1971

WORDS IN SEASON

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SUBSCRIPTIONS: Send in promptly, including those you subscribe for. Try to get us some new subscribers, younger believers especially who should have this teaching. Our older friends are "going home" and younger believers should take up the standard. Send subscr., to Hartford, Conn.

HAVE JUST heard from Bookbinders that our volumes should come to us around January 15th. Please order as soon as possible—thanks.

REPORTS

Sault Ste. Marie, Ont. — Brother Pearcey had Gospel Meetings here recently, a few had professed at last writing. Attendance good.

Detroit, Mich. — Recent Conference good, with varied ministry. Eleven of His servants present and brethren Dobson and T. Kember continued with the Gospel meetings. This in the Stark Road Gospel Hall in Livonia. Interest good in the Gospel meetings, a few professions.

Hartford, Conn. — Recent Conference larger and a happy time over the good Word of God. Six of the Lord's servants gave help in ministry and the Gospel. One young man who professed in the recent Gospel effort gives promise, two older men also professed.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 63

JANUARY, 1971

No. 1

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TOUCH THE THRONE

WHEN you pray at morn or sundown,
By yourself or with your own;
When you pray at rush of noontide,
Just make sure you touch the Throne.

When you pray in hours of leisure,
Praying long, and all alone;
Pour not out mere words as water,
But make sure you touch the Throne.

When you pray in busy moments,
Oft to restless hurry prone;
Brevity will matter little,
If you really touch the Throne.

When amid the congregation
Of God's gathered saints you groan,
He will hear your voice and answer,
If you really touch the Throne.

When you pray as those sick people,
Who of old Christ's power have known;
As they touched His garment border,
So make sure you touch the Throne.

When you pray as Christ directed,
In the manner clearly shown;
In His Name and by His Spirit,
You will always touch the Throne.

Submitted by Chas. Lebeck of Detroit

“THAT NIGHT OF THE LORD”

IT WAS such a queer little hall, in a narrow, dingy street in one of our seaport towns, where sailors and dockers abounded. The hall had been made by knocking two rooms into one, and had been used for some time as a place of doubtful amusement. Lately it had been taken by men who wished to evangelize that part of the town.

This is nearly fifty years ago, but the room and all that happened that night is as fresh in the mind of the writer as if it happened yesterday. A young doctor from Edinburgh who told us he had given up the lancet for the “sword of the Spirit” was holding forth in the little hall, and this was the last night of the services. The place was crowded and uncomfortably warm and close. When the doctor appeared the first thing he did was to open the window, and then he asked a man to take off the fire, which was burning in the grate in the corner of the room. This he did with a large pair of tongs, and all the smoking coals spread within the fender had a most unpleasant effect, for we were sitting close by and almost within reach of the platform.

I had most reluctantly come to the meeting at the entreaty of an elder sister, and this strange beginning did not make me like it any better. I thought I had never been in such a queer little place. Then when the doctor began to preach, he shouted so loud that I was at first considerably disturbed. It was a thing I disliked so much, and I compared his voice with my father’s gentle, gracious tones to which I was accustomed to listen, and it annoyed me.

But after a little while I forgot everything and everybody and was only conscious that God was speaking to me in a way I had never known before.

The doctor was speaking on the words: “WHEN I SEE THE BLOOD I WILL PASS OVER YOU.” He described with graphic reality and intensity that awful night in Egypt, when there was not a house where there was not one dead, for the Lord passed thru the land in judgment, and the firstborn of the wealthy man, and the poor man, the high-born and the humble, lay cold and dead, struck down suddenly by the hand of a just and holy God, and only in the houses where the blood of a lamb had been sprinkled on the doorposts and lintels were they safe.

It was but a faint picture, he said, of the judgment soon to fall on this sinful world and every soul in that hall, whatever their outward position, their age, their respectability or attainments, stood GUILTY before God; exposed to judgment, which was as surely coming as it came that night long ago in Egypt.

“God hath appointed a day in which He will judge the world in righteousness by that Man Whom He appointed,” Acts 17:31. “It is appointed unto men once to die, BUT AFTER THIS THE JUDGMENT.” Heb. 9:27.

Judgment was coming—it was sure, it was certain. He was sure it was certain. We could no more prevent it coming than we could stop the express train which rushed through our station as we stood on the platform. It is the inevitable consequence of man’s sin and ruin. ALL of us were guilty; ALL of us were in peril. We had to meet a holy God—a just God, Who could by no means clear the guilty. We were shut up to the just judgment of God.

How terrible was the danger in which I found myself. To stand before God—a holy God—all alone. A guilty sinner, for I knew and felt it now. What should I do?

In my anxiety I listened more eagerly and drank in every word. The heat of the room no longer oppressed me, and the loud voice of the speaker annoyed me no more. I was only anxious about one thing—Would he explain clearly, clearly enough how I might be saved, and make it QUITE PLAIN how I might be sprinkled by the blood of the Lamb?

And he explained it all so simply. “The blood of the Lamb means that a life has been laid down for sinners, FOR YOU. The Lamb of God, the Lord Jesus Christ, suffered in your stead. Jehovah laid on His beloved Son ‘the iniquity of us all,’ and He is satisfied with Him, and His offering for sin. He asks you to be satisfied with Jesus and His work on Calvary for you. He bids you come just as you are—in all your guiltiness and need—and accept Him and trust in His word. He is close to you, waiting the response of your heart. Will you accept Him now as your own personal Saviour? ‘Now is the accepted time, NOW is the day of salvation.’ You can take Him just as you are, and just where you are, without moving an eyelash.”

Never shall I forget those last words and the extraordinary sense of God’s presence and power that came over me. I saw I had to do with God, and that I must act at once, for the present moment of salvation was all that was offered to me: to-morrow might be too late. But though I was deeply conscious of my need and my danger, it did not seem possible to come at once to Christ. It all seemed too simple. I must have misunderstood. There must be something to do, or to feel, or to wait for, before I could be forgiven and accepted.

Yet all the long walk home after the service I seemed to hear God saying, “When I see THE BLOOD I will pass over you.” “When I see the blood,” never mind what you

FEEL; when I SEE you trusting only and entirely in the blood of Christ, the death of Christ in your stead, I will pass over you. Judgment is passed, it has been borne on Calvary for those who rest in that sacrifice. You may take Him just as you are, and just where you are, without moving an eyelash.

Praise God, I took Him at His word and one more poor sinner proved "that night of the Lord" that God meant what He said when He spoke the wonderful words: "When I SEE THE BLOOD I WILL PASS OVER YOU."

My dear father was at that time traveling in Egypt, and was very ill, so ill that he wrote a letter to my mother which he feared might be his last. In it he said, "I am especially praying for the salvation of our children who do not yet know the Lord." This letter did not arrive until some weeks later, but when my mother read it to us, I asked at once for the date on which it was written. It was the very date on which I heard the address on the blood of the Lamb, and accepted Christ as my Saviour.

A JOYOUS FUNERAL

A HEARTLESS, miserly old man died at an advanced age, possessed of considerable property, no portion of which could he be prevailed on, during his life to part with to the pressing necessities of those around him. His stewardship closed. At once niggardly and ostentatious, he left in his will that "one thousand pounds should be expended on his funeral." (This was a considerable amount in early days, worth today over five thousand dollars.)

To a benevolent lady of the neighbourhood, whose earliest and latest thought had reference to the welfare of the necessitous, this happy suggestion occurred: "Why not benefit the poor by this strange injunction? Why not invite all the needy, infirm and aged of the neighbourhood to this rich man's funeral, and give them clothing suited to the ceremony?" The idea was adopted and carried out. It was a delightful funeral, — the most cheerful scene that had been witnessed there for years. No tears, no groans, no sighs, not a mourner visible; everybody smiling and in tip-top spirits. The old women came trotting along, each in a warm comfortable cloak, new gown and bonnet; the old men in a full suit of decent black. None thought it necessary to look lugubrious and lachrymose, no other than they really felt, — heart-glad.

Right joyous was the spectacle! and pleasant to many was the thought, that the old miser who had taken special care to aid no poor creatures when alive, should have made so many aged hearts light and happy when he died. Yes! That was a funeral worth attending.

Erskine Neale

THAT I MAY KNOW HIM

Philippians 3:10

Wm. H. Ferguson

AS the New Year breaks upon us, considering that our time here is short at the best, we can suggest for our consideration, meditation and objective, a further knowledge of Him Whom our souls love . . . "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:10. The word used here for "knowledge" is not the word for "full knowledge" since we can readily understand that we shall not "fully know" until we get home to heaven in His presence. This is pointed out to us clearly in I Cor. 13:12 . . . "For now we see through a glass darkly (or in a riddle); but then face to face; now I know in part; but then shall I know (fully know) even as also I am known (fully known)." Eternity shall solve all the riddles of life and, likewise, introduce us to the full knowledge of Himself.

Meantime, it should be our earnest endeavor to "know Him" better and in order to accomplish this knowledge we suggest a few thoughts which have been helpful to ourselves and ought to be helpful to others. We suggest that to "know Him" we must "know the Word of God" as it is therein that we see Him and understand this blessed fellowship involved in "knowing Him."

A UNIQUE TITLE—"THE WORD"

"In the beginning was the Word, and the Word was with God, and the Word was God." This title, then, given by the Spirit of God in inspiration is used elsewhere in the Scriptures with reference to the Word of God itself, i. e. the Holy Scriptures . . . John 17:14—"I have given them Thy word." The same word is used here for the Scriptures as is used in designating the Deity, the eternal character of the Son of God. Again in Hebrews 4:12 we read—"For the Word of God is living" etc. We see that the principle of "life" or "eternal life" is found in the Word of God because it alone can fully reveal to us "the life that is life indeed." 1 Timothy 6:19.

FAILURE TO READ THE WORD

We are aware, very consciously at times, that many are careless readers of the Word of God. And, as one of the old worthies said, "a careless reader of the Word never makes a close walker with God." It seems, today, that the intelligent Christian as to the Word of God is a rarity. The reading is superficial, mechanical, expeditious, unmethodical

and quickly forgotten. It neither regulates the life as it should, nor does it bring joy to the heart that is searching in it for the Author and Life-giver. The Holy Spirit of God, Who can enlighten and instruct, reproofing and urging on, as the case may be, is little sought as the "interpreter" of the Word—too often He is so grieved that the spiritual mind is lacking. Instead, the Word is read and laid down again, and no enlightenment is received nor instruction given as the "cloud between" (unconfessed sin and wrong living) has shut out the true blue of heaven from shining on its blessed pages and bringing us into contact with the true Lover of our souls. The Word must be read carefully, steadily, prayerfully and with the particular objective—i. e. to have revealed to us more of HIMSELF.

METHODS IN READING

Many young believers, also more mature believers, ask us to the best method of reading the Word. This would suggest to us that they think some particular method shall give the understanding they lack of the Scriptures, or the enlightenment on some particular portion they find difficult to understand. Of course, the answer is not found in following the many suggestions and methods advocated. The answer seems to lie in the "desire" and yearning to know more of the Word and more of Himself. This, coupled with prayerful study, surely brings its result in the production of a knowledge of the Word, according to the measure of the exercise and the determination to pursue the lifelong meditation in this Blessed Book of God. It is not so much a matter of superior education etc., as the humble yearnings of an exercised soul. We have known many who have been limited in their advantages of life who have gained a superior knowledge of the Word, with a corresponding usefulness to the Church and who have even become able ministers of the Word, able to teach and open up the Word to meet the present need and comfort of His own. We read in 1 Peter 1:10-11 . . . "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow . . . which things the angels desire to look into." v. 12.

The thought here is the diligent tracing, or tracking down through the Scriptures, their true meaning relative to Christ and the purposes of God in and through Christ. The thought in searching diligently is to trace out, to observe, to search by uncovering, to search minutely. This last thought suggests to us the distinct possibility of finding treasures in the "very words" of Scripture. This is like turning a microscope upon the Word and, in the various uses of the words

used, find their true meaning; comparing "spiritual things with spiritual" 1 Cor. 2:13 etc. This, of course, demands time, labour, unwearied, studious attention to detail in the Word. We can hardly expect this from many who are hard pressed in the daily toil of life, but it certainly ought to characterize those who take the place of ministers of the Word. Less letter writing, telling of professed labors with exaggerated results, less visiting of a merely natural conversation, with more time spent in true work alone with God, surely shall show itself when one seeks to deal with the Word. The "opening up of the Word of God" is truly rare today. Teachers among us are few and far between—sermonizing has taken the place of true teaching and development of truth and exhortation, coupled with a lot of shouting and hammering, merely betrays the poverty of the soul and never exalts Christ, although this may be the suggested object; the words of Mary in John 20:13 . . . "They have taken away my Lord, and I know not where they have laid Him" come to mind. Much talk, much sermonizing, much ado but little of Himself revealed through the Blessed Spirit. It seems today there is much mediocrity in the ministry which tells us that too much time is spent in things material, with a view to earthly prosperity. This betokens a poverty in true ministry which shall get worse and make way for the introduction of things other than the Word to occupy the mind and the desires. Hence the multitude of religious activities but Christ Himself and His precious Word are not "in the heart" of many. We used to have a tract entitled "Religion without Christ" but I fear, today, we have a bit of formality without much of the unveiling of Himself.

TYPICAL TEACHING OF THE OLD TESTAMENT

Herein lies a veritable mine of wealth to reveal Christ to us, in the light of the New Testament, but seldom do we ever hear much about these precious types and teachings in the "Offerings" and "Tabernacle types" etc. They used to be opened up to us in ministry meetings, for both old and young, with many giving attention and learning much of Himself, but today all some seem to care for is "Gospel meetings" which they can attend without much exercise—consequently we have a generation arising among us who are absolutely devoid of any intelligent appreciation or apprehension of that which delights the heart of our God. The Gospel is a necessity and some men are fitted for this ministry especially. It is good for them not to seek Conference platforms too early as teachers or they will lose their influence and gain nothing but a present applause by a people likeminded or a mere patrimony. We are in perilous days. More Bible Readings where the Word can be opened up are a necessity. We used to have them in assemblies generally,

today they are of little account, poorly attended, and the merest platitudes take the place of real teaching. We pity the believer who absents himself from the real study of the Word or who, without fault on his part, is denied the true study of the Word. It is essential to true spiritual progress and true development of steadfast Christian character.

We would suggest that young believers, and even others, begin again a study of THE OFFERINGS of early chapters of Leviticus, also Numbers 19 etc. The study of THE TABERNACLE AND ITS TEACHINGS could not but develop thoughts and meditation regarding the Person of Christ and to get hold of its typical teachings shall enhance our conception of the House of God as a treasure house of wealth as to His Person. Let us remember, too, that the object of the Assembly is not to "glorify the assembly" but to "glorify Christ" and bring His beauties before our hearts and the hearts of others. All true ministry as to the House of God has this as its basic purpose. If the heart is not right towards Christ, it cannot be right about anything else. In addition to the above, we suggest a real study of THE FEASTS OF THE LORD as found in the O. T. Scriptures with corresponding reference to N. T. teaching.

All of the above demands real study of the Word. If you have a Newberry Bible (which is the Authorized or King James version with valuable marginal references) so much the better. The Two-version (1881 English) is also valuable. A good Concordance could always be at hand to help in comparing scripture with scripture which is the best way to understand the Word. Don't be discouraged, a very few good and reliable books (for reference particularly) could be valuable on such subjects but, above all, get into God's presence with a purpose of heart to learn of Himself and pray diligently that the Holy Spirit will open up to you the truth He would have you learn. It is not a question of getting hold of a subject to be able to "teach it" but of being "taught of God." You shall, then, be a valuable addition to the Assembly and its meetings with a Christ-like spirit manifested which shall endear you to the Lord's own. Is not this worthy of your deepest exercise? We fear the glamour of "preaching" and the "traveling to and fro" appeals to not a few but this is transitory, does not beget strength, spiritually or otherwise and increases the "load" on the saints without a corresponding "giving of one's self" continually to prayer, and to the ministry of the Word. Acts 6:4.

LACK OF ABILITY TO WRITE

We know the above thoughts portray a true condition as we find, in our work with this Magazine of the assemblies,

In verse 28 of chapter one, Paul expresses the desire that the believers, in their strivings for the Gospel, should be in nothing terrified by their adversaries. Such courage is what God has always required in His servants. In Deuteronomy chapter 20, where we have God's instructions for His people going forth to battle, it is specifically stated "What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." v. 8. Gideon also permitted those who were fearful and afraid to return from the battle, Judges 7:3. A leader with no courage contaminates. Thus Joshua is told by the Lord to be strong and of a good courage, Joshua 1:9. When one came from Jairus' house to inform the approaching company that his daughter was dead, the Lord's words were . . . "Fear not." God was enough, and amongst the Philippians as well, God's sufficiency would free the saints from the terror of their adversaries.

In chapter two, Paul gives us one of the greatest descriptions of Christ. He had studied every scripture setting forth Christ beginning in eternity past. The knowledge of Christ had such an effect on Paul that he counted no price too high to pay in order to learn more of Him.

For the Lord Jesus, it was not a thing to be grasped at to be on equality with God, for He was that, but He made Himself of no reputation, emptied Himself (R. V.), but not of Deity. His action is illustrated in 1 Samuel 18. After David returned from slaying Goliath, Jonathan stripped himself to enrich David, but he did not cease to be Jonathan. Thus Christ in humbling Himself did not cease to be God.

Paul, in chapter three, wants to see some of this stripping put into practice in his own experience. He gives up what was gain to him for the knowledge of Christ. He suffered the loss of all things that he might gain Christ. Paul has traced the path of the Son of God, how the obeyed One became obedient, how He has been exalted and given a Name. Now he desired above everything else to know Him and the power of His resurrection and the fellowship of His sufferings. He sees that nothing should be allowed to stand in the way of an increased knowledge of Christ. The more of Christ we know, the more we want to know. The knowledge of Him gives the appetite for more. We fear suffering because we have not proved the consolations that are in Christ, the joy and the satisfaction of knowing Him.

In chapter four, Paul speaks of rejoicing. The true rejoicing is always proportionate to the experimental knowledge of Christ. Paul rejoiced not in circumstances, but he rose above them.

In his closing remarks he would desire the saints to imitate Him, giving as their strength the words of verse 13, which words serve as a key to the whole epistle:

"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."

(This address sent to us by brother Thos. Matthews of Brazil is typical of our departed brother's ministry at Believers' Meetings. It could well be studied by all—short, full of meat, Christ-like, with the flesh in subjection.)

MODERN EMPHASIS ON YOUTH

THE modern world tends to glorify youth, because it possesses those qualities which it is pleased to exploit, namely, physical strength, speed, vigour and prowess which characterizes a sports-mad public. Then there is the new psychology (mental philosophy) that denies the essential depravity of human nature, and advocates that juvenile tendencies should be permitted to take their course, unchecked by anything save mild moral suasion! ! The outworn (?) taboos of oldsters and parents should not, we are told arrest the progress of youthful "self-expression." Children are thus taught that parental control and discipline are interference and tyranny.

But when we turn to Scripture, we find no concession whatever to youth. Noah was near five hundred years old when the Lord commanded him to build the ark. Abram was seventy-five when he left Haran and entered into Canaan. Moses was eighty when he led Israel out of Egypt. Solomon said . . . "Woe to thee, O land, when thy king is a child." But Rehoboam, his son, took the counsel of young men and caused the rupture of his kingdom. There were excellent young men in the Old Testament history; but their early success can be traced to their extraordinary godliness and humility, who at a tender age purposed in their hearts not to defile themselves.

But we find, neither in the Old nor New Testament any special appeal to growing youth; or any suggestion that the stern issues of repentance and discipleship are to be presented to "teen-agers" in any way different from that presented to any other age or stage of life.

Youth, today, is deemed to be a separate order of being; for whom there must be special attractions in order to draw them, special numbers to entertain them, special speakers that will appeal to them with fleshly lightness and vanity.

There must be special "youth workers" adept at levity, banter and cajolery, to promote "youth meetings" and "youth groups." We feel the real requirement for the "youth Worker" is that he or she be skillful in condoning "youthful lusts" while appearing to be against them.

The New Testament gives no faint intimation of any particular effort towards the youth, as distinguished from those of mature age. Any separate meetings for those in their teens, with a message especially adapted to youth and couched in youthful thought-forms, is foreign to the New Testament. The Assembly of saints is composed of the old and the young and all between; and exactly the same message was given to all, the young being as well able to comprehend as the old, under the teaching of the same Holy Spirit.

The very separation of age-groups, induces in youth a false psychology (mental philosophy). It genders a feeling of self-importance, self-conceit and group-consciousness; it is personally harmful and destructive to the sense of the oneness of the Body of Christ. The effect of true preaching is to bring down to HUMILITY. Any atmosphere of levity, theatricals or human parade grieves, yea excludes the work of the Holy Spirit. And without Him what can be wrought for God?

It is only the pure, undiluted Word of God, serious in what it implies and sober in what it sets forth, which He can honour in the true conversion of youth or maturity. Untrue methods and a false message will produce only wrong results, which will be shown to be "wood, hay and stubble" at the Judgment Seat of Christ. (1 Cor. 3: 12).

From one of our English subscribers

(Young brethren, especially, in public work should be most careful to consider this article, as we have noticed in some a boldness, which is not of Christ, a self-confidence and pride which is neither becoming, nor indicative of the spirit but rather only flesh—Editor).

* * *

MEMS. FROM BUSY WORKERS ARTIFICIAL WORK

"I dread among my scholars artificial work, empty professions of conversion, more than carelessness. When a boy or a girl professes and sinks back into the world, or more likely become a scoffer, it is almost hopeless to try and reach them again. It should be our constant aim to get our scholars converted, but not to encourage empty profession or get up artificial work for a show."

PRAYER

By Henry Dyer

PRAYER avails according to what we are who pray. The Lord shows us this by the words "Though Moses and Samuel stood before me, yet my mind could not be towards this people," Jer. 15:1; that is, He could not listen to the prayers of His mightiest pleaders, Moses and Samuel, who had uncommon power with Him. But why those two? Because they gave themselves to God fully, and so their prayer had power with Him. In another place He says, "Though these three men—Noah, Daniel, and Job—were in it, they should but deliver their own souls," teaching us again this truth, that if any had power with Him, it was because of what they were as men of God. Noah, as an intercessor with God on behalf of a guilty world; Daniel, on behalf of his own people Israel; and Job, on behalf of his own friends. But He could not grant even their requests. How true, then, that prayer is prayer according to the weight of the character of the man who prays. There is something in words, men say, when there is a man behind them. Take the words of our closets, and the littleness of the ways of any of us behind our words, and what can we say. This came before me as I hear Isaiah 62 read. No sooner had Samuel offered up his sucking lamb than the heavens by thunder answered his prayer. But he could say, "Behold, here I am: witness against me before the Lord." No sooner had Daniel begun to pour out his heart in prayer and confession than the angel could not fly swiftly enough to bring the answers. But who was Daniel? The man whose history began with the food he ate, and he who would not eat that which was not according to the law of his God. He ate his bread in the fear of God, and God says, as it were, I must listen to that man. Finally, turn to Heb. 5:7, "Who in the days of His flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared."

INWARD PIETY

A form of godliness joined to an unholy heart is of no value to God. I have heard that the swan was not allowed to be offered upon the altar of God, because, although its feathers are as white as snow, yet its skin is black. God will not accept that external morality which conceals internal impurity. There must be a pure heart as well as a clean life; the power of godliness must work within, or else God will not accept our offering. There is no value to man or to God in a religion which is a dead form.

C. H. Spurgeon

CHASTENING OR DISCIPLINE

Heb. 12:5-11

THE theme here is chastening or discipline. Chastisement is a proof of sonship, and is administered by the loving hand of a Father, and is always for our good. The means that our God and Father uses to chasten his children are varied. Sickness and physical infirmities are the most common. Phil. 2:25-30; 2 Cor. 12:7-10; Heb. 10:32-34.

Many years ago two aged brethren were overheard to use an allegory conversing on this subject. Their given names were Jeremiah and Peter. Peter was a weak man physically and subject to many bodily ailments. Jeremiah was the opposite, and scarcely knew what it was to have a pain. On this occasion Peter was convalescent from a spell of sickness. Jeremiah said to Peter in a chiding tone, "So the Lord has been chastening you again!" "Yes", answered Peter, "He has; but I have an assurance from my heavenly Father that you evidently know little about." "How is that?" said Jeremiah. "I have the double assurance that I am His child and that He loves me, for I read, 'For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.'" Verse 6.

It is a well known fact that many of God's most devoted children have been subjected to bodily afflictions. The final lesson is in verse 11. "Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." This verse gives the blessed object and results of our Father's chastening hand upon us. But notice the promise is "unto them who are exercised thereby."

Let us therefore seek His face in every trial that we may learn the lesson and thus get the intended blessing.

E. B. Roy (1919)

THE SUPERIORITY OF GRACE

I DO not believe attacks on anything to be our path, but to be superior and for the truth in grace. Peter never attacked the chief priests, but went on his own way. It is a descent from the high ground of the truth we have of the Christian position. That and a full Gospel used in grace should distinguish us; the testimony against evil should be in our walk and ways. Be assured, when real, it is fully felt. Occasions may arise when truth is in question, but self-defence is every way to be avoided. The Lord will answer for us if we do His will.

Union is sought now by indifference to truth, in this country (America) avowedly so, as exchanging pulpits with infidels, and indeed openly everywhere—I say avowedly.

Patiently waiting where, in present darkness, it is only ignorance or error, is most necessary; but truth and holiness, love in the truth, and for the truth's sake, characterize Christ's revelation of Himself and His influence in the last days. God has no need of us, but He has need of a people who walk in the truth in love and holiness. I find in the Old Testament . . . "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord;" and I find the same spirit in Jude, who speaks of the mixture which would bring on judgment . . . "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The Gospel we may and must rejoice in, but it only makes the testimony of brethren—outside the camp—more necessary than ever; but it must be real. May they indeed be waiting for the Lord, and as men that wait for the Lord; His love is not wanting; may we, in earnest love to Him, be waiting for Him because we do so love Him, and be found watching.

If the brethren fall in with the current Christianity inside the camp, they would be just another sect with certain truths.

J.N.D.

WHAT TO READ

When impatient read Job.

When stiff-necked study Moses.

When weak-kneed take a look at Elijah.

When there is no song in your heart borrow David's harp.

When you are getting avaricious read Isaiah.

When you feel chilly let John talk to you.

When your faith is below par read Paul.

When you are getting indolent read James.

When you are losing sight of the future take the telescope of Revelation.

As the weights of the clock, or the ballast in the vessel, are necessary for their right ordering, so is trouble in the soul-life. The sweetest scents are only obtained by tremendous pressure; the fairest flowers grow amid Alpine snow-solitudes; the fairest gems have suffered longest from the lapidary's whell; the noblest statues have borne most blows of the chisel. All, however, are under law. Nothing happens that has not been appointed with consummate care and foresight.

THE PROPHETIC PAGE

Regarding the Resurrection of the saints at His Coming, the fact is often lost sight of, in considering the Judgment Seat of Christ which is to follow, that we shall stand there in "glorified bodies." Consider 1 Corinthians 15:40-58 etc. None will question that we shall be raised "in glory"—verse 43 and "it is raised a spiritual body." In these glorified bodies fitted and destined to be eternally in His presence, we shall stand before the "Bema of Christ" where the reason for the degree of glory shall be manifested and the life declared to His own but we shall leave the Judgment Seat of Christ "the praise of heaven ringing in our ears" cp. 1 Cor. 4:5. To teach that there shall be tears at that time, as we stand before our Lord Who is the Bridegroom Who has taken to Himself His Bride, is to detract from the completeness of the work of Christ in His sacrifice and is to introduce the thought of a "tribunal of judgment" when the question of our sins, past and future, has been eternally settled once and for all through His precious blood.

The solemnity of the Day of Manifestation should give us tears now and cause us to make right the things which have not been taken care of—if not, there shall be a loss of reward, loss of an eternal reward, but there **SHALL BE NO TEARS IN HEAVEN.**

Some have confused Revelation 21:4 with this thought, but in this passage in the Revelation the thousand years have passed away and the tears mentioned there are the "last tears of earth" (for there shall be sin in the Millennium) which shall be entirely gone and the New Heaven and the New Earth shall never know such a thing. Wondrous thought, all the result of the entirely finished and complete work of our Blessed Lord Jesus on the Cross. It is a work which shall stretch out into the endless ages of eternity and shall never be forgotten but the sins and failures of earth shall have gone, when **WE SEE HIMSELF AT HIS COMING.**

We speak of the Lord's Coming lightly and we do not believe many who preach it, sometimes with vehemence, really are honest in the matter, for if they were there would be things made right here and now in view of that happy day of His Return.

The Editor

EXTRACTS**FROM ASSEMBLY CORRESPONDENT—California:**

We feel constrained to write to you once again to thank you for your good Magazine of Truth to God's dear people and to encourage you in this faithful and courageous rebuke of those that claim to be the Lord's servants but spend their time going from Assembly to Assembly, passing their time, a night or two here and there, when there are whole States without an Assembly. Surely we need a Magazine like this. May God bless the Magazine in the future even more so than the past.

FROM AN ELDER CORRESPONDENT—Ontario:

I was pleased to see the notice in your paper regarding Letters of Commendation (as to their legibility). I had it on my mind to write you about it for some time but now it is done, and it will go far and wide. I trust it will have a favorable notice. It is only those who have the experience know the need of it. It may seem a small thing to some but to me it is a help and I thank you. We would be pleased to have a visit. There are few old men left at present and, as brother Shivas used to say, there is no substitute for experience. When a brother gets up that has it, he knows what he is speaking about, and do the listeners. Over sixty years ago I listened to old men in Toronto and the most of them were pioneers. They helped us to get grounded in the truths of separation from the sects and from the world.

I heard brother John Smith of Cleveland speak against voting. I had just passed into the voting age and needed no more warning . . . That was enough.

FROM AN ASSEMBLY CORRESPONDENT—Wisconsin:

We enjoyed the last Magazine very much—some very timely and instructive articles that I am sure will be a real help and support to those who seek to hold the line and fortify the Christians against the great inroads of Satan amongst His own.

FROM MICHIGAN:

I have just finished reading the issue of W.I.S. Your Prophetic page is a valuable addition. Hope you will continue this line. One fears these subjects are of little interest to many of God's people.

I see you are still bearing down on these "assembly travelers." Our assemblies support more of them than many business places. If one preaches the Word as Paul says, either to sinners or saints without fear of favor, we are bound to make enemies and be criticized.

QUESTIONS and ANSWERS

QUESTION: Should the Gospel Meeting in the Assembly Hall be arranged for or should it be left open, as in the case of the Ministry of the Word?

ANSWER: This is an important question and deserves proper consideration. It is not sufficient to say this is as it has always been done here, there should be some spiritual understanding of the difference between the preaching of the Gospel and the Ministry of the Word.

The "ministry" in the Assembly of the Word of God, as detailed for us 1 Corinthians 12 to 14 must be left under the direction of the Spirit, albeit it is not an "any man ministry" but very definitely has the marks of the Spirit of God—cp. 1 Cor. 12:7 . . . "The manifestation of the Spirit (the clear evidencing of the Spirit in the ministry) is given to every man to profit withal." There is an evidence when the Word is spoken of the Spirit that makes evident to His own present, who have spirituality, that it is of God's Spirit and profitable. We are sorry to say that much that is said today, when there is liberty in the assembly, is manifestly not of the Spirit but a rambling discourse, utterly destitute of that divine order and edification which is the result of the Spirit's leading. But we must seek, nevertheless, to leave room for the Spirit and the Assembly (with due exercise) should be able to advise when it is otherwise.

THE GOSPEL MEETING

When it comes to the Gospel Meeting in the Assembly Hall, we look in vain for any definite instruction regarding this as we generally speak of it, since the Gospel in the beginning of the Church's testimony was more or less of a reaching out to the unsaved "where they were." This involved the early Church in true missionary activity, as we find in 1 Thess. 1:8.

The idea of preaching to half empty seats and hardened sinners, some of whom do not even open their Bibles if they have one, is not something to be glorified in.

Nevertheless, as many Assemblies carry on a Gospel effort each Lord's Day evening and do their best to get the unsaved in, it is essential that we seek to maintain a godly order in this meeting.

One good feature of such a good Gospel meeting is the Prayer Meeting before the Gospel is preached at which both brethren and sisters meet where possible. Then we believe it is essential that there should be some definite thought and exercise beforehand as to who shall preach the Gospel. It is not haphazard. We believe if there were previous exercise on the part of the elder brethren and the assembly concurring in their wisdom and ability to know the true state of affairs and some brother, or two, spoken to beforehand regarding this, and their names announced to the Assembly for the Gospel, it ought to lead to more exercise and the Lord's people might make more of an effort to seek to get strangers in.

To sit and look at each other and wait, without any move, before an audience with unsaved strangers in, is neither orderly nor wise. They understand not the way of the Spirit but they can understand good, straightforward Gospel preaching.

We should, also, have the best gift possible for the preaching of the Gospel. If some younger brother should give a short word at the beginning, let it be short and to the point, but let there be a good, clear Gospel presentation of the Gospel. Let the meeting start on time and finish on time, let the brother stand at the door—all should be welcomed in and given a hearty invitation to come back—let it be done in a courteous, godly manner, with a discernment as to the necessity of speaking a few words to sinners as they leave—"button-holing" seldom appeals to the stranger.

We have noticed, of late, some preaching that is "hard"—"hell and judgment" is preached with an unfeeling heart, without a tear, except a forced one, and there is such a lightness after the meeting, immediately after and in the homes, that one is convinced that the preacher's "judgment preaching" did not affect his own soul—how could it work for God? Let the Gospel be preached in all its clear, simple richness, with warmth, without pounding and antics, and there may be a distinct difference in our Gospel meetings. The "scaring" and urging of younger children and others into a profession brings its own results, as we see and know.

QUESTION: Is it wise at a Conference, in ministry, to offer some theory or ideas of interpretation which are almost sure to meet with a questioning on the part of most there who may not understand the underlying ideas and become confused?

ANSWER: It is very unwise and only stirs up a controversial spirit and is not edifying. We have heard some who would like to be thought teachers giving out the thoughts of older brethren, which they have copied and given almost word for word, but it has been as "clear as mud" as the saying goes when they are through. This is a mark of immaturity or pride and is not found in one who has a meek and humble spirit. We think of a remark Mr. T. D. W. Muir made years ago regarding a matter from the platform which was, to say the least, involved, when asked about it, replied . . . "Few understood him and nobody believed him."

QUESTION: When a visitor appears at the Breaking of Bread, without a letter, unknown to the Assembly, and appearing when the meeting is in progress, is it exercising godly care to receive such to the Lord's Table? It does not seem fair to the overseers or the Lord's people.

ANSWER: The proper procedure, in such a case, would be to show the person or persons, courteously, to the seat provided for those not in fellowship and, if they were godly, they would understand the necessity for this—they could be properly interviewed after the meeting.

QUESTION: Is it in order for a believer to arise, during a meeting, and march out because someone has risen to speak whom they have something against? etc.

....

ANSWER: The proper thing to do would be to sit quietly until the meeting was finished and, if the matter presented a question of doctrine and wrong teaching etc., the overseers could be spoken to and a protest registered. Hasty action, such as mentioned, seldom does anything but disturb the audience and perhaps stumble some weaker Christians. Inasmuch as no further information is given, we just give our advice in such a general way.

QUESTION: Should each believer, in fellowship, have a store, or treasure box, or whatever one would use, kept up at home, for the disbursing of the Lord's money as occasion should arise, either for assembly giving on the first day of the week, or personal giving as he or she is exercised about it?

ANSWER: This is the teaching of the Word of God as we find in 1 Cor. 16:1, 2 etc. The meaning of the word "lay by him in store" has the thought of "reserving, or keeping in store, a receptacle in which precious articles may be kept" in view of the need to be presented to the believer by the Spirit of God through the Word. It is the firstfruits as the Lord has prospered. It is **not** a necessity that ALL of this should be given through the Assembly on the first day of the week. We have Assembly responsibilities, likewise responsibility to use the Lord's money as laid upon the exercised heart by the Lord. In our many years amongst His own we have never seen anything else practised amongst well-taught assemblies or teachers.

PIONEER WORK IN THE WINTER

IT is a difficult path in the northern climes and not too many seek this kind of work in country and isolated districts, but it can be very fruitful and shows the "mettle" of a man who will thus labor through snow and cold. True, today, there are many comforts even in these districts which were not available in the early days but even with all this, few seem to want to stick to the work through these Winter months. A warm bed and a kind hostess is a very comforting thought to not a few. The true Christian soldiers are few. It was not always so and many of the assemblies in this land were planted as a result of men who braved the storm and cold and denied self to thus serve their Lord. People in the backward districts who, themselves, have done hard work and endured privation know that the occasional, seasonal caller or preacher is more or less halfhearted. If he is like the birds that go south in the Winter there is not likely to be much weight to his protestations that he is interested in their soul's welfare. All people are not so easily taken in by pious platitudes. We need reality today if we are to survive in our testimony as New Testament Assemblies.

There is the great danger that we may sink into the routine of "so much pay for so much preaching" and rely on visiting preachers to do the Assembly's work for them. The principles of the early churches still stands and First Thessalonians, chapter one, shows us how the Word spread through the saints reaching out to others in their neighbourhood and districts surrounding. This is God's way. "Is there not a cause" could well be said as to the declining testimony of many. Small assemblies are neglected for larger and more comfortable assemblies and the lonely and isolated often passed by and some seem to be so sure they have the mind of the Lord for so doing. This is not what we have learned through the years from the Word and in fellowship with former brethren who knew God and we have no intention of relinquishing, but rather continuing "in the things . . . learned . . . and assured of, knowing of whom thou hast learned them." 2 Tim. 3:14.

We think of the example of brethren Watson, Widdifield, Sylvester, W. P. Douglas, Jos. Pearson, Sr., Telfer, McClure (in early days) Dickson of Winnipeg and Oliver Fish of Portage and many others, not named. They "opened the trail for others to follow" and we need to follow such pioneering brethren and their ways.

W.H.F.

East Boston, Mass. — The editor had meetings here on the Four Days of Scripture between Hartford and Bryn Mawr conferences — attendance and interest showed the concern of believers in some of these necessary truths.

Bryn Mawr, Pa. — Conference here had good weather and good attendance. The ministry helpful, searching and instructive, we believe, on the whole. Good representation from the district.

Shetland, Scotland — Bro. James Moar mentions that he just "returned about 2 a.m. this morning with the boat from the Orkney Islands where I have been for six weeks, in the Islands of Westray and Papa Westray . . . there is a little assembly in each place going on brightly for the Lord and remaining stedfast in the "old paths." This is a lonely outpost of Britain—pray for them. He was going to try cottage meetings in the country of Shetland district. He is an older brother.

Phoenix, Ariz. — Bro. Saword, on his way to Conference here, visited Chico, Fresno, Palm Springs, etc. We heard of some blessing in conversion at the conference.

Arlington, Wash. — Bro. Paisley is in the new Hall here in the Gospel. A number have professed and a good number of people from district.

Deckerville, Mich. — The few here see an interest developing in a few who have been in the sects—we trust such shall be led on in godly ways and the assembly preserved in the simplicity of Christ. Bro. Slabaugh was to visit them briefly recently.

Hamilton, Ont. — Bre. Ballhagen and Krauss were in the Gospel here in Kensington Hall at last report, two had professed.

France — Bro. Dennis O'Hare seeking to carry on here in the south at Spanish border—trust God will work . . . 42 Blvd., H. Tixador, 66-Canet—Plage, Pyrenees-Orientales. This is a needy region, so we can pray for our brother.

East Lansing, Mich. — Our brother William Warke has had some recovery from recent heart spells. His last attack took a lot out of him and recovery is slow—pray for him.

Washington, D. C. — Our brother Fred Mehl is with his daughter here—not too well, pray for him. His wife is in the Longport Home, Longport, N. J.

Iowa — Meetings of bre. Orr and Elliott closed at Hitesville, none delivered that we know of. The latter started at Stout Assembly with bro. DeBuhr. A good day reported at Garnavillo at Thanksgiving, also at Stout—good all day meeting at Waterloo Nov. 29 reported — local brethren gave help. Garnavillo had a baptism in Fall, five from three assemblies obeying the Word.

Omaha, Nebr. — Saints here record a good Thanksgiving conference season with a few of the Lord's servants present. They are expecting a Gospel effort in January D. V.

East Boston, Mass. — Recent Conference was thought to be good and helpful, with about five of the Lord's servants present. Snow hindered some from northern parts who, otherwise, might have attended but it was not too bad for the Conference in Boston district. The Assembly here seeks to keep close to Himself.

Sherman, Mich. — The assembly here seeks to carry on in simple and godly ways and are happy in the Lord.

Maritimes — Pray for our brethren laboring in these needy parts—rough at times in Winter. Bro. Albert Ramsay was to try Murray's Corners, N. B. Gaius Goff and Wallace Buckle at Sydney Mines. J. McCracken and Wm. Bingham found it hard at Freeport.

North Ireland — Wm. Nesbitt at Erryrow, brethren Lyttle and Hawthorne at Tassagh. J. Duff and R. Neill of Zambia at Edenberry—bro. Tom Bentley having some ministry in Belfast.

FALLEN ASLEEP

Lansing, Mich. — Our aged sister Mrs. Mable Lee "went home" Nov. 30, aged 79. We knew this dear sister well and she was a kindly soul, gentle and simple in her testimony. She leaves four daughters, three sons. Interment in Sherman City, Mich.

Copenhagen, Denmark — Our beloved aged brother Thomas Hutchings has gone to be with the Lord. An Englishman, he went to Denmark and married there and remained there and has been a real help and comfort to the Assembly. He has been a correspondent of the editor for years and we miss his prayers. Pray for his widow—Titus 2:13.

Abbotsford, B. C. — Our dear brother Mr. John Hyde "went home" Sept. 25th in his 82nd year. Born in England, born again as a young man in Asquith, Sask. in 1908. He came to this assembly in 1934 and has been faithful in the fellowship.

Cumberland, Md. — Our dear sister Mrs. Hilda Shuck "went home" to be with the Lord Sept. 29, aged 61. Saved in June 1948, in ill health recently, borne patiently. Leaves a son, recently baptized—much missed in the assembly here.

Stout, Iowa — Our dear brother Burdette Haack went to be with the Lord November 20, aged 67. Saved Jan. 24, 1928 during meetings of the late Oliver Smith. In happy fellowship here and much missed.

Chicago, Ill. — In the absence of more detailed information we just heard that our dear brother Andrew J. Cotton "went home" to be with the Lord December 7. He was one of the old school, a standby to the Assembly for years. We knew him from the days of 66th and Normal in the Gospel Hall there, later in 86th, St., Gospel Hall. Kindly and faithful to the Assembly, he was a friend of ours for years—remember his widow in prayer and family and we are sure many who knew him and his steady testimony will feel the loss.

Lansing, Mich. — Our aged sister Mrs. Lee "went home" after long illness. We knew her first here and, later, at Williamston. A simple, godly soul who loved the Lord and we miss such. Details are not to hand as we go to press.

Words in Season

THE BIBLE FAMILY MAGAZINE



REST FOR THE PILGRIM

WANDERER, rest thy weary feet;
Shapes and sounds forgotten now-
Close thine eyes in stillness sweet,
With thy God alone art thou.
In the deeps of silence rest,
Let Him work His high behest.

Silence! reasonings hard and keen,
Still - O longings sad and deep-
Waken to the morn serene,
Tangled dreams depart with sleep;
In the calm eternal day
Nights wild visions past away.

In Thy strength my soul is still
Clay within the potter's hands,
Moulded by Thy tender will
Mightier than all commands;
Shaped and moved by Thee alone,
Now, and evermore Thine own.

Gerhardt Ter Steegen

FEBRUARY, 1971

WORDS IN SEASON

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VOLUMES: These are now ready to be mailed so please send order direct to the Editor, Wm. H. Ferguson, 1289 Chase Ave., Lakewood, Ohio 44107 . . . \$5.00 mailed anywhere.

$\frac{1}{4}$ ADDRESS OF CORRESPONDENT
East Lansing, Mich. 48823 — Mr. Roger W. Imeson, 1809 Cahill Drive., for the East Lansing Assembly.

REPORTS

Antigua, West Indies — Please note change of address for Leslie J. Crossley, to Box 134, St. John, Antigua. They were expecting to arrive there February 19 by boat.

Picton, Ont. — Two professed during recent meetings of bro. Grainger ending latter part of Dec. Recent Conference here very well attended—at least ten assemblies represented. Bro. Norris remained for meetings on life of Jacob.

East Lansing, Mich. — Believers of this district now meet, as an Assembly in The INN AMERICA, 2736 East Grand River, East Lansing, with order of meetings as follows:—Breaking of Bread at 9:30 a.m., S.S. & Bible Study following at 11 a.m. Prayer Meeting at 6:45 p.m. with Gospel meeting following at 7:30 p.m. Meeting for Prayer and Ministry Wed. evening at 7:30 p.m. at 1809 Cahill Drive. They are desirous that the Lord Jesus Christ and His Word shall have rightful place in their midst.

Pennsauken, N. J. — The New Year Conference here was a time of refreshing, with good and helpful ministry by about six of the laborers. The snow storm in N. E. hindered some on the Friday but Sat. and Lord's Day were well attended; the Assembly goes along well in the old paths of the Word with room for the whole Word of God.

Prince Edward Island — Bre. Hull and Robert McIlwaine hoped to try some new work here this Winter—remember all such in the Maritimes who stick to their field of labor and have a corresponding character to their ministry whenever they do appear amongst His own for a visit.

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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MAN'S NARROW THOUGHTS

"WHEN selfish narrow-minded man
The mighty works of God would scan;
He's sure to estimate the whole
In keeping with his narrow soul-
Till he by truth divine advance
Into the infinite expanse
That lies beyond his shallow thought,
As face to face with GOD he's brought."

INSCRIPTION IN WESTMINSTER

MY spirit shall return to Him Who gave its heavenly spark,
Yet think not, sun, it shall be dim when thou, thyself, art dark:
Not it shall live again and shine
In bliss unknown to beams of thine-
By Him recalled to breathe
Who captive led captivity;
Who robbed the grace of victory:
Who took the sting from death.

Thomas Campbell's tomb

submitted by Roger Greer

FOOD FOR THOUGHT

I see many converted souls, but I do not see many witnesses . . .
I feel that one man standing fully for Christ, like Anna the
prophetess, would be a greater testimony than many conversions.

A meeting ought to close when it is over. The Lord often leaves a meet-
ing long before the people do.

"AND the same day Pilate and Herod were made friends together: for
before they were at enmity between themselves." Luke 23:12.

IT IS DONE

ONE DAY, as a pastor on the Continent was preaching to an immense crowd, a very old woman was seen on her knees counting her beads, instead of paying attention to the exhortation. A lady approached her, and asked her if she understood what the preacher had been saying. "Oh, no, my lady. This gentleman speaks German, and I speak French." "Come with me into my room," said the lady, "we will talk together. You seem very tired." "Oh, yes, I am. I have already walked six miles today. It is hard at my age." "How old are you?" "I am ninety-two, my good lady; yes, ninety-two. This is the fiftieth time I have undertaken a pilgrimage to Notre Dame, where I am going. Oh, I am a great sinner! I have a great many sins to reproach myself with; and the more I advance in years, the more I discover some which I had not seen before. I was told that to deserve forgiveness I was to do penance, and undertake pilgrimages. I think this is the last time I shall be enabled to perform this journey. I hope I shall obtain forgiveness. But, alas! O my God! if I don't, I am a lost woman!" "The Lord has sent you here, my good friend," replied the lady, "that you may hear things which will comfort your heart. You seem agitated; calm yourself, I pray you, and listen attentively to what I am going to tell you.

"Can you read?"

"Yes, Madam."

"Then be so kind as to read these words."

Then the old woman read in the New Testament which was handed to her: "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD!" "And when Jesus had taken the vinegar, He said, IT IS FINISHED! and having cried with a loud voice, He gave up the ghost."

The lady, from these declarations, proved to her that man cannot in any way save himself, but that Jesus gives His salvation. Every word went home to the heart of the old woman; she seemed beyond herself at the thought of that FREE GIFT.

All at once she got up, went in a hurry to the fireplace, and threw into the flames the beads she had in her hands. "It is done, it is done!" cried she, "my sins are forgiven me! Jesus has saved me! I will set out again, but it is not to go to Notre Dame; I will go home to say to all my neighbors that IT IS JESUS, AND JESUS ALONE, Who has saved the old sinner!"

The result was this; the lady kneeled down with the old woman to thank God for His great mercies, and gave her a New Testament. The poor old woman kissed the gift, expressing the warmest gratitude, and went away rejoicing to have at last obtained that rest which hitherto she had hoped to find only by her pilgrimage. Selected

WEEPING FOR JOY

A LABOURER writes: "The work goes on here. More have been saved and separated. Last Lord's Day morning meeting was the best I ever experienced. Several of the young converts were received into fellowship; and some of these did little else than weep for joy at being privileged to remember Jesus in the breaking-of-bread for the first time."

Truly this is cheering tidings. The Lord's hand is not shortened that it cannot save. And not only can He save from the dominion of sin, but He can bring these rescued ones into His banqueting-house, while they weep for joy at the remembrance of His love.

These are the "morning meetings" we want to see, — meetings in which the hearts of the gathered worshippers shall be melted as they remember the Blessed One — meetings in which He shall be so truly Lord in the midst that the flesh shall be compelled to hide its head, while the Memorial Feast is kept with the unleavened bread of sincerity and truth. Selected

* * *

I HAVE ORDERS NOT TO GO

"I have orders, positive orders, not to go there; orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon. "Come, don't be so womanish! come along like a man" shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat little book from his pocket, and read aloud: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it! pass not near it! turn from it, and pass away!"

"Now," said John, "You see my orders forbid my going with you. They are God's orders, and by His help I mean to keep them."

THE UPPER ROOM

“Where Is The Guest-Chamber?”

William H. Ferguson

THIS question was asked by the two sent by the Lord to “prepare the passover” in Luke 22:8, 9 — “Where wilt Thou that we prepare?” and He said to them . . . “Ye shall say unto the goodman of the house . . . The Master saith unto thee, Where is the guest-chamber, (the resting place—a place to unload burdens, etc.) where I shall eat the pass-over with My disciples? Thus they were introduced, on this night of His deep sorrow and burden-bearing to that Upper Room where was instituted the Lord’s Supper, the Breaking of Bread as it is named in the Acts and, significantly, this place became for all generations of believers to follow a true “resting place” where they could carry out His desire in quietness, simplicity and true restfulness. Anything short of this could never be according to His desire and to depart from any of the principles involved in the institution thus defined could never be the mind of our Lord Himself, nor is it the mind of godly believers or godly overseers who have the government and care of the Assembly, under the direction of the Chief Shepherd. We cannot brook interference by any to deny to the Lord’s people this season of quiet remembrance of His death according to His request and the orderly offering of thanksgiving or reading of the Scriptures, under the direction of the Holy Spirit. Such a condition, coupled with human directions regarding the “offerings of His own” which is, in reality a part of our worship, would show very definitely to any exercised mind that this was something outside of the mind of God at all—a merely human attempt to control that which must always be under the control of the Spirit of God and subject to the Lordship of the true Head of the Church, our Lord Jesus Christ.

Remnant testimony has always been characterized by this “simplicity of Christ” and there is a joy and comfort in being in the place of His choice and knowing that rest of mind and heart, that comfort and joy in doing His will, without being harassed or disturbed in mind or to worry by repeated attacks of the enemy. This is what the Word enjoins and what a relief to leave the world behind in the quietness of the “upper room” with its “remembrance of Himself” and ministry concerning Himself and unload, as it were, the inward heart-breathings of love and outgoing thoughts of Himself in His blest presence. Anything short of this fails to conform to the pattern He has set for us and much of what the world calls “worship” is nothing more than a form, the husk without the kernel and, not infrequent-

ly, is little more than a form of religion which involves membership rather than Divine "gathering unto Himself." How sad, in these days, to see the absolute lack of that true worship and simplicity which characterized the early assemblies of the saints. The writer has been in the fellowship of saints for over sixty years and the decline is so evident today that one wonders if the present condition is little more than a mere formality without demanding true exercise of heart as to the "place of His Name."

ANTIQUITY

Some would seek to tell us that the "old" is a criterion but, if that were true, we would still be in the bondage of sectarianism and, considering the departure from the truth of the past fifty years or less, antiquity would place us in the fellowship of many chapels and associations that are so far removed from the Word of God and the simplicity of Christ that to have remained in them would constitute a complete denial of the truth of God as to the true "gathering centre" of His own, around the Person of the Lord Jesus, according to Matthew 18:20 etc. Because a "church" of "gathered out ones" had a good beginning many years ago, does not necessarily demand that they should be considered as such when they have departed from the pattern of the Word and have permitted conditions to exist, so contrary to the Word of God, that they no longer perpetuate the pattern or even make room for the Word of God in their midst. Where there is no room for the Word of God, there is no room for any of us, if we would be true to our Lord and His gracious Word. To admit of anything else is plainly of the ecumenical spirit which shall soon enthrall, or induce to thralldom or the basest captivity to base human reasoning. Let us not forget that Laodicea (the will of man or the people) exists at the last of the church's history, with Christ Himself outside. May we all have grace and wisdom from above to know the "place of His Name" and continue to act in His fear, with the happy liberty and freedom of the Spirit, testing all by the unerring Word of God and looking to Himself to lead us into the "green and quiet pastures."

FREEDOM OF THE SPIRIT

When early brethren saw clearly from the Word that there were restrictions on the free exercise of worship and ministry by the Spirit, they met together in His Name alone, amidst reproach and utmost simplicity, where there could be that same free exercise of spiritual minds and in company of spiritual men. Their joy and delight in thus being able to exercise heart and mind in fervent thanksgiving, in adoring worship and opening up of the Word of God, as the Spirit led, was so great that, on one occasion, dear J. G.

Bellett seemed so enthralled in his heavenly aspirations that he really seemed to be rising to heaven itself. Such is rarely seen amongst us today—there is the form but what about the sense of His presence and pleasure in receiving thus the praise and thanksgiving of His own, even though weak. We believe lack of exercise through the week is largely responsible. We can carry on in a measure of methodical activity but the true spirit of a former day is largely gone. Long pauses tell of the poverty prevailing, mere repetitions which seldom vary seem more like the people the Lord spoke of who liked to be heard for their much speaking. The softened heart, the quiet spirit, the godly life and conduct so necessary to true worship, is a rarity today. This results in distress to the godly, the rise of questions and strifes and an overbearing conduct on the part of some who grasp control and an almost complete disregard for the Word of God which must regulate our every action. RESULT—no resting place but rather a distressing condition from which the godly would seek to escape.

LACK OF TRUE OVERSIGHT

Where there is this lack, the saints suffer. God has ordained that oversight in an Assembly of God should be vested in a plurality of elders and these must be godly men who are able to control temper, tongue and wilful ways. Where such control is vested in one man (who can conquer all opposition to his will) it is quite evident that the authority of the Lord is refused and a purely natural substitute instituted in its place. Godly men can meet together, they have spiritual minds and subject minds. They can discuss quietly matters that pertain to the assembly and with prayer and consideration of each other's mind, they can calmly wait upon God. Any other form of rule is autocratic, unscriptural and is unacceptable to the true child of God who desires only to please his or her God. We are happy to say that such autocratic rule is not a general thing amongst us, save in a few cases we know of but it would certainly mark out such an association as undeserving of the Name they profess and one would not like to think of such as an example of an assembly of God.

We believe the truth of "gathering to His Name" shall prevail to the end of this dispensation even though it shall have the character of "remnant testimony" since all true testimony has been of this character and it is our responsibility to acknowledge all such and to help such all we can and seek to "strengthen the things that remain." It has been a joy to do this and gives us joy, in this Magazine, to encourage all such even "till He come." This has always been the aim of our previous editors who were men of a decided

stamp and had no use for looseness of principle or other methods to keep subservient to a rule which is not of God but rather giving evidence of desire to have control for purely selfish motives. This is quite evident as we read the Epistles to the Corinthians where such were within and seeking such control and, even when there was a professed desire to return to divine principle, when the apostle warned them in his first Epistle to them, there still remained among them the deceitful workers, 2 Cor. 11:13 and others who would claim the antiquity of apostleship. A solemn warning of the possibilities facing us today if such conditions creep in amongst us. We have never known any who despised and openly hindered the ministry of the Word of God but did it for selfish motives and brought dishonor upon the Name we bear and hindered the truth we seek, in weakness, to maintain. And so, as we consider the Upper Room and its lessons, may grace be given to maintain that happy, free and spiritual state of mind that can GIVE TO GOD that which He desires, the free expression of thanksgiving and worship which always PRECEDES TRUE SERVICE in the Gospel or in ministry amongst His own. It is "only a little while."

THE THRONE OF GRACE

S. J. Saword, Venezuela

YEARS ago, during the regime of the stern dictator General Juan Vincent Gomez in Venezuela, a humble coffee planter in the lonely hills of Nirgua died, leaving the estate to his widow, which was sufficient to take care of her modest form of living. Sometime after, an influential man in these parts got his eye on that plantation and decided that he would like to appropriate it. He consulted a wily lawyer who, tempted by dishonest gain, was prepared to falsify documents and prove to the widow that she had no legal right to the property. He got everything ready, then served notice to the widow to move out.

In her desperation, she went to the governor of the district with her trouble. He sympathized with her and offered to do what he could but he discovered that the one who was bent on depriving her of the plantation was a special friend of the President of the republic, so he was afraid to get involved. It then occurred to her to appeal to the Governor of the State and he also showed an interest in her case, but upon ascertaining who the "big man" was, he too would not go any further.

As a final resource, the poor woman decided to make a final trip to Maracay where President Gomez lived. She first had a long, wearisome horseback ride to where she could get a bus, then finally arrived at the presidential palace at a moment when the dictator happened to be in a good mood. He patiently listened to her story and having made a note of the details, he sent her home with the full assurance that he would take care of the case. He was true to his word and the widow was in no further danger of losing her property.

This true story is a feeble illustration of the wonderful truth revealed in the last part of Hebrews chapter 4, regarding our Lord Jesus Christ and the Throne of Grace. The widow, when every other resource failed, finally appealed to the highest authority in the land, to the one whose word was law and against whom no other could stand. The believer, in every time of need, has access into the very presence of the One to Whom has been committed all authority in heaven and in earth; One in Whom dwelleth all the fulness of the Godhead in bodily form. He has taken humanity to the Throne, the place of sovereign power. There is no place of higher appeal, and He is touched with the feeling of our infirmities. If we have sinned, He is our Advocate when we confess our sin and He becomes, so to speak, the Counsel for the defence. Through Him and the efficacy of His precious blood, the Father is pleased to forgive us our sins and to cleanse us from all unrighteousness. At the Throne of Grace mercy is assured to the contrite soul. Also He is stronger than all our foes:

When Satan tempts me to despair,
Telling of evil yet within;
Upward I look, and see Him there
Who made an end of all my sin.

In the perilous times of these last days, when the powers of darkness would try to rob God's children of their rich inheritance in Christ, and cheat us of our birthright privileges by hindering us in giving adequate time to the reading and meditating of the Word, and enjoying fellowship with heaven in prayer, as well as the spiritual refreshment and encouragement of meeting regularly with the saints: let us with confidence spread our case before Him. In the great crises of life, when all other resources fail, let us cast our burden upon the Lord, for "He faileth not."

After 48 years of service for the Lord in Venezuela, we can testify to the wonderful goodness and never-failing help of our gracious Lord. His resources are omnipotent, His grace is all-sufficient, 2 Corinthians 12:9, and He has left

us His promise . . . "I am with you all the days," Matthew 28:20. Should some Christian widow, some lonely saint, or some child of God overwhelmed with affliction and trial, read these lines . . . Take courage and lean upon the exceeding great and precious promises which He has given to us. Cry to Him, like those mariners in the storm—Psalm 107:28—and even though you may have come to "wit's end corner," He will bring you out of your distresses, will fill your heart with gladness and a song of praise to His glory.

THE BREAKING OF BREAD

1 Corinthians 11:23, 24

Frank Tornaquindici

HERE we suggest the **PREACHING OF THE CROSS**. Just as we saw that "Creation without words" preaches the sovereignty of God, so in a scripturally gathered assembly of God's people, seeking to carry out His Word every first day of the week, there is a preaching without words when we gather to remember our Lord . . . "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death (ye do proclaim or preach) till He come." We do not come together to preach but, in the remembrance, we partake of the memorials and thus preach the Cross and His suffering and death. We remember the Lord Himself and proclaim or preach His death. This preaching is the same word as used in Acts 4:2 and Acts 13:5 and in many other portions.

Each week we proclaim to ourselves that great truth that He died in our place as the substitute bearing our sin and its penalty, as a sacrifice well-pleasing to God.

We proclaim to those that look on, such as our children and any unbelievers or unlearned that occupy the back seats, the Lord's death. Also the world, whether they take knowledge or not of this memorial feast, is responsible for His death, and each and every one has to answer for it. There are some in assemblies today who were reached and saved while observing the remembrance feast, and we doubt not in former days also. God is true to His Word.

We also proclaim to angels, as recorded in Ephesians 3:10 . . . "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." The exhortations in view of so solemn an occasion are:

1. Examination of self--"Let a man examine himself."
2. Exercise of saints--"This do in remembrance of Me."
3. Encouragement to the supper--"So let him eat."
4. Extent of the supper--"Till He come."

1. Examination of self implies looking back over each day and seeking to live in communion with God by confessing sin — 1 John 1:9 — also walking in the light of His Word, verse 7. The danger of not doing so should be noted in verses 29 through 32 in 1 Cor. 11. It is not to examine another but each to examine himself.

2. The exercise of saints is to call to mind the Word of God which says: "None shall appear before Me empty." We come as a holy priesthood into His presence, not as in a prayer meeting, coming empty with our petitions, but there ought to be the exercise of looking forward each day to the Lord's Day when we should be filled with praise and thanksgiving for all He has done for us.

3. The encouragement to the supper is to look into this very passage of the Word of God and hear His own words: "This do for a remembrance of Me." We should seek to obey that which is both a command and a dying request, not excluding ourselves, but encouraging ourselves to be there.

4. The extent of the supper is "till He come." We keep it until the day shall dawn and faith shall give way to sight and these precious memorials of His death shall be needed no more. Then shall we know, even as we are known and "fall at His feet and the story repeat and the Saviour of sinners adore."

No Gospel like this feast
 Spread for us, Lord by Thee:
 No prophets or evangelists
 Preach the glad news more free.

FRAGMENTS FOR YOUNG BELIEVERS

RECKON . . . YOURSELVES . . . DEAD—Romans 6:11.
 A simple little example of such "reckoning dead" in practice was the case of two fashionable girls, recently converted to God. They were asked to a "ball" by a rich relation and this is the answer they sent . . . "We are sorry to refuse your invitation. But the fact is it not possible for us to be present with you, for we are dead! ! We died with

Christ a week ago, so we cannot come." That was a very simple and effectual putting in the place of death, the old natural self and its desires, of being "crucified with Christ."

* * *

VALUE OF OBSCURITY. Don't be afraid of obscurity. God likes obscure people. He often drags them out of obscurity into the light of day. Don't be alarmed. No good man can be buried alive. He will shine in his own chosen center, however small that may be. When man is most alone God is with him. Out by Horeb, Moses was honored with this vision. It was while out in the plains, keeping their flocks, that the shepherds received tidings of the birth of Jesus. Moses saw more of God in the desert than ever he had seen in Pharaoh's court and palace.

* * *

A MEMORABLE BIBLE READING . . . "He expounded unto them in all the Scriptures, the things concerning Himself." Luke 24:27.

O, what a Bible Reading have we here;
Not barren theory—musty, dry and drear—
But Christ, the "Altogether lovely," full in view:
Himself the preacher, text, and sermon too.

* * * * *

CONTINUE IN PRAYER: Be much in prayer. God's plants grow faster in the warm atmosphere of the closet—it is a forcing place for spiritual vegetation. He that would grow strong must often kneel at the throne of grace. Of all "training practice" for spiritual battles, knee practice is the most helpful and strengthening.

* * * * *

AUTHORITY OF THE BIBLE: The mother of a family, whose husband was an infidel and made jest of the things of God in the presence of the children, was asked how she preserved them from the influence of the father whose sentiments were so opposed to the Christianity. Her answer was . . . "Because to the authority of a father, I do not oppose the authority of a mother, but the AUTHORITY OF GOD. From their earliest years, my children have always seen the Bible upon my table. This Holy Book has constituted the whole of their religious instruction. I was SILENT that I might allow it to SPEAK. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible; and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures had wrought this prodigy which surprises you."

GOD IS IN THE LONELY COUNTRY

AN INCIDENT OF PIONEER VISITATION: Years ago, probably about 1929, brother Warke joined me in Michigan for service in the Gospel. As we moved into the parts of Wisconsin and Northern Michigan, we stopped for some meetings at Elk Grove, Ill., in a schoolhouse. A sister had encouraged this venture and she, herself, had been saved as a little girl in that same schoolhouse, through the godly schoolteacher of that day—Miss Johanna Weborg. Miss Weborg heard the truth of “gathering to the Name” through the late Donald Ross on his first ventures to Chicago but was from a very isolated part of Wisconsin, in the northern tip of the Sturgeon Bay Peninsula—her father had built their cabin out of logs as he pushed his small boat up on to the rocky shore and there raised his family, three daughters, one son, with his wife. Miss Weborg happened to hear we were in the old school where she taught, while on a visit to Chicago, and came out to see and hear us. She wondered if we would ever call on her, about 300 miles north in that lonely section of the country. We said we would try.

In the meantime, she took very sick and we did not see her until the next Spring. She had been telling the neighbours, they were few and far between in her lonely spot, that God would send some of His servants before she was called home. Well, to shorten the story, we eventually called on her with the Bible Carriage after visitation in other towns and villages on the way but, this particular morning I said to brother Warke that I thought we should press on and try to call on Miss Weborg, so after inquiry at Sturgeon Bay we found she was in the old homestead, the log cabin, no electricity, no inside water etc., furniture built by her Norwegian father, etc., where she and her two sisters, intelligent schoolteachers, spent their lives. We arrived there, tired and hungry but knocked at the door. Her sister Vida, quite aged, opened and said . . . “my sister is very sick but come in one by one” so I went in and she was sitting on a chair, had been suffering greatly from malignancy of chest and arm etc., but so happy to think we could see her. I spoke a few words then called for bro. Warke and together we read and prayed with her and it rejoiced her heart to see her prayer answered that God could and would send along His servants—we told her it would not be long anyway and we would call in the morning.

We went back to the edge of the lonely shoreline and got a few things out to have a bite to eat, when her brother had followed us and came near and said, “I just wanted to tell you that Johanna just died.” It was less than twenty minutes after we left that she “went home” to be with the

Lord. We buried her on the green sward of that Norwegian cottage later, brother Warke and I, and the people all marvelled at how the Lord had sent some of her own people to visit her and come, as she had told them often—"God will send His servants before I am taken home." We buried her in Ephraim, nearby as she was a woman very well thought of in that whole district, she was school teacher, author and a sterling Christian. We had some meetings then and later, my wife and I called on them once or twice in that lonely spot.

I visited this brother of hers, a professed infidel, later when on a visit to Texas and tried to bring the Gospel before him, he seemed antagonistic at first but, later, he moved back to the lonely home and Vida, his other sister, called me one day for his funeral. He had professed to be saved some time after the visit in Texas and I went and spoke a word in the Gospel at his funeral in the same district of Ephraim. The three girls taught in lonely Washington Island, off the coast, for years, all now gone but there was a savour of Christ even in that lonely spot and God heard the prayer and cries of these godly women. Remember! God is not confined to busy centers and assembly meeting places to work out His own purposes—He is the God of the desert place, as well as the city or town. May we have grace to see this more and more and seek out the lost, the lonely, little thought of by men, but some of God's worthies at times. ALL RECORDS ARE KEPT SAFELY ABOVE.

The Editor

HOMELY HINTS TO TEACHABLE MEN

Don't ape the life that is not real. Nothing shows up more the unreality of a life than to make great profession and use the words of the "mighty" to apply to self. Don't use as an excuse for having never baptized anyone . . . "Christ sent me not to baptize but to preach the Gospel." These were words used by the mighty apostle to the Gentiles, not that he did not baptize but that, to save false thoughts of any who might have said . . . Well, Paul baptized me etc . . . , Cp. 1 Cor. 1:15 as to his reason for not baptizing many of the Corinthians. He did baptize some noble men without doubt as well as other believers, but for a novice to apply such words to himself is ridiculous, to say the least. Cp. 1 Cor. 1:14.

* * *

Be very careful, when acknowledging fellowship of a practical kind that you do not insert into your letter of

acknowledgment the thought that the Assembly had been lax in not sending to you sooner. To use, again, the expression of the beloved Paul, to whom a thought of "money" never entered his mind as to himself, such as . . . "I rejoiced in the Lord greatly, that now at the last year care of me hath flourished again" etc., is a gross mark of lack of any true understanding of the work of God. The servant of Christ does not look to any Assembly for his support—he looks to the Lord and the above could only have one meaning to any intelligent person and that would be that "you have not been sending me enough fellowship." *Banish the thought.* Here again, the men of God of a former day never made their needs known, never a thought of money fellowship entered into their thoughts. They had needs, but they made them known to God, not to man, by letter or other advertising. They were men of God and we are afraid we are losing not a few of such altogether. It seems today, that "so much pay for so much preaching" becomes the order. May God forbid.

* * *

AT a Conference, when it is a question of time, say there are about 50 minutes until closing hour for ministry, why use 35 or 40 minutes and leave another speaker, even a better man than yourself, 10 or 15 minutes. Rather, shorten your address by 10 minutes and leave proper time for your brother. If your message is such that it demands the whole 50 minutes then take it, but few have this ability to hold the attention of the audience.

Again, when there are 50 minutes, with older and capable brethren sitting before you, and you feel you must get up, it seems the height of spiritual pride and self-sufficiency to occupy all the time and more, instead of "halving" the time at least. In our early days with the men of God of a former day, such a thing would be unthought of by a younger man. But, today, maybe some cannot figure "time."

* * *

Rather spend hours with God over His Word, in prayer and solitude, rather than rise to give the commonplace. There is so little today of "opening up of the true meaning of God's Word" that the merest "mediocrity" coupled with the imitation of another, is passed off on God's people as ministry. The food being without the oil of the Spirit feeds not the soul. "Mediocrity" appeals only to the shallow mind.

INVITING CHRIST INTO THE KITCHEN

IT IS noticeable that when ripeminded, eminent men become Christians, they show a simplicity and sincerity perfectly childlike—and there is no fearlessness like that of a child in matters of the heart.

An eminent legal gentleman, who had been a sceptic until middle life, was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of Christianity, and finally to embrace them. Strong in his new life, and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion, he surprised his wife by saying:

“I have found Christ, and I must set up my family altar. Let us go into the drawing-room and pray together.”

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing-room was occupied, and the guests not being Christians she felt that their presence might interfere with devotion.

“There are four lawyers in there, husband,” she said; “hadn’t we better go and have prayers in the kitchen?”

“Wife,” said he, “this is the first time I ever invited Jesus Christ to my house, and I am not going to invite Him into the kitchen.”

He went directly to the drawing-room, greeted the lawyers, and said to them: -

“My friends, I have just been convinced of the truths of Christianity. I have found out that Jesus Christ died for me on the cross. I have given myself to Him, and now I am going to invite Him to my house. While I offer my first family prayer, you can remain if you will. I leave it to your choice.” The lawyers all declared they would be glad to remain, and they did so, while their host conducted his devotions.

Noble was the example he set them there and then; and his act contains a lesson for every one. Whoever or whatever you have with you, give Christ the best room.

“Old path maxim”

THE CHRISTIAN HOME

1 Peter 3:1-7

IN HIS intense desire for the hallowing of common life, the permeation of the secondary with the spirit of the Supreme, the Apostle draws a faithful picture of the ideal Christian home. For the home is the unit of society; and where husband and wife dwell together as "fellow-heirs of the grace of life," that home becomes a positive center of light and blessing, whose influence cannot be estimated.

The test by which the worthiness of the conduct of each is to be determined is a searching one: "That your prayers be not hindered." Any mutual discord, any admitted dissension, any violation of the laws of forbearance or the obligations of love, is sufficient for this. Anything, in short, which brings a cloud of dissatisfaction or dissension between the twain, will certainly bring a cloud between the heart of each of them and God. Prayer, which is the most natural expression of fellowship with Him, is very sensitive to influence, and is easily hindered. And if "the secret place," "the holy of holies," in any Christian life and home be invaded by influences which make prayer difficult, the dew will soon cease to fall upon that home, and with the dew the Manna.

Here, then, is the most searching query which can be put to husband and wife: Do you frustrate or foster the prayer-spirit in each other?

WITTY PREACHERS

THERE is a class of preachers—we hope it is a small one—who come within the descriptive line of Cowper, of those "who court a grin where they should woo a soul;" aiming to say amusing and funny things to move the risibles of their auditors, seemingly forgetful that their vocation is something far more serious than this. A careful study of the ministerial epistles of Paul would fail to discover any directions on the value of securing attention by keeping an audience in jolly good humor. Paul himself was a model minister in matter and manner. We hear of his earnest exhortation and persuasion—of his consuming self-sacrifice and zeal—of his weeping and tears while beseeching sinners; but never of his effort to make his hearers laugh. He had too awful a sense of his responsibility in delivering his message, which was to prove a savour of life or death to others, and of his anxiety to be free from the blood of all men. But where do we hear of his studied attempts to amuse? He habitually remembered the ministry of his Master, who

wept over the incorrigible, and was even occasionally angry at their obstinate unbelief, without once being jocose or comical. The discovery was left to more modern times to visit an infirmary in a merry mood, that the diseased and dying might be diverted from their real condition. If there is a "time to laugh" it is certainly not a gospel meeting, or when sacred and momentous truths are to be enforced on the attention of dying sinners. Make merry over the prodigal returned, if you will; it is out of place while he is spending his substance in riotous living. A preacher of the gospel should be gravely in earnest, and serious while he handles serious things; and tremble at the thought of putting sinners into good humor with him or themselves by the outflowings of an eccentric wit. What! it may be said, would you recommend preachers to be stupid on the platform? Surely this is not the alternative. He that would be in danger of becoming stupid in fulfilling God's solemn embassy to dying men, in a solemn way, may possibly have mistaken his vocation altogether.

IN the 1st Epistle of Peter, chapter 5, verse 5, we are exhorted—"Yea all of you be subject one to another, etc.," and it was upon this foundation the beloved William Hake, of Barnstaple, was built up (a character lovely to behold). It was his great pleasure, as indeed a necessity from his great age, to lean upon the arm of a brother or sister as he went the daily round of visiting the sick and poor of the town, and very profitable — always seasoned with salt—was his conversation on such occasions. A friend, speaking of our Lord Jesus Christ, used the phrase, "He took our nature upon Him." Our beloved brother said immediately, "Those words are not scriptural, our nature is sinful, He was without sin." "He took the likeness of sinful flesh." How necessary for the days in which we live was such a correction, when the Word of God is so often perverted to men's destruction.

C. D.

* * *

Should anyone speak evil of his brother, bearing a tale against him in his absence, ask from him an answer to this question: "What good have you done your brother by bearing this tale against him?" and wait for his answer. Ask again: "What good have you done yourself by this?" The answer to each question will probably be, "No good at all." Then solemnly ask him thus: "What glory have you brought to God?" Take him, if you may, to the person who is deemed to be in fault, and so seek to help the erring brother. If we find fault without endeavouring or intending to mend, we do Satan's part. He is the accuser of the brethren.

QUESTIONS and ANSWERS

Question: — When sin is covered and the Word of God refused and not applied in its true character, either in discipline or ministry, can we accept such a company as an Assembly of God?

Answer: — To do so would be a denial of the truth of God we have received as from Himself and which has been a tenet of true doctrine, pertaining to assembly testimony, for this dispensation.

Question: — Is it not in order for younger brethren, who would aim at ministry, to give way to older and seasoned brethren of experience and with confidence amongst His own, to give way and listen rather than intrude themselves, taking up valuable time to deliver a sermon?

Answer: — This would be the attitude of any man who is truly cognizant of the Word of God pertaining to such cases and who is humble enough to give way and wait for a suitable opportunity. Our experience has been that a short word, given in a humble spirit, and at a suitable time when giving way to others, has been acceptable. The forward, self-confident younger man, with little experience in assembly matters, appeals to no one but himself and uninstructed ones, even the latter seldom appreciate forwardness and self-confidence.

We are living in days when older brethren who have ministered the Word, with profit, for years are becoming scarce—hence the need, the few years they remain with us, if the Lord will, to gain from them all we can of good, scriptural opening up of the Scriptures, as well as valued assembly experience, to the help and profit of all. The wise man considers the truth of Ephesians 4:7. A wise man understands his measure—the foolish man raises a standard of his own.

Question: — I appreciated the letter on “Modesty in our sisters” which appeared in an issue last Fall. It shows there are still some godly sisters with discernment amongst us, as well as good common sense. The short skirts and spike heels are surely a poor example for younger ones coming into fellowship. One wonders, in the light of the Lord’s near return, why many sisters are thus leading the world’s fashions? What about this trend? From Ireland.

Answer: — It is quite evident that such sisters do not “look” for the Lord’s return. Their following the fashions of the world merely betrays a worldly or carnal mind and it is our duty to warn such faithfully. Overseers are derelict in their duty if they continue to permit such fashions to dominate the assembly. They are not God’s men in God’s place and, if one considers this matter well, their mouths are stopped by inconsistencies in their own families, not infrequently. Exodus 20:26 should appeal to any spiritual person . . . “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” To permit the so-called mini-skirts at the Lord’s table is a disgrace and portrays the self-evident fact that true and scriptural oversight is missing and, where there is no oversight in a godly fashion, there cannot be a true Assembly of God.

Question: — The four and twenty elders of Revelation, are we to consider they are the “overcomers” of the Churches caught up?

From Australia

Answer: — Rather we see them as the Church in heaven, in association with other heavenly saints.

Question: — Could you please tell us what you think of missionaries, etc., who report to us great work they are doing through the radio, considering all the other confusing things that come through the air?

From Ireland

Answer: — Whether by radio, or by personal letters to friends, or even by mailing lists, this sort of advertising for money is so far removed from the true way of carrying on the work of God that any intelligent child of God, led of the Spirit, shall be able to detect it. Sad to say, there are many souls, not deeply instructed in the things of God, or the ways of God, who think this is a good work and the shekels pour in, and such programs continue.

Considering all this in the light of the Word and according to the work of the early preachers of the Cross—how different! They were a pilgrim people, strangers in the land, the world had no use for them—see Hebrews 11 etc., yet here and there they planted the standard of the Cross—sinners were saved, assemblies formed and shepherded in a godly way and the truth spread like fire everywhere. The reason was . . . **GOD WAS IN IT AND THE SPIRIT OF GOD WAS WORKING WITH THESE MEN** because they were God's men in the place God wanted them to be in and they were content so to be, even though often hungry, lonely and despised. A few such men remain among us, godly, sincere, quietly doing God's work, with little or no advertising even in our Magazines but they are known to God and known among the godly. Their number is few.

Question: When an Assembly composed of those who run here and there, with brethren who bring in things from the outside which are unscriptural, even attending denominational meetings etc., is it not a wonder that God does not come in with judgment upon such a thing today? (From a brother in England who stood against looseness for years).

Answer: — God is long-suffering and professed Assemblies that descend to worldly levels and Babylonish customs eventually find their own level, i. e. the level of the word and are so known by such practices that the godly cannot remain therein and seek an avenue of escape from God in His own way. We have known some who have died of broken heart (i. e. godly shepherds) through the highhanded efforts of men destitute of God or His Word who force things upon the saints to the eventual decay of true assembly testimony and the ultimate removal altogether of the lampstand. In Rev. 2:5 the Lord warns that, unless they repented and returned to their first love, He would remove the lampstand and He has done it in many cases through the years. There is no proof that an Assembly shall continue so, if they wilfully depart from God's Word, hinder its free ministry and show the spirit of human dominance, apart from the Word and its precepts. Humble obedience to the Word of God is our only safeguard.

Question: — I can't help but feel sorry for the young men in our assemblies who are growing up in the assembly and have never heard the great, simple men of faith of bygone days. We enjoy the results of their labors but I am afraid we are letting things slip away. Things are too easy for us today and we don't realize how godly men suffered in the past that we might have the blessings that we have. Is it not so?

From Detroit

Answer: — Verily so! For the past 35 or 40 years, there have been men amongst us who sought to instil into the minds of the younger ones that bright and happy days lay ahead if they would only cast off the old ways and branch out into new tracks which are suggested for them. The result has been the eventual decline, loss and low tone of spirituality which has further resulted in an almost complete departure from the "simplicity of Christ" and brought only disappointment with it. Many of those who told them of the "new paths" are dead and they have left the younger without direction, so they are bewildered and lost in the maze of Babylon's daughters.

PIONEER PAGE

The time is NOW—If not awake, you are TOO LATE.
 Opportunities abound—They do not fall into your lap.
 Not always apparent—They must be sought.
 The people are hard—They always have been.
 There are lonely people—They need a Friend.
 There are backward people—They need an interest in them.
 There are poor people—They need the true riches.

OPPORTUNITIES ABOUND

WHERE?—In open-air in remote towns and villages. Back in country, amongst hills or woods, Out of the way and off busy roads.

YOU MAY STRIKE OIL!—The Oil of the Spirit's leading if you can stay long enough in one place to prove this.

YOU MUST LEARN TO USE THE OIL OF THE SPIRIT rather than gasoline.—God's men have "walked" amongst the people.

YOU WILL NOT BE SHOWING UP IN DIFFERENT ASSEMBLIES WEEKLY, YOU MAY BE FORGOTTEN — BUT YOU WILL BE HAPPY.

YOU WILL BE LONELY—YET NEVER ALONE.

You may find a cottage or farm home with the door open for the Gospel—or a schoolhouse lying vacant. The idea that, when you go to a place and they do not immediately receive you and the message that it means God does not want you there, is the alibi of failure or lack of purpose and willingness to labor for God. All God's men have been men of patience and labor in a certain district, or districts. It is not chance work but true labor in His service that counts.

If you don't "pioneer" in youth and strength, you will never "shepherd" later—you will lack the confidence of the godly and discerning amongst us.

Weymouth, N. S. — Our brother John McCracken, with bro. Bingham, tried some meetings in a rented Hall in the peninsula of Digby.

Waterloo, Iowa — Bre. Maxwell and Eric McCullough were to commence Gospel meetings here in the Western Ave., Gospel Hall early in January. Iowa has been hard hit by storms lately.

Manchester, Iowa — Bre. Brandt and Henry Wahls have seen two profess in recent meetings here. Bre. Elliott and L. DeBuhr found it difficult at Stout, not much stir.

Lurgan, N. I. — Bro. McShane mentions in a recent letter that they were in a portable Hall (he and bro. Turkington). Two had professed. He says it has been 60 years since the Assembly had meetings on this street. Bro. Nesbitt was at Airyroe, difficult going at times.

Akron, Ohio — Saints meeting in the Gospel Hall here have changed their weekly schedule of meetings, as follows: Wed. evening 7:30 to 9 p.m. for Prayer and Bible Reading. Children's meeting Thurs. eve., in another district away from the Hall. Thos. Wright, Corresp.

Czechoslovakia — Our brother Jan Siracky wrote us last month. He mentions that "your handwriting in the letter of Mrs. Brandt we were glad to see. We lost it on our Letter of Commendation which was lost in 1954, when we lost our whole library. The Lord has given us a smaller, but good, library. We missed your Words In Season this year." We remember when he left us in the old Central Gospel Hall in Detroit as he mentions above. The years make many changes. He mentions also the grace of God where he is, one large and some smaller conferences. At the large one about 1300 believers, the largest in the country and at each conference souls accepted Christ. What a joy to see these happy rejoicing souls. Although here we have only regular meetings, yet nearly all our believers were saved in them. For this we are thankful to the Lord. Although far removed let us pray for our brethren.

Calumet District — Our brother James Clark had meetings in Laurium in November, heavy weather came Thanksgiving season.

Vancouver, B. C. — A letter from bro. Alves mentions that he is giving help locally, although he had a visit to San Diego for a few meetings. He mentions that his activities may be somewhat restricted to this district (As we get older we can appreciate such privilege of helping in our home district, which is seldom allowed us—Editor). Many of our dear brethren and sisters look for us, as in former days, but age hinders and the "heart would go where the body refuses).

Kirkland Lake, Ont. — A little to encourage in the recent meetings in late Fall by Ed. Doherty and Arnold Adams. Bro. Doherty also had a week with brother Sharp (a local brother) earlier in Midland—the children's work there is encouraging and bro. Sharp maintains a real interest in this—very commendable.

Welland, Ont. — Bro. Doherty was giving help on "The Priesthood and the Levitical Offerings."

Reports of Work — We are happy to have reports from our laboring brethren and we are also happy encourage all Scripturally gathered Assemblies, walking in His ways and with freedom for the whole Word of God. This has been the policy of this Magazine for over sixty years.

Valley Forge, Pa. — Some of our younger brethren from Bryn Mawr and Pennsauken Assemblies have been trying some work in the Gospel amongst young and older lately, while continuing at their employment. This is especially cheering and it seems to us that during the past year most effort that we have known of in new ground has been of this nature. We can well encourage this sort of activity and pray that God may cheer all such.

Longport, N. J. — Let us remember in prayer the saints in the Home here, particularly the workers who give noble help in their constant care. We met some of them at recent Conference in Pennsauken, N. J.

FALLEN ASLEEP

Lisbellaw, North Ireland — Our aged and esteemed brother Wm. Magwood was called home Dec. 2nd in his 89th year. Saved 70 years and in happy fellowship in the local assembly. Much missed in the assembly and by his devoted wife and four married daughters, all saved and in assembly fellowship—Titus 2:13.

Midland Park, N. J. — Our beloved and esteemed brother David Zuidema "went home" to be with the Lord December 17th. Born in the Netherlands February 27, 1893 and born again September 22, 1922 through John 3:7. Surviving is his widow, five sons and one daughter, also two brothers, three sisters.

Thus passes from us one well known amongst us for godliness, hospitality and shepherding in the Assembly. He gave much time and labor to the care of missionaries and others of the Lord's servants (ourselves also)—he would meet the missionaries coming by boat or air, help in so many ways as to their baggage and when outgoing, would seek to do his best to enable them to get necessary things together for their voyage etc. Many will miss him. His dear wife also was a true yokefellow in the matter of hospitality. Many came to the funeral service from parts of New England and Pennsylvania and hundreds of the townspeople visited in the funeral parlor earlier. He was buried from the Gospel Hall here.

Portrush, N. I. — Word has come to us of the homecall on Sept. 7th, of our dear brother Jack Dawson. Saved 45 years ago in Castledawson. An active worker in the Assembly and a great help in the testimony.

Everett, Pa. — While the editor was here recently he was reminded of the homegoing of our aged sister Mrs. Joshua Diehl who "went home" Sept. 17, aged 95. She was saved in 1915 at meetings of brethren Armstrong and Winemiller in the schoolhouse. One of the first in the Assembly planted Sept. 26, 1920, with her late husband she entertained the Lord's servants.

Hamilton, Ont. — Our dear sister Mrs. Florence Ruth Werden, wife of Clarence, "went home" Oct. 24th. Saved 37 years ago under preaching of the late George Gould, Sr., and for many years in the Kensington Assembly. She was in her 60th year, a patient sufferer.

Vancouver, B. C. — Our beloved sister Mrs. Everett (Annie) Vernon "went home" Dec. 4th, aged 78. Saved here 64 years ago under preaching of the late James Rae through John 3:16, and has continued steadfastly, for the past 30 years in South Main Assembly, earlier in Edmonton and Los Angeles. Of a kind and gracious disposition, is much missed. Remember her husband, five sons and one daughter. Titus 2:13.

Stout, Iowa — Our dear brother Sam Cirksena "went home" Dec. 27th, aged 88. Saved Oct. 5th, 1923 at meetings of the late Oliver Smith, steadfast in life and testimony, much missed.

Vancouver, B. C. — Our dear brother Albert Hull passed into the presence of the Lord Dec. 21st in his 69th year. Saved 46 years, he was mighty in the Scriptures and devoted himself to the help and encouragement of the local assemblies of the area. For many years in South Main, latterly in West Richmond where his help was much appreciated. He had breakfast with his wife Helen and they prayed together after reading, he lay down on the couch and in a short time God took him home. Survived by his wife, one daughter, two sons.

Tillsonburg, Ont. — Our beloved sister Mrs. Thos. Touzeau "went home" Oct. 12th from the Waubaushene Home, aged 86. Saved in her teens, she was a worthy companion to our late brother and servant of Christ, Thomas Touzeau. We buried him in Detroit, he died Nov. 13, 1949. She carried on faithfully as a widow, kind hands ministered to her to the last and she was a living testimony of the grace of God wherever she went.

Monrovia, Calif. — Our beloved sister Mrs. Minnie A. Gomes went home to be with the Lord Dec. 23rd. Saved in St. Louis, Mo., in 1925 and soon baptized and received into fellowship. Her husband survives also 3 sons—please pray for two still unsaved. She bore a good testimony, much missed—she was aged 65.

Livonia, Micfh. — Our dear sister Mrs. Martha H. Buchanan went to be with Christ Dec. 15th, aged 82. Saved in early years in Scotland and in fellowship in assemblies there in Paisley and Linwood. She came to Detroit in 1926, in fellowship in Ferndale and Stark Road latterly. A beloved sister, quiet, godly and kind. She leaves 3 sons and one daughter.

Words in Season

THE BIBLE FAMILY MAGAZINE



STAND FAST

To stand when all is fair,
And clouds dim not the day;
It takes not courage, strong and true
Nor does it make the path obscure,
Nor turn ourselves to prayer.

But when the storm clouds rise
And darkness clothes the eyes,
'Tis then the man of faith must stand
And fight on to Immanuel's land,
And stake his all on high.

To turn us from the Word,
And lessen faith in God;
Does Satan and his dupes 'defy
The simple who on God rely,
To bend them from their Lord.

But in the Saviour's might,
Fear not the day nor night;
The strong oak stretches out its arm
So Satan's blasts ne'er do us harm,
But courage more doth give.

W.H.F.

MARCH, 1971

WORDS IN SEASON

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

VOLUMES: We have 1970 on hand, also a few of '69 available still. Order from the Editor in Lakewood, Ohio. \$5.00 mailed anywhere in the world.

PLEASE check your subscription list (for other subscribers also) and send in your subscription for this year now—it helps us a lot to have such on time. All subs., go to Hartford, Conn., as noted here and all other material for the Magazine to the Editor in Lakewood, Ohio. Some have been sending only \$2.00 instead of \$3.00 for their subscr., kindly check this also. THANKS—W.H.F.

REPORTS

Youngstown, Ohio — Christians here encouraged recently in conversion and, later, baptism of a young couple. A good spirit continues amongst them.

Indiana, Pa. — Our brother George Baldwin continues quite weak . . . he says—"Being laid aside is not a 'resting time'—it is a praying time and one gets to know God in a special way."

Akron, Ohio — Bro. Klabunda was going to Florida for a remainder of Winter, brother Snider was having childrens' meetings in Clyde, Ohio. The editor paid a short visit to the saints here recently.

Sarnia, Ont. — Bre. Gustafson and Slabaugh here in the Gospel. Sarnia always has a good interest in Children's work, also in their Gospel efforts.

Portage La Prairie, Man. — Bro. Rey states they have quite a bit of sickness at last report—we try to carry on a godly order and pray His blessing through 1971 D.V.

Oshawa, Ont. — Saints of the Albert St. Assembly have been encouraged by visits in recent months of His servants . . . brethren Simms, Patton, Smith, T. Kember and F. Holder, brother Norris was commencing a week of ministry at last writing. Childrens' meetings encouraging. Corresp. Cecil J. Brownson.

France — Our brother Dennis O'Hare, with his wife and family, continue in southern Pyrenees district, this new field has been difficult, some real cold weather. He states . . . "We pray that God will give us perseverance to stick at it here in the Pyrenees (a very needy field)." He visits house to house and reads the Scriptures to them, as well as preaching. They have their trials but he can say . . . "For myself I gladly suffer these things—I am a happy man and many would give much to enjoy the privilege of preaching Christ here but the Winter has been a most trying time . . . Here we are really isolated but He is a tender Father and we feel unworthy of His mercies." He is a true pioneer, PRAY!

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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THE USE OF THE FLAIL

TILL from the straw, the flail the corn doth beat,
Until the chaff be purged from the wheat.
Yes, till the mill the grain in pieces tear,
The riches of the flour will scarce appear.

So, till men's persons great afflictions touch,
If worth be found, their worth is not so much;
Because, like wheat in straw, they have not yet
That value which in threshing they may get.

For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by Thy Sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire,
But then we shall, and that is my desire.

Dr. Richard Chenevix Trench

THE CONVERSION OF JOHN R. CALDWELL

THIS well known business man of Bearsden, Scotland and Glasgow, also an acknowledged leader amongst us, much respected for his ministry, advice and general Christian conduct, records that as quite a young man . . . "I came to know that I was not saved. My sincere desire was to become a true Christian and, at this stage, I remember marking in my Bible the words — 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' Matt. 5:6. I hoped that by being religious I would gradually become satisfied that I was a true Christian. Part of the process was by becoming a member of an Evangelical church. I was interviewed by two deacons, asked usual questions, answered that I had no confidence in my own righteousness, answered well, was well reported to the Church and received as a member, but I WAS NOT SAVED. I taught S. S. and passed for a Christian with all who knew me, but had never been born again."

It was sometime after this in the year 1860 that GORDON FORLONG, a well-known gentleman evangelist was invited to have meetings and it was then that Mr. Caldwell, to use his own words . . . "I felt that I had not experienced the great change, and at the close of one meeting I waited, as an anxious one among many, and heard from John 5:24 the words used of God to the salvation of many and it was indeed good news to me. I heard, I believed, and I had everlasting life."

The '59 revival had just taken place and great excitement prevailed in Glasgow and old ecclesiastical bonds were snapped in many cases and Mr. Caldwell, Sr. and the subject of this story, Mr. Caldwell, got in touch with some godly men and they had meetings in the home etc. Bible Readings were held (Mr. Caldwell maintained a lively interest in such Bible Readings in the home throughout his life—editor) and, after a transition period of some months, Mr. Caldwell was baptized, severed his connection with the denomination and was gathered in the scriptural fashion in church fellowship with those who "gather to His Name." In this simplicity he continued a long, useful, pattern life. He was one of the elder, respected brethren in the Assembly into which the editor of W.I.S. was received as a young believer in early teens and the memory of his graciousness and godly simplicity remains to this day.

At his conversion, in his own words again, "The Bible became a new Book to me and was my constant and loved companion." He found that the Lord Jesus was "able to save to the uttermost all who come unto God by Him." Heb. 7:25. He is able to keep from falling—Jude v. 24.

Has the reader this everlasting life, as in John 5:24 . . . Have you real peace and this righteousness? If not, then be wise and seek the Lord while He may be found, Isaiah 55:6 and trust in the work which He has finished when He paid the price at Calvary and you, too, shall be saved and made useful for the Lord Jesus Christ, and sure of heaven.

submitted by Ed. D., adapted by W.H.F.

YOU CAN'T CATCH IT

You can't catch it. You may be as fleet of foot as the antelope, or you may fly as on the wings of an eagle, yet you cannot overtake it.

Cannot overtake what?

The wrong word which has passed your lips! It fled to heaven, and wrote itself on the book of God. You can't catch it.

The wicked deed you performed. It soared to the judgment, and was stereotyped on the memory of the Judge. You can't catch it.

The sinful thought you indulged. Its image was caught by light of God's eye, and photographed on the roll of your history. You can't catch it.

* *

GOD IS ABLE

"GOD is able." This is enough. Circumstances may surround us, as dark clouds on every side, until we are at our "wits end." We see no way out of our difficulties; and we wonder what is to be done. Or, rather, UNBELIEF wonders what is to be done. But FAITH does not wonder. No matter what the circumstances may be, faith says, "God is able." "But then," someone says, "We don't see how it is to be done." True; but if you DID see how it is to be done, where would there be room for faith? That would be walking by sight. Now we walk by faith, not by sight. It is just when we are at an end of ourselves that God is ready to come in. We just need a little of that faith which staggers not at the promise of God through unbelief, and that, if need be, against hope believes in hope. Rom. 4:18.

"God is able to make all grace abound toward you." 2 Cor. 9:8.

THE REAL TROUBLER OF ISRAEL

William H. Ferguson

“When Ahab saw Elijah . . . saith unto him, Art thou he that troubleth Israel? And he (Elijah) answered “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord . . .” 1 Kings 18:17, 18.

- - - -

THERE is always a reason for the trouble in Israel, or in our day, in the Church; so we would seek to consider some of the things today that seem to hinder blessing amongst His own and to re-iterate the basic principles of the carrying out of the commandments, the Word of the Lord as it affects our testimony to His Name.

It is generally accepted that when difficulty or failure exists amongst us there is always the evidence of those who are ready to put the blame of this on another instead of considering the matter in the light of the Word of God and the manner in which it has been set aside for the ideas of men, or their determination to impose their will instead of seeking the will of God in humility and confession. There are certain basic principles which govern every true Assembly of God on earth and from these we cannot depart without incurring the displeasure of our God and utter lack of confidence on the part of the godly in such departure from divine pattern.

GODLY AND SCRIPTURAL OVERSIGHT

We cannot emphasize too strongly that this lies at the bottom of departure as it gives way to the rise of the individual mind and the spirit of Diotrephes which is denounced so strongly in the 3rd Epistle of John. The beloved John was not at all considered by this one who raised himself up against God, His Word and His servant. Nothing mattered to him, save his own will being acknowledged.

The absence of godliness in oversight is evidenced when we see the so-called “general business meeting” or the calling together of all in the Assembly to consider and put their stamp of approval on what the leader says. We have seen this take place when young and older, some without any knowledge of what they were doing, and should never have had any part in oversight whatsoever, with lack of age and lack of godliness and knowledge of God’s Word, have put their seal and signature on matters which could only be dealt with on the principle of grace, wisdom and humility. Little matters to the character defined by John in his Third Epistle

as long as his mind and way was accepted. Even women at times are brought into things—we have known in the past years that changes sought to be effected by vote in assemblies (?) were seconded and accepted by women. This is all so evident entirely devoid of godly order that it should be self-evident to any with a desire for the Word of the Lord that it is entirely fleshly and devoid of anything of God at all. The main thought of the man John speaks of in 3rd John was “forbidding them that would receive, even the apostle himself, and casteth them out of the church.” This was a distinct warning against the spirit that characterizes the last days and should give us fair warning against that which conforms to this evil state.

GODLY DISCIPLINE

This is another thing which always characterizes the proper Assembly as such seeks to carry on for God. There is a willingness and readiness to deal with anything of a moral character which affects the Assembly. When it comes to light, irrespective of partiality and favor, the godly man or men acquainted with it, immediately in the deepest contrition (since it involves the whole assembly and the work of God generally) seek to deal with it according to the Word, without reserve and without hesitation when it is clearly manifested that such immoral act or acts have taken place. To seek to hinder the discipline, or seek a subterfuge for such discipline is clearly the mark of something being wrong with the oversight or rule in any assembly. There are cases today where this has disrupted fellowship and brought shame upon the testimony, yet in some cases there is the unwillingness to deal with this as it should be dealt with, according to 1 Corinthians 5 and, if it is dealt with in a fashion, it is evident that there is no real repentance as it should be and in a matter of a few days the individual or individuals are accepted back into fellowship—thus the true discipline of God’s Word is entirely set aside and sin covered up. We believe such shall eventually be uncovered by God, even if it takes 10 years or 20 years—God will not permit sin to be covered by anyone — we have known of cases where, at the end of life and with eternity in view, some have confessed to us that which took place years before. Their conscience would not give them peace and they would rather confess at the end than go into eternity with this upon their souls. Sad to wait till then.

Again, if the sin that necessitates “putting away” was known beforehand by any of the leaders and they covered it up and did not have it dealt with, we believe according to the Word of God - cp. Lev. 5:1, 5 etc., that such individuals

are equally guilty of the sin and must also be excommunicated until proper confession is made by such and a proper state of fellowship restored and the assembly cleared. We see how needful this is when we consider the words of the beloved Paul, speaking by divine inspiration in 1 Cor. 5:7 . . . "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." We believe this lies at the bottom of much failure amongst us today and we cannot condone such or have fellowship with it. It has cost some of us much to take such a stand for God's Word in this matter but "it is far better to lose a good coat" or something else counted valuable in this world than a good conscience (Cp. Joseph and others). Those who, for conscience towards God, suffer shall never lose in a coming day but the one who would "cover up sin" or refuse to deal with it when known is entirely unfitted for fellowship in the testimony until there is true acknowledgment of the sin and true repentance. God is the God of recovery but He never recovers those unwilling to accept His Word, unquestionably, and without reserve.

GODLY BEHAVIOUR

Another matter which certainly incurs the displeasure of God is the matter of difficulty between brethren, especially amongst those who labor in the Word and doctrine. Where such quarrel is involved, it surely hurts the testimony and necessitates such matters being put right. It affects others also and assemblies are drawn into this, wrongly often, by strongwilled men who seek to take advantage of their fellow. When such a condition exists and it affects an assembly matter where one of the parties is involved, we believe that anyone who would seek to advise or enter into the controversy, should immediately disqualify himself inasmuch as it is most unlikely that he shall not be affected by his "feud" with his brother and less unlikely that he can give scriptural advice as to such matters, since he, himself, cannot be right until he is right with his brother. We see examples of this even in everyday life. Some of our judges on the highest Court in the land, our Supreme Court, disqualify themselves since they know they cannot give an unbiased judgment. It shows wisdom on their part and we often wonder how much the Word of God means to us today when we consider 1 Cor. 6:1, 5 etc. This desire to over-reach his fellow is so evident in some cases today that we cannot shut our eyes to it. It has worked havoc amongst us and must be stopped or exposed and the godly will understand and never condescend to anything like partiality in such matters. There is real need for confession amongst us in this regard.

THE MARK OF A TRUE ASSEMBLY

As we often say, it is not its age or antiquity, for we have seen many fall under in the past more than half a century and they have taken many with them, even some who would never have succumbed to an unscriptural course had they their way, but they were overruled and disheartened and, eventually, filled with discouragement and regret at that which they have lost. We hear this fairly frequently of late years.

An assembly, gathered to His Name, must be governed by His Word in all matters. There must be no suppression of the Word. To hinder the Word, or refuse it, is to open up the way for all sorts of false ideas of men which are contrary to the Word. To refuse the servants of God in their ministry and to seek to hinder such is another mark of the last days, see 3rd John. It is evident that the beloved Apostle John looked forward to meeting some with whom he could have real fellowship in the things of God, even though Diotrephes would not receive him. When we think of the bitterness evidenced against the prophets of the Lord in the O. T. and the servants of God, betimes, in the N. T. we cannot but trace the whole matter back to the beginning where the bitterness comes from an evil heart that desires nothing less than the obliteration of all opposition and the imposition of one's own will instead of God's will. Consider the displeasure of the Lord with Edom (Esau—the man of the flesh opposed to the man of the Spirit—Jacob) in Amos chapter one etc. God says of Edom or Esau:

He pursued his brother with the sword
 He corrupted his compassions
 His anger did tear perpetually
 He kept his wrath for ever . . . v. 11.

For thy violence against thy brother Jacob
 Shame shall cover thee, and thou shalt be cut
 for ever . . .
 Neither shouldst thou have spoken proudly
 in the day of distress . . . Obadiah vs. 10, 13 etc.

THE MARK OF FELLOWSHIP

This happy state that exists, thank God, between by far most of our brethren has given us much cause for thanksgiving to God. There is no desire to "keep a little corner for oneself" or seek to have "all the gravy" as the world states. We think of our beloved brother the late Oliver G. Smith of Iowa, a man greatly used of God all through Iowa, Wisconsin etc. seeing many souls saved and assemblies planted,

with the respect of all through the middle West and much farther afield. He never once thought to keep this "parish" to himself and I do **not** think this is characteristic either of the men who follow in his steps there. He always encouraged others to come along where he believed they could help to "water" what had been planted. The editor met him first shortly after he started out in the Lord's work, we were of kindred mind as to trying new work, and from that day to the day of his homecall he was anxious always to encourage to come along and give help in the Word as able, which we have been glad to do as the Lord has enabled. The idea of keeping one's field for himself is a selfish motive, we are sure, and not characteristic of the wise and godly servant of Christ. It would betoken a spirit that we would not like to see develop amongst us at all as it would cause the Lord's people to look upon such man or men as their man, after the pattern of 1 Cor. 1:10, 12 etc. May the Lord deliver us from such a spirit if it ever rises up amongst us. We need each other, we do not wish to dispense with any of our brethren—who by labor and consistency have gained our confidence and respect.

So . . . "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. The margin states here . . . "there is no morning in them" i. e. they have forgotten the "rising of the Morning Star" and the "Judgment Seat of Christ."

A SHEPHERD'S HEART

WITH the homecall of many of God's people, it is becoming all the more evident that there is a dire need for many to be exercised to have the attitude of a "shepherd" towards the sheep. It is for this reason that we write these few lines, primarily directed towards younger brethren and sisters in Christ, that some might seek after the attitude. This shepherd heart does not come automatically at a certain age of maturity or with the graying of the hair, or by appointment. It begins now in youth. Let us look at a few shepherds in Scripture and observe the attitude towards the sheep as a result of association with the sheep.

JOHN 10:11 - 14, 15 - 27, 30

For the foundation of our thoughts we must begin with the Chief Shepherd and when we consider His words concerning the sheep we come to the PLACE OF APPRECIATION. This is the very basis and beginning of a shepherd

heart, appreciation of the sheep. We find that proper appreciation is Christ's appreciation. He says:

I give My life for the sheep—
I know them and they know Me—
They are Mine eternally—

Past, present and future, they are in His thoughts. How needful for us to remember that this brother or sister that we know are the purpose of Christ's death; is the personal interest of Christ now and, with you and I, make up the vast multitude that will surround Him in praise in a coming day. In today's self-centered, self-satisfying, self-exalting way of life we need to begin with the foundation of APPRECIATION OF THE LORD'S SHEEP in viewing them as He views them.

EXODUS 3:1, 10

Our next shepherd is Moses and when we consider his involvement with the sheep, we come to the PLACE OF LEARNING. Moses was the boy that was born under the penalty of death and was sheltered by God's providence at the very origin of the decree. After forty years in God's purpose in the land of Egypt, he chose the people of God, Hebrews 11:25, and so we find him in this chapter with the flock. His association with the flock takes him away from the life of Egypt, from the city, from the activities of a fast-moving world to the backside of the desert, to separation and quietness. Here in this association he experiences God's revelation and God's call. Where, in Pharaoh's court or the city would he have seen a bush burn and not be consumed? Here in quietness he hears the double cry of urgency and God reveals Himself as the God of the Past, vs. 6, the Present, verse 7, and the Future verse 10. Dear young brother and sister, it is only in quietness and separation, having appreciated the sheep, that you will get to learn God, His mind, His purposes and His will for you. We feel constrained to exhort you to associate with the sheep and enjoy learning from above.

1 Samuel 17:34, 37

Our next shepherd is the lad David and, as we consider his association with the sheep, we come to the PLACE OF PROTECTION. When Samuel sought a son of Jesse to be God's anointed, David was called from the sheep, 1 Samuel 16:11, 13. When Saul desires a man to play well David is called from the sheep 1 Samuel 16:17, 19. Now a need has arisen that affects the nation and the Honor of God's Name. David comes forth to the cause, verse 29 because he had a care and a desire to protect, as learned when he was with

the sheep. He recites his experience when God caused the victory over the bear and the lion. In all this we see that David had a right appreciation, he had learned to trust God and he was alert, healthy and ready to protect just one lamb. Do you know some brother or sister that is treading in a dangerous path? Do you see their value as Christ sees? Do you care enough to step out with a heart of love and interest to protect and deliver them? They may not be aware of the danger. They may not even care that you seek after them at this point, but can you sit by and do nothing?

GENESIS 29:9

Our next shepherd is the young girl Rachel. As we look at this young girl in what might appear to be physical weakness, yet associated with the sheep, we are brought to the PLACE OF REFRESHING—an exercised sister can do this well and worthily. Amidst the heat and dust of the desert sand, and when the sun is at its height, Rachel brings the sheep to water. Can you not, young brother or sister, amidst the heat and burden of the desert journey, be exercised to bring a little refreshment to some of God's sheep. A cheerful countenance, a happy word, a visit to a sick or shut-in one with a look of compassion and a word of comfort, would be as the cool water. What a joy to one in need, discouragement, weight of years, when another shows an interest and desire to refresh. I am sure that Rachel enjoyed the cool water as well and you will be surprised to see how you can be refreshed when you look after the refreshing of His sheep.

GENESIS 33:12, 14

Our next shepherd is Jacob. For long years Jacob had spent night and day in association with the sheep and, as we consider him here, we come to the PLACE OF PATIENCE. The fearful meeting with Esau had taken place and Esau would have him hurry along and get to the land. But Jacob had been to the place of appreciation, learning, protecting and refreshing, and now he says to Esau . . . you go along without me, the children are tender and the flocks are with young, I will lead on softly. It had to be slow, or it could do irreparable harm. How we need to know patience and be conscious of the young sheep. The flesh is quick to move but the Spirit is considerate. If you seek to associate with His sheep, you will find that you will, and must, learn to be patient. This is a lesson well learned and we find need to be continually exercised. Go in for patience.

GENESIS 37:2

Our next shepherd is that lovely character Joseph. The very first recorded activity of Joseph is in association with

the sheep and here we are brought to the PLACE OF DISCERNMENT. In the quietness of sheep-caring he hears the talk of his half-brothers and recognizes that their interest and their motives and habits are contrary to his father's house, and so he confesses to his father their evil report. If you, young brother and young sister, go in for association with the sheep, and begin with appreciation of them and learn God thereby and form convictions enough to seek to protect, refresh and show patience, the Lord will make you, in youth, quick to discern evil. May this be your exercise.

Before closing we must mention one other man associated with sheep, His name is Laban. Only twice do we find him in direct contact with the sheep; the first is when he made the bargain with Jacob and he thought he could surely beat him. In Genesis 30:34 we find him dividing the sheep. The next time is in Genesis 31:19 when we find him shearing the sheep, taking from them for his own gain. May you nor I never have that heart that divides, or seeks personal gain from His sheep. Young brother, young sister, seek after and covet the "shepherd heart" which comes with proper association with His sheep. W. J. O.

(The above thoughts were given by our brother at a recent conference and, afterwards, I asked him kindly to write them out—they are worthy of earnest consideration—Editor).

FEASTING WITH CHRIST

Thoughts of a subscriber in loneliness

I AM thankful for W.I.S. as the most valuable Christian magazine known to me. I have deep concern when I think of the time when ministry will cease because of the passing away of the contributors. Who will come in and fill up the gap? May the Lord grant continuation of such warning and admonition be given us in W.I.S. till He comes.

Your writing on Phil. 3:10 in January issue is timely and needful. Oh! ! How sweet to know Him in intimate fellowship. But Revelation 3:20 has no meaning, I fear, to most of the saints. To sup with the Lord Jesus in the true sense of Rev. 3:20 is the most precious thing we can have in all this world. To have the soul feeding thus surpasses any experience or blessing that can come to us. I enjoy this feasting with Him to the fullest extent and would not give it up for all the wealth and pleasure of this world. It is a deep soul-warming satisfaction that cannot be explained. It has to be experienced to know how precious it is. But, without

going through a refining process of trials I would never have been in a condition for this blessedness.

This "feasting" has two parts. Our part and His part. Notice He says "I will sup." How blessed it is to know that my Lord, too, has pleasure in this "supping." Oh! the deep desire and yearning to afford more pleasure to Him.

I would be happy to correspond with other Christians who really know this blessedness Yours in Him,

Rubel Johnson, Rt. 2, Box 11, Crossett, Ark., 71635

(Inasmuch as this seems to be rather a lonely outpost we are happy to grant this yearning one's request—Editor).

CONTROVERSY MAY BE DUTY!

The late J. C. Ryle of Liverpool

CONTROVERSY IN religion is a hateful thing. It is hard enough to fight the Devil, the world, and the flesh, without private differences in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed and permitted without protest or molestation.

It was controversy that won the battle of the Protestant Reformation. If the views that some men hold were correct, it is plain we never ought to have had any Reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin, and bowing down to images and relics to this very day!

Away with such trifling! There are times when controversy is not only a duty but a benefit. Give me the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness and poisons us in silence, and we are never safe. The other frightens and alarms for a little season, but it is soon over and it clears the air. It is a plain Scriptural duty to "earnestly contend for the faith once delivered to the saints." Jude v. 3.

The above is worthy of consideration at times when certain matters arise which threaten the very constitution and Divine order of the "gathering to His Name." When slander and innuendo, seeking to impugn the motives and destroy the testimony of men of God in our midst, it is well for us to face this matter with the plain Word of God and stand for that which is scriptural, refusing all enmity against the truth of God and those who seek to maintain it, even at a loss to themselves. This has always been the practice of this Magazine, under its former editors, and we trust we shall have grace to fulfill our stewardship. "The Magazine is for sale, but not the editor." W. F.

CHRISTIAN CONFERENCES

AN aged and experienced Christian, who has for many years attended Conferences, and gatherings of the Lord's people, for ministry of the Word, in speaking of the "change" that has come over many of such gatherings within recent years, made the following honest and true remarks, which we would commend to the earnest consideration of the Lord's people, especially to those who occupy the time in speaking at them.

"Our old-time Conferences," said he, "were holy seasons of deep heart-searching before God, and people who felt that they stood in need of such dealing with God came long distances, and went home humbled, restored, revived, and refreshed, to live for God and Eternity. There was a marked elevation in the tone of the worship in the assemblies, a greater hold on God in the prayer meetings, and more power in preaching, followed invariably by the conversion of sinners, after these Conferences of early days. Preachers and people prayed long before they came, that God would take advantage of His people being gathered together to give them a real cleansing from all defilement, within and without, and set them agoing with a freshly set "edge" on their consciences, with a fresh grasp of God, and with fresh views of the beauty of Christ. The ministry was usually simple, plain, honest, and to the point. There were no learned disquisitions, but plain fare, freshly received from God and passed on to His people. And I believe, as a rule, those who spoke, had been much in secret with God, for the message, and the power to speak it. I fear there has been a sad lapse. I see hundreds of people come together now with a flippancy which gives one the thought that there are few of them come to hear what the Lord has to say to them. They smile and chatter and look pleased when anything "smart" is said, but plain, searching, ministry goes down badly. And I notice less and less of it is given. The issue is, that when the meeting is over, we part, much as we came, the practical result being scarcely perceptible in godly living, separate walking, or in a more heavenly tone in the assemblies of God's people." When Conferences cease to be the occasions for God to speak to His people, they are worse than useless.

Thoughts from an observer

(It is common today to speak of a Conference as "good" if everything goes along nicely, nothing to stir up the conscience or change the life too much—everyone satisfied with the pleasant time, the good meals, the happy times of conversation between the meetings (usually not regarding the Word spoken) and we return home—no change—no particular exercise—no repentance—no making things right between brethren and sisters.—Editor).

THE STORY OF A BIBLE IN RUSSIA

A CHRISTIAN in a Russian town of 900 near the Polish border received a few Bibles which had been smuggled in. So thrilled was he with the gift that he decided to keep one and send the others to believers in Russian towns farther inland. He sent one to a Christian friend in Milova. How surprised and happy were the man and wife to receive the beloved Bible in the mail. Quickly they called a few other secret believers together and showed them the wonderful Book. "Thank God!" they cried. "Somewhere there are brothers and sisters in Christ who have not forgotten us."

But how could they share ONE Bible with more than 900 people? Passing it from hand to hand would mean that no single person would have time to read it. Yet the people of Milova must have God's Word to read, to meditate on, to pray over and to study. What could be done? There was but one solution. The believers sat down and carefully cut the Bible into sections—Matthew, Mark, Luke, John, etc.

The Christians decided they could keep one portion for themselves IF first of all they made TWO hand-written copies, and passed them along to two other people in the village who did not know Christ as their Saviour. These two could keep one copy if each made two hand-written copies and passed them on to four other people. So it was that multi-copies of God's Word in hand-written form were being circulated through the town.

Since the Bible is not allowed to be circulated in Russia, the people read the forbidden sections eagerly, but secretly, and God blessed His Word. Even the local officer closed his eyes to what was happening. As long as they worked hard in the collective farms during the day, that was all that mattered to him. Interest continued to mount in the town until the Scriptures were circulating in nearly every home. Then small cottage meetings began to form in Milova for the first time in years as the "good seed" of God's Word took root.

Now word has reached us that many of the 900 villagers have found Christ, and Milova is in the grip of a strong spiritual awakening. Perhaps some of our friends would like to pray for the dear Christians in Russia who are persecuted for Christ's sake. Many are in prison, suffering for their faith. The Bible tells us to "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Heb. 13:3.

Is God's Word precious to you as it is to these poor Russian believers? and do you read it every day? Let us

thank God that He has given us Bibles in this country to read, and the sacred texts to memorize. How good He is to give them to us!

“Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart.” Jer. 15:16.

“The Word of the Lord was precious.” 1 Sam. 3:1.

Selected

IS THERE NOT A CAUSE?

ONE often stands still in amazement at the worldliness that goes on among professing Christians. Even in the midst of high profession, one is startled to find worldly conformity to an alarming degree. With many, alas! the line between the church and the world has got so faint that it can scarcely be seen. There may be an appearance of activity and work, or there may not. But, on going a little below the surface, you start back on finding that the disease is an inward one. There is something wrong at heart. But could it be otherwise? We are convinced that this is where to look for the cause of all the worldliness that abounds among the saints.

Joshua wondered how it was that Israel fled before their enemies in the attack upon Ai; but, when the Lord showed him the accursed thing in the midst of Achan's tent, Joshua ceased to wonder. And we may be sure of this: if spiritual life is low and worldliness on the increase, there is something wrong in the midst. There has been departure in heart from God. Yet how often is this denied, and the worldliness of the saints explained and justified; and too often, alas! is some leading brother pointed to and the remark made, “Mr. So-and-so does it, you know.” Simple inquirers after God's ways are thus stumbled, and, in many cases, put asleep. The disease is cloaked over for a time. Thus many go on “rich and increased with goods,” and like Samson, shorn of the locks of his separation, they know not that the power has departed!

Ah! beloved, it is surely time we called things by their right names. It is surely time we called worldly conformity by the name which God gives it, and traced it to its proper source—departure from the living God. And when there is departure from Him, we need not be surprised to find departure from His word, although there may be (as in Saul's case) a great profession of having obeyed the voice of the Lord. Let us be imitators of a leading brother, or any one, provided he is following the Lord, as it is written “Be ye

followers of me, as I also am of Christ." Let us not excuse the spiritual coldness we may find around or in ourselves. Let us not reason out our worldly ways to be right after all. "Is there not a cause?" We have feebly tried to point it out. Why should not the power of the Holy Ghost be flowing through us like a river? Why should not the word of God have such power over us, that His smallest precept would only have to be known to be obeyed? Why should not the word spoken be indeed the ministration of the Spirit? Why should God's dear ones be often wearied by ministry in the flesh, when theirs should be a goodly portion? Why should the world be able to point to us and say, "These are the people who are going to heaven, and they have as much display and as much of the world about them as we have?" Why should they not rather be won by our heavenly manner of life? These are practical and solemn questions, beloved. But another question answers them all: "Is anything too hard for the Lord?" God is able: are we willing?

AT LAZARUS' GRAVE

John 11

WE see Him there, at once the Man of Sorrows and the mighty God—the everlasting Father, and the Prince of Peace. What tender sympathies awoke those tears! Truly, "we have not an High Priest who cannot be touched with the feeling of our infirmities." We hear the standers-by saying, "Behold how He loved him!" Love immeasurable was there. But there also was power as boundless, as that love was deep. Death had been in that family; and the fondly-loved brother had already seen corruption. He was now past all human hope. But the Prince of life was there—"the mighty God." His voice is heard; "Lazarus, come forth." And in a moment death yielded up its charge, and the grave was robbed of victory. What avails infinite love, if it be not joined with infinite power? But our Saviour is He whose love passeth knowledge, while His power knows no limit. He is mighty to save.

* * *

TO PROSPECTIVE PREACHERS

"Be yourself - don't try to be someone else. If you do you are neither yourself or the one you are trying to be; you are nobody."

George Gould, Sr.

QUESTIONS and ANSWERS

QUESTION: What is the "unpardonable sin" and can it be committed today?

ANSWER: The "unpardonable sin" spoken of by our Lord was committed in His day by "attributing to Satan the power by which Christ performed His miracles." When they could not deny the miracles—which power could only come by His hand, so evidently of God, in enmity they attributed this power to Beelzebub—Matthew 12:22, 32. Christ spoke of this as blasphemy against the Holy Spirit and said this . . . "shall not be forgiven unto men." Inasmuch as such miracles are not in evidence today, this particular sin cannot, in this sense, be committed today.

QUESTION: Is it proper to pray to the Holy Spirit—we have heard some of our brethren pray to the Holy Spirit?

ANSWER: Prayer is directed to God in the Name of our Lord Jesus Christ and the scriptural examples should be enough for any of us . . . cp. John 14:13, John 16:23, 24. We know not of any instance in Holy Scripture where prayer is spoken of as directed to the Person of the Holy Spirit, although He is the third Person of the Godhead, all being equally divine and fulfilling their office as pertaining to the Godhead. Let us follow scriptural example.

QUESTION: Is there enough ministry given, in the Church, as directed in 1 Cor. 14 for the guidance of young believers, especially, as well as others? Why is it that at the Breaking of Bread there is little time for any ministry which might be helpful for the guidance of young, especially, as they go forth to the world through the week?

ANSWER: We fear very much that there is not enough ministry given in the assemblies of the saints for the guidance and help, especially, as our correspondent states, for the upbuilding, preservation and comfort of younger believers—older ones also need this ministry.

This is more or less an evidence of decline. It never was so in the earlier days of power in testimony as those of us who have long acquaintance with the testimony can confirm. If there was a short portion of the Word read prior to the Breaking of the Bread and partaking of the memorials, it was always directed to portions portraying the Cross and the Sufferings but, after the memorials were partaken of and the offering placed upon the table, as it is a part of our worship, there was usually time for some plain and practical portion of the Word with what the questioner has in view—but today it seems there is a hymn and a prayer, long pauses etc., in between, very little real thanksgiving and spirit of worship, then the memorials partaken of, a hymn and prayer and saints disband. There is so little desire, it seems, for the plain and practical Word that many seem to think when they have actually partaken of the memorials, they have done all that is necessary—it seems rather a sort of badge of fellowship and the love and warmth and instruction of Scripture which was always associated with the "feast" has disappeared and, in its place, everything and what not is talked about after the meeting, time wasted and probably harm done.

Of course, in quite a number of assemblies now there is, almost immediately following, a ministry meeting, or a Bible Class and, when this is attended by practically the whole assembly, or could be, it forms an excellent way of getting some good and practical ministry before the saints.

QUESTION: If someone states that "speaking with tongues" today is of the flesh or the devil, is he correct in this and is he sinning against some of the members of Christ?

ANSWER: We know that "speaking with tongues" was one of the early sign gifts in the Church (which did not continue) and it spoke to many as they heard in their own mother tongue where it was evidently a miraculous demonstration of the Spirit but, today, what is known as such is an entirely different thing and is more of a "gibberish" which is certainly not of God. It is connected, more or less, with the confusion of denominationalism and has an appeal to a certain class of rather unsettled, high-strung people who do not have much comprehension of what is involved, nor with even a superficial knowledge of the Word of God in a general way. Hence, it appeals to a certain class—it has a warmth but it is a warmth of passion, not of truth. One of the old writers well states . . . "When passion entereth at the fore-gate, wisdom goeth out the postern." There possibly are believers entangled in this and let us try to treat them kindly, opening up to them any knowledge we have of the Scriptures and showing them there is "a much better way of obedience to the plain Word of God" without such deviations from its simplicity.

QUESTION: What would be a wise way to handle any grievous complaining, or even slander against any of God's dear people, or even against respected servants of Christ who incur the anger of those with whom they have disagreed, relative to the Word of God?

ANSWER: We often say . . . "The least said the better." We think of the words of Hezekiah when Rab-shakeh spoke his blasphemous words against Israel in 1 Kings 18 etc. "But the people held their peace, and answered him not a word: for the king's commandment was, saying . . . Answer him not." Later when Hezekiah received the letter (from Rab-shakeh) we read . . . "And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord . . ." Isaiah 37:14, 15. God answered him in a remarkable way to show that He was not unacquainted with conditions pertaining to the whole history.

We may often be found in a condition where an opportunity may be found, if sought for, to seek to destroy the good name and work of another but let none think that God is not interested in His people or His servants and it is recorded . . . "He suffered no man to do them harm" or wrong and said . . . "Touch not Mine anointed and do My prophets no harm." Psalm 105:15—as we often say, God can deal with us when we do wrong in His own way, without any desire to destroy us, but He will not permit others to do His work. The word in Romans 12:19, 21 is applicable, also the warning note of Hebrews 10:31 . . . "It is a fearful thing to fall into the hands of the Living God." Let us go softly, fear God and walk humbly before Him.

QUESTION: In our assembly Bible Readings, is there not a danger of relying too much on what writers have taken up rather than upon simple study of the Word, in prayer and the quietness of His presence? In other words, too much reading of books relative to the subject.

ANSWER: We believe so—while good books (for reference principally) can be valuable, too much reliance upon such "forms" our minds in the thinking of the writers and detracts from personal study and reliance upon the Holy Spirit to open up to us the Word. Better, by far, to be without an answer than to turn to men for the answer when God has not enlightened us through His Word—it takes waiting upon God to learn His mind in His Word.

THE PIONEER PAGE

IN speaking of pioneer work we must remember that this is a "work of faith"—the immediate results are not always seen right away, probably shall not be known until we get home and then there may be some wonderful surprises.

If we have the thought that the "building up of Gospel Halls and their testimony" is "pioneer work" then we succumb to an utterly wrong conception of what pioneer work is and what it involves. We greatly fear this is what is in the mind of not a few today, with the result that we are not seeing "pioneers" raised up amongst us, men who will go forth in absolute trust in God and prove God.

Going into new territory with no supporting Gospel Hall workers behind us, in attendance and their pecuniary help more or less assured, is something that the average worker who confines his efforts to Gospel Halls knows nothing of at all. If he speaks of tent seasons or even meetings in rented halls nearby the assembly, and with the assembly's support as pioneer work, this is an entirely wrong conception again. It may be valuable work, it may possibly result in a few being added to the testimony (and these are days when very few are being added), but it is NOT pioneer work.

The true pioneer has had dealings with God—he is not a professional preacher. He sells out, as it were, from the former thought of a sufficiency and starts out with a modicum, and almost immediately he begins to feel dependence upon His Lord and grumbles not when the going is rough. He can say, as he sets forth . . . "Our portion is not large, indeed . . . but then how little do we need." He travels light and continues to travel light for years that he may be unencumbered and so reach out to the unreached places where he shall be often more or less forgotten, shall have very little mail and this very attitude of dependence upon His God keeps him humble, helps him to understand the poverty and poor circumstances of those he moves amongst and gives him an entrance into homes, otherwise closed to him. We have been made aware of missionaries and, even preachers, who start out with accessories and the like that would have kept a pioneer going in the early days for several months or more. Little wonder that pioneering is dying out.

Then there is the SOWING. Getting the good Word of God, Scripture portions, Testaments, Bibles, into the hands of the people, without cost to them continues to be a work of faith. Good Gospel tracts circulated, kindly words spoken to the people in their homes and, when meetings are held in schoolhouses, or farm homes etc., often one does not see immediate results but let us never forget that "God watches over His Word to perform it" and the word in Eccles. 11:6 is a wonderful encouragement to the pioneer worker who is willing to stick at his work for years, out of sight, often out of mind, but NEVER out of God's sight Who always knows WHERE His servants are, their problems, their condition and their sorrows.

This may exercise some younger, unattached men who will tackle this work or even those with a family, if willing to trust God, Who can never fail.

W.F.

THE PROPHETIC PAGE

We have often been asked the question, considering this large and powerful nation of the United States of America and, in fact, other nations of this Western Hemisphere with their potential for power, politically and militarily, in the world . . . "Where does the United States come in, considering the Prophetic Picture?"

We, who study the Word, of course are familiar with the Four Great Powers of the last days, as outlined in the Scripture . . . The Revived Roman Empire, the King of the North, the King of the South and the Kings of the East. Apart from these we do not know of any other combination of nations that is outlined in the Scriptures as being involved in the final battle in the "Land of Israel." This final battle, of course, finishes Man's Day and finishes the nations as far as their power is concerned and institutes the Kingdom of our Lord — spoken of as the Millennial kingdom, or The Day of the Lord, lasting one thousand years. There is no mention of any other "Great Power" involved in these last days of man's earthly rule — Man's Day finishes in a mighty debacle, an utter collapse, as they come face to face with the Mighty Conqueror, our Blessed Lord Himself Who shall, at that day, stand upon the Mount of Olives as He comes forth to obliterate their pride and enmity against God and Himself and His Word.

The question, then, can only be answered, as far as our study of the matter is concerned, of years duration, that the United States shall lend its power and armaments and wealth to the Revived Roman Empire inasmuch as the population of the United States is composed, almost entirely of European people who have found refuge here and the freedom they sought and have almost inextricable "ties" with Europe, especially that part which shall be revived as the Roman Empire—or the "fourth beast" of Daniel 7:23, 24, Daniel 8:23, 25 and Daniel 11:36, 45. Of Antichrist it is said . . . "He shall worship the god of munitions." Dan. 11:38.

We see no other great combination of nations, as we have outlined, save the Four Great Powers so clearly outlined for us in the Word.

The Editor

San Diego, Calif. — Recent Conference reported good, seven of the Lord's servants present to help. Bre. Douglas Howard and G. Graham were to commence Gospel meetings the middle of January.

Scotland — Our aged brother David Morrison, in his 90th year, continues to give some help in small meetings in Ayrshire and Renfrewshire. A former pioneer of the North country.

Langley, B. C. — By the goodness and mercy of God we have been able during the past year to build a new Gospel Hall, 2 miles or so east of our former location. The opening service of Praise and Thanksgiving was held Nov. 29 and 30 and we rejoice in having this new building and new locality. May it be known by the presence of God in our midst . . . Corresp. S. E. Matthews, 22084-48th Ave., R. R. No. 3.

Dunedin, N. Z. — Our brother Neilson mentions the Conference season and says attendance was maintained, some increase on last year. Some of the ministry helpful in the preservation of Assembly testimony in these days. We have been thankful, he states, for all that has been of a strengthening character. He sends greetings and prayer for all who have a hand in our W.I.S. work.

Iowa — Bre. Sydney Maxwell and Eric McCullough were in their fourth week at last report with some strangers and unsaved coming to Western Ave., Gospel Hall. Our brother Robert Orr went to Hickory, N. C. to help bro. MacLeod in the Gospel there. Leonard DeBuhr went to Tyletown with brother Ballhagen in the Gospel.

Vancouver, B. C. — Our brethren Sydney Saword and Harold Paisley commenced Gospel meetings in Woodland Hall January 31st. May the Lord add His blessing. Our brethren report good interest so far.

McKeesport, Penna. — Our brethren McBain and Smith were in Gospel meetings here, good attendance reported.

Toronto, Ohio — Good Gospel meetings reported by our brethren S. Mick and Minor Hawk. It would be cheering to see some saved.

London, Ont. — Our brother J. Gray was stricken with an attack of shingles while in Manchester, Conn. We have not had further word than at the first but trust he has found relief.

East Lansing, Mich. — The editor paid a short visit to the saints here and found them happy and hearty and they have enjoyed the fellowship of visiting Christians. We were glad to see brother Warke improved in strength. Lansing is an old field of labor from our early days of more than a half a century.

CONFERENCES

Vancouver, B. C. — South Main, Deep Cove & West Richmond Halls purpose their Conference for April 9, 10 and 11, with Prayer Mtg. So. Main Hall April 8 at 8 p.m. All other meetings in the John Oliver Secondary School, 41st., and Fraser Sts. Visitors will be freely entertained. Corresp: W. A. Boyd, 6540 Sophia, Vancouver 15, B. C.

Waterloo, Iowa — The Assembly of Western Ave., Gospel Hall, 726 Western Ave., 50701, plan their Conference D. V. for April 24th and 25th, commencing with Prayer Fri. eve., the 23rd. Usual arrangements and hospitality extended as beforehand. Corresp. Clifford J. Smith, 3466 Hammond.

For WEST END the meetings commence with Prayer in West End Gospel Hall, 435 Pacific Ave., Thurs. eve. April 8th at 7:30 p.m. Ministry commences in Etobicoke Collegiate Institute each morning at 10:30 a.m. except Lord's Day Breaking of Bread at 10 a.m. This is the Eighty fifth year of these Conferences.

McKeesport, Penna. — Annual Conference will be held D.V. April 24th and 25th with Prayer Mtg., Fri. April 23rd at 7:30 p.m. All meetings in the Main Pavilion of the Renzie Park, as usual. Servants of the Lord walking in the old paths welcome to minister the Word. Please advise beforehand of your coming . . . Corresp. Wm. H. Moore, 2705 Hill St., (15132).

Toronto, Ont. — Usual Holiday Conferences will be held here on East and West sides as follows: For EAST SIDE Prayer Mtg., Thurs. April 8th., in the Pape Ave., Gospel Hall, continuing April 9th, 10th and 11th. Prayer Mtg., at 7:30 p.m. Ministry commences at 10:30 each day. Breaking of Bread at 10 a.m. All such meetings in Eastern High School of Commerce, 16 Phin Ave.

Culver City, Calif. — The Conference will be held D.V. the weekend of April 10 and 11, with Prayer Mtg., April 9 at 7:45 p.m. All meetings in the Gospel Hall, 11138 Venice Blvd: Usual arrangements. Corresp. Harry E. Bingham, 11138 Venice Blvd.

Moncton, N. B. — Annual Conference D. V. commences with Prayer Mtg., April 8th., at 7:30 p.m., continuing over the 9th, 10th and 11th. Breaking of Bread is at 10 a.m. All heartily invited, hospitality extended. Corresp. E. F. Adsett, 477 Lutz Street.

Manchester, Conn. — The Assembly here purposes their 54th Annual Conference, April 9, 10 and 11 D.V., commencing with Prayer meeting in the Gospel Hall, 415 Center St., April 8th at 7:30 p.m. Usual arrangements will prevail and meetings will be held in the Masonic Temple at the center of the town. Corresp. Everett S. Glenney, 696 Forest Street, East Hartford, Conn., 06118—Tel. 568-4836.

FALLEN ASLEEP

Lake Shore, Ont. — A late report reaches us of the homecall of our dear brother Basil Richardson in November. In fellowship here, of late confined to the home through illness. Leaves his widow, two sons and one daughter.

Toronto, Ont. — A report, without date, reaches us of the homecall of dear Frederick A. Radford of the West Toronto Assembly. Born in England in 1897, saved in Toronto at 16. For fifty years our dear brother was prominent in S. S. work, a shepherd amongst the saints and with keen interest in the Lord's work. His wife and son survive and have that "Blessed Hope." Titus 2:13.

Moncton, N. B. — A late report reaches us of the homecall of dear James Budd December 10th. A brother beloved in this Assembly, saved in October 1928 under preaching of Isaac McMullen. Quiet and steady, he endeared himself to the family and all who knew him. Leaves his wife, six daughters and five sons.

Taylorville, Sask. — On December 23rd, our beloved sister Mrs. Elizabeth Foy passed into His presence in her 85th year. Saved in 1903 and the next year baptized and gathered to His Name in Scotland. A lover of the Lord and His Word, she shall be much missed in the Assembly here.

Oshawa, Ont. — Our dear brother James Bolton of the Albert St. Assembly "went home" January 14th, aged 65. Saved in 1940 in Hamilton and in Assembly fellowship in Victoria Road, Lindsay, West Hill and latterly here. Faithful to the Lord in the collective testimony. Survived by his wife.

Vancouver, B. C. — Our dear brother Everett Vernon, Sr., of the South Main Assembly was called home to be with the Lord just 41 days after his wife's homecall. He was 80 years of age and his passing shocked many, as it was unexpected. He has been a faithful brother and steadfast. Both he and his wife supported and attended the assembly meetings faithfully to the end. Much missed. Five sons and one daughter survive.

Lonaconing, Md. — In the morning of January 30th, our beloved sister Mrs. Edward Hunter of this Assembly was called home, a great loss to us. She was saved through meetings held by the late John Conaway February 23, 1920, aged 15. She states in writing . . . "I have never regretted my choice and she died in the truth of "hope" of 1 Thess. 4:16, 17." Remember our dear brother in prayer that he may be sustained in the loss of his dear companion. Titus 2:13.

Manchester, Iowa — Saints here have lost two of their number recently. Lee Finn of Anamosa, went to be with the Lord Jan. 15th. Saved Nov. 15, 1950 at meetings of Oliver Smith and Paul Elliott — a happy Christian with a good savour left behind. He and his wife in fellowship here. Aged 77 and on January 16th, another beloved brother Thomas Welch "went home" aged 72. Bro. Welch was saved October 1932 during meetings here of the late Oliver Smith and soon "gathered outside the camp." With his wife faithful in attendance.

Hitesville, Iowa — Our aged brother John Haan of this Assembly "went home" January 22nd, aged 88—of late years detained through illness from the meetings. Saved July 1926 in the first meetings of the late Oliver Smith here and in the Assembly from the beginning. Leaves his aged widow and six children for whom prayer is requested.

Words in Season

THE BIBLE FAMILY MAGAZINE



LIFT UP YOUR HEADS

Luke 21:28

WHEN the will has forgotten the lifelong aim,
And the mind can only disgrace its fame,
And a man's uncertain of his own name,
The power of the Lord shall fill this frame.

Amy Carmichael

For in weakness it is the Lord delights,
And brings to our gaze the wonderful sight,
Of His mighty power seen in heaven's Light,
As we seek to go on and win the fight.

For the fearful soul ne'er looks up and on,
But gazes around, and inward, and down,
While the weak one, with God as Guide and Sun,
Just presses the fight and hastens the crown.

W.H.F.

APRIL, 1971

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., 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 still have some—write the Editor in Lakewood, Ohio., as noted 5.00 each mailed anywhere.

CHANGE OF ADDRESS

Tsawwassen, B. C. — Harold Paisley, 5110 6th., Avenue., Effective June 1st.

REPORTS

Glen Ewen, Sask. — Brethren D. Reid and R. Robertson were in their sixth week the end of February, some fruit in salvation. Bro. Macfarlane states . . . "Very difficult to get strangers in."

Forest Grove, Ore. — Our brother Gerritt Bergsma had an encouraging time with the children here, bringing new scholars. He followed with a week at Dayton, 30 miles off, where our young brethren from here and Salem have been carrying on a work. Very encouraging attendance.—Frank Goff.

Vancouver, B. C. — Our brethren S. Saword and H. Paisley have been in Woodland Drive Hall in the Gospel—much visitation—difficult to see sinners broken down but recently a lady professed giving promise of reality. Brother Alves has been giving help around the city but hoped to start East in March to Ontario. He was expected in Bracondale on the Tabernacle.

London, Ont. — Our brother John Gray still had some pain on account of his attack of shingles (in the eye)—have not heard recently.

Eden Grove, Ont. — The small assembly here, like many of the small assemblies of the north, have had it hard this past Winter, heavy snow at times. But nice to see them carrying on for the Lord despite difficulties.

Clinton, Ont. — Our brethren John Norris and T. Kember were here in the Gospel at last report.

Sarnia, Ont. — Bro. Robert Kember writes . . . "The Gospel meetings here are well attended, some have professed. We still long to see the children of the Christians saved." Bre. Gustafson and Slabaugh with them.

Philadelphia, Pa. — Bro. Cesare Patrizio still much restricted but keeps happy in soul and in spirit of prayer.

P. E. I. — Bre. Hull and Robert McIlwaine were in west P. E. I. Stormy and cold but the Lord has given help, also the saints of Charlottetown district. God seemed to be working amongst unsaved also some who had drifted away. L. K. McIlwaine at Nineveh in the home of a young unsaved couple, cottage meetings, McCracken & Bingham at Clementsvale and Ramsay and Bert Joyce at Red Bay, Labrador.

Togo, Sask. — Our brother James Ronald helped some of the smaller assemblies since the New Year — he also visited Calgary and Edmonton.

Cleveland, Ohio — The editor has been giving help in his home district—had some of their regular meetings in Monticello Hall on the Breastplate of the High Priest.

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. 63

APRIL, 1971

No. 4

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WE DON'T HAVE TO COME BACK

Many years ago a liner was wrecked off the coast. There were some young un-trained men in the lifeboat crew that was preparing to go out to the wrecked vessel. One of these young men turned his white face to the old sailor who was captain of the lifeboat and said, "Sir, the wind's off shore, and the tide's running out, but what's the use? Against the wind and tide we can't get back."

The old sailor looked at him and said . . . "LAUNCH THE BOAT! WE HAVE TO GO OUT, BUT WE DON'T HAVE TO COME BACK." Such is the daring, adventuring, selfless spirit, valiant and brave that is needed today.

Trim your lamp my brother,
Some poor seaman, tempest tossed,
Trying now to make the harbour,
In the darkness may be lost.

* * *

NOTHING ATTEMPTED, NOTHING WON. We used to have a motto in our early pioneering years, when we considered a remote section of the State of Michigan and, perhaps, the heart would question the difficulties looming before the mind as we considered it might be months before we would return to the fellowship of God's dear people . . . "WORK IN, AND THEN WORK BACK." There are plenty of difficulties in the path of any who would attempt something out of the ordinary for God but we must keep our eye on the Lord, on His work, not our thoughts or desires, and **HE CANNOT FAIL US**—He never has, He never will. The true path of the true man will never be smooth, but he will never be alone.

MY CONVERSION TO GOD

Dennis O'Hare, France

THE Word of God had no place in our home; faithful to our Roman Catholic faith, my parents were not anxious that we should be brought into Protestant influence even though unknown by them I had been given a Bible by a school friend when I was fourteen which, however, I had never read. So I grew up in a sheltered little village on the south coast of England, loyal to my religion but with no knowledge of God and with no desire to know Him. At eighteen I left home and joined the Royal Navy. The discipline and rigour of service life stimulated my pride but shortly before my nineteenth birthday God spoke to me in no uncertain manner.

Returning late one evening to the Naval Signal School the car I was in crashed into a wall, not really surprising as the driver was drunk. Battered and bleeding profusely I climbed out of the wreckage and thanked God, Whom I didn't know, for saving my life. Just a few days later with the scars fresh on my face, I was summoned by my Division Officer to be told that my father had died suddenly. As I looked at the coffin being lowered into its resting place in the village graveyard, I asked myself what was after death—just as I had done after the accident. My soul was filled with a longing to know God and in my ignorant manner I saw the vanity of this world.

Returning to the Signal School, determining to find out an answer to my yearning, it came to my mind that I would find the answer in the Bible, that little book that had been thrown in the back of my locker when I had first unpacked months before. I took it out and opened it near the middle and started to read it. Puzzled by the accounts of the lives of the kings of Israel and Judah, and yet impressed by the divine authority that seemed to be stamped on every page, I did what I considered to be the most logical thing—I went to see the Protestant padre, thinking that he would be qualified to answer my problems. He gave me my first taste of Protestant Rationalism in Bible readings when every act of the Lord was reduced to human terms. A Petty Officer present (himself not long saved as I learned afterwards) and whose bearing was distinctly different, spoke to me following one of these readings and invited me to a Gospel Meeting in nearby Portsmouth. I went and there the speaker spoke as though he had the unvoiced questions on a paper before him. Then I understood the marvellous plan of salvation, then I learned of God's love to me as a lost sinner, then I discovered that the blood of Jesus Christ cleanseth from all sin. Shortly after, God in His grace, brought me to my

knees and one evening as I was praying and thinking on the 'Whosoever' of John 3:16, light dawned on my soul and I accepted His offer of Love.

After my conversion I wondered which denomination I should join. Through fellowship with the Lord's people I saw believer's baptism and learnt that, in truth, the Word knows no denominations, that the only place for the child of God is the local assembly, gathered to the Name of the Lord Jesus, in separation from all that is of man. Needless to say we soon left the Padre and his rationalism behind and for six months prior to joining a destroyer in the Mediterranean Fleet, I sat at the feet of elder brethren in the assembly in Portsmouth, learning the ways that be in Christ.

Life at sea stiffens the backbone in more senses than one and, though I eventually left the Navy as a conscientious objector, yet I thoroughly appreciated the invigorating life of constant testimony on board ship. Fellowship with assemblies of the Lord's people in the Near and Far East was an eloquent illustration that New Testament principles are feasible realities in any country of the world, that the Spirit of God is sovereign, and produces the same result in the heart whatever the nationality or race.

But what am I going to get out of all this, what's in it for me? The reader may ask! Peter answers that question when he says—"Unto you therefore which believe He is precious." This is the believer's recompense for time and eternity, CHRIST and only CHRIST.

"Amazing grace how sweet the sound,
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

(Our brother is now serving the Lord in Southern France in the Pyrenees, near the Spanish frontier, living with his wife and family, seeking to do some pioneer work for His Lord) Editor

* * *

Let us leave no time for coldness and indifference to grow upon us, else we shall find that, once established in the heart, they shall pave the way for evils we should shudder to think of now.

"I am afraid that all the grace I have got out of my comfortable and easy times and happy hours might almost lie on a penny. But the good that I have received from my sorrows and pains and griefs is altogether incalculable. What do I not owe to the hammer and the anvil, the fire and the file? Affliction is the best bit of furniture in my house."

Spurgeon

ENCOURAGEMENT FOR REMNANT TESTIMONY

THE WORD

William H. Ferguson

REMNANT testimony has a large part in the Word of God. We trace it in Israel's history and note how, in every departure, God preserved a remnant. He could raise up out of a seemingly hopeless situation such a company of His own that gave Him great delight and, around such a company that feared Him, He raised a hedge of protection from the enemy as long as they abode by His Word and command. Their existence then was assured and such existence secured by their adhering only to His Word—the precious Book of God as we know it today. They had oral instruction at first. How much more privileged are we who have the whole counsel of God in our hands, waiting to be developed in our lives and testimony.

It is most important, then, to realize how much depends upon our adherence to the Word of God if we are to be, in His sight, a distinctive remnant; anxious and willing to do as the Word states against all comers and willing even to part with earthly friendships, or questionable ones, when they would hinder and disannul our obedience to the Book of God. Precious Book it is to many of us, the editor's delight for sixty-five years in company with many contemporaries even to this day. We cannot impress on our readers too strongly this outstanding principle that we see afresh as the days get darker as to testimony, that ALL we need for our testimony, individually and collectively, is found in this precious volume that exalts Christ, puts man on his true level, and outlines for us the "life that is life indeed." Such a life and witness pleases our God.

CONFOUNDING THE WORD

This seems to be the aim of Satan today who uses his ready emissaries, some of whom are only too well known by their words and deeds. Such would confuse the issue, like the false cults and would change the Word and its meaning, to suit their ends and such also find that many will follow their pernicious (outrageous, intemperate, insolent behaviour) ways, or as Peter states in his Epistle . . . "through covetousness, by fabricated words, they will make merchandise of you." 2 Peter 23 (literal reading). We have stated often of late that if the money question were not before the modern moderates, their system would soon collapse — they try to get hold of the money of as many as they can, to put to their use and ideas of what should be done, thus catering to the modern Laodiceanism and Ecumenism. The trend

today to think much of personal advantage, and opulence and the exaltation of man is nothing else but that which Satan seeks to keep before the professing Church, in order to thoroughly corrupt it.

In the face of all this our remnant testimony can only be maintained by strict obedience to, and love and respect for the precious Word of God, that precious Book for which we thank God daily. For the churches of the saints where there is room for the Word of God in all its fulness and spiritual import, we also thank God and seek to encourage all such by prayer, godly counsel and presence where possible. We need nothing less, nor more, and where there is no room for the Word of God to be ministered freely, as led of the Spirit of God, in all its fulness and searching character, there is no room for any of us, nor do we desire such associations of men.

THE PSALMS

The Psalms give great cheer to those who desire to know more of the Lord and His gracious ways. If one loses sight of the "remnant" in the Psalms, we miss much. It is striking in this collection of "five books" comprising 150 Psalms in all, giving us the yearnings and love of the remnant for their Lord, that we should have revealed to us so much of our Blessed Lord Himself, prophetically, as the Saviour, also in the various "Offerings" suggestive of His devoted life as the truly Consecrated Servant, in perfect fitness to be all that God required in man, yet could never find in any man, save in His Beloved One Who is outlined for us throughout for our encouragement.

This would suggest to us that one of the principle functions of any remnant testimony is to unfold to us the beauties of Christ and His Kingdom and His House—all with a view to the encouragement of remnant testimony when this was very little in evidence. Note how David longs for His House and His Kingdom etc., etc. Truly all longing souls have this desire and this seems to be a very prominent facet of the practical and devotional teachings of such Psalms. How different from the modern concept of Christianity which seems to emphasize the world, its sports, its associations, its good times, even descending to the lower level of using "hippie" language and showing "hippie" styles and making a satire of the Word of God and even of the Saviour by such tactics. One wonders about much of this. We know that our brethren of a former day would have merely said . . . "Such just need to be born again." We fear, today, this is at the bottom of much of the present day presentation of that which professes to be connected with Assembly testimony. There may be a profession of Christianity and

there may have been a link with assemblies in former days but, without question, much of today's satire and earthly concepts of the Gospel and its power, betrays the need for "a second birth"—the work of the Holy Spirit is lacking and the determination to imitate a former day by prostituting truth to the acceptance of a pleasure-loving, proud world, carries with it the malodorous stench of the enemy of our souls. The words of our Lord to the religious leader of His day in John's Gospel, chapter 3:7 would certainly apply today in many cases . . . "YE MUST BE BORN AGAIN."

CAREFULNESS IN ASSEMBLY TESTIMONY

Let us then, in all grace but with wisdom begotten of the Word, exercise care that the Assemblies of saints who gather to His Name alone, be not contaminated with an influx of those who would willingly corrupt the testimony to the world's standard, i. e. the religious world's standard of what should be reckoned to be "material" to be builded into God's Assembly. This is heavy responsibility for true shepherds—it is not a large increase that we are after, it is a godly increase of souls being added to the testimony. Such souls shall then be an asset to our testimony, rather than a liability. Such shall show their adherence to divine principles, they shall be true helpers, they shall "continue stedfastly in the apostles' doctrine and in the fellowship, and in the breaking of bread, and in the prayers." Acts 2:42. How good it is to know that those who come to the assembly meetings are "in fellowship" truly and not just as it suits them. Certain ones would, of course, take advantage of the privileges but share little in the responsibilities entailed in assembly fellowship. "Sunday morning only" seems to be the motto of not a few but such are not helping on the work of the Lord, but a drag on the testimony and the chariot wheels. May we see more of this holy determination to be part of that testimony that is really pleasing to Him in the closing days of the Church's history. It seems we are very near to the fulfillment of His promise . . . "I will come again and receive you unto Myself; that where I am there ye may be also." John 14:13. He is anxiously waiting for that day. Consider afresh the statement of the Spirit in the Word . . . 2 Thess. 3:5—"And the Lord direct your hearts into the love of God, and into the patience of Christ." The thought here is that Christ is patiently waiting the appointed time when He shall come and call His true Bride home to Himself, He purchased her at infinite cost, has loved and cherished her all through the earthly journey and soon shall "present her to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:27. Do you think He has light thoughts of that day? Should we have light thoughts

concerning that day? Should we count anything of this world, its friendships, relationships, seeming advantages, worthy of consideration when we contemplate that day **SOON TO BURST FORTH ON OUR WAITING SIGHT?**

Let us afresh consider then the nearness of His coming, the "little while" of testimony and keep before us the glorious Word of the Spirit . . . "MARANATHA."

PREACHING WITHOUT WORDS

The Godly Woman

Frank Tornaquindici

MEN and women in the world today care for God's Word but little, nor for the Divine order in His Assembly and the natural man cannot conceive the things of the Spirit of God for they are "foolishness unto him." Since the fall of Adam, who was first invested with headship, there is nothing but disorder, rebellion and lawlessness seen on every hand. But God has not left Himself without a witness to Divine order. Each and every believer that "gathers unto His Name"—Matthew 18:20, has the privilege of preaching a sermon on Godly order without words. So, while angels look on, Eph. 3:10, and the unlearned, or one who believes not, look on, as in 1 Cor. 14:23, may God enable us to be faithful in witnessing for Him.

We might consider the following:

CONSIDER THE SERVANT.

CONDITIONS CAUSING SHAME.

COVERING RESPECTING SUBJECTION.

CONTENTIONS WITHOUT SOURCE.

Well might we consider the Perfect Servant for we read that we are to "Consider Him" and also think of God's delight in pointing out . . . "Behold My Servant"—Isaiah 42:1. Thinking of 1 Cor. 11:3 there is never to be the thought of inferiority considering Him in the path of subjection. Was our Lord Jesus Christ inferior in any way? God forbid even the thought. He never ceased to be that which He was—Co-eternal and Co-equal with the Father, yet "He made Himself of no reputation, and took upon Him the form of a servant," pursuing the path of obedience even unto death—Phil. 2:7, 8. He now waits patiently until all His enemies shall be made as the footstool of His feet. One day He shall bring into perfect order and harmony all of the groaning creation and "put down all rule and all authority and pow-

er," then, as Conqueror, deliver the Kingdom to God, that God (Father, Son and Holy Spirit) may be all in all.

THINGS THAT CAUSE SHAME

The Apostle points out different things that would cause shame and spoil our testimony to God's order. For a brother to pray with his head covered would be dishonoring his head (Christ). To dishonor is to "put to shame." While in Adam we all had to cover our heads and man was in dishonor as part of the fall; yet, in Christ, "the last Adam," and as part of the new creation, we presently bring glory to our Risen Head.

Also, if a man have long hair it is a shame unto him; to step out of his place and into the place of the woman, is to confuse God's order and help Satan who has always sought to confuse and break down the very distinction that God made in the beginning, of male and female, even to the clothes we wear—Deut. 22:5. The woman's long hair is a glory to her, suggesting that she is not seeking to step out of her place but is in her place, maintaining the dignity of it. Also, "her long hair is given her" (kome—Gr.) which suggests a gift from God Himself, marking her out in all the beauty of her place and giving to her that which is sadly lacking in our day, "a veil of womanly modesty and protection" in true accord with the Word, and pleasing to our God.

When a woman covers her head with a "covering"—a hat or equivalent covering, not a make-believe, it shows that she is willing to visibly show the sign of authority, verse 10, and that she is in the place of subjection to man, as he, in his case, is in subjection to Christ as Head. She covers her hair, her glory, bringing glory to man, thus hiding the glory of man that the Lord Jesus might receive ALL the glory in our midst and nothing of man might be seen.

The Lord help us to preach our sermon on Godly order without contention, for we read . . . "If any man seem contentious, we (the apostles, with inspirational authority) have no such custom, neither the churches of God." 1 Cor. 11:16.

REALITY IN THE SERVICE OF GOD

Zeal For God

T. D. W. Muir

WHERE is the burning zeal for God, that of old consumed the souls of those in His service? Where is that well directed energy that will not be content to tread beaten paths in which others have pioneered, and where things are now made ready and comfortable to the hand of such as are

satisfied to follow, but rather trusting God for the grace and strength needful to carry them through, and for the supplies to meet the requirements of the way—temporal and spiritual—and going forth in the full confidence that God is with them, and thus do exploits for God? Of certain it is written, "The people that do know their God, shall be strong and do exploits," Dan. 11:32. The secret of their power and success, however, was that they "knew" their God, and, in His strength, did His work! There can be no improvement on that.

The line of service which commends itself to the prayerful fellowship of the saints of God, who themselves are following Scriptural ways, is that which follows closely on Apostolic practice. When men are seen energetically carrying the gospel of God into places where people have not heard it—and we do not need to go to any foreign land to find that—when they are found preaching Christ, not in word only, but in the power of the Holy Ghost, 1 Thess. 1:5, and when they see fruitful results following, in the way of sinners being saved, and saints gathered together according to God's pattern, as given in the Scriptures, thus forming a corporate witness for Christ, their rejected Lord—then it is that God is glorified, the saints lifted up, and all are led to feel that "This is the thing that the Lord hath commanded." Thank God for all who are thus seeking to serve Him, the living and true God, while they wait for His Son from Heaven, 1 Thess. 1:9-10. There are some who are still seeking to do such work for God, and they are leaving their mark behind them. They may not be heard from very often—a man who knows God and has learned to trust Him does not need to advertise himself or his work — for God has His eye on them, and on all His stewards also, to make them channels through whom He can and does supply the varied necessities of His servants!

It is, alas, too true, however, that there are many whose style of work indicates that they are more of the "professional preacher" class, than of the workers of which we speak. Some like the old soldiers in the Soldiers' Home will tell you of the battles they used to fight, and the pioneer service they used to render, but it might be an embarrassment should some of the Overseeing brethren of the Assemblies to whom they apply for meetings, ask for the addresses of the assemblies in this land where they were instrumental through their labors, of the gathering out and gathering together of such to the Name of the Lord Jesus. Certainly, for strong able-bodied young men—or even middle-aged ones to spend their time and strength in going from one well ordered assembly to another holding weekly or fortnightly "missions," is far enough removed from Apostolic practice.

It is an easier path, that is true, but it is not a happier one, for there is nothing which gives greater joy to the heart of a true servant of God than to go forth in the Name of the Lord, to where the people sit in gross darkness, and carry to them the light of the glorious gospel of Christ and then to act the part of a nursing mother, nurturing them, and teaching them to walk in the ways that be in Christ! Read 1 Thess. 2: 1-12.

Said that noble Evangelist, Paul the Apostle, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, to whom He was not spoken of, they shall see, and they that have not heard shall understand." Rom. 15:20-21. And again, to the Corinthian saints, to whom he had carried the gospel, and taught patiently the truth of God, "We stretch not ourselves beyond measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ: not boasting of things without our measure—that is of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you . . . to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth let him glory in the Lord. For, not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10:14-18.

Such words might well be pondered by all who would occupy a place in the service of God. They are the words of one who was no "professional preacher"—to preach Christ was his mission, not his trade, much less was it a means of livelihood. To these same Corinthians he could write, "I will not be burdensome to you; for I seek not yours but you." Again, "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." 2 Cor. 12:14, 15. Such a man had well learned the lesson contained in the words he had quoted from the Lord to the Elders of Ephesus, "It is more blessed to give than to receive." Acts 20:35.

May our Lord grant to all a sense of the sacred character of His service in the gospel, and among the saints. May we be lifted above the sordid ways of the world, who serve with eye service and as men pleasers—may we rather, recognizing that ours is a service to the Lord Christ, yield ourselves, our strength, our all, to the Blessed One Who gave His all for us, and in the consciousness of the importance of that service, and the shortness of our time to accomplish it—may the stamp of divine reality be upon our sorry effort. The Lord is at hand!

VICTORIOUS THROUGH PRAYER

William Warke

THE first essential, if we would live a victorious life, is prayer. "Pray without ceasing" should be our motto. Prayer is the native air of the saved soul. No one has the monopoly of the air we breathe. It is God's free gift; and so no one has the monopoly of prayer. It is the birthright of every true Christian. Yet, I remember a well known servant of Christ say, that the average Christian did not pray more than ten minutes each day! Just think of 1440 minutes of each day spent in sleep, business, leisure, eating etc., etc., and only ten of these minutes spent in breathing out the soul to God in prayer!

Prayer makes personality. It is little wonder that the great mass of Christians are aimless and spineless, with only ten minutes of heaven-breathing every twenty four hours.

Volumes have been written on prayer and how to pray; also books without end on food and how to eat. But studying books on food and the proper method of food mastication, will never fatten or nourish the body, unless the food is eaten. So books on prayer, and how to pray are of little value unless we train ourselves to pray. We must pray before starting the day's duties if we are going to win the victory. We should find time to pray at noon and time to pray at night. We must have little-breathings to God throughout all the day, about our work, about His work, lifting up the heart for grace to win the victory over temptation here, also lifting up the heart in thanksgiving for help given when the victory is won. "Pray without ceasing to pray."

From an old Words In Season about 40 years ago

"THEY WATCH FOR YOUR SOULS"

Hebrews 13:17

"I DON'T see any harm in it. I am not going to give it up just because some of the brethren don't like it." But did they ask you to give the thing up, whatever it may be, because they didn't like it, or because it was not pleasing to God? Stop and think a moment. These brethren are watching for your soul, as they that must give account. What will they be able to say to God when they speak to Him of you in their prayers? In Hebrews 13:17, we read, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." When those who take oversight render

account to God about you, do you think they do it with joy and thankfulness, or with a sorrowing heart? If the latter, be sure you will be a loser. Paul could write to the Philippian saints, "I thank my God upon every remembrance of you" Phil. 1:3; and to the Thessalonians, "We give thanks to God always for you all" 1 Thess. 1:2; and surely it was a happy thing for them that he could thus speak to God about them. Look at the contrast in the case of the Galatian churches; "I am afraid of you," he says, "lest I have bestowed upon you labour in vain." Gal. 4:11. Or, of the Corinthians, to whom he wrote, "I fear, lest, when I come, I shall not find you such as I would." 2 Cor. 12:20. Sad indeed, must have been the account he rendered to God in such cases; and, oh! how unprofitable to those to whom he had thus to write. It is well to think of the joy and gladness of those who are doing shepherd work, when they can give thanks for the godly steadfastness of the souls for whom they are seeking to have a care. Is it not closely akin to the "exceeding joy" with which the great Shepherd will present us faultless before His presence? What a heavy load of care and sorrow the self-willed behaviour of younger believers has often added to the labours of God's servants. Sleepless hours by night and increasing toil by day have helped to break down the health of those who were willing to spend and be spent for the flock of Christ. But are we willing that the judgment seat shall reveal that we have a share in shortening the days of some of God's honoured instruments? How short-sighted and how selfish sin is. It robs God, it robs God's servants, and all for a little of pleasing self for a moment, while at last we shall find that we have robbed ourselves more than any one else.

"Musings from a shepherd's heart"

GOSPEL WORK IN THE ASSEMBLY

"To Every Man His Work"

WE are often asked what Scripture teaches as to the way of conducting Gospel meetings in the halls where believers meet to break bread. Who should have the responsibility for such meetings? Those who take oversight in the assembly, or brethren who are specially gifted to preach the Gospel?

In considering such questions we need to remember that, in New Testament days, we never read of the Gospel being preached in the rooms where the saints were wont to assemble together. Those who preached the Gospel rather went to seek the people in the places where they resorted and spoke to them there. So Paul went into the synagogues to preach Christ to the Jews; while at Athens he addressed

the people on Mars' Hill. There was no difficulty then in getting audience, for the strange novelty of the Gospel message brought crowds everywhere to hear it. Now, in what is called a Christian country, we have to go on preaching the same Gospel to people who have heard it a hundred times, but have never been brought under its power. But this is not the whole of our responsibility. Very far from it. We are called to seek out those who seldom, or never, go to hear the Word of God, and to carry the message of reconciliation to them; and there are plenty of such persons close to our own doors. But while this is true, it does not answer the question we started with.

If assemblies of believers have suitable meeting places, it is surely a good thing to make use of them for preaching the Gospel. What help can we get then from the Scriptures as to how their Gospel meetings shall be carried on. There may be no examples of exactly the same kind, but we shall find general principles to guide us. First of all, we should remember that the Master gives "to every man his work"—Mark 13:34. He gives some, evangelists, as He gives others, pastors and teachers. If one brother is especially gifted to teach the saints, how fitting that they should gladly accord him the opportunity, say on Lord's Day afternoons or on a week evening, to minister the Word to them. Others are specially drawn out to care for the young, and there should be hearty fellowship in giving the use of the room to these, at a suitable hour for a Sunday School. In the same way, where God has gifted brethren to preach the Gospel, and uses them in the salvation of sinners, there should be no hesitation to entrusting to them the special care of the work to which God has specially called them. But it does not follow, because certain brethren have a special responsibility in this matter that others have none. When the Lord would send Paul and Barnabas out to preach the Gospel, He made their brethren sharers with them in the work, Acts 13:1-3. And Paul and Barnabas delighted to maintain this fellowship; for, when they returned from their evangelistic journey, we read that they gathered the Church together and "rehearsed all that God had done with them." ch. 14:27. Paul makes frequent reference to the same subject in his epistles. He asked the saints at Ephesus to pray for him, that he might open his mouth boldly, to make known the mystery of the Gospel, Eph. 6:19. He thanked God for the fellowship of the Philippian saints in the Gospel, Phil. 1:5. He desired the prayers of the newly founded church at Thessalonica, that the Gospel he preached might have the same free course at other places, that it had so proved with them—2 Thess. 3:1. And if believers are responsible to have fellow-

ship with the work in other places, how much more in their own midst.

Surely, then, the Gospel meeting should be looked upon as claiming the sympathy, and help, and prayers of all the assembly. But while, on the one hand, we should not needlessly fetter those who are fitted of God to preach the Gospel; we must not forget that the whole assembly is, of necessity, closely identified with all that is done in the meeting room. Those who take oversight, therefore, should feel that they have a responsibility that no doctrine, other than that of the Scriptures, is preached; and that no practices, contrary to God's Word, are indulged in. A notion seems to prevail in many places that the platform in the meeting-room should be a sort of exercising ground, where every brother should take his turn and try what he can do. Here, as in all other service which the assembly owns and takes responsibility for, the words apply . . . "let these also first be proved; then let them serve." 1 Tim. 3:10. There is plenty of sphere for beginners, street corners can be found in many a town and village, and they are the very best school for young beginners. Cottage meetings can be arranged. Personal dealing in house-to-house visiting, is excellent training for Gospel preachers. A preacher of the Gospel who has no experience of this personal work and dealing in such visits, is like a doctor who has studied from books, and has never had any bed-side practice. But how often we see young brethren anxious to get on the platform, and speak to an audience that they had not helped to bring together, while they had never shown any readiness to labour in the Gospel in the true sense of the Word. Paul's preaching was publicly and from house-to-house, Acts 20:20-21; and he exhorted Timothy, after the same pattern, to be "instant, in season, out of season."

When brethren are proved by their diligence in Gospel labours, and by God's owning their service in the saving of souls (or planting of assemblies), then the assembly need not hesitate to entrust the preaching in the hall to such.

A shepherd's observations

CANNED SERMONS

A WORD of caution seems needful when we consider the development of such sermons and prayers — (stowed away in a slot) and brought out as occasion arises and sent over the air as the direct voice and inspiration of the speaker, at that time.

You listen, it may be to a prayer which seems fairly fitting but the voice is there yet the man is not. He may be

sleeping, or resting, or driving his automobile at 70 m.p.h. on the freeways etc., but the prayer and sermon goes on even though the man is not there—maybe engaged quite otherwise than in prayer and preaching—he may even be out fishing, in summer togs on the golf links or otherwise pleasure-bent. Nevertheless the act must go on.

This is different, indeed, than a live man with a living prayer and a living message, a man in touch with God, and an audience before him, whether large or small does not make a difference. The man of God can preach to a few as well as hundreds or a thousand or more. If God is in it and he is a man of God, this does not make a difference. However, in the case of which we speak the man is shut up in a small sound proof room and his audience some mechanical contraptions to record his voice and hold for future reference or commitment. It goes in a slot in the wall of the room, etc.

When one compares this with the living example of a live preacher, in the open air, or other building, as in New Testament times and these succeeding generations of godly men, we cannot see but how mechanical the prayer and the preaching has become. There is the absence of the living man in touch with his God and his spiritual being occupied with his message.

Then there is the veiled thought of money brought into the program. The listener, perhaps listening and touched by the words, delves into his pocket, or cookie jar, or check book for the wherewithal to keep the program they like "on the air." The donors, saved or unsaved, harassed or enthusiastic, captivated by the impersonal individual whom they know not and have not seen "over the ether" think this is a good work—"I must support it."

Not infrequently, the true character is not revealed nor the real intent of the voice, and wrong ideas, contrary to Scripture, over the air are not uncommon. The man is not seen and known and we can realize a person may preach, even out of touch with God, as we know, and may in reality be promulgating error, or his own little program or ticket. We see a difference when a man has his audience before him and is touched with the occasion, his prayer is really different and his heart touched and "in" the prayer and message but the "canned variety" is a product of a generation that lives, largely on canned food—little wonder that this has invaded the church and is one of their mediums of expansion and income.

The "preaching of the Cross is to them that perish foolishness" and the old-fashioned man of God, in his humble

way, speaking publicly and house to house, has largely gone from us. (Thank God for some who still stick to the preaching of the Cross in the scriptural fashion and are able to get many to listen to their message as they go forth with the glad tidings of the Gospel). Let us remember such especially in prayer. We would find it difficult to pray for a "tape" stuck away in a slot as we should in the case of live preaching. The old-fashioned way is still God's way even though the other appeals to the present generation of those who so busily occupied with their own affairs and a world of business and pleasure, find they must fit all, even the preaching and the praying, into their busy moments. So, the files are getting filled with sermons on a tape, but the "reality" is largely gone from us. May the Lord preserve younger brethren who would find a great deal more heart-warming in carrying the Gospel to some lonely farm homes, or isolated persons, scattered around the countryside and neglected parts who need a Saviour and love to have a living, present, personal interest in their well-being. This the "tape" can never do as the old-fashioned peddler of the Gospel, the old "sky-pilot" or "shantyman" as he was called, one of God's "pack-men" carrying Bibles, Testaments and the Word of God to the needy.

We are told we are living in a different "age" and with this we agree, but it is an "age" from which God has delivered us and we rejoice in God and in Christ Jesus our Lord and would have no confidence in the flesh. "Wherein in time past ye walked according to the "age" of this world (kosmos)" etc., Eph. 2:2. We have the two words here—the "age" and the "world"—one meaning the subtle spirit affecting the minds of men, captivating them with the Satanic influence—the other "human society as it organizes itself, apart from God." Editor

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 tonight, I have so much business to attend to"? 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 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 for service have passed forever, and the canker of the gold will rise as a witness against us. Men in business for themselves can better arrange their time for the Lord, than can servants, to whom the Lord says "obey."

Dear brother, see that you make your business His business and that you are His steward in all its details. The hours, the pay of your servants, the punctuality, the keeping of promises, the doing of all well and faithfully, the keeping of books well—so that when the Lord comes, all may be found in order—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 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 a blessing on business that is conducted without regard to 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 as 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." We seldom read of sermons or addresses against covetousness. Such as do well for themselves are praised.

Let then the "muck rake" workers look above and look forward, and seek the true riches; and let our motto ever be:-

THE LORD first.

THE LORD FIRST.

THE LORD FIRST.

(The writer of the above, Mr. Alfred J. Holiday, successful business man in England, a worthy Gospeller and an excellent shepherd and minister of the Word, gave of time and talents and means to the work of God and his words carry weight for any exercised ones. As a pastor, or shepherd, for years in Bradford, district, he spent each week one long evening in visiting, seldom getting home before midnight.

The Editor

QUESTIONS and ANSWERS

Question — I have been noticing, and been disturbed, by the increasing attention that is being given to astrology (not astronomy), the signs of the "zodiac" and daily horoscopes; also the "ouija board" and other occult ways of seeking to foretell the future. Even children's toys show this trend; also clothing and household ornaments are decorated with the zodiac signs. Please explain and answer for us what the scriptural attitude of the Christian should be toward these things, also their dangers, especially for the children.

Answer — 1st Timothy 4:1 etc., gives us the distinct warning . . . "The Spirit speaketh expressly" about the latter times and 1st John 2:18 reminds us that we are in the "last hour" and the spirit of anti-christ and "many antichrists" with their evil ways and ideas are with us today.

Looking at Jeremiah 44:15, 27 we see how a people who once knew and worshipped God, could descend to the level of "heavens worship"—thus incurring the judgment of God. Verse 28 of that chapter tells us of still a "remnant" who would return out of Egypt and we believe we still have a "remnant" who fear God—their number is getting fewer we believe.

The "worship of the heavens" is idolatry. Astrology is the "pseudo (false) science which treats of the influences of the stars upon human affairs; and of foretelling terrestrial events by their positions and aspects." It is essentially "demonology" which is the branch of learning concerned with demons.

Needless to say to any true Christian, this is very dangerous ground and any who are foolish enough to be ensnared by the great deceiver himself, Satan, need not wonder if they lose their desire for the Word of God; indeed, it is possible that those who dabble in this are so far removed from the Word of God that they have rejected it, in favor of Satanic means of communication—probably many never saved at all.

For Christians to permit the "ouija board" or the daily horoscope to be practised in their homes, shows a lamentable ignorance of God's Word and shows further that the precious Word of God does not have its place in the home, nor is there the true "family altar" set up with their kneeling in prayer with their families. Little wonder that the world and Satan gets into such a home. Spurgeon used to say—"A home without the Word and prayer is like a house without a roof, exposed to all the elements of destruction."

We need to be very practical in our meetings today, God's Word is for simple folk and the tendency lately to have "advanced preaching" dabbling into questions and strifes of words, with a "make-believe" of super-intelligence in the Word, even a smattering of the Greek which few we know amongst us can pronounce properly, let alone understand and preach it.

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20.

Question — When the Lord Jesus said . . . "Woman, behold thy son" in John 19:26 and in verse 27 . . . "Behold thy mother!"—do we understand this to be the apostle John?

Answer — From the wording in verse 26, "the disciple standing, whom He loved" comparing this with John 13:23 . . . "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved," it would be difficult to come to any other conclusion. The same writer,

by the Spirit, makes the two statements and it has been no difficulty to us in understanding this to be the beloved apostle John, who outlived all the twelve as we know. John could perform the part of a son and Mary could perform the part of a mother—it was beautiful consideration on the part of our Blessed Lord, even amidst His sufferings and sorrows—truly His moral glory shines out in all His gracious ways and words.

Question — There is, undoubtedly, a scarcity of Holy Ghost ministry today at our Conferences and in other meetings. What seems to be the reason?

Answer — The general spiritual state of the testimony can be the reason, doubtless, as we approach the end of the Church's testimony on earth, but it should not be so and need not be so. Could we suggest a few homely thoughts which could be given some consideration amongst us? This also could be applied to Holy Ghost praying.

IT IS A MATTER OF TIME—There is not the time spent in the presence of God, too much running too and fro (cp. Daniel 12:4). All men of God who have given us such ministry have been men who could spend time in His presence in prayer and meditation of the Word. Again, they were men who knew their work and knew their place and did not step out of it—they were men who could WAIT on God, not men who run for the platform—such hinders the operation of the Spirit of God. Quietness, with the Book of God before us, and on our knees, could solve much of this problem but the “endless traveling” over the continent and over the oceans shall never give us Holy Ghost ministry.

IT IS A MATTER OF COMMUNION—Things are right between the soul and God. The home life is right—the home is a godly home—the younger members of the family are in subjection—if a man know not how to rule his own house, how could he possibly give us any Holy Ghost ministry on godly order—IMPOSSIBLE.

IT IS A MATTER OF CONFESSING SIN — Where things are not right between brethren, and no attempt to make them right, how could such a one give us this type of ministry. Unconfessed sin clouds the mind, defiles the soul and, as the conscience is hardened, makes it impossible for a man to give us God's mind. Such may make a good show and pretence but his words do not carry weight, they are repetitious, making much of himself and seeking to convey the thought that he has the message of God, but the spiritual know he lacks the needful power.

WRONG ASSOCIATIONS—The old saying is, in a measure, true . . . “birds of a feather flock together” and when one is in association with wrong men, or even wrong professed assemblies, their ministry is affected by their associations. Anyone who can associate with an assembly that is noted for unwillingness to judge sin, cannot give Holy Ghost ministry. God will not recognize an unclean place. “Purge out the old leaven that ye may be a new lump” is still God's way with any company professing to be His. Slanders and malice and attempts to do another brother harm, taking any occasion to do so, is an evidence of a fleshly determination, not Holy Ghost praying or ministry, not even common courtesy. Let us have none of it if we desire the Holy Spirit to have His way more amongst us. Talebearing and slanderous statements are the thing which God hates.

THE PIONEER PAGE

SOME OF PAUL'S PIONEER FRIENDS:

MEANING OF NAME:

BARNABAS	Son of consolation
SILAS	Considerate
TIMOTHY	Honor of God
LUKE-the beloved physician	Luminous
TYCHICUS	Fortuitus or fortunate
EPAPHRODITUS	Charming-agreeable
AQUILA	An eagle
PRISCILLA	Ancient-old fashioned
EPAPHRAS	Following
CRESCENS	Increasing-growing
TITUS	Rearer of children-a nurse
JOHN MARK	Shining-polite
TROPHIMUS	Well educated
SOPATER	Who defends his father
ARISTARCHUS	A good prince
SECUNDUS	Second
TERTIUS	The third
GAIUS	Landholder-wealthy
APOLLOS	Destroyer-his old name
PETER	Piece of rock-a stone-last but not least

* * * * *

The above are just a few of the beloved Paul's pioneer friends, in one way or another, mostly in their companionship—he had many others who, by prayer, and practical fellowship, helped him on his many journeys as he carried the Gospel to Europe, as far as Illyricum (on the Adriatic sea)—he longed to go to Spain but never reached it, yet he shall have reward for this journey as it actually was on his heart. This should encourage some who do not get opportunity to fulfil God-given desires.

There is no particular order in the above, just as they came to mind as we considered "his friends."

True friendship is a wonderful thing, not affected by time, circumstances or changes and let us always remember that . . . "There is a Friend that sticketh closer than a brother." Proverbs 18:24. What wonderful companions!

W. F.

McKeesport, Pa. — We believe a few have professed here at the recent meetings of McBain and Smith.

South Australia — Brother T. Kimber mentions their desires to continue in His ways and the service of our Lord . . . "We are thankful that we rest in the things we know, 1st. John, Rom. 8 and 1 Cor. 2 etc., things which have devine certainty and assurance about them and which divine grace enables us to say, 'Which things also we speak.' 1 Cor. 2:13. Your labours toward the continuance of W. I. S. are truly appreciated . . . so let us go on. Faithful ministry of the Word is the only antidote for the poison around us—2 Kings 4:41."

Calgary, Alta. — We hear that our younger brother David Speer of this city is in rather a serious condition. Our brother was commended to the work of the Lord about two years ago. Pray for our dear brother who had a pioneer's heart. God knows and is over all.

Toronto, Ohio — The recent meetings by brethren Mick and Minor Hawk have been a real blessing to the assembly here, several have professed, interest and attendance keeping up right to the last. Some also from Steubenville were reached with God's salvation.

Mimico Bible Readings, Toronto, Ont. —

These are planned again this year after the large conference, as follows: April 16, 17 and 18. Subjects have to do with the Lord's Coming, the Resurrection, Coming to the air and later to the earth, also His dealings with Israel. Usual arrangements and hospitality—Corresp. R. T. Hill, 30 Struthers St., Toronto 14.

CONFERENCES

SO-CALLED EASTER CONFERENCES:

Moncton, N. B. — Conf., dates April 9, 10 and 11. See last month's issue. Corresp. A. F. Adrett, 477 Lutz St.

Toronto, Ont. — We regret lack of detailed information as to correspondents but dates are . . . EAST END commences with Prayer in Pape Ave., Hall, 371 Pape Ave., Thurs., April 8, continuing in Eastern High School, 16 Phin Ave., 9, 10 and 11. The WEST END conf., will commence with Prayer in West Toronto Gospel Hall, Thurs., April 8th, continuing in the Etobicoke Collegiate Institute April 9, 10 and 11.

Vancouver, B. C. — Conf., commences with Prayer in South Main Hall, at 8 p.m. April 8, continuing 9, 10 and 11 in the John Oliver Secondary School. Corresp. W. A. Boyd, 6540 Sophia.

Manchester, Conn. — Prayer Mtg., in Gospel Hall April 8 at 7:30 p.m. continuing 9, 10 and 11 in the Masonic Temple in center of town. Corresp. Everett S. Glenney, 696 Forest St., East Hartford, Conn. 06118-Tel. 568-4836.

Waterloo, Iowa — Annual Conference in Western Ave., Gospel Hall commences with Prayer Mtg., Fri. April 23 at 7:45 p.m. continuing over 24th and 25th. Usual accommodations and order. Corresp. Clifford J. Smith, 3466 Hammond.

McKeesport, Penna. — Usual Conference commences with Prayer Mtg., in the Renzie Park Pavilion, as formerly, April 23rd at 7:30 p.m. continuing therein April 24 and 25. The Lord's servants walking in the old paths welcomed in ministry - please advise beforehand of your coming. Corresp. William H. Moore, 2705 Hill St.

LaCrosse, Wisc. — Annual Conference D. V. May 1st and 2nd commencing with Prayer Mtg., April 30th at 7:45 p.m. Usual arrangements will prevail and accommodations provided. Corresp. Uglum, 314 So. 6th Street.

Torrington, Conn. 06790 — Usual Conference here commencing with Prayer Mtg., in the Gospel Hall, 410 Migeon Ave., at 8 p.m. continuing over 8th and 9th of May in the Elks Home, Litchfield St. Visitors freely entertained - all communications to Victor Illuminati, 72 Revere St.

Crapaud, Pel. — Annual Conference D. V. commences with Prayer Mtg., May 21 in the Gospel Hall, continuing over May 22, 23 and 24. Usual arrangements and all correspondence to D. G. Ramsay, North River, P. E. I. Meetings Saturday commence at 2:30 p.m. and over the weekend until Monday in the Englewood High School. Servants of the Lord walking in the old paths welcomed in ministry.

Stout, Iowa — Annual Conference D. V. will be held May 22nd and 23rd commencing with Prayer Mtg., May 21st at 7:45 p.m. Usual arrangements and hospitality extended. Corresp. Richard Stickfort.

Deseronto & Picton, Ont. — The Lord willing we will have our Conference in the Legion Hall, Main Street, commencing with Prayer Mtg., Sat. May 22nd at 3:30 p.m. with Ministry at 7 p.m. continuing May 23 and 24. No meeting Monday evening. Corresp. Wm. Root, Box 241, Deseronto, Ont.

Frostburg, Md. — Our usual Conference commences with Prayer May 14 at 7:30 p.m. continuing Sat. afternoon May 15 at 2 p.m. and over Lord's Day. Brethren walking in the old paths welcomed in ministry. Corresp. Wm. C. Knieriem, 80 Walnut St.

Culver City, Calif. — Conf. dates April 9 for prayer, 10th and 11th. See last month. Harry E. Bingham, 11138 Venice Blvd.

Longport, N. J. — Annual Meeting of the Home for Aged Christians here will be held D. V. on Saturday, April 17th commencing at one p.m. It is suggested visitors get there early in order to have a visit with the Lord's people in the Home, visit with the workers, etc. It is twenty two years since our beloved brother William Moon was led of the Lord to establish this Home.

Forest Grove, Ore. — Annual Conference D. V. in the Gospel Hall, 21st and Cedar Sts., commencing May 28 at 7:30 p.m. continuing, May 29, 30 and 31. Usual arrangements, correspondence to Harry H. Goff, 2433 Goff Place.

FALLEN ASLEEP

Vancouver, B. C. — Our beloved sister Mrs. Annie E. McPhail of the West Richmond Assembly "went home" Feb. 14th in her 90th year. Saved at 15 in North Dakota and received into fellowship there, also was with saints in Langley and Abbotsford. An invalid for a few years but went on faithfully for the Lord, of a quiet disposition, she saw her five daughters saved, also some grandchildren.

Jackson, Mich. — Our dear sister Mrs. Murphy of this Assembly "went home" to be with the Lord January 30 we believe after a period of weakness. Faithful in the assembly fellowship and of a kindly and gracious character she will be much missed. Her daughter, Virginia, is in the fellowship here and, with His own, have the "blessed hope" in view.

Alpena, Mich. — Our beloved sister Mrs. Herbert J. Flood was called home to be with the Lord February 10 in her 76th year. Saved in Ferndale. They spent about 15 years in Detroit, in Ferndale Assembly and came to Alpena 28 years ago shortly after the Assembly was planted. Faithful in hospitality and a truly devoted Christian woman and true helper to her husband, we spent many times under their roof in earlier days. "The morning shall reveal all." The Assembly passed through trying times but they both stood by it faithfully. She is survived by her husband and daughter Priscilla (Mrs. David Nichol).

Hartford, Conn. — The Assembly in Charter Oak Avenue was saddened and sobered by the sudden homecall of dear John Stango on February 14 at the early age of 43. Originally connected with the Italian Assembly in Waterbury, Conn., where he was saved in his early teens, John and his wife came to Hartford three years ago and the Assembly was glad to receive them. Pray for his widow and two children. "So teach us to number our days."

Cleveland, Ohio — Our beloved sister Mrs. Louise M. Geier of the West Side Assembly here was called home to be with the Lord February 26th, aged 86. She was saved at age of 15 in England and in fellowship here for sixty years. She was a real S. S. teacher, with a love for the little ones, which interest she maintained throughout although hindered by age. Very faithful to the Assembly meetings, even on rough nights all through the years we have known her and thus left a good example for younger believers. Her daughter, in fellowship in the Assembly, survives, also an aged brother.

Culver City, Calif. — Our dear sister Mrs. Ella Usinger "went home" Feb. 4th, aged 79. Saved in New England, in Calif., since 1937 and in happy fellowship here. She was quiet and faithful—such we miss much.

Also on Feb. 19th we lost our aged brother James R. Hare, 89 years, a native of Newfoundland, saved in Sydney Mines, Nova Scotia and in fellowship there, in later years coming out here and in fellowship altogether for about 60 years. A useful brother who ministered the Word continually amongst us.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE BLISSFUL LIFE

THE blissful life is busy life,
Well occupied and clean;
And e'en with care and problems rife,
There's nothing in it mean.

But blissful life has added joy
When Christ is known as Lord;
And happiness, without alloy
Brings daily its reward.

And when the days begin to fail,
And sunlit skies are dim;
'Tis sweet in mem'rys lane to dwell,
To know it was for HIM.

But blissful far beyond this world
Lies heav'nly azure blue;
So lift the eye, the flag unfurled,
He's coming just for you.

W. H. F.

MAY, 1971

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., 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 still on hand—order direct from the Editor in Lakewood, Ohio. Please note his NEW ADDRESS.

EDITOR'S NEW ADDRESS—After this issue please direct ALL mail pertaining to the Magazine to the following address, apart from subscriptions: also all personal mail.

Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207,
LAKEWOOD, OHIO 44107 (same telephone number)

REPORTS

ZAMBIA — Word from our brother W. Halliday tells of his getting to the work here. Some assemblies composed of African believers still carry and he seeks to give help here as well as contacts with Europeans and Asians—the Asians are Hindu. Remember him and other laborers on African soil. The seed has been sown by a generation now at home with the Lord, but God watches over His own Word.

ROWANBURN, SCOTLAND — Our brethren J. Stubbs and J. Ritchie of Motherwell are holding forth here. Bro. Ritchie states that he enjoys the Pioneer page and has given the Magazine to some believers who have already left the Church of Scotland to obey the precious Word. Pray for these brethren. This is on the border from England, just across the line.

STOUT, IOWA — Brother Harold Paisley has been holding forth here in ministry and one young woman of twenty professed the week before he wrote. On the Lord's Day it was like a little conference.

EVERETT, PENNA. — The editor recently had a nice visit with the saints here in this small assembly and Christians from the neighbouring three assemblies gave support and seemed to enjoy the Word—speaking on the patriarchs in Genesis.

HOLLAND — Our brother Andrew Bergsma, Langejacht 18, DEDEMS-VAART Ov., would like to hear from any other laboring brethren in Europe—he believes this mutual correspondence might be helpful. He states . . . "Thank God for any move in the Gospel and any desires the Lord's people have to gather in His worthy Name." Psalm 62.

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. 63

MAY, 1971

No. 5

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OUR GATHERING CENTRE

THE true gathering centre for God's children is around the Person of Christ, recognized as Lord in the midst of His assembly, with His Word supreme in its authority, its guidance and its instruction.

This can only be accomplished through the Holy Spirit, therefore there must, of necessity, be a recognition of the Holy Spirit's ability to guide, control and order through the Word.

When the Holy Spirit is set aside for human reasoning and self-will, and when He is hindered in His ministering His Word through His chosen vessels, (cp. Acts 13:2) for the ministering to the needs of the Assembly, there is an abandonment of the only true power and Presence. Consequently the gathering ceases to be a divine gathering unto the Person of Christ, or a gathering subject to the Holy Spirit's control. This constitutes the difference between an Assembly of God and a man-controlled organization. Such are left to their own desires and will since the will of man has supplanted the Word and Will of God—such, then ceases to be a true assembly "gathered to the Name of the Lord and the Person of Christ."

Such may retain the name, the outward shell but it lacks the Divine Presence. God is very jealous of the Holy Spirit's prerogatives relative to the ministry of the Word of God in freedom of the Spirit and with the Spirit's power. All else is man's attempt to imitate what is of God, with consequent evidence of decay.

W. F.

THE CONVERSION OF T. D. W. MUIR

ONE of the preachers was discouraged. The people did not seem to respond to the message. The going was hard and he packed his bags to leave. His fellow labourer was of a different mind, he wanted to continue. God moved! ! ! Three young men were saved during the meeting. The bags were unpacked and the work went forward from that. One of the three was T. D. W. Muir, who afterwards for upwards of fifty years was mightily used of God, seeing souls saved and assemblies planted. The work in Detroit, Michigan., connected with the old Central Gospel Hall was an outstanding example of constant and vigilant work and continuance at it, commanding the respect and confidence of many and bringing outstanding blessing to both saved and unsaved. (Mr. Muir came to this city of Detroit at the first, a city of about 400,000 thousand people. He went down to the center of the city, his wife held his hat and he preached in the open air - and the work was commenced which continues to this day in some measure, though the former days of power and blessing are a 'memory'—Editor).

Mr. Muir states his story . . . "I was born the 25th of February 1855, and was christened two weeks later as my parents belonged to the Kirk. The family lived in Montreal and in 1869 he states that they occasionally attended a Baptist Mission. On one occasion the missionary being absent, a young man from Toronto on his honeymoon, preached and I could not fall asleep during the sermon nor did I get rid of the impressions made on my mind, yet I cannot recall the text, or much of what was said."

In 1870 the family moved to Hamilton, Ontario. Mr. Muir, Sr., already saved, was interested in the Gospel much to the consternation of the family. In June 1874 Mr. Donald Munro and Mr. John Smith came to that city and sought to preach the gospel. A friend invited Mr. Muir, who in turn asked two of his boys along with him. He says . . . "After an hour in the open air, we entered the rented hall and on the wall behind the platform were the words:

**FRIEND! YOU ARE TRAVELING TO ETERNITY—
TO AN EVERLASTING HEAVEN OR AN EVERLASTING
HELL! WHICH?**

Impressed by this notice, I was back again two nights later. A friend named Mr. Faulkner sat by my side in the meeting. I faced the same question but, this time, to acknowledge that I was a sinner and dying as I was, I would perish for ever. While John 3:36 . . . 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him'

was being quoted from the platform, I looked away from self and sin, and found peace through faith in the Lord Jesus, the Son of God, Who on Calvary died for my sins according to the Scriptures, 1 Cor. 15:3. Turning to my friend, I said . . . 'Will, have you everlasting life?' His reply was 'No, but I want it. Have you got it?' 'Yes!' I gladly replied—I received Christ as my Saviour a few minutes ago and I know I have everlasting life.' A few minutes later William Faulkner was saved.

On a seat sat my brother Kenneth who, unknown to us, was also anxious about his soul. He too closed with God's offer of salvation and became a child of God through faith in our Lord Jesus Christ."

Reader! How is it with you? Have you everlasting life? You, likewise, are traveling to eternity, to Heaven or Hell—which? We are sinners by practice, because sinners by nature and unless saved by His grace, you will be lost for ever. Acknowledge your sin before God and BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED. Acts 16:31.

* * *

(We knew Mr. Muir and his brother Kenneth well—they went on well, finished well, and were an outstanding example of God's work in the soul—the salvation of God was revealed to them under the preaching of the Gospel and they simply, and with joy, received it. How different from much preaching today which preaches "experience" rather than Christ and His finished work. This old-fashioned, simple Gospel preaching produced converts that continued through a long lifetime, as God left them here, it didn't need two or three later professions to assure them, they had Christ—Editor).

* * *

PASSING WORDS

That every word I breathed should bless!
 The accent of His tenderness,
 Oh, that it might be said of one,
 For those who mourn, a word of cheer;
 A word of hope for those who fear;
 And love to tell men far and near.
 Oh, that it might be said of one,
 "Surely thy speech betrayeth thee,
 As friend of Christ of Galilee."

Author unknown

COVERING UP OF SIN

The Prelude To Abandonment Of Testimony

ONE of the settled principles of the Word of God, relative of God's dwelling amongst His own is contained in the title of this article. Furthermore, it is a mark of decided abandonment of testimony to permit sin to go unchallenged in the habitation of God. This is so clearly marked out in the Word that it is useless for anyone to argue that there is another way to handle sin when it is clearly shown to exist, or has existed without proper discipline. God will not condone this, nor shall any spiritual person—it is a definite mark of an effort to limit or defeat the clear Word of God relative to discipline. We must be absolutely clear on this point. It has cost some of us but we believe it has brought the favor of God in its course.

A striking example of this, well known, is in the case of Achan in Joshua 7, when there was a clear demonstration of an absolute disobedience, calling for sure and immediate handling of the matter, when discovered and confessed. Joshua was a man of God and, falling upon his face before the Lord, God instructed him as to the seriousness of the matter. Did he equivocate, or seek a solution of his own? No indeed—immediately he “rose early in the morning and brought Israel by their tribes” etc., Joshua 7:16. God soon discovered to all the true source of the defeat of Israel before their enemies and the matter was settled by the prompt exercise of the discipline commanded by the Lord. This was, of course, under the law and very severe but we must not think because we are under grace that God's displeasure with sin is in any way lessened, nor that He has not provided a way in which the matter must be dealt with in a worthy, scriptural and impartial manner. We suggest in this connection the solemn words of the beloved apostle by the Spirit in 1 Cor. 5:4 . . . “In the Name of our Lord Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.” etc. This action of excommunication (which was demanded by the sin) was not dealt with secretly, there was no attempt to make a subterfuge of scriptural discipline, or to do it “privately” with a few brethren concurring. NO! It must be done by the over-seeing brethren, in complete accord, and therefore before the whole Assembly . . . “when ye are gathered together” would refer to the important meeting of the Assembly . . . “when the disciples came together to break bread.”

We emphasize these matters for the benefit of younger believers and those not acquainted with the matter of discipline in God's Assembly because we fear there is a lack

of understanding the seriousness of such disciplinary action. Some would fraternize with such an individual, or individuals, even after such action has been taken and commiserate with them etc., etc. (This we have personally seen in not a few cases). Such must be grieving to our God and, further, hastens the decay of testimony, with subsequent division amongst us. The bitter spirit often seen in such cases is a distinct evidence that the true spirit of humility and acknowledgment of sin is absent.

Turning to the messages to the Seven Churches in Revelation 2 and 3 we find that the leaving of "the first love" produced a condition which God took notice of and told clearly that if there were not suitable repentance, the Lampstand would be removed, verse 5. To the Assembly at Smyrna there is no reproof mentioned as they were a suffering and tried people and showed complete faithfulness, even unto death, verse 10. However in the message to Pergamos, there was wrong teaching involved and PERMITTED and further the doctrine of the Nicolaitanes was there, which thing I hate. The word means the "conquerors of the people" and refers to highhanded methods of bringing the people of God under the control of these whom God designates so severely. While this is generally referred to as the development of the spirit of "clerisy" and dominion over the people of God, yet it should be a solemn warning to all of us to adjust all our actions and works by the Word of God, not the word of man—the latter is often taken for granted, as if it were the Word of God, but, alas! this is frequently not so but rather an interpretation put upon the Word to make it acceptable to the person instituting the decree. Then in Thyatira we see the wicked Jezebel at work—we know that, in scripture, "women" involve principles and there is a principle at work here to enslave the people of God and take away their freedom, also to deny the working of the Spirit of God in the midst of His own, with the eventual silencing of the Spirit's voice. Yet, there was a "remnant" in Thyatira, as there is today we believe throughout the world, and to them the Lord could send this message of verse 25 . . . "But that which ye have, hold fast till I come." When we come to the progress of evil, we find that in Sardis there was a "dead formality" but even there were "a few names . . . which have not defiled their garments; and they shall walk with Me in white: for they are worthy." ch. 3:4.

Philadelphia gives us the "remnant" who have "a little strength, and hast kept My Word, and hast not denied My Name." They are told expressly that He would keep them from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, or upon the

earth-dwellers. The precious promise follows . . . Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Let us, then, seek to hold fast to the Word of God even though it involves reproach and shame for "in the keeping of Thy commandments there is great reward."

L:adicea follows and this is where we are today—they knew not their true condition, yet gloried in it . . . and there was only a complete work of true repentance which could delay judgment . . . verse 19. There is a reward for the "overcomer" even then and the solemn messages close with the Word . . . "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:22.

The decline is evident as we pursue this subject but, if there is a desire to give the Word of God true place and we seek His face in humiliation, when sin develops in our midst, and we promptly deal with it according to His Word, The Lord is well pleased with such a desire and will signify His pleasure in His own way. To fail to do so is to incur His displeasure.

Assemblies "gathered to the Name of the Lord" can only survive and grow as they cling to the Word and its precepts—we have no outside authority, no central government other than His Word and the Lordship of Christ exercised in our midst. If therefore, we submit to any other form of church government, we are sure to fall into the "slough of despond" as pertains to a holy fellowship of love and truth where quietness, peace and comfort reign and the unfolding of the Word of God is a constant mark of our spiritual state. We dare not dispense with it, or suppress it.

SHARPENING OUR TOOLS

By the Late John Dickie

"I NOTICED the other day," said the late John Dickie, "while I was walking along a back street of the town, a corkscrew at work in his shop. He cut a few pieces into the form he was shaping, and then turned to his sharpening stone to give a fresh edge to the knife he was using. I saw the necessity of that, for had he continued to use his tool in a blunt condition he would surely not only have had less and poorer work, but the tool itself would have suffered by being used in an unfit condition." The simple incident had its lesson to me. If I continue in service when out of spiritual condition, I am not of a tool 'meet for the Master's use' nor need I expect that He will use me while in that condition. It is necessary, when being used in the Lord's work, to have

our seasons apart with Him for self-judgment and heart-searching, for sharpening and resetting, so that we may be ready for any work in which He may see fit to use us. Continual work is not possible to an edge tool. It has to be resharpened and kept in a condition fit for its owner's use. And so it must be with all who are to be used by the Lord in doing His work. It is written concerning the earliest of the Lord's servants, that they gave themselves to prayer and the ministry of the Word. Acts 6:4. Many have been cast aside as unfit for the Lord's use, because they continued in service when out of condition. They "ministered" when they should have been 'in prayer.' We must keep our edge sharp if we would be used of the Lord, and in order to do this often turn aside from the public to the private sphere, from speaking to men, to speak to God; from preaching to others, to examination of ourselves. This is an exercise needful to all who would maintain a right spiritual condition, but it is especially applicable to those who preach and teach. "Take heed unto thyself and to the doctrine" 1 Tim. 4:16, is a word of great value to all who are actively engaged in the Lord's work. And it cannot be neglected without loss of that spiritual condition and fitness, in which one has to be found, in order to be used as a tool in the hand of the Lord. If we would speak to others of the Word of God, giving it out in ministry, we must be taking it in fresh from Him for our own soul's sustenance. And if we would be carried forth by Him for His work we need to be much alone with Him in private to be sharpened and fitted for His use. The tendency of the time in which we live is to have everything done in haste, to adopt the methods that bring the quickest returns, and to get everything done with as little labor as is possible. This will not do in the holy and honorable service of the Lord. Anything and anyhow will not do for God. He must have thoroughness and reality in all who come near to Him, or go forth as His messengers and ambassadors among men.

LET DOWN THE HEM

George Baldwin

LATELY I have been looking at the Scriptures in 1 Timothy, and noting the second chapter, verse 9, I would like to suggest that this has a definite meaning for the sisters of the assembly, yea for all sisters. It is rather strange that, in some quarters, where Christians gather and do not have the clear teaching of the Word, that many of them seem to have more marks of true Christian behaviour as to dress than

many linked up with professed assemblies gathered to the Name of the Lord these closing days. This is a serious matter to consider. Why is it?

The words "modest apparel" is the same as in 1 Tim. 3:2 where it is translated "good behaviour." It expresses that which is orderly, decent and modest. The word "katas-tolee" is translated apparel in 1 Tim. 2:9, the only place this particular word is found in the N. T. Connected with "katastello" it has the further meaning—"to keep down or to check" and is used properly speaking for equipment and dress, properly a long garment or robe, meaning "to send or let down." In other words, dresses and skirts worn by our sisters should be characterized by "good behaviour apparel" and this would most certainly mean that the hem should be let down so that they would not be immediately classified as being of the present worldly trend, which is to say the least, immodest and without lack of comprehension of the presence of the Lord in the midst of His people. Young's concordance gives the meaning as a "long robe." The thought, certainly, involves modesty, without being freakish or foolish. How becoming it is to see the sisters in the assembly properly robed and not dressed like the carnal, worldly-minded folk whose thoughts are otherwise than safe and without the slightest thought of conforming to the Word of God. This is where Christians should be "different."

Some say . . . "you can't buy long ones now." In a measure that is true, but it is not altogether true. Even if it were true, it would be better to wear an old garment, perhaps faded but clean, rather than disobey the Word of God.

What is more appalling is this; many who make their own dresses and skirts, etc., purposely make them SHORT. Why do they do that? Because they want to keep up with the styles. If they wanted to please God they wouldn't care what the styles were, nor what others do. They would wear what God wanted them to wear and do so, in the fear of God. Listen, dear sister! ! ! Have the smile of God on what you wear. It doesn't matter about the frown of the world, nor of worldly professed believers. Mr. David Roy, the preacher, said these words just before he departed to be with Christ . . . "Go on to please God; and if you please God, you will please the godly; the rest do not matter."

Editor's note—We have stated publicly frequently that this is a matter for the shepherds of the Assembly to take care of when one presents themselves at the door of entrance to the meetings of the Assembly. They should inform them that their attire is not in accordance with the Word of God, nor with our testimony to His Name. This would work wonders, but, sad to say, we have few who will do this—again, we ask . . . "WHY?"

JUDGMENT

Notes of an address by D. McGeachy of Sarnia

Read 1 Pet. 4:17-19; 1 Cor. 11:23-32; 1 Cor. 5:9-13.

The keynote for godly living is the recognition of Christ as Lord. Paul received of the Lord Himself the truths in 1 Cor. 11 concerning the remembrance feast. This is a great privilege—connecting the cross of yesterday with the glory of tomorrow, and brings with it a corresponding responsibility. There are three aspects of judgment in connection with the Assembly.

1. Individual Judgment—1 Cor. 11:31.

This must be carried out if any incense is going to rise to God. We should continually judge, confess and forsake in humility sins of thought, word and deed, just as the priests of the Old Testament had to wash their feet and hands before entering into God's presence. He is willing and just to forgive us our sins if we confess them. 1 John 1:9. There is nothing that can make us clean, but the Word of God.

2. Assembly Judgment—1 Cor. 5:9-13

If individual judgment is not exercised, open sin will be the result and the guilty will have to be judged by the Assembly and put away. This is the responsibility of the Assembly. The sinning one is to be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

3. Judgment of God Himself—1 Peter 4:17-19.

If the Assembly fails to judge the guilty one and tolerates sin, God will judge. Elders in the Assembly are responsible not only to feed the flock, but to preserve the holiness of the House of God.

May each of us be—"Content to let the world go by,
To know no gain or loss;
My sinful self my only shame,
My glory all the Cross."

SUNDAY SCHOOL WORK

WE have had the importance of Sunday School work impressed upon us by being privileged to be present at the Children's treat, held in Chelsea, Mass., in connection with the Boston Assembly. Over two hundred children, with a number of their parents, and a few of the Christians, in all over three hundred, assembled about 5 p.m. Saturday evening. It was a pleasing sight to see the tables filled with

children, all about one size, enjoying the good things provided for them by those who have a care for their souls. It reminded one of the times when the Lord Jesus fed the multitudes in order that He might speak to them the words of life. No doubt this means can be used as a lever to pry open the hearts of both children and parents, and more especially in the large cities where there are so many poor not accustomed to receiving much consideration.

After refreshments, all gathered in a large Hall above, and the service began. A few hymns were sung—and what singing! The children's voices fairly made the place to ring as they sang "Ye must be born again." Then a brother spoke briefly on the word "snow," using the letters as pegs to hang little Gospel sermons on for the young minds. Another followed with some Gospel mottoes, concerning Jesus, and His finished work. A third followed speaking about a happy king, the children reading the first verses of Ps. 32; the merry rich man of Luke 12; and the poor sorrowful Man of Calvary. About 90 Gospel books were given as rewards for attendance, a few words of encouragement to the children to attend regularly, and kindly invitation to the parents to attend the Gospel meetings; and to see to it that their children attend the school as regularly as possible, and then the meeting was closed with prayer.

All seemed to feel that it was an ideal Children's treat—no organ, no recitations; no theatrical performance of any kind; no fair show in the flesh, but just an interesting, happy Gospel meeting for children. Reader, what are you doing for the children? Do you complain of lack of interest in the Sunday school? Is the trouble not lack of interest, and self-denial on your own part? Get busy in a simple, Scriptural, godly way, and see if the hearts of the little ones will not respond. See if God will not fill your heart to overflowing, that the children may get the overflow.

The editor was connected with this effort in S. S. work in the Chelsea district of Boston in its early days in 1915 etc. Some young men from the Cliff St. Assembly carried on this work amongst the young here, rather a rough neighbourhood, an adjunct to the regular S. S. work of the Assembly. Much good seed was sown in young, impressionable hearts which "the day shall declare." We traveled with these young folk on the train to their S. S. outing in the Summer time and have happy memories of the work here.

FLESHLY ARGUMENT

LET us beware of losing time and ruffling our own spirits by ungracious discussions with the world or with fellow-believers. "Foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. 2:23. Beware of arguing with the cold, calculating worldly man, who so enjoys to "trap" the young believer with some piece of carnal reasoning. Whenever you begin to fight the world with the world's weapons, you need not be surprised if you suffer loss in the encounter. But you will get any number of professing born-again people who fight with carnal weapons. They delight in argument. If they fall in with a young believer, they give him a "cut" about something, and try in a sarcastic way to disturb him with some foolish and unlearned question. Avoid such people. You will easily know them by the spirit they are of, for out of the abundance of the heart the mouth speaketh. Be thankful for all who seek "in the spirit of meekness" to help you, not with their own carnal reasoning, but with, "Thus saith the Lord." But be also thankful that God has commanded you to avoid those disorderly people, and their soul-withering discussions. There may be profitable discussion—that is, a godly reasoning out of the Scriptures; and, if it is with a single eye and in the meek and quiet spirit, God will be glorified. But the servant of God must not strive. It was written of Christ, "He shall not strive." As He is, so are we.

AN INTERESTING LETTER

New Zealand

Dear brother in Christ:

It is a long time since I have sent you a few lines, some years ago we used to correspond a bit oftener. We will both have increased in years; it is about 52 years since I was received into fellowship in the Gore Assembly, N. Z. All of this time has been spent here except about seven years at Timaru. We can take no credit. Often, like David, I have thought in my heart (1 Samuel 27:1) of only disaster ahead and fleeing like many a worthy of old, but having obtained help we seek to continue.

It is many years since I started to read W.I.S., around 1928 I think, in Dr. Martin's day. Mr. John Blair, whom I knew a little, and whose memory I greatly value, was writing on Judges. Many years ago, probably before his first visit to America, he and others labored with a tent and in other ways, in these parts. He, along with a Mr. Trimble (this was the late John Trimble of New York whom we knew

very well for years—editor) had meetings at Kelso, about 20 miles from here. They were “stooking” in the harvest field by day and preaching at night. In true Irish style they carried the but of one sheaf forward and the head of the other sheaf forward, one under each arm. It was then my grandfather and grandmother and many others were baptized and an assembly started. They have, long ago, been called home. They would have many a heavy heart if they were here today, would they not?

You are quite correct in writing against this Conference to Conference movement of so many. We are surely thankful for any the Lord would move to come among us but that is so different from those who travel many miles (it is so easy today) to be at a Conference, often to speak longest and often. When they are gone, few have any idea what it was all about, hearts are not reached, and ways not changed—we are not led into God’s presence.

Some are quick at running, but no tidings, 2 Samuel 18. John the Baptist, a man sent from God, was in the wilderness—it was there the Word of God came to him. Many run who have never received a word from God. John was only a voice but it was for His Master, he was not much to look upon—a reed shaken with the wind, yet Herod was afraid of him. His clothing and food tell a story, so does ours. The camel’s hair would tell of the desert, the girdle tells me of care in the walk. The Proverbs reminds us that “a wicked man speaks with his feet” and so do we, where we go. His food was the plainest, not always easily procured. The servant of the Lord will often be under great strain before a meeting, as Satan would do his best to hinder God’s message reaching His servant. John was ever learning, some things seem so wrong. He could expect liberty to captives, surely John was a captive and in prison wrongfully, but no deliverance did come to John. He had served and finished his course . . . “Blessed is he who shall not be offended in ME.”

Things seem to us so wrong with our limited vision and knowledge and it is only as we enter the sanctuary, we understand. We must seek to trust . . . “Blessed is he that constantly trusteth in Thee.” Ps. 84:12 (margin). John did no miracle, but all things that John spake of his Master were true. He said . . . “He must increase but I must decrease.” The Word says that we are not to cast away our confidence, it hath great recompense of reward.

I do enjoy the answers to questions, so many foolish ideas come among us, cp. the leaving of the Gospel meeting open. You cannot put the Gospel meeting into 1 Cor. 14. I

have only known of it the last ten years or so. It may be all right in a small assembly where one brother would just have to be asking another but, even then, if that were a hard and fast rule and a servant of the Lord came along, you could not announce Gospel meetings for him. It destroys a Gospel testimony and makes way for some to be on the platform who would seldom be asked and keeps many others away from where it is practised. I know some may, with a tender conscience, be contending for this line but they are not well instructed and would be well to seek help from those elder brethren with experience in the Gospel.

Now I must not write further but I want to thank you once again for seeking faithfully to give plain, fresh words from God's Book. Some will no doubt despise, but many value it dear brother. May the Lord help you to carry on.

Now dear brother, many thanks for the Magazine and all it contains,

Your brother in the Lord—

J. B.

THOUGHTS OF SUBSCRIBERS

Corrupt affections are the most inveterate enemies of Christ.

Doctrines would be readily believed, if they involved in them no precepts; and the church may be tolerated by the world, if she will only give up her discipline.

* * * * *

I saw a Reginald Heber hymn verse not long ago:

“Reflected on the lake, I love
 To see the stars of evening glow,
 So tranquil in the heavens above,
 So restless in the wave below.
 Thus heavenly hope is all serene,
 But earthly hope, how bright so e'er,
 Still fluctuates o'er this changing scene,
 As false and fleeting as 'tis fair.”

It is wonderful we have the serene
 heavenly hope these days, isn't it?

Jane Barbour

'TIS good to worry, good to fear;
 To be aware that failure's near;
 'Tis even good at times to grieve
 And prove in God we do believe,
 For if all days from care were free,
 No joy worth while would ever be.

James Ludos

"THE coming of the Lord draweth near." Wherever you look the thought seems to suggest it cannot be long.

In such a time as this it is of unspeakable value that we can enjoy Words In Season or healthy words or healthy doctrine. Paul enjoined that such as would enjoy these divine realities, or treasures, should pass them on to others. When words given are not healthy, it is because not being the work of the Lord.

Superficial believism, intellectualism and brethrenism are cankers doing destructive work to the extreme.

It is very grieving for those of us who paid for the truth, to now see assemblies becoming like sects. Though they started in houses and will thus end. May the Lord keep all well and happy at the great work of Words In Season.

From Canada

THE CHIEF OF SINNERS

ONE day when Joseph Milner, the Church historian, was preaching at Ferriby, near Hull, England, there was present in the audience a man, fifty years of age, who had led a life of great and open wickedness. The sermon was from the text, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. The conscience of the profligate was awakened. His life had been spent in doing evil, and at the prospect of coming judgment he trembled. Of a Saviour he never thought, for he thought that sins like his could never be forgiven, and he only wished that the race had been extinguished in Noah's flood, so that he himself had never been.

Weeks passed in misery. He tried to repent; he tried to soften that hard heart of his, but all in vain; it lay like a ball of iron within him. At last he called on the preacher, and, as well as he could, described his feelings.

Mr. Milner listened, and then replied, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." He then added, "I now stand in Paul's place, and I beg you to believe this invitation. I beg you to accept the pardon of all your sins, which Christ has purchased for you, and which God freely bestows on you for His sake."

William Howard stared. "Dear sir," he said, "how can I believe that God should invite a sinful wretch like me to be reconciled to Him?" and although Mr. Milner pointed out the scripture in 2 Cor. 5:20, and explained how God's ways are not as our ways, he was by no means satisfied. He thought Mr. Milner's copy of the Bible could hardly be correct; but when he went home and read in his own Testament the selfsame words, he sank into a sort of swoon of blissful wonder. Here, on the one side, was a hell-deserving wretch, a horrible transgressor; there, on the other, was the God of grace, opening heaven's door and inviting him to enter.

He lived ten years after this and testified of the grace of God in free forgiveness.

Reader, have you found it? If not you may have it now. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins." Acts 13:38. Selected

WORDS REMEMBERED

WHEN I was a young Christian I used to get up early to read the Bible before I went to work. I asked one of the Lord's servants Mr. M—— would you, mind getting up to read with me? He said, "What time?" I said, "Four o'clock." "Call me," he said, "and I will be there." He was with me every morning, and I can remember yet things that he opened up to me in those early hours. If young men seek to offset the temptations of the devil let them take a verse. Many a victory has been gained by the verse, "Be not unequally yoked together with unbelievers." Make the Word of God your counsel and I tell you your face will be shining when the next Conference comes around.

S. McEwen

* * * * *

If I be content to be nothing, I cannot take offense; and when I am really humble, and know myself a worm, I shall not complain if trampled on.

ONE CAUSE OF BARREN MINISTRY

RETURNING from a Conference where several hundreds of the Lord's people had come together to hear the Word ministered, I overheard two elderly brethren speaking of the blessing they had received through hearing the voice of the Lord through a simple word which had occupied only some ten minutes in its delivery. "It was plain and to the point, and he had not spoken two sentences till I felt my conscience gripped, and my soul humbled before God." But, said the aged saint, "The next long address was clear enough in its doctrine, but there was an awful lack of grip about it to me." Bending down close to the ear of the speaker, his fellow-traveler whispered, "And what could you expect, when the man who delivered it was at the circus last week, enjoying himself among the ungodly." The aged believer looked up with dire astonishment, and shaking his head, replied—"That explains it all. God have mercy on His people who are fed and led by such shepherds." We go further than that, and say, that the Scripture prohibits such a person from taking any part in public ministry, and shepherding of the flock at all, so long as his ways are so calculated to stumble the saints of God. The Scripture says that those who feed and guide, are to be "ensamples to the flock:" In other words, that the ways of those who teach and take oversight among the saints ought to be of such a character that those following on may imitate them. Would any one like to see the lambs of the flock following their guides into the circus? Is that the sort of place where those are to be found who "watch for souls as they that must give an account" Heb. 13:17? This, and the like of it, allowed to pass without a word of rebuke, without a voice uplifted against it, is what is blighting the garden of the Lord, and effectually assisting the devil in blotting out the line that separates the Church from the world. It is not what a man says, but how he lives, that gives him, or ought to give him, a place as a spiritual guide to the flock of God. Apart from vital godliness in life and conduct, preaching is useless, and it indicates a very low spiritual condition if the preaching or teaching of any man can be enjoyed, or even tolerated, who mixes with the ungodly in their frivolity and sin.

OLD JOHN'S COTTAGE

ON the environs of New York City stood a little shack. The place was delapidated, due to sheer neglect. The windows were cracked, the shingles were rotting, and the foot-path long overgrown with weeds. True, there were some beautiful trees which shaded the house and toned down

the effect of such a crumbling affair. Old John, a withered and lonely character, never moved very far from his fire-side, and could be seen with bent form in the garden.

In the big bustling city a certain millionaire was making new plans, one of them being a new home. The difficulty was just where to locate. As he motored around he at length came to these very parts, and was greatly charmed with the setting and scenery. The view was simply wonderful, and this at once settled his future doubts. Addressing his agent, he commissioned him to make full inquiries before purchasing the property. This was done to the pleasure of old John, and not without some amusement to the agent. The old man chuckled to himself as he felt some measure of pride at the thought that a millionaire wanted his house.

For the next week or two John became very industrious. From old cupboards and cellars, hammers, brushes, paints, etc., all appeared. Many of the broken windows were either replaced or patched, the holes in the roof made watertight, and many other repairs were effected.

With bewilderment upon his face, the agent again appeared on the scene, wondering if perhaps he had come to the wrong house. This pleased John immensely, who immediately proceeded to display something of his handiwork done during the previous days. Putting his hand on John's shoulder the agent at last began to talk business. "Mr. Brookfield, I'm afraid you have misunderstood me. You've been labouring a false idea. The master doesn't want your old shack. Why, do you think he would live here? Never! What he wants is the ground."

Yes, John had been mistaken. He had laboured sincerely but unsuccessfully because of a false idea. Now will you bear with me while we view the application, for this story has its counterpart in thousands of lives today? "Not by works of righteousness, which we have done, but according to His mercy He saved us." Titus 3:5. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9. Our very best actions viewed under the eye of a holy God are spoken of as "filthy rags." Isa. 64:6.

Have you been merely repairing, or patching, in a vain delusion that this is the means of eternal blessing? It required a perfect work, and by grace God has provided it outside of all human aid. Listen to the Lord as He becomes the sinner's Surety and Saviour, and cries in triumph from the cross of shame: "It is finished!" John 19:30.

The gift of God is eternal life: will you take it? In other words, will you accept Jesus Christ as your Saviour and Lord? Rom. 6:23.

QUESTIONS and ANSWERS

Question: What about the people who will be born during the Millennium? Also those saved, or lost at the end? Will living saints be raptured or what?

Answer: ALL who enter the Kingdom in that day shall be the Lord's of course. That is quite evident from Matthew 25:31, 40. It is also evident that those who shall be born in the Kingdom have, of necessity to come to a knowledge of the Lord and the rules or laws of the Kingdom and shall be subject to them. Many, many shall be born who shall only subscribe to the rule of the Kingdom on earth, subserviently, not in reality and render a professed obedience without any real work of God in their hearts. These shall constitute (if they are permitted to live) the vast multitude which shall follow Satan when he is liberated from the pit at the end of the Thousand Years, and they shall, with him be consigned to the everlasting fires, being destroyed, as to their bodies, with fire from heaven—Rev. 20:7, 10 etc., and bodies and souls of such shall be consigned to the lake of fire, eternally.

As to the living saints, we know that there shall be a "new heavens and a new earth" 2 Peter 3:13—this, of course, involves a distinct miracle of God and the destruction of the old earth and heavens (stained by the slimy trail of the Serpent) likewise is a miracle of God. The transference of the living saints at the end of the Millennium to the New Earth constitutes a distinct miracle also but this is God's doings and we have no reason to believe that those who live throughout the Millennial reign, that is, those who are the Lord's subject to His Word and true to Himself, will die but shall be carried over to the New Earth—as to the manner of this we leave all in the hands of the Lord Who has revealed the fact of the New Heaven and a new earth—Rev. 21:1, but has not informed us of many details of His working in this—therefore we must be content to leave all in His hands and not pry beyond the Word and its revealing of His purposes. To do this is to find ourselves lost in a maze of questions and, perhaps, errors.

Question: Is it ever in order for an assembly to go to law and the courts to seek to enforce a discipline, supposedly imposed by the assembly on any individual?

Answer: The answer to this is . . . NEVER. To do so is violent and flagrant error in direct confrontation with the Word of God which is a fatal course for testimony to His Name, unless there is an immediate and full acknowledgment in repentance of such a dishonorable thing, as far as assembly testimony and proper scriptural oversight is concerned. We quote the Word of God . . . "DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to his life? . . . 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? But brother goeth to law against his brother, and that before the unbelievers." 1 Cor. 6:1, 6.

The above apostolic direction, by the Holy Spirit, should be enough for any true believer and it has never been abrogated.

Question: How can a young believer be an enriching help to God's dear people?

Answer: We suggest some very definite principles which shall govern conduct in this matter and which, we believe, shall have a good effect on all in the assembly as well as an enriching effect upon the soul of such an exercised believer.

1. We would suggest, first of all, a humble and godly spirit, so different from the spirit of the world.
2. There must be a turning to the Word of God in constant reading, study and prayerful consideration of the meaning of the Word relative to yourself, not especially to others.
3. A real spirit of prayer and dependence upon the Holy Spirit for enlightenment in regard to the unfolding of the purposes of God and your relation thereto.
4. An avoidance of particularly knotty questions and entering into strife which, occasionally, arises in an assembly but which is entirely outside of your province. Leave all such matters to the elders and shepherds of the assembly.
5. A constant attendance upon the meetings of the assembly, in the spirit of decorum and willingness to help in any small duties involved.
6. A warmth consistent with an earnest and clean life which is contagious and affects the rest of the assembly.
7. An avoidance of any special attachments to members of the opposite sex and the gregarious spirit of youth today. Better far to get on with God and leave the future in His hand. He can show the true path for you, as you so do.
8. A busy and useful life, according to the Word of God in Titus 3:14 . . . "Let our's also learn to maintain good works for necessary uses — (margin - to profess honest trades), that they be not unfruitful."

Question: For what reason should the extreme discipline of the Word be enforced? And, if silence in the assembly is imposed, on what ground?

Answer: The answer to the first question is found in 1 Cor. 5:1-3. To the second, we would turn to such portions as 2 Thess. 3:11-15—also Titus 1:10, 13 — Titus 3:10, 11. We must always remember, however, that ALL discipline is with a view to recovery, not to get rid of a person. Sometimes discipline is used to get out of the way a brother in order that those remaining may be able to enforce their own dictates and do it in the Lord's Name, without, of course, His sanction. Such a dishonorable course God will never acknowledge. "To the law and to the testimony."

THE PIONEER PAGE

CALL TO REMEMBRANCE

Helpers in Pioneer Days of beloved memory

THE NORN FAMILY OF STANDISH, MICH.—

They were real standbys as we started out into the northern parts of Michigan. They had a stable for my horse, they saw that there were warm blankets for the cold nights of the North and a few extras of eatables as we left for months. They also kept an open door for the traveling preacher any time he happened to be in the district. Their prayer and fellowship helped greatly in a work dear to their hearts and ours.

THE JOHN McHARGES OF ALPENA, MICH.—

In the open air and in cottage meetings in their home we carried on here at the first—they maintained a lively interest in the work of the far north by their prayerful fellowship and, to the end were courteous, helpful and considerate friends when there were few in their district to help.

THE PETER EDWARDS OF THE SOO, MICH.—

Here, too, were real friends of the work as long as they lived. They both lived simply, godly and without selfishness and their home, again, always open to the traveling preacher, and many others of God's servants who frequented this district. They had the ability to go far in this world, but chose the simple life, with a view to the heavenly prospects and ended well.

THE ED. WILLIAMS OF SAGINAW, MICH.—

Another home away from home as the traveler passed by. They maintained a real interest in the work in the north country and maintained testimony to His Name here and were a help and blessing to many. Their home life was like a Bible Reading for dear Ed. was a keen student of the Word and loved it.

These are just a sprinkling of many faithful and enduring friends but all at home with the Lord now. Many are still with us who have shown their real interest in Pioneer Work through the years in many parts, home and abroad and such cause much thanksgiving to God. Most of the above we buried but carry precious memories of happy and simple days in their presence.

Hebrews 6:10 could be applied to all present and those who have gone home—"their works follow them." W.H.F.

WINTER — The Winter was very hard on many small assemblies, bad roads, much snow etc., but they carried on faithfully. We heard from the Copper Country that it was one of the worst they had of recent years for snow. James Clark of the Soo gave them an appreciated call during this period.

DETROIT, MICH.—Stark Road assembly recently had visits from brethren Wm. Warke and Sydney Maxwell—brother Warke also gave a call to Bay City assembly. The Stark Road Gospel Hall mentions that they enjoyed and appreciated these visits. Bro. Warke also had nice visit to St. Thomas. Ontario.

EAST BOSTON, MASS. — Bro. Albert Joyce had a visit here for a weekend, also called in at Byfield for a meeting.

LONG BEACH, CALIF. — Brother Muir, the Correspondent, asked us kindly to insert notice that the Assembly has moved into the New Hall's Dining Room, temporarily, until the auditorium is readied for occupancy. Address is 3516 Linden Avenue.

CALVARY, ALTA. — Our brother Jas. Ronald had ministry meetings in the West Hillburst Hall in January followed by our brother Jas. Currie in February—the Word practical and encouraging.

GARNAVILLO, IOWA — Bre. DeBuhr and Orr were in fourth week at last writing here, but so far no stir amongst the unsaved, trust God may work.

BLUE RIVER, WISC. — Bro. Paisley visited here for a few nights, brethren Mick and Hamilton in Brodhead and Elliott and McCullough in Beetown.

PHILADELPHIA, PA. — Our aged brother Caesar Patrizio is still confined at home, he writes us encouragingly and remembers his former fields of labor amongst the Italian people when he saw various Assemblies planted in Methuen, Hartford, Waterbury, New Rochelle, N. Y. and Detroit. It is always good for an old warrior to look over the fields and see fruit remaining. The Italian Assembly also in Toronto gives some cheer. Our brother started out in the Lord's work 53 years ago (the editor started out the same year, only later in the year). I am sure we can say . . . "He doeth all things well."

CONFERENCES

TORRINGTON, CONN. — Conference begins with Prayer in Gospel Hall, 410 Migeon Ave., Fri., May 7 at 8 p.m. Meetings Sat. and Lord's Day May 8 and 9 at the Elks Home, Litchfield St. Visitors freely entertained —Corresp. Victor Illuminati, 72 Revere St.

FROSTBURG, MD. — Conf. dates D. V. Sat. aft., May 15th at 2 p.m. continuing over Lord's Day the 16th, Prayer Mtg. Fri. eve., in Gospel Hall the 14th, at 7:30 p.m. Corresp. Wm. C. Knieriem, 80 Walnut St.

STOUT, IOWA — Annual Conference D. V. will be held May 22 and 23, with Prayer Mtg., May 21 at 7:45 p.m. Usual arrangements will prevail and hospitality extended. Correspondence to Richard Stickfort.

DESERONTO & PICTON, ONT. — Conference will be held D. V. commencing with Prayer Saturday May 22 at 3:30 p.m. followed by ministry at 7 p.m. Mtgs., Lord's Day and Monday. Breaking of Bread at 10:30 a.m. No meeting Monday evening. All visitors freely entertained. Corresp. Wm. Root, Box 241, Deseronto.

CRAPAUD, P. E. I. — Annual conference D. V. commences May 21 in the Gospel Hall, in evening, continuing May 22, 23 and 24 in the Englewood High School. Servants of the Lord walking in the old paths of the Word welcomed in ministry. Corresp. D. G. Ramsay, North River, P.E.I.

FOREST GROVE, ORE. — Annual Conference D. V. will be held in the Gospel Hall, 21st and Cedar Sts., commencing May 28th at 7:30 p.m. for prayer, continuing over the 29th, 30th and 31st. Usual arrangements will prevail. Corresp. Harry H. Goff, 2433 Goff Place.

EDEN GROVE, ONT. — Our Conference will be held D. V. June 6th. Breaking of Bread at 10:30 a.m. usual order of meetings following. Prayer Mtg. will be held June 5th at 7:30 p.m. Servants of the Lord walking in the old paths welcomed in ministry. Correspondence to Stanley R. Purdy, Cargill, Ont.

WINNIPEG, MAN. — Annual Conference will be held D. V. in the West End Gospel Hall, Elice and Victor, June 4, 5 and 6. Fri. the 4th, Prayer and Ministry at 7 p.m. Sat. and Lord's Day 10:30, 2:30 and 7 p.m. Usual arrangements prevailing. Corresp. John Hull, 576 Home St.

BYFIELD, MASS. — Our brethren purpose to hold their 92nd Conference held annually, commencing with Prayer Mtg., Friday May 28th at 7:30 p.m. continuing through Sat. and Lord's Day May 29th and 30th. Usual arrangements and visitors welcomed. The Lord's servants walking in the old paths of the Word welcome in ministry. Correspondence to John H. Short, 145 Main St.

GARNAVILLO, IOWA — Annual Conference commences with Prayer Mtg., evening of June 4th, continuing over 5th and 6th. Usual arrangements and accommodation—Robert Brandt, Corresp.

SARNIA, ONT. — Our Annual Conference will be held D. V. in Central Collegiate, East St. May 29 and 30, with Prayer Meeting May 28 at 7:45 p.m. in the Gospel Hall at College and Davis Sts. Note—If the present custodian strike continues the school will not be available. Those coming from a distance should check for the final decision—Phone 1-519-542-9407 or 1-519-344-9417. Corresp. Robert Kember, 1742 London Road.

FALLEN ASLEEP

CALGARY, ALTA. — Our dear brother David Speer "went home" to glory March 20th. A short "appreciation" by brother Harold S. Paisley will appear in the June issue D. V. He leaves his dear widow and three little girls, who were his joy. A promising life of service thus shortened by a loving Father's hand, Who makes no mistakes.

DETROIT, MICH. — Our dear sister Mrs. Nellie Ferguson, born in Scotland 75 years ago, went to be with Christ March 22. Saved in early days and in fellowship in Motherwell Assembly in Scotland. She came here in 1924 and in fellowship in this area in Ferndale, West Chicago Blvd., and latterly Stark Road Gospel Hall. In Nursing Home the past five years. A beloved sister, quiet, godly and kind—she leaves two sons, 3 brothers and 2 sisters. One brother is our brother James Scollon of Honduras, S. A. Titus 2:13.

DETROIT, MICH. — Word has come of the homecall of Gordon Ramsey on March 9th. Formerly of Bay City when we knew this family well. Leaves his widow, son and daughter, his widowed mother in Grand Rapids and his brother Charles.

EAST BOSTON, MASS. — Our esteemed aged sister, Mrs. Vincenza Mazzola went home to be with Christ March 14th, aged 95. Saved in cottage meetings in 1938 and 1939 in bro. Grillo's home here. Though not able to read or write, she trusted Christ through hearing Gospel preached by brother Netti in her native tongue. She lived consistently and has left a good testimony. Pray for her family who had not, hitherto, been in the Gospel Hall until the day of funeral.

DUNEDIN, N. Z. — On 14th of January our beloved brother Mr. A. Shanks "went home" aged 90. Saved and received into fellowship in Scotland 70 years ago. He settled in Invercargill, his family being saved and all now in fellowship—given to hospitality, he loved God's assembly and was outspoken in defence of the truth of God, walking in it, thus leaving a good savor amongst us.

ST. CATHERINES, ONT. — Our dear brother David Silvester was called home suddenly January 23rd, as a result of a highway accident. Kindly, loved by all and esteemed, survived by his widow, one son and two daughters. Truly Ps. 90:12 should speak to us all.

Words in Season

THE BIBLE FAMILY MAGAZINE



BE SURE YOU'RE RIGHT

(We had a motto when in business years ago, as follows . . . "Be sure you're right, then go ahead.")

THEN, go ahead and fear not puny man,
Be sure that, first the Holy Pages scanned
Give true direction as by Spirit's hand
The men of old wrote out the heav'nly plan.

For problems great and many fill the land,
And not a few tell plainly that man's hand,
Has stooped to write, with very definite plan
To introduce and succour thoughts of man.

When man injects himself into God's Book,
And cause the feeble-hearted ones to look
To him as being the complete resource,
We doubt not who had planned this sinful course.

W.H.F.

JUNE, 1971

WORDS IN SEASON

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ALL OTHER MATTER should go to the Editor as formerly, Mr. Wm. H. Ferguson, 1289 Chase Ave., 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: A few left—write the Editor at address below.

EDITOR'S NEW ADDRESS—All matters pertaining to the Magazine should be sent to the following address, except subscriptions:-

Wm. H. Ferguson,
12000 Edgewater Drive, Apt., 207
LAKEWOOD, OHIO 44107—Tel. 221-1037 (unchanged).

PLEASE check your subscriptions—postal strike in Britain delayed some—we appreciate your cooperation.

CORRESPONDENT'S ADDRESS

Everett, Pa. 15537 — George C. Lutz, R. D. No. 2 for the Everett Assembly.

CHANGE OF ADDRESS

Tsawwassen, B. C., Canada — Harold S. Paisley, 5110 6th Avenue.

REPORTS

Bryn Mawr, Pa. — Bro. Paisley came on here for some ministry meetings using his chart—interest good.

Toronto, Ont. — Meetings of Conferences reported good and large crowds, with Bible Readings in between meetings.

The MIMICO Bible Readings the week following largely attended and helpful, leading to further study of the truths taken up—five or six of the older laboring brethren gave valued help and some younger brethren also present—the Readings were harmonious, with good fellowship and consideration.

Waterloo, Iowa — Conference here larger again and a real happy time. Local Iowa and Wisconsin brethren were present, also bro. Saword (Venezuela) and the editor. The latter remained for meetings in the district for a few night, Cedar Falls, Manchester and Garnavillo. Bro. Saword went on to Joliet and Ohio en route East.

Beetown, Wisc. — Bre. Elliott and E. McCullough had some nice meetings in Beetown, with a little blessing. Bre. Dobson and McCullough purposed a visit to Ireland about the middle of May for a couple of months.

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. 63

JUNE, 1971

No. 6

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 RESPECT and CARE OF GOD'S HONORED SERVANTS Editor

PSALM 39:3

Isaiah 9:6.....Isaiah 53

His glorious Person.....His wonderful Passion

- | | | |
|----|--|---------------|
| 1. | WONDERFUL | MY ADMIRATION |
| | Yet by oppression and judgment He was taken away! | |
| 2. | COUNSELLOR | MY GUIDE |
| | Yet brought to slaughter — Opened not His mouth! | |
| 3. | MIGHTY GOD | MY WORSHIP |
| | Yet oppressed, afflicted stricken! | |
| 4. | EVERLASTING FATHER | MY REFUGE |
| | Yet who shall declare His generation? For He was
cut off out of the land of the living! | |
| 5. | PRINCE OF PEACE | MY NEED |
| | Yet (they) made His grave with the wicked! | |

What a paradox to the soul! Shall one attempt to reconcile them? Nay, verily the great contrasts but furnish one with fresh material for worship, and make the Blessed Saviour more Precious and Real. .

John Stubbs of England

CONVERSION OF J. WALMSLEY OF VENEZUELA

I STILL remember the place where on a Lord's Day evening I used to sit with my mother and two brothers in the large Anglican Church. Sunday afternoons we went to Sunday School and learned such portions of Scripture as Isaiah 53, Psalm 23, Matthew 5-7 etc. The general teaching was that we should pray, read the Scriptures, attend Church, endeavour to do worldly things in a Christian manner, and hope to the end for salvation. Our thoughts as to the latter vacillated a good deal, for on most occasions we felt it was too presumptuous for anyone to say they were saved. On the other hand, everyone laid to rest in the churchyard was buried in the 'sure and certain hope of a glorious resurrection.' This tended perhaps to leave the impression that it was the place of burial that influenced most in eternal matters.

At the beginning of 1947 I commenced to work, and a young girl employed in the same office spoke to me directly about my need of salvation. On one occasion she sketched two roads on a piece of paper. Explaining to me that life has only two ways and two destinies, that is, heaven and hell—Matthew 7:13, 14, she asked me pointedly which of the two roads I was on. Hesitating I indicated the point on her drawing where two ways met, and said, "I'm here, neither on the one nor the other." Probably most people like to imagine as I did on that occasion that they have one foot on each road. I soon learned that I couldn't be a "Mr. Facing both ways" and never having been overly confident as to my religious attainments, (meagre at the best), I confessed that I must be on the broad road leading to destruction. That was the first occasion that such a thought entered my mind, but I never forgot it.

It was perhaps two or three months later that Gospel meetings commenced near our home in the city of Belfast, N. I. Attending my first Gospel meeting I noticed several pleasing differences in the order of the gathering and in the style of preaching, to that to which I was accustomed. The Word of God impressed me most and I soon saw, if I were going to continue attending, I would need to settle the matter of SINS -- MY SINS. Under the preaching of the Gospel I learned that I was not only a sinner, Romans 3:23, but a lost sinner, Luke 19:10, a lost sinner on the road to hell, Luke 16:22, 23. Every step only carried me closer to that awful end. From the moment that these truths impressed me, from the Word of God, I wanted salvation. The preacher presented Christ in all His sufferings as the Saviour of sinners. "(Christ) bare our sins in His own body on the tree." 1 Peter 2:24. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace

was upon Him, and with His stripes we are healed." Isaiah 53:5. Having learned and owned my need as a lost and perishing sinner, it was wonderful to hear how God in mercy had made rich, eternal provision for such as I. Christ, the suffering, bleeding Lamb of God, had died that I might live.

Touching the manner in which we receive salvation, the Word of God says . . . "He that believeth on the Son hath everlasting life." John 3:36 and "Come unto Me and I will give you rest." Matthew 11:28 . . . "look unto Me and be ye saved." Isaiah 45:22. It was some time before I understood that this variety of language is employed in Holy Scripture in order to make simple our acceptance of Christ. For a while I was completely occupied with what I should do to get salvation, but finally through Romans 1:13, calling upon the Name of the Lord, I was saved. I had struggled long with my own trying . . . trying to believe . . . trying to come . . . trying to look etc. Finally, on the 16th of May 1947, by my bedside after a Gospel meeting, with Romans 10:13 before me, I was enabled to call upon the Lord, the Risen Saviour, and trusting Him, at that moment, I passed from death to life.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Timothy 1:15.

DELAYS IN THE PATH OF FAITH

Wm. H. Ferguson

In considering the path of faith in the case of the man of God, we instinctively turn to the life of Abraham the patriarch whose life and path set before us some divine principles which are most instructive and preserving for us if we desire thus to follow the path in dependence upon God. We are sure, doubtless, to a greater or lesser degree that the true believer has this path of faith before him. "The just shall live by faith" is a characteristic of this path. Hence we do well to consider some features of such a path to learn lessons to stand us in good stead as we proceed in it.

In considering the call of Abraham comparing such portions as Acts 7:1, 4—Heb. 11:8, 10 with Genesis 12:1,5; there are certain details which sometimes we may miss.

THE CLOSE-KNIT FAMILY

A characteristic of families of the East was that they were much attached to their family heads, etc. and closely knit together. This might explain Genesis 11:31 when "Terah

took Abram his son . . . and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." In reading this, it might seem that Terah was the instigator of this journey out of Ur to the land of promise but this hardly seems likely at all. Abram was the one, (we have the three sons of Terah mentioned in ch. 11:27), but when we turn to Acts 7:2 we read . . . "The God of glory appeared unto our father Abraham when he was in Mesopotamia **before** he dwelt in Charan, and said unto him" etc. Thus the revelation of God Himself came to Abraham, not especially to the others although, evidently, what Abraham had known of God was immediately made known (how could it be otherwise)? to his father and the family. Abraham, apparently, was singled out especially for this revelation, but such had a powerful effect upon all the connection and they left for Haran. This seemed to be a circuitous route to take as it lay Northwest from Ur of the Chaldees but it seemed to be the usual path to leave that country and this they took.

The **FIRST DELAY** was at Haran. Here the family stayed for some years we believe, we hardly know how long but a matter of years would seem to be suggested. They settled down here and Abraham was delayed in the path God had mapped out for him. We do not read of any revelations to Abraham while in Haran. The meaning of the word is "very dry" and thus it seemed to be, spiritually as well as otherwise. If a child of God is delayed in the path of faith, it is usually associated with a very dry place, a place where there is little communion with God or true Christian fellowship. Many such places exist in our pilgrim journey if we permit them to exist in our lives. Acts 7:4 tells us, by the Spirit, that it was when his father was dead he removed him into this land wherein ye now dwell. The thought is that "God removed him out of Haran." Abraham evidently permitted earthly relationships to obstruct his path for a time. How often this, also, is true in our lives. Husbands, wives, children and others of close connection often have a powerful effect upon the path of faith and many a good man has been delayed in his testimony and pathway by such hindrances.

Notice in Genesis 12:1 we read . . . "Now the Lord **had** said unto Abram, Get thee out of thy country, etc." God went back to His original revelation of Himself to Abraham and the man of faith must take up where he left off. But there was a considerable time of **DELAY**. We are told in Gen. 12:4 that Abraham was seventy and five years old when he departed out of Haran. Abraham was 175 years old when he died, so it seems part of his life was, more or less, lost time. How often this is true with us.

Here was a divine call but, where God calls, Satan and the flesh seek to hinder. Many a true believer, young man or woman, have heard the divine call to some particular service or path of faith, but they have permitted hindrances of one kind or another to weigh heavily in their plans and much time has been lost, perhaps even a whole life lost that could have been useful for God. This should give us serious thought. When He calls, take heed that we answer right away and follow the leading and the "cloud" so to speak and beware of delays along the way. Some of God's truest servants heard the call in youth and, having responded unhesitatingly, have been mightily used of God. We forbear mentioning names of missionaries, servants in the home lands, true pioneers amongst us and, with the outlook dark as far as earthly things were concerned, they stepped out on the promises of God and in the path of faith have left their mark for God. Young believer! there are more important things in life than "making a living" — "seeking great things for thyself" etc. Jer. 45:5. There are outstanding opportunities for younger believers to apprehend and lay hold of His leading in His path of discipleship and service.

FURTHER DELAY

From this point, it would seem that all would be well and go well and, indeed it did for a time, as Genesis 12:6, 8 . . . "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord Who appeared unto him." The path of faith always has revelations of God in it. This may explain why some receive such from God and some, who profess much, do not. God loves to reveal Himself to the man of faith in the path of faith. In verse 8 Abram removed from thence unto a mountain (mountain dwellings are good) on the east of Bethel (the house of God), and pitched his tent, etc. Thus far, all seemed well . . . a tent and an altar for the pilgrim in the path of faith is characteristic and there, further, we read that he "called upon the Name of the Lord." Prayer and confession of true pilgrim character prevailed there, but we read further . . . "Abraham journeyed, going on still toward the south." He did not seem to have any particular command to do so—it seems a restless spirit took hold of him and he must journey. The revelations of God stop here for a considerable time. The restless spirit today is robbing many of God's dear people and not a few of His servants who serve Him in His work, are suffering lost time because of the "restless spirit"—they must be on the move, must be traveling, country-wide or world-wide but "on the go." Thus precious time is lost which might be used for God. Sometimes it is the restlessness of the flesh that encourages this, or perhaps the desire to enjoy some of the luxuries of

a warm and lazy climate urges one to lay down the armor—maybe we do a little preaching etc., to quiet the conscience, but the “old man” has his way and we give in to such an inviting path. The result—much time lost. As the old German said, “We are getting nowhere fast.” But Abram journeyed and towards the south where lay the mighty kingdom of Egypt—it must have had some attraction doubtless and its fame, also, must have gone far, so he journeyed outside now of the true path of faith. It was then, verse 10 of Gen. 12, that there was a famine in the land and Abram got his eye off God and “went down into Egypt.” The sad part of this is that he went “to sojourn there.” He would carry on the part of a pilgrim, but identify himself with Egypt, and it took God to get him out of such a predicament. While Abram could lose sight of God and His path, God never lost sight of His true servant even in his failure in wandering away. God’s eye was upon him continually. We know the story well, need not go into details but it is well worth reading again—Gen. 12: 10, 20.

A PALACE INSTEAD OF A TENT

“The princes also of Pharaoh saw her (Abram’s fair wife), and commended her before Pharaoh: and the woman was taken into Pharaoh’s house.” Gen. 12:15. What a change. Beautiful surroundings, all the luxuries of Egypt before her eyes, its grandeur, all could be her’s if she only denied the truth path of faith and the call of God. We are not told Sarah’s thoughts at this time, that was a secret God kept to Himself, but they could not have been very happy, for Sarah was a woman of faith. Pharaoh, in turn, “treated Abram well for her sake” v. 16 and evidently loaded him with abundance but what was that to a pilgrim in the path of faith, if he lost the smile of God.

The Lord had to bring Abram out of this “mess” that he got into it and He plagued Pharaoh and his house with great plagues and so Pharaoh rebukes openly Abram, and the man of faith has to take the rebukes of an infidel king and he was chased out of Egypt by Pharaoh but we might rather say, chased out by God. Such was another DELAY in the path of faith but chapter 13:1 tells another happier ending, “And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south (going north now) . . . “And he went on his journeys (pilgrimage again) from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called upon the Name of the Lord.” Gen. 13:4.

We do not pursue the thought further. Sufficient has been shown that it is possible for the man of faith to get out of the path of faith, that he may lose sight of God, but God will not lose sight of him and shall chastise and bring him back to the place where he got off the track. So it is today, God will not always let us have our way for long, if we are seeking to please Him, but shall show His hand in chastising, cleansing and restoring to the path of His pleasure. Let us beware then and take heed to such of these divine principles which are so outstanding in the Word of God, lest we lose much good and valuable time and trouble others by our defection. Note how Lot was influenced by what he saw in Egypt and note how Hagar, the Egyptian, was brought into Abram's life to produce an Ishmael, whose descendants to this day, trouble, distress and harangue the people of Israel.

May the Lord give us understanding hearts, open minds and true desires after Himself as we read such solemn lessons from the Book of God.

A CONVERTED JEWESS'S LOYALTY

A YOUNG Jewish woman in Chicago was miraculously converted, and immediately she began witnessing among the other employees. But some of them objected, and the president of the firm told her she would have to quit talking religion to her fellow workers. "All right," she replied, "I will have to leave then, for I cannot work where I cannot take my Christ or talk about Him."

"That's all very well," the president said. "If that's the way you feel about it, then you will have to give up your position."

She had an aged mother to support, and she did not know where she could find other employment, but she said, "As you say. I will give up my position, but I will not be disloyal to Jesus Christ."

Saturday of that week a note from the president was laid on her desk. Thinking that it was a notice of discharge, she opened it and read, "We have a place of greater responsibility than the one you now occupy, with larger salary than you have been receiving. We think you are the right person for the place, so we are offering it to you."

One who will not be disloyal to her Saviour is one who can be trusted to be loyal to her employer.

Selected

A FRAGRANT MEMORY

In appreciation of our late brother David Speer of Calgary, Alberta . . . by Harold Paisley.

THE ways of the Lord are past finding out. This is true in connection with the homecall of our brother David Speer who went home to glory on March 20th, 1971. Few of our younger brethren have the exercise for the perishing, the shepherd heart for God's assembly, and the earnest desire to study the Word that marked our late brother.

The writer has known him since 1947, as a boy of 15, he attended our Gospel meetings in Cookstown, Ireland. At that time David was anxious to be saved from Hell and won for Heaven, but it was not until some years later that the great transaction was done while listening to the preaching of our brother Martin at Quilly, Co. Derry. Brother Speer was born in Calgary 39 years ago and, shortly afterwards, his parents, who are in happy fellowship, returned to the old country to reside. Later, as a young man, David returned to Calgary.

In the assembly at West Hillhurst he became a wonderful strength and, as the assembly increased in numbers, he showed his desire to see the saints walk in the truth of separation and godliness for the glory of the Lord Jesus. His example of lowliness and consistent living was an uplift to the saints. The Lord also blessed him with good personal ability to contact souls with the Gospel and he was an excellent door to door evangelist. Our brother saw quite a number saved in various districts around Calgary and was also an influence to saints, bringing many into contact with the ways of God as seen in a scriptural assembly. The assembly was the delight of brother Speer and his work amongst them, he was a trusted guide and shepherd before, finally, over a year ago stepping out in faith into the fuller service of the Lord.

During the Summer of 1970 I was much exercised to have our brother join me in the large tent pitched in the city of Calgary. I stayed at his home and shared sweet fellowship with our brother who shared wholeheartedly in the work of the Gospel. It was evident to me that he had developed his gift as a preacher and I was surprised at his knowledge of the Scriptures, which was well above the average. David had given himself to prayer and the careful study of the Word which was his one delight, and I was encouraged that in these dark days one had been raised up to do a work for God in the great province of Alberta. Now the Lord has seen fit to take this beloved man of God home to Himself and we feel weak because of it, but His ways are always right.

May the Lord's people remember his dear widow and his three little girls, who were his joy, before the Father's face. Such a fragrant life lived for Christ should cause us all to search and try our ways and be found following our Lord's steps more closely until He returns, holding fast the faithful Word and holding forth the Gospel message to the world.

FRESH AND FURNISHED FOR SERVICE

A Friendly talk with Young Preachers

IN this busy age, there are many who desire to serve the Lord in making known His Name and His gospel to others, who find that they have very little time for what has been called "preparation"—or, as it might be more simply expressed, for getting themselves into a proper spiritual condition in which to deliver their message, and for having a proper message to deliver. Among no class is this more deeply and consciously felt, than among young men who are in business all day, and who go out with the gospel message in the evenings. The reason for this is obvious. Unlike the professional preacher, who has all the week, or day as the case may be, to "prepare" for his meeting at night, they are engaged in business or at home work all the days of the week, many from early morn till late at night, and the question is asked—When are we to get our message, or get ourselves into a proper condition of soul, to enable us to speak. The simple answer that we have to make is this—Seek to live day by day and hour by hour in the presence of God, then you will be always prepared so far as your spiritual condition is concerned, and seek to have the Word of God dwelling richly in you all the day, then you will never want a message to speak.

In speaking thus, we do not for a moment depreciate close and careful Bible study, or suggest that any who speak to others may lightly dispense with secret meditation and prayer. On the contrary, I would say, secure every minute you can for study of your Bible—careful, critical study if you can get the time—and do not on any consideration omit or neglect "the secret tryst," the hour alone with God in prayer. But over and above this, apart from which the hour of study and the hour of prayer will be altogether insufficient, cultivate the habit of continual meditation on the Word, and of constant intercourse with God in prayer. These are the secrets of spiritual freshness and spiritual power in service. They are alike open to the busy servant maid in the kitchen or nursery, to the clerk in the office, the artizan in the workshop, the ploughman in the field, as to the preacher in his study. Constant dealing with God and His Word will keep you fresh in soul and furnished for service.

J. R.

“THE COMING OF THE LORD DRAWETH NIGH”

James 5:8

William Nesbitt

UNSAVED READER! Nothing should cause you greater concern at the moment than the fact that the Coming of the Lord is near. Every moment of your life you are beset with the danger of being left in your sins when those who are saved are caught up to meet their Lord in the air. You have heard often of His coming again. You have been troubled about it in the past. As the saved ones sang and preached about it you were filled with a sense of dread by the thought of being left outside the closed door, which shall not be opened in response to the frantic knocking of those who will call in vain . . . “Lord, Lord, open unto us.” Perhaps you have wakened through the night and the unbroken silence caused you to fear that the great event had taken place and that loved ones were already gone. A deep sense of relief filled your breast when you found it was otherwise. You settled down again. The preaching about His coming does not trouble you as much now as it did in the past. Your heart has become harder. Your conscience is now more difficult to reach. Your continued neglect of salvation has resulted in the Holy Spirit not speaking to you as frequently as heretofore. You are, therefore, in a serious condition just now. There is only a heart-beat between you and the tormenting fire of hell. Perhaps you are only a moment from the despair which shall suddenly seize you when you discover the Lord’s people have gone forever, without a goodbye, or tears, or last and loving embrace. Blessed moment indeed for such, who will never entreat you again, nor weep over you again, nor pillow their heads with grief of heart over your Christlessness and carelessness.

REMEMBER! The Lord’s Coming is **SURE**. He said to His own . . . “I will come again.” He is coming **SOON**, at any moment. You have no time to waste. Let no opportunity pass. He has already been in the world as a Saviour. He has offered Himself as a Sacrifice for sins at Calvary to provide Salvation for you. He is seated at the right hand of God, able and willing to save you. Flee from the wrath to come . . . Believe on the Lord Jesus Christ and thou shalt be saved. Will you come?

His Coming shall be with a **SHOUT**, so that every saved person dead, or alive will hear. Raised and changed they shall rise to meet Him in the air. Unsaved one, the Coming of the Lord will be with **SILENCE** as far as you are concerned. You will remain asleep (but not for long) or at work

or continue in pursuit of your pleasure and sin until the truth dawns.

Then . . . "Horrors shall roll o'er your godless soul,
Awake from its death-like sleep,
Of all hope bereft and for Judgment left,
Forever to wail and weep."

His coming shall cause SEPARATION of saved and unsaved forever. The knowledge that love ones have gone to glory will add to your misery eternally.

O worldling give ear, while the saints are here,
Soon must the tie be riven;
And men side by side, God's hand shall divide,
As far as hell's depths from heaven.
The children of Light are summoned away,
Left are the children of night;
Sealed is their doom, for there's no more room,
Filled are the mansions of Light.

Dear reader without Christ and without hope, I lovingly beseech you to allow these words of warning to find a response in your heart. Repent now. Receive the Son of God as your Saviour now. He has said . . . 'Him that cometh to Me, I will in no wise cast out.'

"To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins." Acts 10:43.

THE KNEES THAT WERE HARD

I COULD tell you of a Christian, (said dear old Captain _____), and the time was in his life, when he was a man of prayer. He loved to be alone with God; and no place was so dear to him as that little spot "within the veil;" there to bow the knee and heart before God. And so much did that Christian love to be there, that, by being so much on his knees, the knees grew hard. Ah! these were the days when he had power with God and prevailed. But alas! he got mixed up with worldliness of one kind and another, and departed in soul from God; and the hour of prayer was not so sweet as it used to be; and the knees were not so hard. (The captain's voice faltered as he proceeded). And that Christian is the worm of the dust who now addresses you. Yes, I was that one. But the Lord, by one affliction after another, brought me back to Himself; for one affliction did not do it. But He brought me back, praise His name; and now the hour alone with God is sweet once more; and I am

tasting anew the joys of that time when I loved to kneel before Him. Fellow believers, if you would be men of God, be men of prayer; if you would have power with God and prevail, let it be your joy and privilege to be much on your knees before the throne.

CURIOSITY

CURIOSITY is not one of the Christian virtues. By curiosity we mean anxiety to pry into other people's affairs, and eagerness to know all that is going on. It is noteworthy that the Lord Jesus never satisfied mere curiosity.

If one of the world asks the question, "Are there few that be saved?"—the answer is, "Strive to enter in at the strait gate." Luke 13:24. If it is an apostle whose curiosity is aroused, the result is the same. Peter is anxious to know how it will fare with John; and the question is asked, "Lord, and what shall this man do?" Here, again, the Lord will not satisfy mere curiosity. The answer is simply, "What is that to thee? Follow thou Me." John 21:22.

The worldling makes himself busy about other people's affairs; but the Christian, who is taught of God, has brought all his desires into one channel—"that I may know Him" Phil. 3:10. There may be things which the glory of God demands our looking into; but there is a vast amount of inquisitiveness among Christians—asking news and giving news—which is not at all for God's glory nor to edification.

RESPECT AND CARE OF GOD'S HONORED SERVANTS

With length of years of service among us

THIS is a subject which has interested us for years and, as one of the older servants of Christ in these United States, as well as Editor of this Assembly Magazine, I feel it is a subject which should be given some consideration by elders and overseers in the Assemblies, as well as by thinking men, and women everywhere who have an exercise and godly care for the work of the Lord in which we all, of course, have our part. We all know that age brings its problems—it has been our privilege to be closely associated with our esteemed departed brother Mr. William Moon, the founder of the Gospel Hall Home for Aged Christians, in Longport, N. J., so the subject is not new to us. My thought, however, is more in the line of some consideration for older ministering brethren, as the years advance. We have known many

of them in their aging years and have noticed a considerable lessening of interest in them by many of the Lord's people and, further, not a few of the Assemblies among which these men worked and labored in their years of strength and ability to do so. We take the liberty of making a few suggestions which we believe are worthy of consideration by our brethren with whom we are in fellowship and whose thoughts we appreciate and have always respected when they were offered in godly fashion and for the upbuilding of the saints.

There is, usually, with aged ones, a feeling of neglect and lack of interest by a generation that did not know of their labors and, sad to say, often does not care. This is not general, however, and we know there are spiritually minded younger believers and men and women of mature standing who have this regard for such aging ones. We would like to encourage this amongst our younger believers as it shall prove to be a real blessing in their lives and bring them the commendation of our heavenly Father, Who has a special care for His own, aged or otherwise—a sparrow does not fall to the ground without His notice of it.

It is true, also, that our brethren who have ministered among us for forty or fifty years, are not as able now to do the traveling they once did—we all know that such is becoming more difficult, therefore anything that can be done in relieving them of much of the hardships of travel is much appreciated by them. There are ways and means that some can find to make it a little easier for such brethren. I believe this is the thought found in the 3rd., Epistle of John, verses 6, 8 etc., "Whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such that we might be fellow-helpers to the truth." The aged apostle knew whereof he spake, surely.

TWO DISTINCT EVILS

These evils we mention, we trust, in the proper spirit because they ought to be mentioned. One is . . . **THAT THERE SHOULD BE NO PERSONAL GIVING.** This is a commandment of men, not a part of God's sacred Word. We are thankful that this does not exist generally, but rather in a very limited character, but it works havoc with the lives of younger believers and robs them of the privilege of ministering to the Lord Himself, through His servants. We have known lives that have been blighted by such a false concept of the work of the Lord, sad to say, some of our own acquaintance who once did so but have been deterred from this exercise for His work. The usual thought behind all this

is that it should come through ONE individual, or one or two, and holding the assembly funds thus would, of course, only use them as they see fit. This is a **bane** of testimony and dangerous teaching as it deprives the saints of a reward they might, otherwise, have from the Lord.

The other evil I would mention is that, when some disagreement or lack of favor results in connection with a brother, even though he has been serving the Lord for nearly a half a century, he should be immediately cut off from all of the assembly fellowship and he should be left to his own resources, more or less. This, to us, is bad, unrighteous, graceless and a shameful way to deal with those who have labored well and given their lives to the work of the Lord. It betrays a spirit that we fear is wrong altogether. Even if we did not agree entirely with a brother, we still have the privilege of seeking to show to him my care and desire for his welfare, even though coupled with personal thoughts in the matter, but to "cut him off" as the saying is, is immoral and un-Christlike. This latter is with respect to the **CUTTING OFF OF ASSEMBLY FUNDS** to brethren, aged and respected who have fallen into disfavor with the ruling element in any Assembly. It betrays the work of the enemy and the Word . . . "An enemy hath done this" is timely here. From this we are not to infer that the Lord forsakes His own, or leaves them to starve though the Assemblies may cut off their fellowship, for we know the Lord never forsakes His own and when one fountain is dried up, God can open another, but is it not a shameful thing for assemblies who have known the labors and work of men for years, at the end of their lives, to cut them off as it were from the bounty of the Lord? We do not believe such is the mind of the Lord, nor is it the mind of the Assembly, rather the work of men who have missed the mind of the Spirit. The early apostles knew this evil. Paul could say in 2 Timothy 1:15 . . . "This thou knowest, that all they which are in Asia be turned away from me." etc. Notwithstanding, the Lord stood by him and encouraged him with His presence.

Let no one think we are speaking thus without knowledge—this is our fifty third year in the Lord's work, we have known many of the most eminent men among us—and we believe, in bringing this to the attention of the Lord's people, especially elder brethren of responsibility, we are entering a field which, if we pursue it properly, shall bring blessing among us. There is no question that there has been for about 20 years a lack of blessing generally and, while some may think that a few professions give them the seal of God on their labors, yet we know that there are underlying evils which must be cleared up if we are to continue to have the Lord's blessing, guidance and seal on true Assem-

bly, testimony, after the "old paths" of the Word, not the fanciful, queer and selfish ideas of men.

There is nothing purely personal in the above as we have no complaint whatever and I think my brethren understand this and will receive it in the proper manner but I have in mind the many younger ones who, we fear, are not at all well acquainted with the general manner of the support of God's servants and work. It seems today that it is "so much pay for so much preaching" and that is the end of it to many. This should not be and saints need definite instruction and teaching in the assembly meetings of the manner in which God supports His work and His servants. Some, when they hear letters read of gifts of \$75.00 or \$100.00 sent to a few, can sit back comfortably and think that is the sum and substance of the matter. However, they lose the sense of responsibility when there is no personal communications with the Lord's servants at home and abroad and some have not a letter in their possession from any of the Lord's servants—sad, indeed, to know that some are encouraged in this very selfish attitude and unscriptural manner of giving to the Lord.

We have had letters from aged and lonely servants of Christ who gave their best and, without making their needs known, one can read between the lines that they are neglected, sometimes refused and, not infrequently, discouraged. What a tragedy for those who made such high profession. I remember the late Dugald Campbell of Africa, who crossed the Sahara Desert twice with the Gospel in dangerous travels and was a compatriot of the late F. S. A., Dan Crawford and other well known men, saying to me when he came to Detroit to visit us years ago . . . "For the great pretence we make as to assembly gathering, our preachers ought to be very well taken care of and looked after." He has gone home, with many others, to their reward. Did we make their lives any easier, or write them a few words of encouragement? If not, we are the losers. Even our business houses, our country, etc., etc., does not figure this to be right but those professing great things cut off heartlessly men of God on slight pretence, and their motto thus could be translated into common language . . . "let them starve." Thank God, this is not our fear, nor the fear of God's honored servants but let us beware that our God does not look on us in this heartlessness and rebuke us publicly for our sinful neglect of those who have labored amongst us.

We also state, most emphatically, that if any man, preacher or otherwise, seeks to influence an assembly, or assemblies, to seek to harm another servant of Christ, this is an evil that God will not permit to go unpunished. The

first evidence of this is LACK OF POWER, then there shall be WEAKNESS EVEN UNTO TAKING AWAY and the LOSS OF TESTIMONY.

This is a serious matter and we should be glad to talk it over with any of our brethren, on suitable occasions, if they are desirous of seeing instituted a correction of some of the evil that is hindering blessing among us. Feuds between laboring brethren, with resultant seeking to do harm to another, is such an unworthy thing that it ought to be exposed and brought to the light of God's Word and to the attention of responsible brethren.

With love and regard to all the saints, especially those with a shepherd care for His own, the editor leaves these thoughts for your consideration. They are part of our ministry from the Lord which we ought to give, without fear or favor. In closing, we say, Confirm your love to our brethren.

W. H. F.

* * *

WHAT GOD DOETH — IS BEST

We do not know,
 We cannot tell,
 The reason why;
 But on God's love,
 And on God's will,
 We still rely.

These both are "perfect," so our hearts can rest;
 For what our Father doeth must be best.

Christ is responsible to God, as the High Priest, for every priest under Him. The responsibilities of Christ are our protection and defence. We are responsible to be dependent, helpless, weak, leaning on Christ for strength; but we are not responsible for anything else.

Let not thy praise be transient — a fit of music, and then the instrument hung by the wall till another gaudy day or some remarkable providence makes thee take it down. David took this for a life work "As long as I live I will praise Thee."

The levity of some preachers in private, spoils all they advance in public; the platform and the parlour must agree.

They are never disappointed who have learned to wait only on God, and to expect nothing from man.

A sunbeam has no power to shine if it be severed from the Sun. Neither have we apart from Christ.

QUESTIONS and ANSWERS

QUESTION: When trouble, or problems afflict an Assembly, is it in order for brethren from nearby assembly, or assemblies, to come to the support of the leading brother, who adopting harsh judgment, seeks to impose his will on others in the Assembly?

(From the Antipodes)

ANSWER: When trouble strikes an Assembly of God, there should be men of God, with experience, and godly conduct; and with the Word of God before them, bring it to bear on the situation. To do what our questioner states is an evidence of inability, lack of spirituality and refusal of the Word of God. This is always disastrous in such matters. The best thing is to keep the matter as localized as possible, but if there is an extreme position and a Diotrephes spirit developed, it is almost hopeless to do much—God must take a hand here in His own way and time. The calling of a general meeting and getting signatures of brethren and sisters, even young sisters or brethren is lamentable evidence of a thorough departure from the Word of God as to scriptural order and oversight, that no intelligent man of God would tolerate this—it is a characteristic of the last days of Laodicea, with Christ outside.

QUESTION: What about the custom, quite general we are sorry to say, of brethren rising at a late hour in the Morning Meeting for the Breaking of Bread, supposedly to “give thanks” for the bread or wine, but carry on for several minutes, with a lengthy thanksgiving of a general character, much more becoming to an earlier part of the meeting, and then, in closing their speaking or peroration, give thanks for the bread, we shall say and sit down, sometimes without some in the Assembly being actually aware that “thanks” has been given?

ANSWER: We see this frequently and wonder if such really understand what it is to “give thanks” for the precious memorials. It would seem our Lord, in the upper room, did this very simply and briefly and why anyone would seek to change such a divine example, we are at a loss to understand. It should be brief, timely, not left to the last of the meeting by any means and there should be mention made at the first, that the purpose is to “give thanks” without any doubt of the purpose, and without lengthy prayer. This habit also lessens the opportunity for the saints to have a word from the Lord, in the way of exhortation or opening up of the Scriptures, the time is gone and many seem to think inasmuch as they have partaken of the memorials, they have done their duty. After over sixty years in the Assembly of God we see such a departure from the true character of worship and ministry, under the Spirit’s leading that we wonder if some of God’s dear people have not altogether lost the sense of such divine leading under Spirit’s guidance. What an opportunity for shepherd instruction under such circumstances. Shortening the meeting, without the Word of God being opened, either we partake of the memorials or after (and both are in order when suitably opened up), is so far removed from the pattern of the Word that it deprives the saints of the precious Word. Our morning meeting is not a ritual—it is a loving remembrance of His death and sufferings and there should be the opening of the Word of God at every meeting of the Assembly.

QUESTION: Why is it not order for women and girls to wear trousers (in Winter especially) and shorts (in the Summer time we are now approaching) like so many do today? Do we have scriptural authority

to forbid such? If such should present themselves at the Assembly meeting garbed in such a way, what should be our attitude to this—how should it be handled?

ANSWER: This seems to be a timely question. We instinctively turn to such a portion as Deuteronomy 22:5 . . . “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are an abomination unto the Lord thy God.” This should settle it for a true Christian desirous of pleasing God and maintaining separation from the world.

There seems to be, also, in this scriptural quotation the thought that doing this infers a change of thinking which is abnormal. The individual thus would show a desire to be what they really are not—a woman might freely thus enter into a state where she is anxious to show that she is not “bound” by moral standards of the Word and, therefore, more amenable to the desires of the world. And, we should judge, in danger also of losing her moral fortitude against the designs of worldly people.

The same thought could be seen in the “effeminate” man in seeming to rebel against standards of the Word of God and, sensing that this is a day of liberty and free action, he would portray himself as willing to go along with the crowd that considers such moral standards outdated.

No wonder God states that all that do so are an “abomination” to the Lord. Send all such, presenting themselves, in the Assembly, home for proper attire.

While on the above subject, and thinking of the Summer season and the wearing of abbreviated swim suits, etc., etc., in public places and open beaches, how could a really spiritual Christian woman or girl portray herself arrayed like the sexual world and show her charms to filthy eyes and leering men? We are living truly in evil days and true Christianity is sadly lacking. Even amongst those professedly in an Assembly of God, we find true standards are rapidly being given up for the worldly and, with this, godliness is vanishing from our midst. It is useless to talk of “being in fellowship” when the dress and desires, thus expressed, shows distinctly that the heart is not true to Christ, nor is the one going in for such attire a credit to the Assembly.

We see young men and girls in assembly meetings, in fellowship and therefore in the circle on Lord’s Day morning and with crossed legs and abbreviated skirts (which can hardly be hidden from those in the same circle) and seemingly unconcerned as to whether this is in order in God’s assembly, or not. We are sure it is a distinct disobedience to a very positive command of the Lord as conveyed to us in Exodus 20:26 . . . “Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.” Where is the difference between the world and ourselves? Read again Exodus 11:7 . . . “That ye may know how the Lord doth put a difference between the Egyptians and Israel.”

QUESTION: Is the Prayer Meeting a part of the “fellowship” of the Assembly?

ANSWER: Read Acts 2:42 again. The Prayer Meeting is as much a mark of fellowship and steadfastness as attendance at the meeting for the Breaking of Bread. To think it unimportant is to deny the true meaning of assembly fellowship. It is part of the weakness of today’s testimony.

THE PIONEER PAGE

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THE PIONEER

IF one would be a pioneer,
 Prepare to leave those near and dear;
 To serve within a hostile scene
 The interests of the Lord, supreme.

On help one cannot always call,
 Like being near the Gospel Hall;
 But what a joy to look above,
 Depend on One Whose Name is love,

To be a pioneer no doubt,
 Means lots of things to do without;
 Depending on the Lord alone,
 And just the necessary own.

And if it meant to travel far,
 And should the Lord provide a car;
 Remember never to abuse
 What God provides for Him, to use.

The joy of preaching o'er and o'er,
 To those who never heard before;
 The Gospel of the grace of God
 As given us to spread abroad.

To see a sinner here and there,
 As God doth bring His Word to bear,
 Who, moved with fear, who soon repents,
 And trusts the One Whom God hath sent.

As pioneer and pilgrim, too,
 To have the coming Lord in view;
 The time for service running out,
 Its utmost bound will be the Shout.

Tho' pioneering life is hard,
 Yet looking unto the reward
 At Heaven's righteous Judgment Seat
 What daily toil could be more sweet.

* * *

From one of our subscribers

THE EFFECTS OF A GOOD EXAMPLE

I NEVER saw more clearly than I see today, the force of that Word of our God, primarily written to those who exercise shepherd care among the saints, but in measure applicable to all who serve or guide in the assembly of God — “Being ensamples to the flock.” 1 Pet. 5:3. The word has more to do with conduct than with words, and “the force of example” is the most powerful form of teaching. In a village not far from here, there were two godly, aged men, who for over thirty years sought to be helpers of the small assembly of believers gathering simply in the Lord’s Name there. They had little gift, but they were godly, and their lives before men were consistent. They came in for a full share of persecution at the first, when under the power of God’s truth they came out from positions of trust in the “churches,” to “go by the Book” in their worship and service. But that died down. And for many years these men, though little understood, have been much respected. If any were sick, they were sent for; not the worldly and spiritually-blind minister. If any were in sorrow, they were visited, comforted, and helped temporally and spiritually by these simple men. The younger ones in the assembly had been nursed by them, 1 Thess. 2:7, from their spiritual infancy, and taught the truth, verse 11, as to their walk in the world and place in the church. The result is a truly separate, spiritual, and fruitful assembly. It is a joy to be there. There are no complaints as to young ones running hither and thither. They had no example of that set before them. There is no lack of helpers, for all were taught by precept, and still more by practice, that there is work for all. At the burial of one of these dear men, practically the whole village turned out, and every token of respect was shown. It was one of the finest sights I ever witnessed, to see a long line of those who had been led to Christ, and helped on in the Christian life, pass silently, sorrowfully around that open grave, whispering, “I owe him much,” and pass along with the prayer on their lips “Let my last end be like his.” This is the kind of life that tells, and greatly privileged that assembly is, in which such men who are “ensamples to the flock,” stand before the saints as leaders.

A. N.

(We have often said, and written, that the greatest need amongst us today is not preachers, but shepherds — Editor).

Longport, N. J. — The Longport Anniversary Meeting was a happy time of fellowship and recording of the Lord's dealings with them the past year. Continue in prayer for the Home, the aged brethren and sisters there, Directors, etc.

Manchester, Conn. — Conference large and good, a number of His servants giving help. Bre. MacLeod and Jas. Smith expected for Gospel meetings in May.

London, Ont. — Bro. Warke had a visit here on his way to Mimico Bible Readings.

Saginaw, Mich. — Bro. McBain had a visit here recently with the saints.

West Union, Iowa — The usual Fourth of July meeting will be held here again this year D. V. First meeting to start at 10 a.m. Hymn Books requested. Lester Crain, Corresp.

Belafst, Ireland — Recent Conference not quite as large as last year, perhaps on account of city conditions — some good ministry. Our dear bro. Frank Knox was missed there this year — remember our aged brother in prayer—we have happy recollections of his visits to U.S.A.

Tylertown, Miss. — Bro. Ballhagen writes of intention to do some tent work again this year D.V.

McKeesport, Pa. — Recent Conference larger and response to the ministry good. Eighteen of preaching brethren present, several younger brethren. Weather cool but all went well. Mamy "sat back" who had not witnessed the remembrance feast before. Several have been added to the assembly here, some as result of meetings in which bre. Clark and Miner Hawk had a part.

Steubenville, Ohio — Saints here had a batpism May 1st, five were baptized from Toronto, Ohio. Hall was full, bre. Clark and Miner Hawk preached the Word.

Cleveland, Ohio — Brother Sydney Saword gave appreciated visits here on the West Side, also Monticello Halls—visiting Jackson, Mich., also, and Akron, McKeesport en route East. He expects to sail from New York when booking arrangements develop soon now.

CONFERENCES

Winnipeg, Man. — Dates June 4, 5 and 6, starting Fri. at 7 p.m.

Eden Grove, Ont. — Lord's Day June 6th., at 10:30 a.m. Prayer Mtg., June 5 at 7:30 p.m.

Garnavillo, Iowa — Prayer Meeting June 4th continuing 5th and 6th, D.V.

Portage La Prairie, Man. — Annual Conference will be held D. V. June 11, 12 and 13 with Prayer Mtg., Thurs. 10th at 7:30 p.m. Correspondence to Mr. S. Rey, Box 725.

Victoria Road, Ont. — Assembly will hold its Annual Conference in the Long Point Gospel Hall June 19th and 20th, preceded by Prayer Mtg., June 18 at 8 p.m. The Lord's servants walking in the old paths and teaching the same welcome. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

Glen Ewen Sask. — Annual Conferent D. V. commences with Prayer Meeting Thurs. eve., June 24 at 7:30, continuing June 25, 26 and 27 with the usual hospitality to visitors. Corresp. Roy Macfarlane, Glen Ewen.

Pugwash Junction, N. S. — The Annual Conference will be held D. V. in the Gospel Hall here on July 2nd and 3rd and 4th. Prayer Mtg., July 1st at 7:45 p.m. Usual order of meetings and hospitality extended. The Lord's servants walking in the old paths welcomed. Corresp. Mr. M. C. MacLeod, Pugwash Jct., N. S.

NORTHERN ONTARIO CONFERENCE:

The Assemblies of Earlton, Englehart, Charlton and Kirkland Lake will hold their annual Conference again this year in the Englehart High School July 2, 3 and 4, commencing with Prayer Meeting July 1 at 8 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcomed in ministry. Supper will be served for visitors arriving on the 1st, in the Dining Hall. Corresp. to Norman Ferguson, Earlton or Harvey Pratt, Charlton, Ont.

Augusta, Maine — The Lord willing we will hold our Conference in the Gospel Hall, Old Belgrade Road, June 26 and 27, with prayer Mtg., June 25 at 7:30 p.m.

Tayorside, Sask. — Annual Conference commences with Prayer Meeting July 1 at 8 p.m. and continuing July 2, 3 and 4. Usual arrangements and hospitality extended. Correspondence to Clifford Paul, Box 655, Melfort, Sask.

Brookfield, Conn. — Annual Danbury conf., we believe is to be held June 19th and 20th, D. V. with Prayer Mtg., Fri. eve., June 18 at 7:45 p.m. Corresp. to Alexander Pizzo, 23 South Ave., Danbury, Conn. 06810. All meetings in the Brookfield Gospel Hall.

Midland, Ont. — Annual Conf., D. V. May 23 and 24, with Prayer Mtg., May 22 at 7:30 in the Gospel Hall. Other meetings Midland Secondary School—Waubauskene and Midland jointly. Corresp. Jas. Crawford, 311 Midland Ave.

FALLEN ASLEEP

Moncton, N. B. — A late report reaches us of the homecall of our dear brother Russell Morton on March 18th. Saved in August 1938 under preaching of Robert McCracken. Quiet and consistent, highly esteemed by all who knew him, including the business world. Leaves his wife, one son and one daughter.

East Pittsburgh, Pa. — Our beloved brother John McCullough was called home April 17 after 15 months of sickness. Saved May 5, 1924—faithful in Assembly fellowship, survived by his wife, one son and two daughters. Titus 2:13.

Ballinaloob, N. I. — Our dear sister Mrs. James M. Finlay "went home" April 3rd. Saved under preaching of William McCracken and James Marshall and gathered to His Name for over 60 years. A loved mother and grandmother, greatly esteemed. A S. S. teacher of value.

Hamilton, Ont. — Our beloved brother Samuel Agnew of the Kensington Assembly was called home to be with the Lord April 16, aged 60. Born in Ireland, in Toronto in early life, and saved here in 1933 under preaching of the late John Bernard. S. S. Superintendent here for over 25 years—many of these children came to the funeral home. Survived by his widow, four sons. Only the Judgment Seat of Christ will reveal the kind acts of this quiet and beloved brother

Hampton, Iowa — Our dear brother Paul Axiots "went home" to be with the Lord April 24, aged 49. Saved as a young man in Greece, later received into fellowship in Mason City, and latterly in Assembly here.

Toronto, Ohio — Our dear sister in the Lord Mrs. Martha Dickinson went to be with the Lord April 24, aged 76. Saved in March 14, 1924—in Assembly fellowship here soon after and was very faithful in attendance until health failed about 3 years ago. Her home open to the Lord's servants for many years.

Words in Season

THE BIBLE FAMILY MAGAZINE



KILL THE RUMOUR

Rumours flying thick and fast,
But they seldom last;
For the fire that starts the flame
Soon dies out in shame.

Rumours ne'er can feed the soul,
Nor heal troubles sore,
Only serve a purpose base,
Serve a dying cause.

Rumours can be Satan's bait
To attract a man;
But they're poison, known too late,
For the man who ran.

Ran as though he'd make the goal,
Win the promised crown;
But he swallowed rumours whole,
Died with shame's renown.

W. H. F.

JULY, 1971

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.

PLEASE NOTE the Editor's change of address in Lakewood, Ohio.

CORRESPONDENT'S ADDRESS

Windsor, Conn. — Our brother Matthew J. Brescia, correspondent for the Charter Oak (Hartford) Assembly has changed his personal address to 81 Cobblestone Way, Windsor, Conn. 06095. Same tel. number—688-2388. This does not affect address for sending in W.I.S. subscriptions.

Saugus, Mass. 01906 — Mr. Frank Procopio, 30 Hamilton Street, Apartment 14, for the East Boston Assembly. His telephone no., Code 617-233-8115.

REPORTS

East Boston, Mass. — Recent Summer Conference a happy and encouraging time around the Word. Three of the Lord's servants present and the Word to profit.

Fresno, Calif. — Please note change in the order of meetings for the Gospel Hall, 1435 White Ave., Fresno, Calif. Breaking of Bread at 9:45 a.m. S.S. at 11:30 a.m. Corresp. J. A. Royer, 1465 San Pablo Ave., 93728.

Palm Springs, Calif. — The new address (temporary) of the Assembly here will be Francis Stevens School, Cor Alejo and No. Palm Canyon Dr., S.S. 9:15 a.m. B. of B. 11 a.m. Gospel 7:30 p.m. Wed. at 8 p.m. for Prayer and Bible Study. Chas. Spataro, 245 N. W. Cerritos Dr.

Stout, Iowa — Conference here very helpful—largely attended. Many young believers listened to some plain and practical instruction from the Word. Bro. Joyce remained in the district for Garnaville conference. Three preachers from a distance, as well as local Iowa and Wisconsin brethren present. Had a happy time together.

Sarnia, Ont. — The Lord gave help here with some plain and helpful ministry, touching assembly and personal life and the Lord's Coming, the Judgment Seat of Christ and the Marriage Supper of the Lamb. Good attendance from various parts.

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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HUMILITY

HUMILITY is simply the disposition which prepares the soul for living on trust. Faith is the organ or sense for the perception and apprehension of the heavenly world and its blessings. Faith seeks the glory that comes from God, that only comes when God is All. As long as we take glory from one another, as long as ever we seek and love and jealously guard the glory of this life, the honour and reputation that comes from men, we do not seek, and cannot receive the glory that comes from God.

PRIDE renders faith impossible. Salvation comes through a cross and a crucified Christ. Salvation is the fellowship with the crucified Christ in the spirit of His cross. Salvation is union with and delight in, salvation is participation in, the humility of Jesus. Is it wonder that our faith is so feeble when pride still reigns so much, and we have scarce learnt even to long or pray for humility as the most needful and blessed part of salvation.

Let the glory of the All-glorious God be everything to you. You will be freed from the glory of men and of self, and be content and glad to be nothing. Out of this nothingness you will grow strong in faith, giving glory to God, and you will find that the deeper you sink in humility before Him, the nearer He is to fulfil the every desire of your faith.

A. Murray

THE YOUNG IRISH GIRL

"MOTHER" said a young girl as she felt death approaching, "is it a terrible thing to die?" "It is indeed" replied the mother, "I wish I could die for you: but you have seen the priest, my dear child and confessed to him so you need not be afraid." "It is true," answered the girl, "I have confessed all the sins I can remember and the priest has given me absolution, but yet before long I shall be in purgatory, and you know, mother, you are very poor." The unhappy mother felt the truth of these words. "Yes, Maria," she replied, "we are very poor, but I shall work day and night to earn money to pay for masses for your soul. Do you suppose your poor mother could rest till you were released from suffering?" "I have been thinking," said the poor girl, "a great deal about my cousin Catherine. She was so happy before she died, though she had not confessed nor received absolution. She did not believe in purgatory, but said she would go straight to heaven." "Catherine was a heretic, Maria," said the mother, "and out of the true church. It is better for you to die unhappy than to die in error, as she died." "I often think," continued Maria, "of her words, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.' Ps. 23:4. What did she mean? I have no rod nor staff. I have no comfort. I can think of nothing but the flames."

"Come, my child, illness has depressed your spirits; leave all this to the priest; try to rest and think no more about Catherine." "Well, mother, I will try, but I cannot help thinking it would be much better not to go to purgatory at all, but to go straight to heaven when we die." "It is not for people like us to go straight to heaven, Maria, we must follow the way the priest marks out." "But, mother, it is a very hard way, and I am often afraid that those who once fall into the flame never come out again." "If the priest knew what you are saying, child, it would indeed be difficult to pay for the masses he would require. Here is your brother Patrick, he will sit by you, and try to comfort you while I am away." At this moment Patrick entered. He sat down by his sister, much grieved by her altered appearances; the doctor had given no hopes of her recovery, and he had come from a long distance to see her before her death. "Maria," said he when they were alone, "what were you saying about cousin Catherine?" "Oh, Patrick, I was saying I wish I could be as happy as she was! She did not confess to the priest nor receive absolution. She used to say that was not necessary; but she had no fear because—" "Because she believed in the Lord Jesus Christ," interrupted Patrick, "and therefore had no reason to fear. The Lord Himself spoke to her heart,

Maria. He comforted her with the assurance of His love, and pardon of her sins; what need could there be for a priest to assure her of it?" Maria looked at her brother with astonishment. "Why, Patrick," she exclaimed, "are you also a heretic?" "Do not trouble about that, Maria; I do not deny the truth; on the contrary, I have read the Word of God for myself, and find it so full of love to poor sinners that it has become more precious to me than anything else." "Have you a Bible then?" asked Maria; "where did you get it? Did you ask the priest? Does he know?" "No, I assure you I did not ask him, but I met a Scripture reader, who told me that in England people were allowed to read their Bibles. I said 'I am the Queen's good and loyal subject, why should I not have a Bible also?' The good man gave me one, and I have read it, and found in it how sins can be forgiven. I have found forgiveness and am happy." "Oh, Patrick, why did you not come and tell me this before? Do tell me what it says in the Bible about purgatory." "I have looked from beginning to end, and there is not a word about it; the priest knows that, and therefore he forbids you to read the Scriptures. I assure you, my dear sister, there is but one thing necessary of you to be as happy as Catherine." "What is it, Patrick? I would give all the world to know how my sins can be forgiven." "Here it is," and drawing from his pocket the precious little volume that had been the means of bringing salvation to his own soul, the young Irishman read: "'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' 1 Tim. 1:15. 'There is one God, and one Mediator between God and men, the Man Christ Jesus.' 1 Tim. 2:5. 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.' Isa. 53:5. 'The blood of Jesus Christ . . . cleanseth us from all sin.' 1 John 1:7; Deut. 33:29." "These words are very beautiful," said Maria; but how am I to know that all this is for me?" "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. You do not think I would deceive you, Maria?" "Oh, no, Patrick, you have always been a good kind brother to me." "Then will you not have confidence in the Lord, who died for you? Listen to His words addressed to all who, like you, feel the burden of sin, and their need of forgiveness: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11:28. 'Him that cometh to Me I will in no wise cast out.' John 6:37. Do you suppose, Maria, that Christ has suffered half the punishment due to sin, and that the sinner has to endure the rest? This is the teaching of the priests, but not the Word

of God. When the woman who was a sinner came to Jesus, Luke 7, He knew her tears and penitence to be the result of faith in Him, and comforted her with the sweet assurance, 'Thy sins are forgiven.' Again, when the Saviour pardoned the dying thief, he said to him, 'Today shalt thou be with me in paradise.' No doubt the priest would have thought purgatory good enough for a robber but the Lord treated him as a friend. The blood of Christ is the sinner's plea; those who rest in Jesus and His precious blood are forever secure, for 'there is therefore now no condemnation to them which are in Christ Jesus. Rom. 8. They become children of God and heirs of everlasting life. St. Paul speaks of the departed as 'absent from the body, and . . . present with the Lord.' 2 Cor. 5:8. He desires to depart and be with Christ. To all who believe in Jesus, death loses its terrors. Oh, my dear sister, look to Jesus, the Lamb of God, and when you leave this world you will go to be with Him, and sin and sorrow and pain will never again disturb you. It is written, 'The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.' Rev. 2:14."

The young man ceased speaking. Solemn indeed, but unspeakably blessed, were those moments in that chamber, where a short time before the victim of ignorance and superstition lay in the grasp of the enemy who was ready to claim her and make her his prey for ever. Blessed be God, He who is the resurrection and the life, who has the keys of hell and death, had by His Spirit moved upon the troubled waters that had threatened to overwhelm the soul of the dying girl. The darkness had given way, and a ray of true light from above enabled her to behold by faith the Lamb of God who died for her salvation. The anxious despairing look had passed away, and one of trust and joy lighted up the wan and deathlike features. Psalm 143:3-4.

"Oh, Patrick," she exclaimed, "I know it all now! I am happy now; Jesus has forgiven my sins; I am saved." And in this blessed assurance, after lingering a few days she departed to be for ever with the Lord, leaving another testimony to the power of the Word and to God's sovereign grace. Acts 4:12.

A "Words In Season" Tract

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"We must be watching, especially in the beginning of the temptation; for an enemy then is more easily overcome. Do not suffer him to enter the door of the heart; but resist him without the gate at his first knock. An after-remedy comes too late."

LOCALIZING PROBLEMS

“Tell it not at Gath, publish it not in
the streets.” 2 Samuel 1:20.

Wm. H. Ferguson

PROBLEMS may arise amongst us and one of the sad features of such a misfortune is that some seem to delight in such and make them a matter of gossip and loose, and not infrequently, untrue exaggeration, coupled with malicious misstatements. We must avoid this as the more local it is kept, the sooner the blaze stops . . . “Where there is no wood the fire goeth out.”

By localizing difficulties to the local assembly, or those who are acquainted with the conditions (which are not always as represented), we may accomplish much, but by spreading such we often start something that develops far beyond what is necessary and instead of healing, produces the opposite and destroys fellowships of brethren and sometimes assemblies, absolutely unnecessary. This is not of God—it is the work of the enemy of testimony.

We believe there arise, at times, amongst us, men who would destroy such fellowship, and even destroy individual brethren and even whole assemblies just to carry out their own self-will. This we must avoid at any cost of selfish motives or unwise zeal which is not according to knowledge. We believe if such matters were permitted to rest for a while without interference by those lacking understanding of circumstances, God could work out that which He pleases. By our interference and lack of wisdom we thus hinder God in His working.

There are often underlying situations and even principles in such cases (known only to those who have been identified with the situation for years) which are not generally known and “the wise” do not unnecessarily bring up such to further enlarge the problem. This is where some brethren who could be involved, and have no ulterior motive, would seek to disassociate themselves and stay out of the picture, so to speak. But if such use a situation to further spread it and thereby seek to increase their own reputation, we believe God will frown on this.

Turning to the Book, we find this excellent advice in Prov. 26:20, 21 . . . “Where no wood is, there the fire goeth out; so where there is no tale bearer, the strife ceaseth. As coals are to burning coals (or hot embers), and wood to fire, so is a contentious man to kindle (or inflame) strife.”

In looking at the meaning of the word used in this portion and considering the “wood”, we find the root seems to

be firmness, and you have injected into this the "carpenter" and the "gallows" and "the helve," or the axe. All suggesting a determination to erect something, even "a gallows" but let us not forget that the man who had the gallows erected for his enemy was found hanged himself thereon very shortly after . . . Esther 5: 14, 6: 13, 7: 9, 10."

Let us then give heed to the sacred Writ and betake ourselves in humility and prayer and wait on God and let Him manifest His hand. He is not a silent observer, nor is He a disinterested one, and even in such a case or problem there shall be found "honey in the carcase of the lion." Judges 14: 8 . . . Let us wait on God.

So let us go on quietly, not seeking to interfere where it is not called for, realizing that the one or ones who spread evil or malicious reports, with a view to destroying a brother or even destroying the fellowship of saints, are merely helping on the enemy's work and are in immediate danger of finding God's hand against them. We would further state that we can never be a party to "cutting off" any of God's true servants, of standing among us, and years of self-denying service, to satisfy the dictum of a begrudged assembly or where envy or selfwill may have dictated such a course.

UNITY

NO body of Christians can be recognized of God as a candlestick under the administrative care of the Son of man, if they are not ordered in a condition which empowers Him to act as their Bishop and Shepherd, that is, which enables them to obey His Word to them in their collective or Church character. There may be, and are, many parties of Christians gathered, even true Christians; but their association is even sinful unless it is in obedience; and their gathering only exhibits their disobedience, which would not have been manifest had they been separate. God sees them as individuals, and not as a candlestick, which indeed they cannot be except on the terms of submission to His government by the word and Spirit.

Matthew 18 develops the Lord's principle of rule and order in His Church. It had been said that the directions in verses 15 to 17 could not be obeyed now, for no one body of Christians in a place could lay claim to the name of "the Church," for the Church in reality must consist of all the believers in that place. There is a grievous error in this. There may be a thousand collective bodies of Christians in a place, and yet if they are not formed so as to be able to obey, the Lord Jesus cannot rule them; and He cannot therefore recognize them as Churches, and the Christians

who join them only associate in disobedience. Two or three, the number marked by the Lord as sufficient to constitute a Church, formed in obedience, and knowing obedience to be their only standing, are really God's candlestick in that place, as alone giving power to the Son of man to rule them by His word. It will be clear to the conscience that there can be no continuance in unity, except in obedience. Every word of scripture relative to Church order is a link to sustain God's unity, for the Spirit unites through the word.

What is a Christian to do, if on looking around he sees Christians united by party interests, or principles subversive of obedience to the word of God? If he can also see a few, if it be but two or three, acting in obedience, constituted on the ground of obedience only, must not the Spirit carry him to them, for nowhere else has he freedom in Church fellowship to obey His Lord. In withdrawing from others in their associate character he is but obeying the word of his Lord—"withdraw yourselves from every brother that walketh disorderly," for where any body of Christians refuse to obey saying that obedience is impossible, they are setting aside God's order. The disobedience of an individual is his sin: the disobedience of a company is collective sin, and there must be separation or the Lord's authority and honor are sacrificed. True unity in collective testimony nothing can keep but obedience to the word of the Lord. The Church's responsibility to exhibit its unity here, is distinctly marked: but it is the unity of holiness and love, or it is not light, and "God is light, and if we walk in the light as He is in the light, then have we fellowship one with another." Any unity but this is but a confederacy of evil; and if it bears with it the holy name of the Lord, its evil is the more alarming. And if it has the letter of the truth without the Spirit, while in moral ruin, it is but the more like what the Lord calls "a whited sepulchre, full of rottenness and dead men's bones."

The Churches of Asia were constituted in obedience; and while they so continued, the word of love and warning was addressed to them. When the power of disobedience, in disregard of evil, had overcome them, they ceased to be candlesticks, and were moved out of their places. As far as the eye of man saw they increased both in numbers and in external power; but holiness went, and then discipline which is the necessary expression of holiness; and then the Lord went, not from individuals, but from the associate bodies. If there be no holy and spiritual order, God is not there as ruler of the Church, though still dwelling in individuals in it. If there is no discipline the Son of man guards not the candlestick, for He bears the sharp-edged sword, and the Church ceases to be one save in name, in which it assumes to live while dead. It is as a Church, apostate, having "the form

but denying the power of godliness"; and "from such turn away," saith the Lord. Brethren may continue in ignorance or carelessness in the disobedient association, the command is no way qualified by this, as though unity would be destroyed, for it had much better be so, nay, it must be so, if the unity can only be kept by disobedience; and so the word of the Lord says, "withdraw yourselves from every brother that walketh disorderly," and "if any man obey not our word in this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3.

With reference to those who had the name of teachers, he says, "Now I beseech you brethren, mark them which cause divisions and offences **contrary to the doctrine which ye have learned**, and avoid them; for they that are such, serve not the Lord Jesus Chrst, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17-19. The cause of division and offence was setting up something contrary to the Scriptures; by this they were to be judged though their words were good and their speech fair. Separation then, from brethren, whether true or false, is here commanded, if they are walking disobediently "withdraw yourselves," have no company with them, "avoid them." Our hearts will sorrow over a disorderly brother, but we are to shame him by the separation of obedience, and this is true love.

A Church of God is set apart to be light, to separate between holy and unholy, clean and unclean, to speak and act in trust for God; and if the body has lost the character, the name and form is merely its condemnation; and the more pretensions it has, while without character, the more offensive it must be in the sight of God. If it has no power for discipline, it ceases to be even formally holy, its competency to fulfill its engagements to God is gone. It ceases to be before God, and therefore before those who have the mind of God, what it calls itself.

A Church, as at Corinth, might be in an evil condition, and puffed up in it rather than mourning; but when the word of warning came, **if it was heeded and produced godly sorrow**, this worked salvation from the condition of evil, and this sorrow produced the exercise of discipline as its result; for carefulness is wrought, yea, and clearing of themselves; yea, and indignation and fear, and vehement desire, and zeal, and revenge; and this last, **not against those who warn against the evil**, but against the evil itself. But if the warning is unheeded and the answer given is, "we have no power to obey"; warning ceases for it is useless; administration ceases; that is the Lord ceases His care of it, and then what

is it but a wicked thing that has the fate collectively, of the individuals that ought to have been put away; that is, it is put away from God as a Church. Selected

The above outlines the principles of the early brethren when confronted with this question, as they found it in the Word—written almost 140 years ago—from an old magazine—Editor.

THE ASSEMBLY AT PHILIPPI

Dr. E. A. Martin

A TALENTED artist once painted a picture for an art exhibition. He was pleased with it until he placed it in the art gallery along side of the pictures of other artists. Their pictures were painted in bright colors, and his suffered in contrast. Observing this he took his brush and put a red dab on the water in his picture. When this had dried he took his instruments and shaped the daub into a buoy, giving the picture the needed life. This caused his picture to be known as the picture of the red spot. In the epistle to the Philippians we have a very bright picture of an Assembly of God. But God has added to each chapter a black spot, lest this Assembly should appear in too bright colors. What was of God in this Assembly stands out all the clearer because of the contrast with that which was not of God—the four black spots.

In many respects the Assembly at Philippi was a model Assembly. And there is no reason why an Assembly today should not be in as good a condition as an Assembly in the year A. D. 64. We have the same God, the same Saviour, the same Holy Spirit; and we have the same Bible; God has not changed His word in the least. There is the same world, the same flesh, and the same devil. It is to be feared that many are saying, "We are in the last days, and it is not to be expected that we should go on as they did in the early days of the dispensation." But why should the Lord Jesus, when He comes, not find Assemblies going on after the scriptural model? Why should not His word be obeyed in the year 1919, as well as in the year 64? It is useless to excuse ourselves from walking with God because of circumstances. Those things which were black spots in the Assembly at Philippi are none the less black because they are found in Assemblies in the twentieth century.

Six times in the first chapter we have the word Gospel—"Your fellowship in the Gospel . . . , the defence and confirmation of Gospel . . . , the furtherance of the Gospel . . . , the defence of tht Gospel . . . let your conversation be as it becometh the Gospel of Christ . . . , striving together for the faith of the Gospel." The apostle's heart was all afire for

the Gospel: and he thanked God upon every remembrance of the Assembly at Philippi because of their fellowship with him in the Gospel, "from the first day until now." How can an Assembly be in a good condition unless it has a heart for the Gospel? A farmer has a flock of sheep, and he is very desirous that when springtime comes each should have a couple of lambs; and if some have three his joy is increased. He knows that in proportion to the number of lambs is the prosperity of his flock. If an Assembly has no interest in the Gospel, and no souls are being saved, how can that Assembly prosper? The salvation of souls is very dear to the heart of our Lord Jesus Christ, and if we have little or no interest in the Gospel how can we expect the blessing of God?

There was a Christian farmer who lived quite a number of miles from an Assembly who sought time after time to interest those who were out in the Lord's work to have Gospel meetings in his community. He longed to see his neighbors brought to Christ. He distributed tracts, and painted texts and pointed questions on the fences, and other places, seeking to arouse men about their soul's welfare. One day, when speaking to one of the Lord's servants about the matter, the preacher, not seeing his way to go said, "Perhaps the Lord intends you to preach to these people." He had never thought of this. After praying about it, he asked a neighbor for the use of a vacant house not far from his home. His request was granted; and he put on blocks for seats; and then invited the neighbors to come, thinking that if any did come he would sit on the front seat and talk to them as best he could. To his surprise so many came that he had to give up his seat in order to make room. God gave him help to preach the Gospel; and he was encouraged to announce another meeting. Seeing that the people would come, he prepared his address as best he could, and repeated it to his wife, and she said that it was good; but when he got up to speak, it all left him. However, he stumbled through the meeting as best he could, and, with much misgiving, announced another meeting. This experience cast him much upon God, and God stood by him, and a number were saved and an Assembly begun in the community. Brethren, what about it, have we a heart for the Gospel? It is not so much "gift" that is needed, as a heart for souls. As soon as the scales fell from the eyes of Saul, "straightway he preached Christ in the synagogues, that He is the Son of God." He was set for the defence and confirmation of the Gospel. His imprisonment he knew was for the furtherance of the Gospel. He was ready to live for the Gospel of Christ, or to die for it. The Gospel had delivered him from going down to the pit; had transformed a persecuting Pharisee into a

preaching saint; it enabled him to say, "For me to live is Christ, and to die is gain." He was a pattern gosseller following closely in the footsteps of his Master; and the Philippians were following closely after him. He thanks God for their "fellowship in the Gospel from the first day until now." He exhorts them to live "as it becometh the Gospel."

But there is a dark spot in this beautiful picture. "Some indeed preach Christ even of envy and strife." These proclaimed Christ of faction, not sincerely, thinking to raise up affliction for him in his bonds. But these things did not daunt the Gospel warrior. "Whether in pretence or truth Christ is preached; and I therein do rejoice, yea, and will rejoice." Christ is preached, Christ is preached, Christ is preached—this was everything to the apostle. What matters prison bars, and pretence preachers, so long as Christ is preached! What multitudes of sinister preachers there are today! But Christ is preached; and God overrules, and souls are saved. Let us unite with the apostle and say, "I therein do rejoice, yea, and will rejoice."

SHALLUM'S DAUGHTERS

Nehemiah 3:12

IN reading the Scriptures we often meet with surprises. It would never occur to us that any but men would be engaged in the work spoken of in this chapter, the building of the wall and the setting up of the gates thereof. Again and again we read of certain men and their sons as being engaged in this noble work; but here in the very heart of this chapter we read, "And next unto him repaired Shallum, the son of Halohesh, the ruler of the half part of Jerusalem, he and HIS DAUGHTERS."

Here we have a noble exception to the rule that men were the builders—there were some women who shared in the work. We do not know the names of these noble women, but God has taken notice of their labors and recorded it, no doubt for the encouragement of sisters.

In a former article, we spoke of Noadiah, the prophetess, who joined with Tobiah, and other enemies of the Lord, to oppose the work of God. The daughters of Shallum had a heart to help it on. We are confronted by a state of affairs much like that of the days of Nehemiah. The Assembly walls are in some places broken down. The enemy has succeeded in breaking down much of the distinctive testimony that was once maintained. Those who have a heart to walk in God's ways will find much to do to help maintain, and where

necessary rebuild broken walls and gates. In this work the sisters also can help. What a power there is when the whole household is one in standing for the testimony.

We are not forgetting that the woman's place is ever the hidden place, and not the platform: but there are many ways in which she can help to strengthen the hands of those who are at the forefront. The private godly separation of sisters from the religious world has much to do with the distinctive testimony committed to us. Let the sisters be encouraged! There is a day coming when all who have done their part in connection with the walls and gates, will get their reward. God gives honorable mention to the daughters of Shallum. We have all heard of the old woman who marched along side of the soldiers, with a broomstick over her shoulder. When asked what she could do with a broomstick, she replied, "I can shew which side I am on." The sisters can shew which side they are on. They can side with God and His truth, and thus strengthen the hands of those who are building that which the enemy is seeking to tear down.

The late John Ferguson

ADVICE TO THE YOUNG ON THE CHOICE OF COMPANIONS

IN forming your connections, and choosing your associates, take those only for your friends who will consent to walk with you in the way to heaven, and who give you reasonable ground to hope, that they will help you forward in your journey to it. It is quite sufficient to have the workings of your own worldly hearts to struggle with on the road. You will always find enough in their temptations to turn you from the path, without calling in to their aid the example and enticements of ungodly companions. And even if this were not the case, even if we could take the thoughtless and sinful as the friends of our youth, without being impeded by them in our course, would it be wise to choose for our most beloved associates upon earth, those whom we should dread to meet in eternity? It is painful to say farewell, even for a short season, to those we love. Is there no pang, then, in bidding an eternal adieu to our bosom friends at the grave? Is there no anguish in shuddering at the very thought of meeting them again? We may see in some of the lovers of pleasure around us much to admire, and something perhaps to commend; their conduct may be decent, their dispositions amiable, and their society pleasing; we may love their cheerfulness and mirth; but in a few fleeting years all these things will have passed away, and nothing will be left to us from our intercourse with them, but the mournful

consciousness that we have friends in eternity, whom we shall see no more; that we have friends gone into a world where no sound of joy has ever yet been heard, nor one ray of hope ever dawned. It is evident, therefore, that our present happiness, as well as our future safety, is connected with the companions to whom we unite ourselves. Our duty, then, is plain. Let us love our fellow-sinners, and seek to do them good; but if they are determined not to accompany us to heaven, let us not, for the sake of their society and friendship, accompany them as they go to destruction. It may sometimes be difficult to avoid connecting ourselves with them; many reasons may be brought forward to persuade us that it is passable; but let us oppose to all the dictates of cowardice, indifference, and worldly policy, these plain words of Scripture, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world, is the enemy of God."

Good advice from a shepherd—

PRAYER

Read Joshua 7

AT THE beginning of the chapter we have self-confidence and no prayer, but in verse 7 Joshua begins to pray. Now at first Joshua seems to chide God for their defeat at Ai, as though the fault were God's. But at length he gets to a place where something greater than Israel's dishonor troubles him, and that was the honor of Jehovah's name. Here God answers. How? By exposing the sin that had caused the defeat.

There was a troubler in Israel—Achan. He had sinned through covetousness, and had, as he supposed, successfully covered up his sin, but God knew all about it, and ere He could be with Israel again that sin must be exposed and put away. Now it may be there are some of us who are troublers of Israel! Covetousness is still a very prominent form of sin among God's people, and its effects are as disastrous as ever. Brethren, are we conscious of ANYTHING that causes us to be a hindrance to the saints of God? The Lord make us honest here!

If you read 1 Samuel 8, you will find that the people of Israel, having a desire to be like the nations around them, asked a king, who would go in and out among them, lead them out to battle, etc. And Samuel told them what the result would be; but verse 19 says, "Nevertheless, the people refused to obey the voice of Samuel, and they said, Nay, but we will have a king to reign over us."

Then Samuel rehearsed their words in the ears of the Lord. "And the Lord said to Samuel, Hearken unto their voice, and make them a king." O for grace to rehearse all our trials and difficulties, and the hard sayings of others, in the ears of the Lord! What care it would save us. The Lord identified Samuel with Himself, and Himself with Samuel.

The king was provided and Samuel anointed him. Being in fellowship with God, he knew it meant future trouble for the people. They had rejected him, still he would show a gracious spirit. See 1 Sam. 12:20-23. What beautiful words those are in verse 23, "God forbid that I should sin against God in ceasing to pray for you." O to breathe the same spirit towards God's people now! Let them be what they may and act as they may, still may we have grace to pray for them.

Elijah was a man who prayed for God's people's blessing, but God sent the blessing in the shape of a famine. That brought them to their senses, and the same man, still in fellowship with God for the need of His people, prayed for rain, and He sent it, with an abundant harvest.

In Nehemiah 1 we read of a man who was sad and sick of heart, because of the condition of the people of God. It is very easy saying "always be happy," and appear so. But how can we when we see the state of God's people? Worldliness, envy, evil-speaking, and other things eating the life out of individuals and in some cases meetings. If we are in fellowship with God and right ourselves, we shall seek their welfare, not by talking against them to others, but by telling God about them. Nehemiah did not have the opportunity of getting away alone to pray, but he lifted up his heart there and then, and God granted the request.

In Neh. 4 we find they begin to build the wall, and that raised the indignation of the ungodly, and indeed some who are professing to be the people of God don't like the building of the wall. The wall shuts God's people IN and the children of the world OUT, and it is no pleasant task to be the instrument in carrying on such a work. But it is God's work yet, as it was in Nehemiah's day, and those who go in for it must be strengthened by God, and prepared to endure hardness. Nehemiah prospered in the work, for the throne of grace was his resource, and it is open to us. May we know the blessedness of carrying everything to God in prayer!

John Smith

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The unsearchable riches of Christ. His riches are so many they cannot be numbered; so precious they cannot be valued; so great they cannot be measured. He is a mine of Gold; we may dig till we reach heaven.

THE SECRET

(A Question of Income and Expenditure)

TO BE much with Him Who is "in secret" and Who "seeth in secret," is the secret of power, and usefulness, and fruitfulness.

Luther said at the busiest and most resultful period of his life: I have so much to do that I cannot get on without three hours a day of praying." What a remarkable testimony to the necessity, if we would do effective work for God, of really waiting on Him in the first instance, and that "in secret!" And one who has been called away from distinguished, and God-owned service in the Mission field—Gilmour of Mongolia—contrasts thus his earlier with his later habit in this matter: "Before I worked oh! so hard, and so much, and asked God to bless my work. Now I try to pray more, and get more blessing, and then, work enough to let the blessing find its way through me to men!"

Was not Gilmour's later way the better one?—as he himself implies. We can never with impunity put work for God in the place of waiting on Him. The truest work is always the outcome of waiting. And even as we censure the man whose expenditure is in excess of his income, do you not think that we ourselves are to be censured when we allow our expenditure in the matter of what we call Christian work to be in excess of our actual income through individual and real communication with Him Who is, for each believer, "Thy Father which is in secret."

For in this connection let it be remembered, as one has put it: "We do not do God's work for Him. He does His work through us." Our first concern should therefore be to know His mind in all things, and to be endued with His might, and "in secret" we ascertain the one, and are engaged by the other.

It was said concerning one who, more than thirty years ago began, in apparently very unfavourable circumstances, a very remarkable and singularly productive career of Christian usefulness: "He has become a power in the world, by giving himself up to the power of God." Busy although he was, he never let "busyness" interfere with communion, so far from that the "busyness" was the outcome of communion. And so should it ever be.

But is it always so? We may be betrayed into a somewhat heavy outlay in the way of Christian activity, as we fondly call it, while there is alas! little real income, because little real communion. And in these feverishly busy and showy days we must be on our guard, in things spiritual as

much as in things financial, against "living beyond our income," lest something of the nature of insolvency overtake us.

And in regard to that question, let us remember, for our direction and encouragement, that there need be no limit to our expenditure, if only we are daily appropriating the income that He is willing we should have, "Who is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work."

Selected

MOTHER

WORDS may be termed the expression of ideas, and a single word will often convey a meaning that strikes the mind with greater effect than a long sentence.

The word Mother may be derived from the Hebrew word Em, signifying love, from which comes the Latin amo, and the English word amiable. That the word mother should thus mean love, is most appropriate, as no affection is so strong, so durable, so self-denying, as that of a mother.

Moth, the first syllable, signifies in its original, death; perhaps because of the danger of the mother in giving birth to her child; as also the unwearied attention, care, and anxiety, that fill up to the brim a mother's heart while watching the voyage of her inexperienced offspring upon the ocean of life.

If a mother's love is thus strong, her influence upon the child is in many cases equally so. No one can read the characters of the kings of God's ancient people, but must have observed how particular the sacred historian is in giving the name of the monarch's mother, when he ascended the throne of his fathers, plainly intimating that the reign of the king would be prosperous or adverse, according as his training had been influenced by maternal example and precept.

Many of our most self-denying missionaries and devoted ministers have become such by the training and prayers of a mother, although that mother might perhaps be but little known or noticed in the world, as the poet says:

"Scarce heard of half a mile from home."

The writer well remembers his mother's Bible, in which so many pins were stuck at the promises and sentiments of instruction, to know where they might more readily be found; and even when a new Bible was introduced into its

place, the old one was not removed, but was retained as a memento from which many a source of comfort had been derived in past seasons of affliction and sorrow.

A mother's prayers are often the last thing and the most difficult for a child to forget, even when arrived at manhood. The room where for so many years they had been so unceasingly and fervently offered up—those tears that have so copiously flowed, and those mild but decisive reproofs upon the wayward course of the youth, cleave like iron into the very soul of the child, and follow it even to the grave.

Let me ask mothers who read this: Do you weep for and pray with your children, and live before them so as to make impressions calculated to lead them to Christ?

The way **not** to be happy or healthy is to keep up an incessant grumbling. If you want to grow lean in soul and body, excite yourself continually about matters you know nothing about. Accuse other people of wrong-doing incessantly, and you will find but little time to see any wrong in yourself. We wish here and now to inform all men of irritable dispositions, that they will be happier and live longer if they only keep cool. Grumbling will kill about as quickly as anything we know.

* * * * *

Humble obedience to God's word is the secret of unity, just as pride and self-will is the secret of division.

There are many ways of promoting Christian wakefulness. Among the rest, let me strongly advise Christians to converse concerning the ways of the Lord. Christian and Hopeful, as they journeyed towards the Celestial City, said to themselves, "To prevent drowsiness in this place, let us fall into good discourse." Christians who isolate themselves and walk alone are very liable to grow drowsy. Hold Christian company, and you will be kept wakeful by it, and refreshed and encouraged to make quicker on the road to heaven.

* * * * *

REDEEMING THE TIME — Bear in mind, that if we spend only five minutes serving the Lord or even thinking of Him, or leading another to think of Him or serve Him that five minutes is redeemed. It is so much gathered up out of all the waste, and is for God.

QUESTIONS and ANSWERS

Question: When David said—"I dwell in an house of cedar, but the ark of God dwelleth within curtains"—2 Samuel 7:2, what was in his mind?
From Sherman, Michigan

Answer: Undoubtedly David appreciated the goodness of God in giving him rest and deliverance from his years of dwelling in mountain caves and wilderness retreats when being hunted by his enemies (Saul and his armies), but David who was a man "after God's own heart" had the "House of God" before him constantly and this was in his heart. This God saw and loved and He told him his son would build "an house for My Name."

David was satisfied and although the dark cloud of his sin came between, he refers to this in his last words in 2 Samuel 23:5 . . . "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure."

Question: Is it sufficient, when one has sinned in such a way that Assembly discipline according to 1 Cor. 5 should be carried out, to say that such a person has confessed the sin to God and therefore all is clear and Assembly discipline of a public nature is unnecessary?

Answer: This is one of Satan's devices to destroy "testimony to His Name" by introducing license to sin and further immoral practices into the local Church. It is "heretical" causing breach of fellowship (as many would abhor such license) and division amongst God's people, as in the past. Such a breach is sometimes never healed until there is a true repentance and the whole matter brought to light, even if it were 10 or 20 years ago makes no difference, the Assembly must be cleared of complicity in such a flagrant denial of God's Word. This would be merely a pseudo-confession, worthless as to restoration of fellowship.

Question: When blessing is withheld from an Assembly, is there not a cause?

Answer: "The curse causeless shall not come." It may be sin covered up, it may be church government out of order. It could be that there is no room for the plain Word of God to be ministered, or correction received, and it could be that leaders are not in touch with God enough to detect, or seek correction. True exercise will beget humility, prayer, deep exercise and waiting upon God, without adopting the religious ways and methods to produce a revival. The Spirit grieved, or quenched, cannot work in the midst.

Question: Is there any scripture to support the thought that there shall be added years (other than the seven years of Daniel 9:24, 27) necessary for the commencement of the Day of the Lord which commences when the Son of Man returns to the earth, to the Mount of Olives, Matthew 24:27, 30—Zechariah 14:3, 4 - 14 etc.?

Answer: We do not know of any such scripture. As soon as the Church is taken away to be with Himself, the last week of seven years commences and winds up Man's Day and ushers in God's dealings in a mighty way with Israel and the remnant and is the commencement of the intervention of heaven in the affairs of men, coupled with all such dreadful implications and the tribulation of the remnant and those who receive their testimony and look for the King and the setting up of His Kingdom.

This theory can be found in books but we fail to see it in **The BOOK**.

QUESTIONS and ANSWERS

Question: When one is "put away" for covetousness, must there not be a specific charge denoting fraud, larceny, attempt to enrich oneself at the expense of the injured, with a corresponding failure to pay up debts such have incurred?

Answer: We would say that there must be a "sustainable charge" otherwise the Assembly would be in a serious condition, the elders especially who make the charge without due proof. As the world sees it, even amongst fair-minded men, it is difficult to make a charge stick unless it is proven beyond reasonable doubt.

Question: Is it in order to marry unsaved couples in the Gospel Halls?

Answer: The marrying of couples differs, as to regulation, in many States and we believe in provinces also and one would need to be well acquainted with the statutes governing such, of course. Some have not been clear as to having the weddings in the Gospel Hall at all and that relieves them of all questions—one wonders, sometimes, when we consider the likeness to the weddings of the world, as to dress and extras etc., etc., whether this might not, generally speaking, be better but, here again, when carried on with decorum and quiet godliness, there would seem to be nothing wrong in using the Hall for such, all other things being in order. It could be a testimony to the worldly ones who attend, if there is a difference between the Egyptians and God's children, in seeing the beauty and godly manner of the ceremony. We fear, however, this does not exist too pronounced today.

Our questioner, from Canada, speaks however of marrying **unsaved** couples in the Gospel Halls. If a preacher is licensed by the State or Province to marry, he would not, if a man of God, marry a saved and unsaved partner. We are generally agreed that this would be against the Word. The ideal marriage is "in the Lord" and this involves more than just being a Christian but would evidence a desire on the part of both to subject themselves to the Lord in all things, in their lives, home, business, etc., etc.

We would not suggest, at all, the marrying of unsaved couples in the Gospel Hall. Let it be done in some suitable place, or in their home, or some home or other place of choice. It is the "church" that gives character to the meeting place, not the "meeting place" giving "character" to the ceremony. The Hall does nothing for the unsaved couple, save when they listen to the Gospel or the Word of God being preached there and receive the message. It would seem to me this could be used, by a family, in giving "character" to a wedding (of unsaved ones, that is) to identify them with the "church of their fathers."

It is rather a confusing subject to many but a true appreciation of the attachment of the believers to the Divine Principles of the Word of God, causing them to sound forth the separated life of the Christian by example, as well as preaching, should guide us and make us to understand that God does "put a difference between the Egyptians and the true Israel."

PRAYER FOR PIONEER WORKERS ABROAD

Without mentioning names we suggest that definite prayer should be made for our brethren laboring under difficulties in various countries. Some, in the European situation, have their own particular and peculiar problems—we are highly favored with liberties here—let us pray for many otherwise situated. We think of our fellow laborers in Africa, split up into numerous tribal States, etc., and each faced with more or less internal conditions which make the work difficult.

We think of the great Continent south of us. Remember the workers in Brazil, in the interior, where the work is difficult and needs constant patience and encouragement from the Lord. It is no sinecure to be lonely, often depressed by what one sees—after all they are but “men” and need our prayers. Venezuela, which has been signally blessed of God during the past years, still has difficulties which must be overcome, especially in remote and poor districts—pray for our faithful brethren there. Remember the Honduras, also Central America . . . El Salvador should have a part in our prayers as there are many poor who have fled from Honduras of late. We little understand their problems.

In Chile, away to the south of the Continent the rise of the spirit of lawlessness can be a real hindrance to the spread of the Gospel and the continuance of our brethren there—pray for the restraining hand of God in all. He is the One Who has the power of all . . . “He that openeth, and no man shutteth; and shutteth and no man openeth; Rev. 3:7.

Many other remote parts come to mind and where one has a “geographic mind” which few seem to have as to locations, it makes it easier to pray and remember the difficulties of our laboring brethren, the Lord’s servants, serving under no committee of men but looking to God continually and to the Lord of the harvest field for daily strength and wisdom. All such deserve more part in our prayer life than ever, as we consider the day we live in. The Editor

* * * * *

Someone tells of a noted violin maker who always went into the forests himself and chose his violin wood from the north side of the trees. Is not this a precious suggestion to those living in the north rooms of the school of experience, working out the problems of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity? Be of good cheer, beloved! The work of the world is being done by those toughened in the storms of life. God knows where His choice bits of timber grow.

Deseronto-Picton, Ont. — Conference reported good and well attended with help from the Lord for a number of our ministering brethren in suitable food for the flock of Christ.

Torrington, Conn. — Reports reached us of a good conference. Several preachers present. Bre. MacLeod and D. Howard continued in Manchester, Conn., in the Gospel. Bre. Warke and Surgenor gave a call to Charter Oak in Hartford.

Wallaceburg, Ont. — Brethren Beattie and Metcalf think there is an opportunity for further work here.

Hartford, Conn. — Saints of Charter Oak spoke of a profitable visit from bro. Harold Paisley in May—saints enjoyed the definite help from God in opening up the Scriptures, he also visited Waterbury ere leaving. He had some very good meetings also in Bryn Mawr of late. Bro. J. C. Russell was expected at Byfield and the district—he is from Australia—here some few years ago for a visit. Bro. Saword also visited Charter Oak for a few meetings.

Lurgan, N. I. — Bre. McShane and Turkington started tent meetings middle of May in Langford Lodge, a new district for such effort.

Salem, Oregon — Bro. Howard mentioned that the new Hall here is expected to be ready for occupancy in June. The West coast of Oregon is new and wide open for work for the Lord—we can pray that God will raise up laborers.

Pennsauken, N. J. — Bro. J. C. Russell has had visits in the East with the saints here also in Midland Park, N. J. and on to New England. He is en route back to Australia and seems to have enjoyed much the fellowship of those he has visited here. He was also at Waterbury, Conn., for a visit.

Midland Park, N. J. — At last report our brother Sydney Saword was in these parts waiting a favorable sailing from New York for Venezuela—we have all enjoyed much his stay with us in U.S.A. and Canada and he has had a busy time while here. He was taking in Frostburg, Maryland Conference on his way East after McKeesport meeting.

West Union, Iowa — The All-Day meeting will be held July 5th., instead of July 4th., mentioned previously.

Garnavillo, Iowa — The Conference went well, bro. Brandt reports, with several of the Lord's servants along to help—attendance about as usual.

Minneapolis, Minn. — Bro. DeBuhr has been carrying on here in the Gospel with interest—the Christians showing good interest in the Word, also. Bro. Orr was at Hinkley lately—there was an assembly here years ago—may God revive His work. Bro. Hamilton called in on his way to the Prairies.

CONFERENCES

Louisville-Mervin, Sask. — Jointly with Maidstone, the Christians here will hold their Mid-Summer Conference July 10 and 11 commencing with Prayer Mtg., July 9 at 8 p.m. All meetings to be held in the Mervin Gospel Hall — order of meetings 10:30—2:30 and 7 p.m. Corresp. A. E. Johnson, Box 101, Mervin, Sask.

Saut Ste. Marie, Ont. — The Joint Conference of assemblies of Ontario and Michigan here will be held D. V. September 4th and 5th., in the Lakeway Collegiate, (formerly Technical School) with Prayer Meeting Friday Sept. 3rd., in the Gospel Hall, Cor. Wellington and Spring Sts. Correspondents S. H. West, 479 Albert St. E., Soo, Ont.

Labor Day Conferences — We insert the above for July and August and would remind other Correspondents that if they desire their Conference to be noted with us, we should have information in here at Lakewood, Ohio., the week of July 5th. Often we receive notices too late for insertion owing to "forgetfulness" on part of some of our good brethren. The Lord's people like to be notified early as some can, thus, arrange their holiday time better and we know this is a good way to spend such a time, around the Word of God.

Lindsay, Ont. — Annual Conference will be held D. V. in the Lindsay Gospel Hall, 5 Howard Avenue, commencing with Prayer Mtg., July 30 at 8 p.m., continuing Saturday and Lord's Day August 1st. Times of meetings 10:30-2:30-7:30 p.m. The Lord's Servants walking in the old paths welcome in ministry. Corresp. Edward Moynes, 34 Water St.

FALLEN ASLEEP

Cass City, Mich. — We regret that we did not have information of the homecall of our dear brother Harrison Marshall on 28th of March last. He was aged 78. Saved at the age of 17 and continued in the Assembly (formerly in Ubyly, Mich.,) later here in Cass City. He was a steady, faithful brother who knew God's ways, humble and true in his life. His good wife Agnes (McGeachy) predeceased him a year and a half, aged 74—she was saved at age of 15. This worthy pair were old friends of our early days in the "Thumb" of Michigan when we traveled most of that part of the State with our Bible Carriage and we regret that those who took the services did not inform us—this is a small courtesy which is greatly appreciated by their friends and all of us. "God is not only great in great things, but also in little things."

W. Long Beach, N. J. — Our dear sister Mrs. Mary Adriano "went home" Feb. 17th., aged 78. Saved in Philadelphia about 50 years ago, she moved in 1915 to Long Branch and in fellowship in the Gospel Hall here for past 21 years. Known for hospitality and her love for the Lord and His Word.

Cumberland, Maryland — Our dear sister Mrs. Janet (Main) Hager went to be with Christ April 4th. Born in Motherwell, Scotland in 1893. She came to this country as a young girl and was saved in the Lonaconing area Feb. 10, 1911. In these latter years she has been in fellowship in the Cumberland Assembly. We remember the Main family well.

Brodhead, Wisc. — Saints here lost two of their number lately. Our dear sister Mrs. Jennie M. Zimmerman went home to be with Christ May 10th., aged 85. Saved in December 1935 at meetings of bro. Mehl. Also from Juda, Wisc., our dear brother Fred E. Nafzger "went home" May 15th. Saved in April 1935 at meetings of the late Edward Miller of Lake Geneva and bro. Mehl. He was 50 years of age.

Arborfield, Sask. — Our dear brother Herman Smith passed into the presence of the Lord May 11th., aged 73. Saved in 1927 and associated with the Assembly in Armley and later here. He bore a good testimony to all around and was faithful in proclaiming the Gospel on the street corner. Predeceased by his wife in 1967, he leaves three daughters all in assembly fellowship.

A Reminder — We would remind our brethren who take funeral services that it is their duty to render the courtesy expected by the families and friends by giving us the necessary few details for insertion in this Assembly Magazine which reaches many. Our friends expect it and we are always ready to grant this. Most of our brethren are considerate thus, it is the few who are the exception, so we trust this prompting shall have favor with those responsible.

Words in Season

THE BIBLE FAMILY MAGAZINE



"FIVE WORD MEN"

THEY spake, when they had ought to say,
Which, steeped in prayer and quiet;
So reached the heart, in our own day,
And mem'ry's store delighted.

They spake, those simple men of God
Whose lives were steeped in quiet;
Their words remained, since they are gone
Far more than musty diet

Of words concocted for the time,
And well filled in with laughter;
But scarce a word remains or line
That we remember after.

The "five word men" are simple folk,
They've had the desert training;
They learned, when young, to bear the yoke
While steady course maintaining.

W. H. F.

AUGUST, 1971

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: A few left - write the Editor in Lakewood, Ohio.

ADDRESS OF CORRESPONDENT

Terryville, Conn. 06786 — Mr. Abram Van Den Bush, 31 Gosinski Park, Apt. 13, for the Waterbury Assembly.

Arlington, Wash. 98223 — Owing to the homecall of our brother Gerrit Terhorst, the Correspondence of the Arlington Gospel Hall, located at Stillaquamish and Union, will be handled now by our brother Gerrit Kroeze, R. R. 3, Box 37, Arlington, Wash., 98223, Tel. 435-3254.

REPORTS

Vancouver, B. C. — Bro. Paisley got permission for the tent in central part of the city, and hoped to start in June, later. The saints look for blessing on the effort and the lot seems very suitable for parking etc. He values prayer. Before he left the East he had a short visit to Matoaca, Va., where the Lord gave a little fruit in the Gospel. We believe brethren Maxwell and Wilson went to the Prairie conferences.

Newfoundland — Bre. Ramsay and Bert Joyce hoped to have tent meetings at Corner Brook.

Unionville, Ohio — Bro. Slabaugh was in tent here last report, about 15 miles from Akron, bro. Lavery of Ferndale helping. The Akron Christians giving help in attendance.

Australia — Our brother Hubert T. Kimber continues at the work of reaching out with the Gospel, also pastoral, or shepherding amongst the saints. Remember such in prayer. A brother writing from there states . . . "He is a true 'old paths' brother and worker, according to the pattern, with also a true shepherd heart and the Spirit of Christ, not a common combination you will admit, I am sure, in these days."

Longport, N. J. — We understand bro. A. Stewart is back at the Home here after a visit to Canada—he was to have a meeting or two at Pennsauken recently.

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. 63

AUGUST, 1971

No. 8

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* * *

THE RELIGIOUS "TRUST"—

CERTAINLY this principle of consolidation is already operating potently in the religious sphere. This is apparent in many quarters; and men are everywhere dreaming a dream inspired by the world's activities, to wit, the dream of a great ecclesiastical federation, based upon principles so accommodating that "all who dwell upon the earth" can find a congenial place there. Only those who "dwell in heaven" would find themselves out of place in it.

But what man would have dared to predict that the business federation and the ecclesiastical federation would coalesce into one system, and that the outcome of this intense religious and industrial activity would be a gigantic churchified Trust?

Yet such is the picture clearly outlined on the sacred page of inspiration; and those who have understanding of the oracles of God, and, also like the men of Issachar, have knowledge of the times, may plainly see, amid all the confusion of current events, the outline of this ecclesiastical monstrosity coming into view, and gradually taking definite shape.

* * *

Let us be awake to what is going on, and to what these current events tell us of the near approach of our Lord for His waiting people; and that, knowing the time, that now it is high time to awake out of the sleep of listlessness and indifference; for now is our salvation nearer than when we believed. Romans 13:11.

* * *

The above extracts from Philip Mauro's "The Number of Man" are striking, written about the beginning of the century - we knew Mr. Mauro well and his insight into the trend of business, society and religion was the result of earnest and serious study as God helped him.

CLOSE TO THEE

A YOUNG lady stands before a rich and fashionable congregation in a magnificent religious edifice, and as the place reverberates with music from a \$500,000 organ, she sings with pathos and feeling, "Close to Thee, close to Thee, all along my pilgrim journey, Saviour let me walk with Thee." Her fingers are bedecked with precious jewels, on her wrists are costly bracelets, her neck has gold and pearls; her garments are fashionable, and costly; her face is beautiful and beautified by the most delicate cosmetics; her voice is well trained, and full of sweetness, pathos, and feeling; and as she sings "Close to Thee," an emotional tear steals down her beautiful cheek; and, as her voice thrills with emotion, the vast audience is melted to tears, and every heart is filled with admiration, and her praise is on every tongue.

* * * * *

The scene has changed. The fair young lady has retired to her secret chamber. The mental strain and nerve tension has reacted in broken slumber and fitful dreams. A shining messenger from the glory seemed to stand before her. In sweetest tones He said, "I am come to point out the way to a close walk with the Saviour of sinners. Humble your pride; clothe yourself in the sackcloth of repentance, and go down to that little Hall in the alley, and they shall tell thee words whereby thou shalt be saved." "Go down to that despised place, where there are neither rich, nor cultured, nor great!" "Never," she said. "Then thou canst not walk with the Saviour of sinners. Not many wise after the flesh not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise. The Saviour was meek and lowly; He came to bind up the broken-hearted; and to walk with the lowly. You are vain, proud, haughty; you love the world's dress and finery; you love the world's mirth and folly; its hollow religious sham; you love your sins; and yet you sang:

"Not for ease or worldly pleasure,
 Nor for fame my prayer shall be;
 Gladly will I toil and suffer,
 Only let me walk with Thee.
 Close to Thee, close to Thee."

She awakes with a sudden start. She was horrified by this sudden exposure of the sham and hypocrisy of her religious performance. Sleep had fled. She arose and turned on the light. She opens her Bible at random, and reads, "If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose His life for My sake

shall find it. For what is a man profited if he gain the whole world, and lose his own soul?" Matt. 16:24-26. She closed her Bible and said to herself: "To walk with Him, must I be converted? Must my costly adornment be put to one side? Must my worldly friends go? and my worldly religion? and my reputation? Must I deny self everything? O, said she, that is not what I meant when I sang, 'Close to Thee.' I was only singing for effect. I do not want this path now: some day it may be, some day, not now, not now."

* * * * *

Reader, you may not be in a fashionable sect: may not be able to move a vast audience by the charm of song; you may be found in a Gospel Hall as one gathered unto the name of the Lord Jesus Christ: you may join in singing "Close to Thee, close to Thee," but do you mean it, or is it merely religious sentiment? He was poor in spirit and are we proud and haughty? He was the Man of sorrows in this sin-blighted world; and are we revelling in its pleasures? He was meek; and are we haughty? He was righteous; and are we *unrighteous in our dealing*? He was merciful; and are we hard and exacting? He was pure in heart; and do we harbor uncleanness in our hearts? He was a peace-maker; and are we troublers? He was despised and persecuted; and are we seeking the world's honors? Then let us not sing "Close to Thee, close to Thee," lest our song bear witness against us, and put us to shame for our hypocrisy.

The passing years have been of unprecedented temporal prosperity, than which nothing is more conducive to worldliness, and soul poverty. More dollars to lavish on self; for jewelry, for feathers, for finery, for costly raiment: more opportunities to indulge in worldly pleasures: more money to push the children up in the world by a higher education, or a more lucrative, or honorable profession. Less and less desire to maintain a pilgrim character; to be nothing and nobody, for Christ's sake. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Only the grace of God can enable us to say truthfully "Close to Thee, close to Thee." The Lord enable us to count the cost: and withal to say, Yes, Lord, reproduce Thy life in me the little while that remains, until He come. Let me walk with Thee, close to Thee, close to Thee, not in word only, but in deed and in truth.

FAITHFULNESS IN THE WORD

"Holding fast the faithful Word as he hath been taught—"

Titus 1:9

William H. Ferguson

THIS was the injunction to Titus from the beloved Paul when he left him in Crete with a view to setting in order "the things which were left undone." The saints in that island, evidently faced with disorder if not corrected, were thus enjoined through their shepherds to maintain the faithful Word as their only salvation in their testimony to the Name of the Lord, with definite assembly order in a scriptural way. This is just as essential today as ever and it casts us upon the Word of God for our every direction and proper guidance. To this end we would again suggest that we betake ourselves to the Book for all such guidance and all advice as to proper assembly procedure and church government.

THE ASSEMBLY PLANTED

As we turn to the Word we see the apostolic pattern in connection with the planting of the early church in Jerusalem. We see the divine order in Acts 2:41, 43. This church, as a pattern for churches to follow, was composed of baptized believers. There was an "adding" to that which God had thus brought about by the operation of the Holy Spirit, then there was a steadfast continuance in the apostles' doctrine and in the fellowship and in the breaking of bread and in the prayers. Where this divine order does not prevail there is departure from the standard of the Word, with consequent failure and weakness.

Turning to Acts 14, following the very definite work of the Holy Spirit in the blessing of the Word and salvation of souls, there were assemblies planted in Lystra, Iconium and Antioch (in Pisidia) and the apostles, as they returned in their rounds, confirmed such, verse 22, "exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Then in verse 23 they ordained (or pointed out the men who were doing the work of shepherds) in every church, thus we see the necessity of godly shepherding and godly elders being found in all scripturally ordered assemblies. This order still prevails and there must be, for godly order and faithfulness in the Word, a proper government in each assembly. This will consist of godly, well-instructed brethren of maturity, experience in the Word and ability to instruct and guide the young in Christ. You will note that such are always in the plurality, more than one. God NEVER ordained any ONE man to rule in God's assembly. Where such a condition prevails, it is

quite evident that God is not in it at all but that the rule of man has superseded the rule of God's Word and godly order. Our late brother, McClure of repute amongst us, used to say . . . "What's the use of trifling with all such, let us just go back to popery." This is the same wicked spirit of Satan to enthrall the people of God and bring them into bondage but those who have tasted the blessed freedom of the Spirit can never, again, be satisfied with fleshly bondage . . . Gal. 5:1 etc. We know that "bondage" destroys the happy freedom of the mind, in the case of a child of God we have the happy freedom of doing the will of God, and in the case of God's servants, the apostle states most emphatically . . . "for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10. The opposite of this happy spirit of freedom and exercise before God is found in the Third Epistle of John, giving us the characteristic of the last days when a Diotrefes could stand up, even against the beloved apostle himself. John wrote to the beloved Gaius . . . "I wrote unto the church: but Diotrefes, who loveth to have the preeminence among them, receiveth us not." To what an extent can the flesh and fleshly man go when he would stand up against the beloved apostle. The apostle, with apostolic authority, could handle this matter in a way we today could not handle it, but God has always given us a way out of such difficulty and opens up a way of escape from tyrannical nonsense. Verse 8 expressly states the mind of God as to all godly ones who would otherwise be found subscribing to an order not of God . . . "We therefore ought to receive such, that we might be fellowhelpers of the truth." Happy freedom, happy fellowship of truth, happy association with the godly brethren (which includes our sisters also) found in the simple path of obedience to the Word of God in maintaining testimony in the "old paths" till He come. In this Magazine, we have ever sought to encourage all that is of God while reserving the right to refrain from accepting all that professes to be of God but, by disorder and association with Babylonish ways and customs denies the authority of the Lord and His Word.

GODLY WATERING

Again, taking the example of scripture and the beloved Paul, we read in 1 Cor. 3:6-"I have planted, Apollos watered; but God gave the increase." We see from this that those who come along later, if they are in God's mind, shall follow the order established of God as they found it and shall not seek to usurp authority or change the principles of the assembly from the simplicity of Christ. In our more than fifty years in His service, we have noticed this place very definitely and have seen assemblies, founded on a scriptural pattern, governed according to the Word of godly overseers,

changed to meet the demands of certain individuals who never had a hand in the planting or the early work, but quite determinedly and with autocratic methods, have sought to change the order and, sad to say, at times have succeeded. This is bad and betrays a wrong spirit altogether. Sometimes this is coupled with an activity and professed desire to follow the Word but, in comparing the methods and the spirit with the Word, it is evident it is the work of the natural man who has missed the mind of the Spirit entirely. In some very pronounced cases to our knowledge today, we wonder if some such men ever knew God or God's ways. Sad that some such may be able to corrupt true assemblies by their deliberate attempts to bring into bondage to Babylon and its systematic ways of corrupting the church. But such is happening in our very midst today. Things go far today and we have never subscribed to the thought that "once an assembly, always an assembly." If this were true we would all be in the bondage of sectarian papacy today. It was near the end of the first century that this spirit developed and we have, then, the introduction of that which eventually gave us the "papacy" — a group of elders (many of whom had known truth earlier) who succumbed to the idea of control and yielded to the control of one (in various centres of testimony)—eventually leading up to the "Nicene Creed" and eventual Popery. Let us not forget that Satan still has his eye upon the simple assemblies of believers and would enthrall them in a bondage worse than death. From all such God deliver us and keep us true to the Word under all circumstances. Our God cannot, and will not, fail us whatever the trial of faith and testimony be.

THE OUTLOOK

We are not undertaking the work of prognosis but it seems we are really seeing the development, more and more, of "remnant testimony." That is, even amongst us generally we see a departure, either wilful or through lack of proper teaching, and this makes it all the more essential that we, to the best of our ability, and in the fear of God, should seek by proper ministry and guidance, to lead the Lord's people back into the "old paths" of the Word and the cleaving to the original pattern. When we depart from this, as far as assembly testimony to His Name is concerned, we are lost—it just vanishes as it has done in many parts of the world. Yet, with all this, God still maintains in His own way and by His own Spirit, under the Lordship of Christ, a testimony that is pleasing to Himself and where HE CAN DWELL. He will not countenance an unclean place, or unclean men in the place of leadership and this uncleanness can be classified as fornication in the true spiritual sense, for is not the false church outlined for us in the Revelation, in this fash-

ion? . . . "with whom the kings of the earth have committed fornication." The antidote to all is good, wholesome ministry by elder brethren and also ministering brethren who visit the assemblies, and our conferences, but it should be **MINISTRY**, not haphazard putting together of some old sermons, dressed in a slightly different garb—there must be good and fresh and edifying ministry from the Word, with the opening up of the scriptures, a showing forth the meaning of the types and the proper application to the lives of His own, in a practical way, of all we would seek to bring forth from the Word. There is too much of "filling in time" and in many cases the speaker has conveyed all necessary in the early part of his message but drags it on to the weariness of the flesh and the dismay of the godly. The platform is not a "free for all" and younger brethren, with limited experience, should realize that "experience is the best teacher" when it comes to the handling of the Word of God. More desert training, more quiet humble service, without being too much in the limelight, either by correspondence or presence, is grand soil for the development of the needful men of God among us.

THE MINISTRY OF FOOD

Harold S. Paisley

GOD has provided interesting figures in the testimony of Israel in relation to the eating of food suited to their various conditions and circumstances. He bestowed the manna upon them in the wilderness - Exodus 16 - the old corn of the land - Joshua 5 - and the shewbread in the sanctuary - Exodus 25:30. The first was to sustain them in pilgrimage the second in conflict and the last in worship. These are the three great spheres of our service and we need suitable food to strengthen us for our pathway. We are pilgrims on a journey, soldiers in a conflict, and worshippers in the sanctuary. The manna was the great provision for the desert journey. It is one of the most precious types of the Lord Jesus, the True Bread from heaven, Who came down to give life and to sustain it in all who believe.

Christ was once humbled in this barren scene. He passed through the desert and is now exalted in the presence of His Father. The manna was always on the desert all the journey through and an omer full was put in the golden pot and laid up before "the testimony" to be kept for all generations. Having passed this way before, our exalted Lord is able to succour us in every trial, and as the manna feeds us, that we may be able to continue in pilgrimage and walk even as He walked. The manna was small, round,

white, but in taste like unto honey. What a simile of the grace, humility and eternity of our Lord Jesus, but also of the sweetness of all His thoughts as the One Who trod this vale of tears in perfect obedience to the will of God. The "mixed multitude" that was amongst them fell a-lusting for other foods and caused the children of Israel to desire the fish, cucumbers, melons, leeks, onions and garlick of Egypt, thus turning away from the blessed manna of God's provision. It is to be feared that there are still amongst us some whose condition reveals them to be without a true desire for the food of the pilgrims, and thus their influence to Egypt's things is evidenced. May we all search our hearts and see if we have a real appetite for the pathway and footsteps of the Lord as revealed in the Gospels. God would have us follow His steps.

THE OLD CORN OF THE LAND

This was the new form of sustenance when they arrived in the land of promise. This wonderful provision points to the Risen and Exalted Christ, Who has been through the wilderness and has gone on high by way of the Cross and all the sorrows endured there. He is The Victor, having conquered death and the grave. God desires us to partake of the victorious life of the Risen Lord and thus be able for the conquest of the land. Thus, eating of the old corn of the land, will cause the earthly things to lose their attraction for our souls and we will mind the heavenly things which await us above. This occupation with Christ in Heaven will enable us to overcome the world which all of us must face. The battle is raging as never before and the world and its ways seem to be gaining a strong foothold amongst the saints. The flesh is constantly with us, the enemy is ever attacking, but the world with its attractive ways was never more deceptive than today and many have gone back in heart to Egypt. Feeding upon Christ at the right hand of God exalted will preserve us from the world until He appears, when He shall remove us out of this scene forever.

God desires pilgrims who feed upon Christ as He once was here in lowly, dependent manhood; also overcomers, who feed upon Christ as He now is in His exalted glorified dignity in heaven; but he greatly desires true worshippers who feed upon Christ as the Centre of all the love of the Father's heart. The shewbread was the food of the priestly family. This bread was constantly before the eye of God in the holiness of His presence. We offer Christ to the Father in worship and He presents Christ to us for strength. We are sustained in the exercise of priestly ministry by meditating upon the Lord Jesus Christ as the One Who ever was the object of the Father's affection. God found infinite

delight in His only Son from all Eternity; in His grace down here; in all the words of His lips; in all the moral beauty of His pathway; in the nature of His sacrifice; and in the present and future glories that belong to Him alone. To appropriate Him is to gladden the heart of our God and to send forth the fragrance of the Beloved in worship and to tell the Father of all His glory.

PURPOSE OF HEART

Jack Ritchie—A Scottish laborer

THESE are not days when we can afford to mince matters. Indeed the times in which we live call for straight speaking and for the facing of facts. For far too long have Christians wrapped up their message, and been too apologetic. There are truths of Scripture which we are commissioned to preach whether they are acceptable or not. We need today to get back to the "old paths." While not setting out to offend believers and thus estrange them from the truth, yet we must proclaim with faithfulness the revealed truth of God without compromise. If so doing gives offence we shall only be in the company of those who have gone before, including our Blessed Lord Himself. In John 6:66, 68 we read . . . "From that time many of His disciples went back and walked no more with Him." They were offended at Him and could not accept His teaching, so much so that, turning to the twelve. He said . . . "Will ye also go away?" Because truth is unpalatable, unpopular and old fashioned does not make it untrue. Let us therefore consider, prayerfully, the important truth of PURPOSE OF HEART, for there is a great need today for godly men like the Psalmist in Ps. 119:8 who, after contemplating the pathway of godly men before him, and also considering the path he must take, says with deep searching of heart . . . "I WILL KEEP THY STATUTES." Let us notice a few men who, like the Psalmist, purposed in their hearts.

DANIEL:

In Daniel 6:10, why did Daniel, when he knew that the writing was signed, go into his house and cause his windows to be opened towards Jerusalem when at prayer? Was Daniel out to make a great display concerning his piety? Certainly not . . . He was a godly man, one that feared God and eschewed evil. Some say that if he had prayed in secret then God would have rewarded him openly, and thus he would have escaped the den of lions. Was Daniel too narrow minded here, thus changing his habitual practice? No, Indeed! for God had spoken in 1 Kings 9:3 concerning the dedication of the Temple . . . "Mine eyes and Mine heart

shall be there perpetually." Even though Jerusalem was destroyed and burnt with fire, 1st., Kings 9:3 was still true concerning it. If Daniel could not be there in person, his heart was where God's heart was, in Jerusalem. When God spoke, that was sufficient for Daniel. Who today will care to be a Daniel?

MORDECAI:

In Esther 3:2 . . . why did Mordecai refuse to bow to proud Haman? Was Mordecai an obstinate man? Was he a natural bigot? Was he too narrow minded? Certainly not. Some may think that, as many today, he should have been large hearted and adopted a life of compromise for only a nod of the head would have pleased proud Haman, and the lives of the Jews would not have been jeopardised. Why did Mordecai refuse to bow? The answer lies here. He was one that feared God, loved Him and had purpose in his heart just to God's will. By his action he was saying, in effect, "I will keep Thy statutes." God had spoken in Exodus 17:16 . . . "The Lord will have war with Amalek from generation to generation." Amalek, a type of the fleshly man, was the bitter enemy of the people of God. How, then, could a child of God bow before, and do reverence to a man with whom God was at war? May the Lord help us to be like Mordecai. It is recorded of him in Esther 10:3 . . . "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." Thus God honored him.

MICAIAH:

In 2 Chron. 18:13, 27 why did Micaiah refuse to give false prophecy? Was he a prophet who just liked to be different? No! Micaiah loved his God so much, moving in the fear of God, and faithful to his ministry, had purposed in his heart . . . "I WILL KEEP THY STATUTES." God had spoken in Deut. 13:1, 5 and ch. 18:22 which meant death to disobey. May all who minister the Word of God today be men of God and faithful like Micaiah.

JOHN THE BAPTIST:

In Mark 6:18, why did John speak to Herod concerning Herodias? Some say that he had no right to interfere in the private life of an unsaved man, or that he was too nosy. This was certainly not the case. Had John no right to expose sin? John purposed in his heart . . . "I WILL KEEP THY STATUTES," for God had spoken in Lev. 18:16 and 20:21. Oh! for men today that, when God speaks, that is sufficient. John's faithfulness in exposing sin cost him his life. Joseph's faithfulness in preserving purity cost him his coat (i. e. his reputation). If faithfulness marks us its price will be very costly.

Many more could be cited, but oh! that the features of Daniel, Mordecai, Micaiah and John the Baptist would mark us today. Many would have liked them to be more large-hearted and take the easy road to compromise, and sell the truth on the altar of politeness and civility. But it is encouraging to see those who so loved God and His Word and His people that they would rather face death than dishonour the One Whom they delighted to serve. May the Lord raise up men of purpose of heart to hold fast the things that remain.

MINISTRY

1 Corinthians 12 to 14

IN these chapters, which I would commend to my reader's prayerful study, we have three most important points in connection with the subject of ministry in the Church of God.

1. In Chapter 12 we have the only divine basis of ministry, namely, membership in the body, according to the will of God, as we read at verse 18—"But now hath God set the members, every one of them in the body, as it hath pleased Him." This is the grand principle . . . "God hath set . . . as it hath pleased Him." It is not a man setting himself, or one man setting another, in any shape or form. Such a thing finds no place in this divine treatise on ministry. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." vs. 4, 6. The Holy Trinity is here presented in connection with ministry. It is the gift of the Spirit, administered under the lordship of the Son and rendered effectual by the Father. These three things are absolutely essential to all effectual ministry.

2. Then in that lovely chapter 13, we have the motive spring of ministry, which is love (agape - Gr). A man may possess the most brilliant gift, but if it be not exercised in love - if love be not the spring which sets it in motion - it will profit nothing. A man might rise in the assembly to show forth his power of speaking with tongues, his gift of prophecy, his understanding of mysteries, his knowledge of doctrine, or his power of eloquence, and not do one atom of good to the assembly, or to any individual member thereof, simply because love was not the motive spring of his service. It is well to weigh this. It is a most searching point for all who engage in any ministry. The minister should ever try himself with this question . . . "Is it love which sets me

in motion?" If not, he will prove good for nothing. May the Holy Ghost apply this in power.

3. Finally, in chapter 14 we have the object or result of ministry, namely, "edification." This is the end of all ministry. The apostle would "rather speak five words with this end in view" than "ten thousand" for self-display. "That the assembly may receive edifying" is the special point pressed throughout this entire chapter. It is this object which love will ever seek to gain, let the gift be what it may. Love has no object to gain but the good of others. Now, it must be obvious that no one could receive any profit or edification from an unknown tongue, unless there were an interpreter. The same, of course, holds good with respect to an unheard tongue. If I cannot HEAR what a man says in prayer, or teaching, I am as little edified as though I could not understand his tongue.

Let us then remember these three things - the basis, the motive spring and the true end of all ministry which is truly from above. May we ponder them deeply, and seek to understand them thoroughly, and to carry them out practically, to the glory of God and the good of His Church.

"FIVE WORDS"

1 Corinthians 14:19--

IT is often very wonderful to mark the way in which the words of scripture seize upon the heart. They are, indeed, "as goods, and as nails fastened by the masters of assemblies." At times some brief sentence will lay hold upon the heart, penetrate the conscience or occupy the mind, in such a way to prove, beyond all question, the divinity of the Book in which it stands. What force of reasoning, what fulness of meaning, what power of application, what an unfolding of the springs of nature, what an unveiling of the heart, what point and pungency, what condensing energy, we meet with up and down throughout the sacred pages! One delights to dwell upon these things, at all times; but more especially at a moment like the present, when the enemy of God and man is seeking, in such varied ways, to cast a slur upon the inspired volume.

The foregoing train of thought has, not unfrequently, been suggested to the mind by the expression which forms the title of this article. "I had rather," says the self-emptying and devoted apostle, "speak FIVE WORDS with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." We know, of course, the tongues had their value. They were for a sign to the unbelieving. But, in the assembly, they were useless unless there was an interpreter.

The grand end of speaking in the assembly, is edification, and this end can only be reached, as we know, by persons understanding what is said. It is utterly impossible that a man can edify me, if I cannot understand what he says. He must speak in an intelligent language, and in an audible voice, else I cannot receive any edification. This surely is plain and well worthy the serious attention of all who speak in public.

But further, we would do well to bear in mind that our only warrant for standing up to speak in the assembly, is that the Lord Himself has given us something to say. If it be but "Five words," let us utter the five and sit down. Nothing can be more unintelligent than for a man to attempt to speak "ten thousand words" when God has only given him "Five." Alas! that something like this should so often occur! What a mercy it would be if we could only keep within our measure! That measure may be small. It matters not; let us be simple, earnest and real. An earnest heart is better than a clever head; and a fervent spirit better than an eloquent tongue. Where there is a genuine, hearty desire to promote the real good of souls, it will prove more effectual with men, and more acceptable to God than the most brilliant gifts without it. No doubt, we should covet earnestly the best gifts; but we should also remember the "more excellent way," even the way of charity that ever hides itself and seeks only the profit of others. It is not that we value gift less, but we value charity more.

Finally, it would greatly tend to raise the tone of public preaching and teaching to remember the following very homely rule, "Do not set about looking for something to say because you have got to speak; but speak because you have got something that ought to be said." This is very simple. It is a poor thing for a man to be collecting merely as much matter as will fill up a certain space of time. This should never be. Let the teacher or preacher attend diligently upon his ministry - let him cultivate his gift - let him wait on God for guidance power and blessing - let him live in the spirit of prayer, and breathe the atmosphere of scripture; then will he be always ready for the Master's use, and his words, whether "Five" or Ten thousand, will assuredly glorify Christ and do good to men. But clearly, in no case, should a man rise to address his fellows, without the conviction that God has given him somewhat to say, and the desire to say it to edification.

This, from the pen of an editor of long ago, who sensed the need of his present, is just as forcible a message for us today as we are getting much of "ten thousand word" ministry, without a real message, or point in it, but so little of that which comes with power and conviction to the heart, as FROM GOD. What a pity, and what a waste of time! May God give us some "Five word men."

Editor

BENDEL'S PRAYER

IT is recorded of Bengel, an old German saint, that he was much given to intercessory prayer, and that he had power with God, and prevailed. One, who was anxious to find out his secret, watched him unobserved in his hours of retirement. "Now," said he, "I shall hear Bengel pray."

The aged saint sat long before his open Bible, and, while perusing its sacred pages, hours passed away, and while comparing scripture with scripture, the hour of midnight sounded. Nature seemed at length exhausted. He folded his arms over the open Word, and, looking up, gave utterance to these words, "Lord Jesus, Thou knowest me; we are on the same old terms." A few moments more and Bengel's weary frame was resting in a sweet slumber.

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(Bengel's Gnomon of the New Testament has much of "five word instruction" in it, and we value it above wordy commentaries or repetitious writings of present day men - W. F.)

"I STEEP IT"

TWO gardeners were talking together one day about the progress of their various plants and seeds. "I don't understand how it can be that your beds are so much further advanced than mine, for I remember the seed of mine was sown on the very same day as yours." The other gardner smiled and said in reply—"I do not know, unless it be because that I steep it before I sow."

As I overheard the remark, I thought to myself the same principle might apply to those who sow the seed of the Word. Some who go forth "bearing the precious seed" are constantly cheered by a speedy and a fruitful return of their labour. They see results quickly and abundantly from the seed sown. They are not only sowers but reapers; they have the joy of seeing sinners saved as the result of their preaching or circulating of the Gospel everywhere. The secret is "they steep it." They pray over what they scatter, and God gives the increase. Others sow the same seed, but it has little or no visible result; they do not "steep it." The truth is spoken, and the tract is given, but it is with an unexercised soul. It is not preceded and followed by earnest believing prayer. Their ministry may be quite orthodox, but it is very dry; the truth is there, but it lacks "moisture." Do not forget, dear fellow-worker, to "steep it."

SOWING MUCH, REAPING LITTLE

IN Haggai's time, the people of God were told by him, "Ye have sown much and bring in little." Chap. 1:6. And if the prophet were here among us today, and saw the immense amount of work and the very meagre returns, he would know the full meaning of his words. For nobody who has any gift of observation at all, can fail to see, that the "in bringing," as the prophet puts it, is as nothing in comparison with the output of religious work of one kind and another. We do not say of Gospel work, for a very great part of it has no claim to that designation. Gospel work in earlier time was the plain, simple, unembellished preaching of the Gospel in the grace and power of the Holy Ghost, by men who had the power of it dwelling in their souls, and who knew and felt the need of sinners who were yet without Christ and without hope. And so they preached with heaven and hell full in view, and their one object was, to win souls to Christ. They had a lively faith in the power of the Gospel in the Spirit's power to arrest, arouse, convict, and convert sinners, and so they kept at it, all the time. They had no need for solo singing or musical entertainments, though there was no lack of singing of the best and sweetest melody — the songs of newborn souls, the grandest and the sweetest songs, the nearest to heaven's "Hallelujah Chorus," this world will ever hear. And there were people of all persuasions, of all religions and no religion, of high and middle and humble rank in life reached, convicted, and converted to go forth and live for God, causing folks to see what real conversion is, and making them wish they knew something of it in their own lives. Thank God, there are a few of such conversions here and there still, but they are very few indeed, as compared with what there should be and would be, if preachers were right with God, and spake His Word as it ought to be spoken. But there must be reality in the preacher, and downright honesty in the preaching, before we need expect God to do His work by it, or us. Haggai had to tell the people of his time, that the reason for such dearth, so little fruit from so much sowing, was simply this: they were setting their own selfish interests before His work, building fine houses for themselves in Jerusalem, while His temple on Moriah lay waste. That was the root cause of their barrenness. And if one has any discernment left in him at all, he cannot fail to see that a better place in the world, grander clothes to wear, more elegant houses to live in, more money spent in furnishings and style to keep pace with or outdo their neighbours, is the "dry rot" that is eating at the vitals of spiritual life in the souls of many, and the chief cause of indifference to the things of

God and the work of the Lord today. May Haggai's message, "Consider your ways" verse 5, come to our souls as the voice of God, and cause us to search ourselves in this matter. It is high time we did, and that the spirit of empty display and much sowing, gave place to confession and return to God. When it does in all honesty and sincerity there will be blessing.

G. W.

"SUBDUED"

"Sweet, quiet, yielded life;
 Blessed rest from all storm and strife;
 God's own peace now fills my soul
 As on HIM my way I roll."

BEFORE God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through, so thoroughly, that we will be flexible to all His purposes and plans. We must be subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters must be subdued out of us. Conversion will not finish this work, and in perhaps not one case in a thousand will the second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellowworkers, but subdued so perfectly that the all-seeing of God can look us through, and the Omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done; but if we have flint or iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones.

and grind us to powder, until He can mould us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous, and oftentimes sanctified servants, is that they are not perfectly, and universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with; so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His kingdom, and do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and to swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without fault-finding, without religious peevishness, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work miracles in us and through us; miracles of mercy and power in experience, in finance, in opening doors, in widening the fields of service, gentleness and sweetness of the inner heart-life; miracles of grace that will astonish us, and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought.

Let us get subdued in every way, in everything; so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.

Selected

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It is not always that there is much food where is much ministry. Food is that which feeds, and you know that often the Lord's crumb is more than a long discourse.

QUESTIONS and ANSWERS

Question: Why was the brazen serpent kept through the years until the days of Hezekiah when he, in cleaning up that which needed to be gotten rid of, had it destroyed? 2 Kings 18:4.

Answer: The answer lies in the inherent tendency of the human heart to use and worship the creature, rather than the Creator. Israel, away from God, could make an idol out of that which once, in Mose's day, told them of God's healing in their midst when they had grievously sinned. They were told to "look to the serpent" - not to worship it. John 3:14, 15 gives us the use of the type in view of the Coming One the Lord Jesus Christ Who must be lifted up and, in His lifting up on the Cross, He broke the power of the serpent, rendered harmless a serpent who had bitten and destroyed them - we look at the Cross and see a serpent who can do us no harm at all, since the Lord Himself has conquered the enemy and rendered powerless the great enemy of God and man - Satan. True we see not yet. "all things put under Him. But we see Jesus . . ." Heb. 2:8, 9. The triumph of Calvary shall resound throughout earth and Heaven and also throughout the New Heaven and the New Earth. It and Himself, the mighty Victor, shall never be forgotten.

Question: What about the error of a LIMITED ATONEMENT which seems to be developing here? From Ireland

Answer: This, of course, is one of the old errors which has been resurrected for lack of good, scriptural ministry for the feeding of the people. Some folk can thrive on questions and strifes of words and, also, with this sort of diet confuse and lead astray the people of God and even limit God's salvation to their own puny thoughts.

When they can take John 3:16 out of the Gospels and many other glorious proclamations and prove that the Lord did not mean what He said in Revelation 22:17 . . . "And whosoever will, let him take the water of life freely," it will be time enough then to consider this. Meantime we shall go on preaching the "Whosoever will" and let the theorists of a "Limited Atonement" lie down on their bed of smugness and conceit."

Question: Is "Repentance" necessary to be preached today in our Gospel proclamations?

Answer: We wonder at such questions in the light of the closing words of our Blessed Lord, soon to ascend to the Throne of Heaven . . . "And that repentance and remission of sins should be preached in His Name among ALL nations, beginning at Jerusalem . . ." Luke 24:47. There is no salvation without repentance - a complete change of mind has to be wrought in the sinner - he sees himself as he never saw himself before, an enemy of God and of Christ, deep dyed in sin and of a depraved and fallen race - but having offered to him a free and full salvation through the sacrifice and blood of Christ, His death and glorious resurrection, he joyfully accepts the offer by faith in his glorious Redeemer. The old preachers used to preach both sides of God's character - A God of love, also a God Who must punish sin and they often said . . . "TURN OR BURN - TURN OR BURN." Paul preached it in Acts 17:30 also in Acts 26:20 we see his commission to Jew and Gentile . . . "that they should repent and turn to God." It is either "Turn or burn."

Question: To what can we trace the lack of sincere Bible Study and growth in the scriptures today?

Answer: It could be that we are robbing God of His time - too many things take up our hours, besides legitimate work etc., with the result that the Word is neglected, prayer becomes mechanical. Prayer, without the reading and study of the Word, becomes empty formality.

It could be that we have neglected our responsibility relative to the assembly meetings for prayer and Bible study. These are precious seasons and one cannot but profit by attendance to that which God has enjoined, nor can they do anything but suffer the lack of the instruction of the Spirit if they absent themselves from the assembly meetings when they could, and should, be there. We know there are causes for absence at times but it is so easy to get into the way of absenting oneself from the Prayer Meeting and Bible Readings, and it becomes a fixed habit - the heart is not in it, consequently backsliding and its kindred evils set in.

We are not now speaking of aged ones who were constant in attendance when they could be there but of the laxity of younger ones - they miss much when they fail to pray collectively and learn the mind of God from the scriptures.

Couple absence with a desire to gain as much of the world as we can and you have a condition which spells weakness and spiritual famine. This produces spiritual dwarfs.

Question: I would like to ask a question as to Deuteronomy 22:5. Does this not apply only to a former day - also considering verse II of this chapter where the garment of woolen and linen is prohibited. what does this mean?

Answer: God's principles never change and when the Lord enjoined the above instructions on His people of a former day, it was for their good and well being. When they departed from His Word, they met with disaster - so it shall be today. While we are in a different dispensation from that of Israel under law, nevertheless the principle of womanly modesty and safety which He enjoined on the woman still maintain today as we find in the Epistles and teachings of the New Testament. The exposure of the body to the gaze of those who have long ago cast off all restraint of the laws of God relative to sexual behaviour, cannot but cater to their desires and involves the Christian woman in a cycle of evil wherein she becomes a partner. This should be enough for any Christian woman - God has spoken, that settles it.

As to the wearing of slacks, etc., which is the accepted fashion today, this comes under the same principle enjoined on His people by God - there must be that distinction of womanly modesty apparent at all times.

As to the woolen and linen and the forbidding of mixtures, God was seeking to show to His people that He hated "mixtures" - even the mixtures today that are being woven into garments are producing their difficulties for the wearer, showing that the more we stick to simplicity of God's Word the better. The world today is experimenting with mixtures and such causes us to lose sight of the plain path in many ways. We read in Ezekiel 44:17 that the Levites, in their ministry were to be clothed, as to the sanctuary, with linen, no wool was to be allowed. Wool, in this case, suggests that which produces sweat and it reminds us that all in connection with the sanctuary service of God's people should be characterized by consistency, lack of fleshly energy and haste. There are valuable lessons to be learned even from the simplest of God's injunctions. Let us never, therefore, despise any Word of God.

PIONEER PAGE

THE Pioneer is a Prospector - he has an object before him, a tract of country or territory written in his heart and he goes after the "treasure" that lies hidden there. He is not an "advertiser" of his prospects - he goes silently, equipped, often in hidden trails and byways and is gone for months without anyone knowing much of his whereabouts. This, however, does not deter him. He knows what he is after - he knows that, after he has "blazed" the trail others will follow and glean where he has labored but he has the heart of the pioneer or prospector and is a most needful man.

This is our great need today - men who will attempt something for God outside of the beaten path. Some can - their activities well advertised either by letter or otherwise. Such are not infrequently found on Conference platforms never get more than 10 or 15 miles or so from an Assembly forms (when they should be doing their work of opening up new ground). Our late brother William John McClure used to tell us that "no man has any right on a Conference platform to minister until he has put in 10 or 15 years in the backwoods and background." We still adhere to this thought and if we depart from it, we shall have "platitudes" - "exhortations without any practical experience behind them" and a profession of "ministry" which can only satisfy a half hearted and lukewarm people. From such the Lord deliver us. There are no "short-cuts" in God's service and those who take undue advantage of the kindness and forbearance of God's gathered people shall find, eventually, that they have "missed the mark" and wasted valuable time on Conference platforms which could have been used of God in real labor for Himself.

A Jewish merchant was dying in New York. The family felt badly, at last all were gathered around the bed - All answered to his query . . . "We're all here father". With his expiring breath the old and keen merchant said . . . "Then, who is looking after the store?" We could even learn a lesson from this. We might well ask sometimes - "Who is doing the work?" TALK and WORK are not concomitant terms.

W. F.

Brookfield, Conn. — The recent Conference (Danbury Assembly) was a happy time around the Word and we believe the Lord granted encouragement to the Christians to continue on in their testimony—a few of the Lord's servants present to help—brother Saword was leaving the second week in July by freighter for Venezuela—we have enjoyed his sojourn on this furlough. The editor had a short visit, while East, to Hartford, Charter Oak, Manchester, also.

Crapaud, P. E. I. — Conference here reported good and very large with helpful ministry and the Gospel plainly preached.

Corner Brook, Nfld. — Some of the brethren who usually do the boat work were spending some time here canvassing the district for the tent meetings conducted by bre. Ramsay and B. Joyce, we understood later the boat work would continue.

Nova Scotia — Bre. McIlwaine, Sr., and John McCracken had meetings in New Glasgow—bre. Hull and Bingham had been in Nineveh.

Hardwick, Vt. — W. Gustafson with meetings in the Hall, Kenneth Webb of Akron giving some help this summer.

St. Thomas, Ont. — Jas. Smith here in the Gospel with brother Wm. Snyder.

Indiana, Pa. — Geo. Baldwin has been able to be to Morning Meeting a time or two, with a struggle. His wife also has been hospitalized recently for some surgery. Pray for them.

Akron, Ohio — Bro. Klabunda not too well, as we know, but taking a medical prescription to help his condition.

Taylor'side, Sask. — Conference here good and Hall filled. Bro. Hamilton mentions that all the prairie conferences, Winnipeg, Portage, Pine Creek and Glen Ewen have been good with practical and wholesome ministry. A few more of the Lord's servants at some.

Iowa — Bro. Elliott at Mt. Vernon, helped by local bro. Allen Christopherson. Leonard DeBuhr had been in Minneapolis, now at New London, Minn. Bro. Dick visiting here and Wisconsin.

McKeesport, Pa. — The editor had a short visit with the saints here, very enjoyable.

Longport, N. J. — The time of the Remembrance Meeting will be 10:15 a.m. instead of 10:30 a.m. as formerly - this to commence August 1st, A. Davenport.

CONFERENCES

Bancroft, Ont. — The Lakeview Assembly purposes D. V. to hold their Annual Conference in the Legion Hall, Station Street, August 28 and 29, preceded by a Prayer Meeting August 27 in the Lakeview Gospel Hall at 7:30 p.m. Servants of the Lord walking in the "old paths" and teaching accordingly welcomed in ministry. Corresp. A. Maxwell, R. R. 2, Bancroft, Ont., Phone 332-3742.

Sault Ste. Marie, Ont. — The joint Conferences of the Michigan and Ontario Assemblies will be held D. V. Sept. 4th and 5th in the Lakeway Collegiate (formerly Technical School), Soo, Ont., commencing with Prayer Meeting Sept. 3rd in the Gospel Hall, Wellington and Spring Sts., we presume at 7:30 p.m. Corresp. S. H. West, 479 Albert St. E, Soo, Ont.

Arlington, Wash. 98223 — Again it is our privilege to hold our annual Conference Labor Day season, Sept. 4, 5 and 6, beginning with Prayer Meeting Fri. Sept. 3 at 7:45 p.m. All meetings will be held in the new Gospel Hall located at Stillaquamish and Union. Servants of the Lord teaching the right ways of the Lord are welcome. Address all correspondence to Gerrit Kroeze, R. R. 3, Box 37, Phone 435-3254.

Hitesville, Iowa — Annual Conf., D. V. Sept. 18 and 19, preceded by Prayer Mtg., Fri. night the 17th. Usual arrangements will prevail. Corresp. George L. Frey, Aplington, Iowa.

Clementsvalle, N. S. — The annual conference will be held D. V. Sept. 5th and 6th, commencing with Prayer Meeting Sept. 4th. Usual order of meetings and hospitality extended. The Lord's Servants walking in the "old paths" welcomed in ministry. Corresp. Ronald Berry, R. R. L. Clementsvalle, N. S.

Midland Park, N. J. — The Assembly here purposes to hold their annual Conference in the Gospel Hall, 61 Prospect St., commencing with Prayer Meeting Sept. 24 at 7:45 p.m. continuing Sept. 25 and 26. All correspondence to Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Waterbury, Conn. — The usual Labor Day Conference will be held in the Italian Gospel Hall, 53 Spencer Avenue, commencing with Prayer Mtg., Fri. Sept. 3rd at 7:30 p.m. continuing over Sat. Lord's Day and Monday, Sept. 4, 5 and 6. Corresp. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn. 06716.

Akron, Ohio — Annual Conference will be held D. V. Sept. 4th and 5th in the Gospel Hall, Wooster Rd., commencing with Prayer Mtg., Fri. eve. at 7:45. Meetings commence at 10 a.m. Sat. and Lord's Day. Usual arrangement - Corersp. Thomas Wright, 1571-17th St. Cuyahoga Falls, Ohio, Phone 928-2093. Note - no meetings on the Monday.

FALLEN ASLEEP

Bridgeport, Conn. — Our esteemed brother William H. Greer, son of the late John Greer, "went home" April 19th, aged 63. He was saved in 1921 and in the Assembly here ever since. A godly, consistent brother through the years, leaving a good testimony for faithfulness. He leaves his widow, two sons and two daughters, Mrs. Matthew Brescia and Mrs. Frank Tornaquindici, of Charter Oak Assembly in Hartford.

Arlington, Wash. — On June 9th, our beloved brother Gerrit Terhorst was called home to be with the Lord from his son's home in Cornelious, Oregon. He was aged 77 and saved over 50 years ago shortly after his arrival in U.S.A. from Holland. In happy fellowship in Everett, Wash., but for many years in Arlington. A faithful Correspondent for the Assembly, he was well versed in the Word and a trusted elder amongst the flock. Walked in humble separation and loved the right was of the Lord. Our brother had the joy of seeing his whole family saved, five daughters (two with Christ) and one son, all in happy fellowship in the Assemblies. Something to thank God for. His wife, much given to hospitality, preceded him into the Lord's presence a few years ago.

Longport, N. J. — We just heard, without further details, of the homecall of our dear sister Mrs. Mae Stark Hammond) June 25th. She collapsed just before the Friday evening meeting and was pronounced dead when the ambulance arrived at the Hospital. With her husband she lived in an apartment a few miles from the Home. A kindly sister whom we have known for many years, both in Texas and in the North, she helped earlier in the early days of the Home here, capable and kind, she will be missed by all who knew her. She, with her husband, loved the older brethren who knew the right ways of the Lord and taught them.

Hitesville, Iowa — Our esteemed brother John W. Orr went to be with the Lord June 26, aged 90. He was awakened and saved in Independence as the result of Gospel meetings conducted by the late John Blair, helped by bro. Oliver Smith in 1920. In fellowship with the saints of Western Ave. Gospel Hall, Waterloo for over 40 years, the past seven years in Hitesville Assembly. His wife and two son survive and have "that blessed hope" Titus 2:13 His son Robert labors in Iowa in the Gospel.

Pittsburg, Pa. — Our dear brother Alexander McCullough formerly of East Pittsburg and later in old Friendship Hall "went home" from Florida, June 22nd, aged 69. Survived by his widow, three sons and two daughters. Buried in Indiana, Pa.

Words in Season



A LONELY MAN

HE stood alone at Caesar's bar,
No friendly gaze or comfort;
While many thought he'd gone too far,
No longer could they consort.

And yet, alone, he had his Lord
To nerve him for this moment;
All Satan's power could ne'er deter,
He'd proved his Lord when taunted.

To stand alone in hostile world
Means neither ease nor pleasure;
And yet it is the lot of old
Of men of God's own measure.

Such seek not solitude for gain,
Nor fear its lone location;
They've set their eye on Heaven's main
And glad to have His sanction.

W. H. F.

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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. Dead-
line for all notices the 10th.

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

SPECIAL NOTE FOR SUBSCRIBERS:

Our brother Matthew J. Brescia has moved location of their office as
follows:

Matthew J. Brescia,
33 Lewis Street,
HARTFORD, CONN. 06103

This change is only a short distance from the old address at 50 State
St., in same mailing district, etc., but we would appreciate your making
an immediate note of the change and sending in subscriptions accord-
ingly as they come due. All other matter goes to the Editor, W. H. Fer-
guson, in Lakewood, Ohio., as formerly. Kindly check on past due sub-
scriptions—thanks!

REPORTS

CLINTON, ONT. — Brethren here have been much encouraged of
late. Five were baptized July 11th. Two were from the Ilderton area and
drive 40 miles to the Hall here. Others very faithful in attendance, driv-
ing considerable distance, some with babies and small children. Almost
all are farmers and do not have time to spare. Bro. Walmsley (Vene-
zuela) was with them for the baptism and others gave help in the Gos-
pel. Bro. Dave Kember is working in Dungannon in an unused parish
hall, some opposition, the devil busy. Also in Ilderton they keep up the
Wednesday night Gospel meeting, young brethren from Sarnia and Lon-
don give help and show good interest in the Gospel. Bre. Kersey and
Fuller from Lake Shore keep up a weekly meeting in Centralia. We are
thankful to report the activities of our brethren and this shows what can
be done without entering the "professional preacher field." This is "old
path" service and we need more of it. Always glad to report it for the
prayers of the saints.

ST. THOMAS, ONT. — There has been a little to encourage here in
the tent meetings of bre. Smith and Snyder, also in Wallaceburg a little
interest developing, we hear, by Beattie and Metcalf.

MADRAS, INDIA — We are not sure of the condition of our veteran
brother James Stewart who is the last Scotch missionary to quit India,
as requested. Told to quit India in 1968 but extension granted because
of age and his long tenure there, he states . . . "I would love to cheat
them and go up." Last he was visited by native Christians with fruits
and sweets, in bed. Don't let us forget the faithfulness of many of our
older brethren in foreign and home fields. It is a mark of the lack of
spirituality of the last days in not a few cases. We had the pleasure
of being with our brother on his visit with us several years ago.

DETROIT, MICH. — The Stark Rd. Assembly of Livonia mentions
that they had recent appreciated visits (short) from bre. Wm. Warke,
R. Surgenor, Sydney Saword of Venezuela, J. C. Russell of Australia
and James McAllister of Japan. Bro. Warke also was able to visit Iowa
and Wisconsin earlier in July.

ALLISON, IOWA — Bro. Harold Paisley was expected to commence
here in large tent in the Fairgrounds, this is about ten miles from Hites-
ville - should be a good centre. Bre. Paul Elliott and Christopherson had
about five weeks at Mt. Vernon - much visiting.

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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ON the fly-leaf of the Bible of J. Hudson Taylor of China these words
were written:

"There is a Living God. He has spoken in the Bible. He means
what He says. He will do all He has promised."

"Hath He said, and shall He not do it? or hath He spoken, and
shall He not make it good?" Numbers 23:19.

FOUR things come not back:

* * *

THE SPOKEN WORD:
THE SPED ARROW:
THE PAST LIFE:
THE NEGLECTED OPPORTUNITY:

Stanley of Africa

* * *

ARE YOU A CHRISTIAN:

Beware how you continue in contact with what soils your hands,
wounds your conscience, grieves the Holy Spirit, and mars your com-
munion. No earthly advantage can compensate for the loss of a pure
conscience, an uncondemning heart and the light of your Father's
countenance . . .

Wm. L. Faulkner, Africa., Sept. 14, 1883.

HEART TROUBLE

TWO things that give you heart trouble.
Running upstairs, and
Running down people.

Sydney Saword--

We have not a few of the latter, let us pray for them----Editor

THE BAROMETER WAS RIGHT

IN a pretty little seaport on the North Sea, a number of fishermen were busily preparing to go to sea. It was a lovely morning in the autumn, and the rising sun and the cloudless skies seemed to indicate a pleasant day. But sweeping gales come suddenly down, and lash those glossy waves to foam at times, and many a gallant crew has perished thus beneath the angry waves. By public subscription, a rare and costly barometer was procured and fixed in a convenient place, where all the fishermen might consult it as they went forth to their dangerous calling on the deep.

On the morning mentioned, a little group had gathered around the barometer, and to their great astonishment, they found that during the night the indicator had moved from "fair" to "stormy," and there it stood, bathed now in glorious sunshine, with a cloudless sky above, a glassy sea in front, all giving an indication of fair weather. The one dissenting voice was that still barometer, with its unmistakable warning voice, saying - "STORMY." What was to be done? Barometers have been known to go wrong at times, and so they came to the decision that this one must be wrong too, for it indicated what there was not the slightest appearance of, and what was almost an impossibility under the circumstances. So off they sailed on the mighty deep, confident and sure, with the exception of one solitary boat, whose crew was rather incredulous about the "FAIR SIGNS," and whose faith was firm in the testimony of the barometer.

The boats arrived at their respective fishing grounds, and had let down their nets. Everything was going so quietly when lo! ! suddenly the sky became overcast, the wind began to blow and the waves began to lash around. The men looked at each other in solemn silence. Could it be possible that the barometer was right after all, and that they were wrong? That this was so became more painfully evident every moment, but, alas! it was knowledge acquired too late for them.

The sea raged in fury, and the storm increased. Unable to recover their nets, they left them, and made for the nearest harbour. The scene was heart-rending and painful beyond all description. There on the shore stood wives and children weeping. Husbands and sons sunk beneath the surging waves before their very eyes. The wreckage and the dead strewed the shore. Many perished, and all because they rejected the warning voice of the barometer.

Reader! God has put a barometer into your hands . . . IT IS THE BIBLE. With clear and solemn voice we are told in that Bible of a coming storm of vengeance and wrath upon all sinners. All was "fair" and peaceful in days when

sin was unknown; but ever since the lurking serpent's lie was believed, the indicator has been pointing to "STORMY." God forewarns sinners of the wrath to be revealed from heaven; yet, strange to say, the most of people heed it not. They reason, as did the fishermen on that fatal morning. The blue heavens above, present no sword of judgment, and people say . . . it must be a mistake . . . "the indicator must be wrong." So they hasten on, in forgetfulness of the coming wrath, until with awful force it bursts upon them.

SINNER - there is no time to lose - there is only one way of escape and that is to believe God's barometer, the Word of God, and flee for refuge even today to the safety of the Rock of Ages, the Lord Jesus Who died at Calvary, was buried and rose again the third day that He might provide salvation for the like of you, even just now. Tomorrow may be too late as we read in Proverbs 27:1 . . . "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." God is longsuffering but He closed the door on the antedeluvian world after a century of warning or more - we are getting near the end of Man's Day of pride and arrogance and God-forgetfulness and soon the overwhelming flood of God's judgment against a Christ-rejecting world shall be unloosed . . . His true Church, wherever found, shall be snatched out of the scene of judgment and then all who have rejected God's testimony and His Son shall be doomed and eventually damned eternally. There is no time to lose, it is later than you think.

"A Words In Season Tract"

THIS PAINTED WORLD

"The Pride Of Life" - 1 John 2:16

Wm. H. Ferguson

AS one continues to see the emptiness of things of the earth, it ought to give us some concern as to how we are living in it and if, perchance, we are being so infected with its spirit and vanity that we are NOT showing to the world the true Christian character. This is a very important part of our testimony before men and women of the world.

The portion above quoted as our title to this article contains in it this terse but striking description of its true character as a "painted world" and a "world of sham" - ever pretending to be what it is not. The word used in 1 John 2:16 for "the pride of life" comes from the original Greek word "alazoneia" and has the following meanings:

The character of a braggart, vain-boaster and imposter:
 A wanderer about the country - a false pretender - a quack:
 Ostentation, arrogance and pride:
 Swaggering and imposture:

As we consider this painted world, then, in its true colors, should it not speak to these hearts of ours lest we, also, show some of these vain characteristics and enter into complicity with it in its false pretences? How much sham and covered sin is there in the testimony of those who profess great things but lack the true spirituality and fail to manifest the true spirit of the Master Himself. How much "policy" there is and "double dealing" manifest at times . . . sometimes an outward cloak of artificial polish to cover up baseness and selfishness. Sometimes we see one seeking to over-reach the other, to get the better of by artifice or cunning . . . the flesh is very cunning and tricky. Wily arts are used and principles are sacrificed for temporal advantage. This is all an evidence of how deeply the spirit of the world has gotten a hold in these strange and evil days. Hence, those with the "mind of Christ" would stand out distinctly against this black background and their strength lies in their reality in the things of God, the "simplicity of Christ" manifested in their lives and their love for the Word of God, with corresponding subjection to it in life, testimony and actions. How often a professed love for the Word is shown to be a sham by the baseness of the actions and the "low and mean tenor of life." All such are "blots" on the "living epistles."

Nothing stands out so distinctly against this world we speak of as a humble, steady testimony in the fear of God. There might not be that which would appeal to the world, or worldly-minded believers but "He could not be hid" was true of our Blessed Lord and, in measure, this shall also be true of the Christian who would seek to emulate the godly example of leaders and guides. It stands, therefore, that such, on the platform, or in guiding the saints, must be characterized by that godly sincerity and simplicity which commends itself to the spiritual amongst us. Anything short of this is merely pretence and, underneath, is a heart which is not sound. Our Blessed Lord said, when here . . . "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." When we see such come out, wherever found, it is evidence of a defiled man underneath the cloak of pretence and sham. Let us shun even the appearance of any such evil and show to the world and our fellow believers the true, humble, Christian character that will speak evil of no man and look for the best in men rather than feed on evil with dissimulation. It is so easy to get a name today by pretending to stand for the truth and yet, at the same time, fail to show it. The aged apostle John wrote in 2nd,

John v. 4 . . . "I greatly rejoiced that I found of thy children walking in the truth, as we have received a commandment from the Father." The truth here is not an abstract thing but a very real submission to the precious Word in the very last days. It is difficult to find, today, many "walking in truth" thus. Some seem to think because they occupy a seat in the assembly they are walking in truth, but this is not what our scripture means at all - it is a definite submission to the Word of God in all its precepts as they affect ourselves, individually and collectively. What a joy to meet such from time to time and also to hear of them through others. We can trace through the years, even in the pages of our little paper, this blessed fellowship of truth and love for the Word. We also detect, through the years, the enmity of many against the simple truth of God as it entails a corresponding personal and Christlike testimony, carried on even in weakness, but with a view to faithfulness against "the Day."

ITS APPEAL TO THE YOUNG

The young amongst us lack, of course, experience and therefore should betake themselves more and more to the precious Word of God that they may be saved from much that would, eventually, spoil their lives for God and also spoil their "joy in God." This world of sham is very enticing at times. We mention the enticing world of EDUCATION. This becomes a sort of "fetish" with many. The thought suggested is that this possesses magical powers, without which we would miss much - a sort of talisman or charm against all dangers. While we do not decry education and proper training, we believe the Word when it states "Let our people also learn to profess honest occupations." Titus 3:14 R. V. This covers a great deal as we know and leaves the door open for professional life, as medicine and nursing etc., etc., and a good variety of honest work, for work is grand medicine for the sick mind and is a needful part of a Christian life. However, let us not think that the so-called "higher education" is an absolute necessity in this painted world. How many glory in their education, but are really not educated persons. Some such cannot speak well, cannot write well, cannot converse well with others, etc., etc. A well educated person is true, well mannered, never insulting and arrogant, always available, always sincere (without wax) and we have known some of the men and women of worth during a long lifetime who were perfect ladies and gentlemen although their early years were not given to the higher education seemingly so necessary today. Then, we suggest, do not "seek great things for thyself" as a motto but seek the honor of God and by obedience to the Word and a worthwhile life give yourself to the Lord to order the life and labor and He will do it.

THE WORLD OF FASHION

We fear this aspect of the world has far more hold upon us than we imagine. I think the fashion magazines are more in evidence than the Scriptures of Truth. Why must a Christian be LIKE the world? Is it a sort of code which we MUST follow? We do not believe so and, in a day when many of our younger folk can do their own sewing, etc., and have the wherewithal, good machines, etc., and training, why not seek to SHOW true Christianity in dress.

Then when we see our young men, (thank God only a few so far) with their strange "sideburns" and fancy hairdos and simulated whiskers, we wonder what they expect to get from this "painted world's approval." It is a mark definitely of their desiring to be like the others and fit in with their ideas - and strange ideas the many have we know - but, here again, what a privilege to be like a Christian and abstain from the queer ideas of queer men and women. It is a challenge but a good and profitable one for any with a desire to do as the Word states and avoid the "painted world."

THE WORLD'S SLOGANS OF PEACE AND PROSPERITY

The true Christian is known by his subjection to proper authority — Romans 13:1, 6 etc. To be part of a rebellious minority or majority is outside of the Christian's province, he is to be subject to "the powers that be" and pray for them - 1 Timothy 2:1, 4. We know that there shall be "wars and rumors of wars" to the very end of Man's Day. Nothing can change the wicked heart of man, save the new birth and we do not look for any panacea for the world's ills as we know this cannot be until the Prince of Peace returns to earth - this will be at the end of Man's Day and the final debacle of the nations in their determination to fight, even against God and His Son. The future for the world is dark and, sad to say, few seem to realize it even amongst men of stature in the political world, or business or social circles - they JUST DO NOT KNOW WHAT IS AHEAD. This is where the true Christian and believer in God's Word has the advantage, therefore let us be careful to maintain our separation from "this painted world" and show to others that we have something which they do not have - a joy and a peace and a comfort which is an altogether different source than their expectation. "Their rock is not as OUR ROCK." "The Name of the Lord is a strong rock, the righteous runneth into it and is safe."

If the above should show to any of His own a little more of the vanity and vain expectations of this "painted world" we shall thank God and take courage. God is above the clouds and He is OUR GOD FOR EVER AND EVER.

THREE BASIC PRINCIPLES

In The Believer's Life as taught
and practised by our Lord—

Sydney J. Saword, Venezuela

THE BASIC PRINCIPLE IN FRUIT BEARING:

DEATH: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit . . . John 12:24.

This was true of our Lord Jesus Christ; He was the first to choose this pathway; it was in devotion to the Father's will, and love for His promised bride, the Church - Ephesians 5:25. This is **DEVOTIONAL TRUTH** that enriches the soul now and will constitute the leading theme of praise in the glory. This should also be true of us. According to Col. 3:3, 5, the believer is reckoned as judicially dead; hence the exhortation . . . "Mortify therefore your members which are upon the earth, (i. e. put to death), fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." This also is **PRACTICAL TRUTH** and requires carrying out. In baptism we confess symbolically this truth . . . "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" - Romans 6:3.

MORTIFICATION therefore, is the first stage that leads up to fruit-bearing. Without this there can be no increase. People living in the energy of the flesh and the enjoyment of the world are living barren lives as far as God is concerned.

APPROPRIATION: As in nature, tiny roots begin to reach out from the seed under the ground, claiming nourishment from the soil; so with the believer, the hidden hand of faith begins to appropriate the precious spiritual food from the Word. The roots grow stronger, reach out farther and go down deeper, providing ever-increasing sustenance and stability of the plant or tree; so the believer's faith applies the Word effectually to the inner man, who thus becomes rooted and grounded in love - Eph. 3:17. Israel's failure of old, as outlined in Hebrews 4:1, 2, becomes a solemn warning to us of the danger of not mixing with faith the Word which is preached unto us. We are much more responsible than they were for we have the indwelling of the Holy Spirit to stir and exercise our faith.

ASSIMILATION: When the nourishment reaches the plant, or tree, it has to be assimilated and thus it becomes a part of the tree itself. It is customary in Venezuela, when one unexpectedly sees a family at the meal table, to politely express the desire that the food they are eating might be

converted into health and vigor. The apostle, writing to the Galatian believers, expressed the desire that Christ might be formed in them. The Christian who hurriedly reads a chapter from the Word and then straightway forgets what he has read, cannot expect to derive real benefit therefrom. Like the clean animals under the law, he must "chew the cud" and inwardly digest what he has been reading, otherwise he will not grow in grace and in the knowledge of our Lord Jesus Christ.

MULTIPLICATION: In John 15 our Lord goes into the important matter of fruit-bearing, and from there going on to bear MORE fruit. Then He gives us the secret of bearing MUCH fruit by abiding in Him and He in us. This is followed by a word of encouragement: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." The first crop on a fruit tree is usually small but the gardener reasonably expects to see a steady increase in production. Thus it should be with the believer, as in Psalm 92 . . . "The righteous shall flourish like the palm tree . . . they shall still bring forth fruit in old age."

PROPAGATION: When God, in infinite wisdom, created every herb and tree, He made provision for the propagation and perpetuation of each specie. Seeds from different trees have their own distinct ways of reaching out; some being equipped with blades like miniature aeroplanes, others released from a pod, attached to light weight wool and are carried by the wind. Many seeds are encased in luscious fruit, the latter to be enjoyed and the former to be taken to another place and to fall into the ground. The Creator did not intend that all the seed should fall in the same place but be scattered far and near. This would remind us of what happened in the early days of the Church. The saints were all together in JERUSALEM and the good seed was not being propagated as the Lord desired, to the uttermost parts of the earth, so we read: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. And some . . . spake unto the Grecians, preaching the Lord Jesus." Again, in 1 Thess. 1:8 we read . . . "For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything." Every true believer has been called of God as a witness of our Lord Jesus Christ. Well might we ask ourselves: "Am I actually commending Christ to others by my life, lips and by leaflets?" Damnable heresies are being propagated in an alarming manner and the great deceiver of souls is finding plenty of willing hands to do his pernicious work: "Whilst men slept, the enemy sowed tares." The time is short and it behooves us to faith-

fully propagate the glorious message of the Gospel to those around us . . . "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." Psalm 60:4.

A companion article to the above will follow in our October issue, D. V.

PREACHING WITHOUT WORDS

Frank Tornaquindici

WE have been considering in former articles "preaching without words" in the following cases:

CREATION REVEALING GOD'S SOVEREIGNTY — Ps. 19:1 - Romans 1:19, 20.

CHRISTIANS REMEMBERING THE SAVIOUR — 1 Cor. 11:23, 24.

COVERING SHOWING SUBJECTION—1 Cor. 11:2, 16.

Our final meditation we suggest as a much needed example:

CONVERSATION REFLECTING SALVATION—1 Peter 3:1, 8.

This suggests preaching without a word, and apart altogether from this evil world's ways and words. We are able to thank God that even when a person "obeys not the Word," that is (is non-persuasable), yet "doth devise means, that His banished be not expelled from Him."

However, while it is true that a person can be won without a word, it is impossible for any to be saved apart from the Word of God and the Spirit of God . . . the second time "word" occurs in verse 1, it does not have the definite Greek article - cp. 1 Peter 1:23, 25.

Many a person has been led to the Saviour by beholding, or viewing attentively the godly conversation, or manner of life, of a Christian - whether this be in the home or in the office or workshop. The life of the apostle Paul exemplifies this. In Gal. 1:13 we read . . . "For ye have heard of my conversation (manner of life) in times past . . . how that beyond measure I persecuted the Church of God." Then after his conversion we read . . . "They had heard only that he which persecuted us in time past now preacheth the faith which once he destroyed and they glorified God in me." What a change took place and how powerful the manner of life coupled with the Word of God.

Paul also exhorted Timothy . . . "Be thou an example of the believers in word, in conversation (manner of life), in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

James could write by the Spirit: "Who is a wise man

and endowed with knowledge among you? Let him show out of a good conversation (manner of life) his works, with meekness of wisdom." James 3:13.

It is also true that we can win (gain) some without the world. 1 Peter 3:3 teaches that any attempt to attract a person to Christ will fail, if we use worldly ways, and the end result will be that we may attract someone to ourselves, but distract them from Christ. (This is very important to note . . . the attempt to reach young people by regaling them with any of our past attainments, real or put-on, merely does what we may expect, gets them occupied with the person, often copying their experience, or seeking to do so, all leading to occupation with the person, not Christ - Editor). The Holy Spirit does not use the styles (or attainments) of the world in winning a soul. On the contrary we read in verse 4 . . . "Let it be the hidden man of the heart, the incorruptible apparel" R. V. And in Romans 12:2 we read "And be not fashioned according to this age but be ye transformed," i. e. let the life of Christ be seen - this is a powerful avenue for the Light to shine through. God help us to "let our light so shine before men that they may see our good works and glorify our Father which is in heaven."

"What you are speaks so loudly
That the world can't hear your speech;
They are looking at your walk
And not listening to your talk:

They are judging you by actions,
Not pretence, or e'en deceit,
Quick to sense the claim that's false
They'll accept just what they see;
And what you really are
Speaks more than what you say.

FELLOWSHIP IN THE GOSPEL

The late Dr. E. A. Martin
FELLOWSHIP in the gospel is brought before us in the epistle to the Philippians, in many more ways than by simply ministering of one's substance to those who are out preaching Christ. Nevertheless this is one way of having fellowship in the gospel. All cannot go forth preaching the glad tidings, but all can be united in heart with those who are thus "set for the defense and confirmation of the gospel." Phil. 1:7.

The gospel must be defended against the many unsaved who are its opposers. It must also be confirmed among the feeble few who have received it unto the salvation of their souls. What need there is then for God's people to have

those who are devoting themselves unto this work "in their hearts." Phil. 1:7 (margin).

This union of heart is fellowship, and where this is, the outward manifestations - of which the giving of one's substance is one - will not be lacking.

The unsaved man may put his hand into his pocket and give of his substance but in heart he is an enemy of the gospel, and so in the light of the sanctuary, his glittering gold is but base metal. Examine his motive and you will understand the worthlessness of his gift. It may be that he considers God a needy God, His cause in danger of bankruptcy, or His servants in danger of starvation, and so he must needs give alms - a kind of a compulsory charity. Or he may think that by helping along the good cause (as people call it,) he will thereby merit favor with God, and so escape the wrath to come. Or what is, perhaps, the most common motive of all, give to be seen of men. Only such motives can actuate the unsaved to give. They are, in reality, enemies of the gospel, and an enemy of the gospel can have no fellowship in the gospel. "They that are in the flesh cannot please God." Rom. 8:8. "The sacrifice of the wicked is an abomination to the Lord." Prov. 15:8.

All such fellowship ought to be refused and was refused by the early preachers, as can be seen from the 3rd epistle of John, ver. 7. "Because that for His name's sake they went forth taking nothing of the Gentiles."

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the thoughts of the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity. The principles that moves a man to give a beggar a meal, an old coat or a few pennies.

No servant of Christ ought ever to feel himself an object of charity. We may forget our true position and consider ourselves such, and allow others to think us such, but it is to our shame if we ever fall from a lofty place God has given us. Notice the language of the apostle, "not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content." Phil. 4:11.

He was just as rich when his purse was empty as when it was full. His appreciation of their gift was not because it saved him from starvation, but because it was "fruit that would abound to their account." If I was starving and some one knowing this gave me that which relieved my distress, I could thank God for it upon the same principle that the poor of the Old Testament would thank God for the gleanings. Deut. 24:19-22.

But if none knew my need, or if I had an abundance, and God's people, knowing this, ministered of their substance because their hearts were in the work, then I ought to rise above the thought of need met and thank God and the giver for this "fellowship in the gospel," on the same principle that those who ministered at the tabernacle would thank God for "all the best of the oil, and all the best of the wine, and of the wheat. The first fruits of them which they shall offer unto the Lord, them have I given unto thee." Num. 18:12.

Or to use the language of the Book before us, "For fruit abounding to their account - an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. Phil. 4:18.

When I first came into assembly fellowship I used to wish that those laboring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that it was not His order that the "best of the oil, etc.," should only be brought in when His servants were at the point of starvation. It was God's portion, to be brought in at all times, and to with-hold this was "robbing God." And when God received His portion, He feasted upon it Himself, and then caused His servants to feast upon it also. So that they did not need to look to man for their support, but to God, who charged Himself with their keep. See Num. 18:8-19.

So it is today. God's servants tell their need only to God and He meets it in His own marvellous ways. That professed servant of Christ who hints that he needs a little money had better be helped out of the box marked, "For the Poor," or given a cast-off coat, or hat, or an old pair of shoes.

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "first fruits?" A first portion set apart for Him who gave the first gift of Heaven in order to make you His own?

The first fruits does not necessarily mean the largest part of the harvest; nay more, it might be less in quantity, even than the gleanings, but it taught an important truth-God first.

Would to God that every wage earner, among the Lord's people, upon receiving his wages would enter into the presence of God and thank Him for this harvest, and take out of it a first portion before a penny was used for any other purpose - a clean smelling sacrifice to God.

Then there would be the harvest for himself and the gleanings for the poor - a beautiful and Divine order. The

first fruits for God Himself; the harvest for yourself as being God's, and the gleanings for God's poor. All for God.

It is a false notion that the highest use for our money is found in relieving the poor. God's poor are not above Himself, and to give the first fruits to the poor and the gleanings to God is surely, not seemly. Mary will give the Lord Jesus what Judas will say ought to go to the poor. See John 12:3-8.

If I were making an assembly collection box, I would have two openings, marked respectively, "For God Himself," and "For God's Poor." This would indicate the relative importance of the two objects for which the money was given, and be a check upon that unexercised giving which, it is to be feared, is too prevalent amongst God's people.

To see a slot marked, "Hall Expenses," looks too much like the familiar "drop your nickel here" of the slot machines where you drop your nickel, take your commodity and pass on.

The marking "For Gospel Work" is not much better, for the mind naturally goes off to the workers and the deceptive heart is apt to say, "I need the money worse than they do," "I don't just care for so and so," (to whom the collection is going,) or it may be, "I like so and so, therefore I will give liberally," which is equally bad. The persons occupied in the work, or the work itself occupying the mind, which ought to have God Himself before it. But if we mark it, "For God Himself," we have a continued reminder of God's claim upon us and of our responsibility, and so an exercised conscience as to what is given. Then let this be used in God's work in renting halls, or in support of those who labor in the gospel, or in whatever way God may guide the minds of those who are responsible to use it for God's glory.

Now, a word of warning to those who are not able to pay their debts. "Avoiding this that no man should blame us in this abundance which is ministered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8:20,21.

God will not have His people rob their neighbors in order to swell His collections, and to profess to give to God what is due to the grocer is simply roguery and a reproach upon God's work and name.

Then a word of encouragement to those who use their means in having "fellowship in the gospel." For God does give encouragement to such. "It is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Surely this is encouragement indeed. Then see what follows: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Blessed encouragement to know that God is going to look after those who look after His interests upon earth.

Again, "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

"But what proportion of my income shall I give?"

"Every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9:7.

May God lead His people into heart fellowship in His work and give them to act intelligently according to His principles in their fellowship in the gospel so that fruit may abound to their account.

"Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

STUDY THE BIBLE

DO not skim it or read it, but study it, every word of it; study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. Don't trouble yourself with commentators; they may be of use if kept in their place, but they are not your guide. Your guide is "the Interpreter," the one among a thousand, Job 33:23, who will lead you into all truth, John 16:13, and keep you from error. Not that you are to read no book but the Bible. All that is true and good is worth the reading, if you have time for it; and all, if properly used, will help you in the study of the Scriptures.

A Christian does not shut his eyes to the natural scenes of beauty spread around him. He does not cease to admire the hills, or plains, or rivers, or forests of the earth, because he has learned to love the God that made them; nor does he turn away from books of science or true poetry, because he has discovered one book truer, more precious, and more poetical than all the rest together. Besides, the soul can no more continue in one posture than the body. The eye must be relieved by variety of objects, and the limbs by motion, so must the soul by change of subject and position. Let the Bible be to us the book of books, the one book in all the world, whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is, the revelation of the thoughts of God given us in the words of God. Were it only the book of divine thoughts and human words, it would profit little, for we never could be sure whether the words really represented the thoughts; nay, we might be sure that man would fail in his words when attempting to embody divine thoughts; and that, therefore, if we have only man's words, that is man's translation of the divine thoughts. But, knowing that we have **divine thoughts embodied in divine words through the inspiration of an unerring translator**, we sit down to the study of the

heavenly volume, assured that we shall find in all its teachings the perfection of wisdom, and in its language the most accurate expression of that wisdom that the infinite speech of man could utter. Every word of God is as perfect as it is pure, Psa. 19:7; 12:6.

Let us read and re-read the Scriptures, meditating on them day and night; they never grow old, they never lose their sap, they never run dry. Don't let commentaries smother the truer and the better. Beware of light reading. Shun novels; they are the literary curse of the age: they are to the soul what ardent spirits are to the body. See that your relish for the Bible be above every other enjoyment, and the moment you begin to feel greater relish for any other book, lay it down till you have sought deliverance for such a snare, and obtained from the Holy Spirit an intenser relish, a keener appetite for the Word of God. Jer. 15:16; Psa. 19:7-10.

Horatius Bonar

THE BIBLE IN RUSSIA

The following is not political, nor propaganda, nor criticism - it is sympathetic with our Christian brethren:

A friend has written to us from another country - he is in assembly fellowship in an Assembly of our acquaintance for many years. He is acquainted with the Russian language, and it is part of his job to teach Russian - he has also been to that country and he states that, on each occasion, and in each place, he has sought out any believers. The information is therefore for our prayerful consideration and remembrance of our brethren in Christ, wherever found and, in this case, especially in Russia:-

"There are 540,000 Christians in about 5,000 local churches. All of these have been publicly baptized by immersion and have taken an open stand for Christ. Is this figure not amazing in a powerful, atheistic State, which in the 53 years of its existence has ruthlessly sought to extirpate Christianity? The 5,000 churches are registered with the authorities - a group of twenty adults in any area may apply for official recognition but are forbidden to have Sunday Schools, open-air, or build new buildings. Through a system of officials and informers the government keeps a close watch on all Christian activity. There are also groups of Christians who meet as illegal, unregistered gatherings - possibly there are not enough adults to register or permission has been refused on some pretext. This is very dangerous and many have gone to prison-camps, particularly if they are discovered to have engaged in illegal Sunday School work.

SCARCITY OF BIBLES

Bibles in Russia are very scarce and you will frequently see believers with exercise books in which are excerpts from the Scriptures and hymns. They bring these to their meetings. They are allowed to publish a quarterly magazine and in this magazine they very often illustrate a point with long scriptural quotations - hence, if you collected a sequence of issues, you could build up a little scrap-book of printed Scriptures! Communist officials, in argument, often say with a sneer that the majority of the believers are elderly. This is partly true because many take a more public stand when they reach retirement age and can no longer lose their jobs for being Christians. The Communists then will say . . . 'they will soon die out; it is an old woman's superstition, especially tenacious in rural areas.' But they have been using this piece of propaganda for the last thirty years and still the Christians have not died out! In fact there have been articles in some of their papers in the last year or two lamenting the fact that the members of the Communist youth League are not nearly so zealous as those wretched young evangelicals!

One issue on which Christians have differing views is the extent to which the law should be obeyed. Some feel that until the situation becomes intolerable they should continue as law-abiding citizens, meeting to preach the Gospel and be ministered to as far as they can. Others take a more aggressively evangelical line - smuggling in Bibles and organizing illicit Sunday Schools. It is not for us outsiders to judge in this matter. We can only pray for them all and hold them up before the Throne of grace. It is also rumoured that there are some secret disciples, like Joseph of Arimathea, in high positions, but this cannot be confirmed.

According to Communist theory, their educational system and their conditioning of people from an early age right through to adulthood ought, long ago, to have seen the end of what they regard as a stubborn and recalcitrant superstition. But they are finding, like Assyria and Babylon of old, like ancient Rome, or the Spanish Inquisition, that you simply cannot exterminate those whose trust is in the Living God. The "gods" of Assyria and Babylon are dead. Antiochus Epiphanes and Nero are names in history books; but the God of Israel, the God of the early Christians LIVES."

From a regular reader of W.I.S.

ONE SINNER

A STARTLING FACT

WE HAVE the inspired statement that "one sinner

destroyeth much good," and it is abundantly illustrated by facts along the ages.

One of "the angels that kept not their first estate," a leader in the revolt, made "war in heaven," and here commenced a destruction of good that continues to this day, and will not soon cease.

One man, standing at the spring-head of our race, by apostasy poisoned the character of all his descendants, and we see and feel that he was the destroyer of much good.

Along the centuries of human history, men in high stations, and of great capabilities, have been the scourges of earth - deluging it with the gore of the slaughtered, wringing with anguish the hearts of millions, and loading the winds of heaven "with mourning, lamentation, and woe." Many a great captain might be named who has wrought widespread destruction of good.

One author has done a largely destructive work, by corrupting the literature of his period, and sending deadly streams down the ages, baleful in their influence long after he has gone to his account.

One teacher of christianity, by diffusing pernicious error, or by moral delinquencies, has done immense mischief through a large circle.

One vicious youth, by misleading his purer associates, has accomplished injury not easily repaired.

One sinner of the other sex, whose "house is the way to hell," has damaged humanity to a fearful extent.

The impenitent sinner destroys a soul of infinite worth and helps by his personal influence and example, to destroy others.

Now, if ONE destroys much, then by what arithmetic shall we compute the sum of good destroyed by the countless millions of sinners who have lived?

How fearful is human responsibility; man cannot do wrong without injury to himself and others. He cannot recall the act; it has gone forever on its mission of harm.

How fearful shall be the revelation of the final Judgment Day at the Judgment of the Great White Throne - Revelation 20:11, 15! Every deed, every thought, every device to harm others, ALL shall be unfolded and the unsaved millions of earth shall learn, to their eternal dismay wherein they have rejected God, His Word and His Beloved Son Whom He gave to die at the place called Calvary on the cruel Cross to meet the need of sinful men and women. That sin of the rejection of God and His Son shall be the damning sin of the human race which has so defiantly and in absolute rebellion against God refused His testimony and refused to acknowledge Him as Creator, Saviour and Lord.

Thank God, multitudes of souls are already in the glory

and others wending their pilgrim journey homeward and Heavenward and there shall be that vast multitude around the Throne of God who shall give glory to Him and to the Lamb of God, as newly slain - Rev. 5:6, and they shall sing the new song . . . "Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation." Rev. 5:9.

Adapted

QUESTIONS and ANSWERS

Question — As to the meaning of the name Methuselah, have you any suggestion as to the meaning of the name other than the generally accepted one . . . "When he is dead it shall be sent, i. e. the deluge" (Newberry)? Another has suggested . . . "they died" or "man of the dart." This last could possibly have the suggestion of the "suddenness of the overthrow" when God swept the earth with the flood. Methuselah was contemporary with Noah for 600 years. Methuselah was 369 years when Noah was born. It is very striking to trace the manner in which these aged saints "overlapped" each other - each, without doubt, giving first hand information of all the events since the "fall of Adam." The generation which was destroyed was not without a witness from God—they perished because of their absolute rejection of the God of Heaven.

One wonders, in this age wherein we live, at the longsuffering of God as there seems to be an almost total rejection of God by the world generally, denial of His Being, His work, His Son, with practically total rejection of the "INSPIRED WORD."

It should cause us much exercise, i. e. those who have any insight into the present condition of Christendom in its darkness and infidelity as to the approaching end of Man's Day, with the early "rapture" of the true Church when Christ comes to the air to call His own home. It is truly a day of "remnant testimony" and "remnant vision."

Question — I have been receiving W.I.S. for many years and look forward to it's arrival monthly. I would like to know about the wearing of wigs by male members of the Assembly on Lord's Day morning and at all times . . . From Ireland.

Answer — Provided it is not following the "freakish" ideas of a modern generation, we do not see any question here at all. Some of our older brethren of our acquaintance many years ago found it very comforting on their bald head on drafty, cold platforms, etc. Such were much respected men amongst us. We do not know of any scripture that would guide us differently. One of the old preachers, with fervor, describing a hypocrite, would pluck off his "toupee" and cry . . . "Here is one."

We would be inclined to the thought, if they are worn by female members of the assembly, that they were not satisfied with what God had given them, their hair, which is the woman's glory, 1 Cor. 11:15; therefore it would seem this savors of pride and pretence which, to say the least, is unbecoming in a Christian woman. Here, again, there might be underlying causes why she would wear a head piece and if it conformed to the long hair of the scripture, it would be her responsibility before the Lord.

Question — What does lack of attendance at the Prayer Meetings of the Assembly show?

Answer — This shows a state of backsliding, in measure, unless it be the case of aged and infirm, or sick ones who normally would attend if able. It is part of the divine standard of testimony as furnished for us in Acts 2:41, 42 and a person who willfully absents himself from the meetings of the Assembly, is not really "in fellowship with the saints." This gives us room for real exercise and deep thought as to

the spiritual state. We have found that those who do not realize the value of the prayers in the Assembly Prayer Meeting, usually reach a point where they sadly NEED the prayers of saints. Some are regular in attendance and this is appreciated - this is an "essential" in the case of any who would take any leading part in oversight or shepherding.

Question — Is it in order to teach the prophetic Word to young believers and the young Assembly?

Answer — Let us turn to the Word and see what we read there. Paul and his companions had been instrumental in the planting of an Assembly in Thessalonica and had not been too long with them, when he had to leave on account of the persecution and enmity of the devil but he wrote two Letters to that young Church, the two epistles well known to us all. They were written from Corinth, we believe, not from Athens, as the postscript of the translators, or later, states. In the 1st, Epistle is the wondrous truth of the Rapture of the Church, outlined for us in chapter 4 and in the 2nd, Epistle are the events that shall take place on the earth, after the Church is called up to heaven, as in 2 Thess. chapter 2. There he brings before them the true character of Antichrist and other kindred truths in connection with the Coming of the Son of Man to the earth, when HE SHALL "consume that Wicked one) with the Spirit of His mouth, and shall destroy with the brightness (the outshining - epiphany) of His Coming: etc.," v. 8.

Now note carefully verse 5 of 2 Thess. ch. 2 . . . "Remember ye not, that, when I was yet with you, I told you these things?" He was only with them a very short season, yet he told them certain distinct prophetic truths which they did not forget and which we, to this day, have received and believe, and preach them.

We have found, through the years, that the proper teaching of the prophetic Word has been vital to assembly prosperity and also to the intelligent study of the Word of God. Some misguided ones have decried prophetic teaching and relegated it to a sphere which they deem unnecessary and of little account, saying that the Gospel is all that is necessary but, not infrequently, this has proven to be but an attempt to deride the work of other men whom God has raised up with a capability, through years of definite study of the Word, to unfold to us vital truths relative to our testimony and our welfare in the world.

Personally, we have found the study of the Prophetic Word, through more than half a century, to be of great value. It shows to us the true character of the great world-kingsdoms, their hostility against God and His Word, their link with the false and apostate profession of Christianity, their superstitions and idolatries which are carried into the present day Christless religions of an apostate profession. We have derived real help to stand against much of the cruelty of war and the doctrine of the absolute authority of the State, as outlined in Communism and its kindred cults. Further, it has taught us the reality of the Word relative to the Coming of our Lord Jesus to claim His true Church home to Himself, and, in measure, has kept us from the spirit of the world.

With all this in view, we certainly advocate a proper, well-balanced teaching of the prophetic Word, without being taken up with the various views and ideas of men who have studied "books" rather than "THE BOOK." Too many just give a sort of re-hash of what others have written and it is evident, in conversation with such, that they desire to be counted as "teachers" without the commendation of the Spirit as outlined in 2 Timothy 2:15 . . . "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Question — Should young preachers be occupied with assembly problems or troubles?

Answer — Certainly not. Let such get into the backwoods, away far off from such, otherwise they fall into a trap of their own devices.

PIONEER PAGE

ANTHONY Norris Groves, the pioneer missionary of early Assembly days in England finally, with his wife and two sons, left for Baghdad, through Russia, the Caucasus, Kurdistan and Mesopotamia - a long, tiresome and perilous journey.

He was thirty four years of age, a matured and well-seasoned man. He labored, without too much evident success, as another has said . . .

Thus encouraged in the Lord, though not by results that were then visible, he refused to abandon missionary work . . . the outcome has abundantly justified him.

Happy is the sower whose seed germinates quickly, as seed does in the hot and moist lands in the tropics; but blessed is he who can cast it abroad in the faith that he will find it after many days.

It has been said truly, that if one succeeds without suffering, it is because another has suffered before him; and if one suffers without succeeding, it is that another may succeed after him.

The late Dugald Campbell of Africa, who traversed the Sahara more than once, wrote in the fly-leaf of our big Bagster Wide Margin Bible, which we still have, the following words, truly descriptive of ALL true missionaries:-

* * * * *

"There's a legion that never was listed,
That carries no banner nor crest;
But split in a thousand detachments
Is breaking the road for the rest."

* * * * *

We lack today men of "initiative" who are willing to attempt something for God, off the beaten track. They must lean on someone else, never can stand alone, must be near an assembly door or fellowship, know little or nothing of trusting God, in the scriptural way of the true missionary to the unevangelized, hence the weakness, the decay, the pre-occupation with trifles of assembly matters and, at times, troubles, while the world is perishing and whole districts lie open for the Gospel, whole States without a preacher from amongst us . . .

W. F.

MANCHESTER, IOWA — Saints here enjoyed a visit from brother Warke - then on to the West Union, Iowa., July 5th, usual meeting, one of their largest, with practical ministry. Bre. Brandt and Wahls at Wauseka, Wisc., one had professed last report.

NEW ONTARIO — Recent Conference of the Assemblies of this district reported good, bro. Doherty remained for a little while among them. Bro. Murray McLeod having nightly meetings in portable hall near Perth, helped by local brethren from Ottawa. We hear through bro. Taylor that Stanley Simms and Ken Moore have a tent pitched near Parry Sound, assembly there small. Bro. Taylor close to Ontario this past year.

LONGPORT, N. J. — The editor had a visit with the aged saints here and a night or two in the Assembly—good to see all again. He also had a week in Pennsauken district on "Types of the tabernacle"—good interest despite heat, Barrington also represented. Some younger sisters have been giving nursing help etc., in Longport Home which we all appreciate. "God is not only great in long things, He is great also in little things."

LA CROSSE, WISC. — Bro. S. Hamilton returned from a good visit on the Prairie, visiting the assemblies there and conferences, at last report at Blue River all day meeting which was reported good—one young man professed after Togo conf., aged about 18. Bre. Boyle and J. Currie left for some house to house work and visiting saints - bre. Ronald and Robertson in a new place, and bro. Jas. Webb went to Thompson where it seems God has been working. Bro. Mick in Wisc., at Ontario, a little interest. Bre. DeBuhr and Robert Orr at New London, Minn.

NINEVEH, N. S. — Albert Hull and Wm. Bingham had a good series here, they were to baptize five the last week of July. In CALEDONIA, N. S. twenty miles away they pitched the tent in July, some came out though area difficult. They had tent ropes cut and canvas slashed before they commenced and then cut again and tent down, but they hoped, nevertheless, to see God's hand in the district. In WINDSOR, N.S. brethren McIlwaine, Sr., and Philip Kember were holding forth. In P. E. I. last report bre. Ramsay and Grattan at Cornwall in tent.

CONFERENCES

ST. THOMAS, ONT. — Annual Conference D. V. in the Central Elgin Collegiate, Chestnut St. and First Ave. Oct. 9, 10 and 11, commencing with Prayer Mtg. in the Gospel Hall on Erie St., at 8 p.m. Oct. 8. No meeting Sat. morning. The Lord's servants walking in the old paths welcomed in ministry, usual accommodations provided. Correspondence to Allen McCandless, R. R. 1, Port Stanley, Ont.

ORILLIA, ONT. — Annual Conference will be held D. V. commencing with Prayer Mtg., in the Dominion Gospel Hall October 9th at 3:30 p.m. Ministry at 7 p.m. Meetings all Lord's Day Oct. 10, also on Monday the 11th, morning and afternoon. Servants of the Lord walking in the old paths welcomed to minister the Word. Usual accommodations. Corresp. R. J. Pears, 74 Lahey Avenue.

LIVONIA, MICH. — Annual Conference of the Stark Road Gospel Hall, 9280 Stark Road (suburb of Detroit) will be held again this year Nov. 6th and 7th, preceded by Prayer Mtg., Friday Nov. 5th at 7:30 p.m. All meetings in the Hall. Ministering brethren walking in the old paths welcomed in ministry. Those coming from a distance freely entertained. Corresp. Alexander Stewart, 14061 Shadywood Drive, Apt. 130, Plymouth, Mich. 48170. Gospel Hall Phone 425-4910.

BLUE RIVER, WISC. — Annual Conference of this Assembly shall be held D. V. Oct. 16 and 17, commencing with Prayer Mtg., Oct. 15th at 7:30 p.m. Usual order and hospitality extended. Corresp. Raymond Studnicka, Boscobel, Wisc.

MANCHESTER, IOWA — Usual Conference D. V. commencing with Prayer Mtg., in the Gospel Hall, Oct. 1st at 7:30 p.m. and continuing in the School Auditorium Oct. 2nd and 3rd. Usual arrangements and hospitality extended to visitors - Corresp. Dan Lubben, 505 E. Butler St.

HITESVILLE, IOWA — Annual Conference D. V. Sept. 18 and 19, preceded by Prayer Mtg., Fri. Sept 17. Usual arrangements and accommodations provided throughout the conference. Corresp. George L. Frey, Aplington, Iowa.

MIDLAND, N. J. — Annual Conference D. V. commencing with Prayer Mtg., Sept. 24th at 7:45 p.m. continuing over Sept. 25th and 26th. Usual arrangements will prevail, accommodations provided for the conference. Corresp. Edgar Chambers, 550 Franklin Terr. WYCKOFF, N. J. 07481.

CLEVELAND, OHIO — Annual Conference will be held again in the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, with the usual arrangements prevailing. Prayer Mtg., Oct. 22nd at 7:45 p.m. continuing over the 23rd and 24th of October. Corresp. to John H. Smith, 34200 Ridge Rd., Apt. 306, Wiloughby, Ohio, 44094. The Hall Tel. No. is 382-6178.

HUNTSVILLE, ONT. — Conference here is usually the week following Labor Day, which would be 11th and 12th, but contact the Correspondent, George Cottrill, R. R. 2, for confirmation. Details not to hand as we go to press.

OTTAWA, ONT. — Please note that the usual Conference of the River Road Gospel Hall Assembly will not be held this Fall. Dates for conference in Spring, d. v. to be announced later. Kenneth E. Prince, for the Assembly.

FALLEN ASLEEP

ZAMBIA — Our beloved brother Gerald McQuillan was called home suddenly as a result of an accident, returning from the Copper Belt, when a truck crashed into him. He was killed instantly, his son thrown clear but with injuries. Commended to the work of the Lord from Bangor, N. I. in 1946 and has been a faithful laborer right to the last, seeking to carry on in the right ways of the Lord as to assembly testimony, as well as being used of God in the salvation of souls. Saved in 1936. A large number gathered to the funeral at Zambesi, a number of his fellow-workers taking part. He was truly "always abounding in the work of the Lord." The work here has sustained a deep loss. We will remember in prayer our dear sister, his wife, and her family. We hear from brother Haliday that she may return to Ireland with Samuel to the rest of the family. God's ways are inscrutable, but always right. Titus 2:13. The accident took place June 29th.

NEW YORK, N. Y. — Our beloved brother John Madill, of recent years in Florida, was taken home to be with the Lord from there April 4th. He was born in Drum, N. I., 1885 and saved in Dromore in 1907 and in 1913 came to U.S.A. He married (Lillie McKinley) and had three sons and one daughter. For years he took care of the 73rd., St. Assembly Hall with the needs of missionaries, etc., as the Assembly there provided accommodations for such and with the sisters of that Assembly many of His servants have been entertained there, ourselves also in days past. They loved to entertain His own. Brother Madill always shared the sorrows and joys of others - a faithful friend. Titus 2:13.

DETROIT, MICH. — Our dear sister Mrs. Annie Gates went home to be with her Lord July 24th, aged 90. Long connected with the work of the Lord in this area, in the Brightmoor Assembly for years (later known as Schoolcraft Assembly) we knew her well, especially in earlier years, but enjoyed her friendship and that of her family. Very few of the original Assembly left but these older Christians lived a simple, godly life and were content with the Lord and His people.

She required constant attendance and care the past twenty two months but had the devotion and love of her family to the last. Her daughter Mrs. Mark Graham and son Fred Postif, corersp. of Schoolcraft Assembly, survive. We were unable to take her service, as she had long requested, on account of distance and other arrangements but we always remember these older saints and the simplicity of their Christian life, so absent today in the case of many younger who profess Christ.

RICHMOND, VA. — Our dear sister Mrs. Minnie Williamson "went home" July 4th. She was a cousin to the late Sam and Hugh McEwen. Saved in Petersburg, Va., under the preaching of Samuel McEwen and bore a bright testimony for her Lord. She was aged 80, a sister of our brother Samuel Ellison of Matoaca. She enjoyed entertaining the saints and many of the Lord's servants in her home, constantly doing deeds of kindness, will be greatly missed. We are reminded of the passing of a generation who had peculiar and spiritual interests in the Lord's work and testimony.

MANCHESTER, IOWA — Our dear brother James E. Smith went home to be with the Lord July 15, after lingering illness, aged 86. Saved in 1920 during meetings of brethren Hillis and Grierson and for many years in assembly here - always in attendance when able. He leaves his aged wife and four children.

DETROIT, MICH. — Our dear sister Miss Anne E. Collier went home to be with the Lord July 17, aged 88 years - there were three sisters who attended the old Central Hall, Detroit years ago, she was the surviving sister of the family. Titus 2:13.

WINNIPEG, MAN. — Our sister Miss Flora Cummings of the West End Assembly went home to be with the Lord July 29, aged 75—in this assembly for a number of years. One who loved her Lord.

Words in Season

THE BIBLE FAMILY MAGAZINE



LIFE'S IMPRESS

THE impress of our sojourn here
Is deeper than we think;
It leaves its mark, dull or severe
And forms a passing link

With lives of good and faithful men,
Though dead, but yet they speak;
It can be marked with impress strong
Or seen as faint, and weak.

The reason lies in spirit's tone,
The impress shows up true;
It's not the words you speak alone,
The mark you leave is YOU.

W.H.F.

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Arnstein, Ontario: For the Assembly here, Mr. Don Brunne, Arnstein, Ontario.

PLEASE NOTE:

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ALL OTHER for the Magazine should be sent to the Editor, as follows:—

Wm. H. Ferguson,
12000 Edgewater Drive, Apt. 207,
LAKEWOOD, OHIO 44107

CHANGE OF ADDRESS

France: Mr. Dennis O'Hare, Ruge Monge, 66 - RIVESALTOS, France (This is just a short distance from where he has been laboring near the Spanish border, which work he continues).

REPORTS

Joliet, Ill.: The brethren here will, God-willing, commence their All-Day meetings the second Lord's Day in October, the 10th., continuing this date throughout the next months, as usual. Their open air meetings have been interesting, the Gospel meetings also cheering.

France: Our brother Dennis O'Hare mentioned that they had recently a visit from bro. W. J. Wells, formerly of Venezuela for about two weeks, with his son Leslie. Mr. Wells speaks Spanish and his son French, so they were an immense help in the Gospel. He states . . . "So we labour on in this corner of the vineyard, sowing the good seed and knowing that in due season we shall reap if we faint not."

Michigan: We were able to visit former fields here somewhat, had a few meetings with the Christians of Sault Ste. Marie, called at Decker-ville also. The Conference at Soo, Ontario, was larger this year, the Lord giving help to His servants and a happy spirit of fellowship prevailed. The Bible Readings on "The Church"—both "body" and "local aspect" considered, very good. Iowa, Wisconsin, Michigan and Ohio, as well as Ontario well represented.

Allison, Iowa: The large tent meetings of brother Paisley very well attended, they had to enlarge the tent to seat over 600. He mentions that, to the present, five souls had professed and we trust that God will still work. The surrounding assemblies give good support to the meetings. Tent is in the Butler County Fair Grounds—saints have joy in this effort.

Wazeka, Wisc.: Bre. Brandt and Wahls saw God's hand here recently, a few souls professing, giving joy.

Maritimes: Bro. Oswald MacLeod mentions that he has enjoyed six weeks here with meetings in various of the assemblies, he also visited Maine and the Boston area, on his way back home.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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* * *

THE ANGRY MAN

HOW TO DEAL WITH HIM!

Make no friendship with an angry man: and with a furious man
thou shalt no go

Prov. 22:24

Reprove not a scorner, lest he hate thee: rebuke a wise man
and he will love thee

Prov. 9:8

Be not hasty in they spirit to be angry: for anger resteth in the
bosom of fools

Eccles. 7:9

A soft answer turneth away wrath: but grievous words stir up
anger

Prov. 15:1

Go from the presence of a foolish man, when thou perceivest
not in him the lips of knowledge

Prov. 14:7

Wherefore, my beloved brethren, let every man be swift to
hear, slow to speak, slow to wrath: for the wrath of man
worketh not the righteousness of God

James 1:19, 20

Suffer not thy mouth to cause thy flesh to sin; neither say thou
before the angel, that it was an error; wherefore should God
be angry at thy voice, and destroy the work of thine hands?

Eccles. 5:6

Speak; for thy servant heareth

1 Samuel 3:10

THE LOSS OF H. M. S. THETIS

Unbelief and disobedience

A BRITISH Navy Ship, the "Thetis" - ploughing her way across the Mediterranean Sea, was bound for Naples, with the British Ambassador and his staff aboard.

Late on a certain afternoon, the Captain of the ship was in the chart room, absorbed in tracing the ship's course. The passengers were in the saloon, engaged in animated conversation, when the captain excitedly broke in on their conversation with his watch in his hand.

"Ladies and gentlemen," he said, "I have something to tell you which will probably interest you all. About two years ago I was crossing with the "Thetis" in these waters, having been sent there by the Admiralty to locate a reef, supposed to exist, and report to them. One of my officers, however, did not agree with me when I reported "THERE IS NO REEF," and he managed to get the Admiralty to send him on the same errand. He reported that he had located it and this was believed at home by them; and now the supposed reef is marked on the chart. I do NOT believe it exists, the whole thing is a myth and I vowed, if ever my duty led me this way again, I would run right over the spot."

All listened to this recital with deep interest, and the captain continued: "We are now at the exact spot, and in three minutes time shall have passed the imaginary danger."

There was a stillness and tenseness among the passengers as the eyes of the captain followed the minute hand of his watch, and all waited breathlessly. In a tone of exaltation he said . . . "We are on THE EXACT SPOT now - we are passing. I have proved my point - THERE IS NO REEF."

But hardly had he uttered the words when the passengers and crew were startled as the keel of the gallant ship grated upon a rock, and was followed by an awful crash. Panic followed, as the "Thetis" settled down, heeled over and in a short time sank - a total loss.

The foolish captain awoke, alas, TOO LATE to undo the effect of his unbelief, and had it not been for the coolness and courage of the crew, and the fact that they were not far from the shore, all might have perished through ONE MAN'S DISOBEDIENCE AND UNBELIEF.

Both the passengers and the crew were saved from a watery grave, but the captain refused to leave the ship, and as she made the fatal plunge he was seen with set face, holding fast to the bridge rail choosing rather to face death, than the consequences of his rash act.

Many are like the foolish captain, bold in their unbelief, despising the warnings of the Word of God, trusting to their

own vaunted wisdom instead of seeking the true Wisdom which is from above and revealed in the precious Bible. They are living oblivious to their danger, listening to the lullaby of Satan . . . "Peace, peace when there is no peace." Unbelief can never disprove facts, and the foolishness of man's mind, while deceiving himself and others, cannot avert the Judgment of God which must inevitably fall upon the impenitent. "No God, and no hell" are the popular cries of today, and thousands repeat it, vainly hoping that it is true while conscience, that persistent monitor . . . refuses to be silenced.

Sinner! Let no false hope deceive you and no word of man displace the Word of the Living God. Listen to the blessed message of salvation . . . John 3:16, 18, also verse 36. The Bible, the Word of God, is the one book on which the multitudes of earth's inhabitants can rely with certainty, in simplicity and believing its clear Gospel message, all who receive the Saviour of sinners as their own and personal Saviour, and confess Him, as in Romans 10:9, shall be saved with an eternal salvation. There is no mistake here. nor can there be. The issue is clear - Believe God and live, refuse to believe God and die and perish in the eternal burnings. There is no alternative. Be wise, consider your latter end and enter into the joy and blessedness of a soul saved for eternity.

HOW TO WALK

Walk in the Spirit	Gal. 5:16
Walk in truth	Third John 4
Walk in love	Eph. 5:2
Walk in the light	1 John 1:7
Walk by faith	2 Cor. 5:7
Walk circumspectly	Eph. 5:15
Walk honestly	Rom. 13:13

THE lapse of years does not change God's truth; and what He showed us ten years ago by His Word and Spirit to be evil, is still evil. In the religious world around us, we can see denominations selling principles which in by-gone years had cost them almost everything that earth holds dear. What is the explanation? It is simply this, that the power of God has gone out, and the world has come in. There is something there for us to learn. Communion with God must be maintained at any cost, else truth we once prized will be held lightly, and perhaps bartered away for the world's smile. Even now, one can almost see the beginning of a bowing down to Haman the Agagite, under the plea of commending ourselves to the people. There is need to be faithful. "Buy the truth, and sell it not;" and the truth is like the Lord Himself - it changes not.

THE EVIDENCES OF CHRISTIANITY

Wm. H. Ferguson

LIVING as we are with a multitude who profess to be Christians and beset with distinct evidence that much of the profession lacks the true ring, we do well to consider afresh the true evidences of a work of God in the soul, instead of being satisfied with a mere profession of some sort of experience which one has had but which, instead of having the proofs of a divine work, looks very much like the old thing dressed up in a religious declaration of faith which bears little or no resemblance to the work of the Holy Spirit in the soul and lacks the divine approbation. Likely few will question this statement among us but it will certainly not meet with the approval of a majority of worldly-minded professors who do not wish their peace (false perhaps) to be disturbed.

It used to be that the preaching of the Word, with very definite practical bearing on Christian behaviour and conduct and evidences produced a real exercise of soul and caused much shame to arise as one considered the truth spoken and read. Humility and repentance would follow and restoration. Today the preaching is ineffectual in many cases, a mere lovely song as it were, or the musings of one out of touch with this present generation which are "wise in their own eyes" and consider the old teachings to be but backward and unfitted for the present advancement of the world of men and women. We can say very definitely that this is NOT one of the evidences of true Christianity. As we read the Word of God and trace His dealings with the people of God in a past day, or in this present Church age, we are sure that the one thing the God of heaven looked for as He spoke was that men and women would give heed to the truth He spoke to them and the commandments, statutes and judgments He enjoined on them. To treat them lightly, ignorantly or in rebellion, incurred divine wrath in olden days and in the early days of "church fellowship" very real evidence was given that the One Who spoke to them in the apostles' doctrine and, later in the written Word, was One Who could not be readily set aside without corresponding action on His part. The early part of the Acts shows this in chapter 5 etc. Today the rebellion against the divine Word is so brazen that it leaves us with the impression that its reality in the soul is absent and the professor a mere "dead stick" - deadwood in God's Assembly.

A NEW CREATURE

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become

new." 2 Cor. 5:17 - This very definite statement of a divine work cannot be set aside. There is an "if" in this statement, inspired of God, brought to us through the Holy Spirit and part of the apostles' teaching. With some, even when there is absolutely no distinct evidence of a change in the life, this does not seem to bother them at all. "Am I not in fellowship" - "am I not recognized as a member of the church or even the local assembly?" They would almost feel insulted if they were questioned. It was not like this in the early days of the Church's testimony or even in the past century when many true Assemblies of Christians have been planted of God. Something is radically wrong today.

The lack of this "new creation" is evidenced in many ways. Humility is lacking, pride is quite in order, dress and fashion is uppermost in the minds of some. We have no question that many of our younger, and also older sisters, are more acquainted with the fashion magazines and the "boutiques" of the world than they are acquainted with the Word of God. The beauty shops and the cosmetic counter means more to them than what the God of heaven says in His Word. Nor can we apply this only to young women but, also, to young men who now seek to follow along with the world's concept of dress and appearance, evidenced in their acceptance of the hippie ideas and hippie hairdos, etc. Never a thought of what the Word of God has to say about this seems to enter their minds, nor the effect it shall have on the assembly testimony before the world. We have seen some amongst us of late who, years ago, would never have been permitted to take their place at the Lord's table. And, further, why they want to be there is a mystery to us for they seem to have no real interest in the things of God apart from their desire to show their independence and their acceptance of the fact that we are living in an "advanced stage" of the world's history. Others do it, why cannot we? Why should the Assembly make any difference? I profess to be saved - why should anything more be expected of me? seems to be the attitude of many. It means little to such, perhaps, that their attitude and liberty, so-called, affects and weakens the testimony of the Assembly of God. The idea seems to be that it is nobody's business what I do as long as I am in the fellowship of the Assembly. This all speaks to us of the attitude of the "mixt multitude" who came out of Egypt and caused Israel to sin and corrupted God's people.

THE IMMORAL DRESS OF SISTERS

Here we are touching on a subject which demands some action on the part of godly overseers and shepherds among us. It has reached a point where few can say too much because they have been so lenient, either in their own fam-

ilies, or for friendship's sake, or partiality, that their mouths are shut. In the face of such portions of the Word as 1 Timothy 2:9,15 and Titus 2:3, 5 etc., what right has any group of overseers to be silent in the matter and lax in regard to adherence to the Word of God? If we had some men of God at the door of the assembly, with grace and gumption, with the Word of God in their hand, to take such aside and let them know that they are not welcome at the Lord's Table, we might soon see a difference. The mere professor would rebel, feel highly insulted and tell "Ma and Pa" and create a scene at home and, later, in the Assembly perhaps if they could. But the godly overseers could stand their ground with the Word of God in their hands, and stand firm. The Assembly would be saved and perhaps some mere professors snatched from a false profession of Christianity. James 5:19, 20 and Jude vs. 21, 23 could have a voice to us in this matter.

"Mini-skirts" should be disallowed at the Lord's Table, or in the Assembly meetings. Some of them are disgraceful, even worse than the attire of decent girls who have some desire to maintain their decency instead of exposing themselves to the vulgar gaze of many in the world. We have seen even older women who ought to be ashamed of themselves attired thus. Some carry a "little shawl" etc., with them, not to keep warm, but to cover their exposed thighs at the Lord's Table. What a travesty of God's Word for His redeemed people, redeemed out of Egypt, different from the Egyptians, i. e. supposed to be, and supposedly "gathered to the Name of a rejected Lord" to bear His reproach. It is a shame and time to do something about it to save the tide of immorality and license amongst us. The hour is late and soon, if left undone, we shall see this young crowd "take over" the properties of the saints and do what others have done, convert them into "Chapels" where one can do almost what they like and introduce any, or all of the religious world's ideas to fit in with the concept of religion in the present-day social, political, and commercial system. "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. This Word should ring out today if we desire to see anything remain of true "remnant testimony" which is failing fast. There shall always be such "till He come" and we thank God for those we see and know, and hear of and from, throughout the world who realize that this condition prevails and have a desire to continue in the "things which we have learned and have been assured of" to the end of our day of testimony.

This Magazine, since its coming amongst us in 1910, has sought to turn the Lord's people back to the Word of God as our Guide and Comfort. This is still our desire and we would encourage all such who have these desires to

continue in God's path and seek above all else to be true to the Word of God and the Lord Himself even though they lose friendship and consideration of many who would scoff at such warnings. We have nothing to lose, the day soon to come shall declare what has been of God. The mere desire to build up an assembly with an increase of profession, without true spiritual evidences of Christianity, is a vain attempt to stay the tide which is rolling in of worldliness, license and the covering up of that which will produce further weakness, soon to make way for the immoral practices of worldly men and women with their conceptions of what should be done, absolutely apart from the consulting of the true basis of our profession, THE WORD OF GOD. We are living, largely, in the twilight of testimony but the Bright and Morning Star should nerve us on as we look for Himself to come for us.

We mention our young men also, although not many are so affected, yet this very principle of license and worldly concepts would soon hinder such and, instead of growing and being a testimony for God, they would degenerate into a sort of carelessness which would involve the relegation of the Word of God to the background and the acceptance of the modern ideas of a world that knows not God. May the Lord deliver our young sisters and our young brethren from the devices of the enemy for we know that he goeth about "as a roaring lion, seeking whom he may devour." "Hip-pie styles" or queer "hair-dos" can have no part in the Assembly.

TELEVISION

We mention this again since it forms an important development in the decadence of testimony and the rise of immorality and license in the world and is corrupting the morals and thinking of many of our young and, sad to say, older Christians, or we ought to say professing Christians. It used to be that when one got saved years ago, one of the very first evidences of the real work of God in their souls was their giving up the pleasures of the world. One of them was the theatre and motion picture halls which were characterized by the world's concept of what men and women, young and older, ought to see and hear.

Between the theatre of old, or the motion picture house and the "Television" in the home, there is absolutely no difference inasmuch as, almost totally, it is in the hands of the motion picture crowd and the theatre crowd and, as we know, their ideas of morality, or immorality, are loose to say the least. It is a corrupting and evil thing which Satan has introduced into the privacy of the Christian home and we are afraid many are succumbing to the fallacy that it can be all right for we can control it. You can't control this

sort of beast, it has a sting and poison for the spiritual veins of the Christian and is a sure means of leading the unsaved children further away from the Gospel and their ultimate Salvation. Despite all that may be said, as to some clean items which are depicted, the consensus of opinion of many decent men and women is evidenced by their refusing even their children to look at some programs. (This only whets the appetite of these young ones to see them later when they can). What a filthy thing on the screen, at times, for young and easily impressed minds to view and have indelibly written on their memories. Especially is this so with these young minds, but equally fatal to true Christian living and testimony for those in Assembly of God to behold and then come out to the Lord's Table and profess to be dwelling on the "sufferings of the Saviour on the Cross." What base hypocrisy is here that would view the T. V screen to late Saturday night and then gather with His own on the Lord's Day morning and professedly have the mind centered on Christ and His Cross. Our esteemed brother Mr. T. D. W. Muir once said to me, considering one who had been seen entering a Motion Picture Theater in his city . . . "Do you think such a one is really saved?" There have been many cases where the professor has gotten an "experience" of some sort but has missed Christ. We place a lot more confidence in those who show the "evidences of Christianity" in their lives than in those who merely have an "experience" in their lives but do not seem to manifest Christ or the desire to accept the Cross and follow Him. When CHRIST COMES IN THE DESIRES FOR THE WORLD GO OUT else the Word of God would not be true, as we have quoted at the commencement of this article . . . "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Another thing which we mention briefly, ere closing, is that the SPIRIT OF FORGIVENESS must be in evidence to show "true Christianity." . . . "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:15. It is futile to turn this over to the future and refuse it to ourselves today, it is of the very spirit of Christ that we be of a forgiving spirit - it is fatal if we refuse to do this, according to the Word. Remember the words of Romans 12:19, 21. We can safely leave all in the hands of our God, for "our God is a consuming fire."

LET US LOOK MORE FOR THE EVIDENCES OF CHRISTIANITY IN THOSE WHO PROFESS RATHER THAN BEING SATISFIED WITH A MERE PROFESSION-
this is a weakness today which needs correction.

We hope to continue with a further article on the Evidences of Christianity in a positive sense later D. V. —Editor.

THREE BASIC PRINCIPLES

“In The Believer’s Life as taught by our Lord”

Sydney Saword of Venezuela

BASIC PRINCIPLE OF SERVICE: . . . FOLLOWING HIM:

“If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour,” John 12:26. This verse clearly teaches that acceptable service to the Lord depends upon discipleship, and this is not so much a title, but rather a calling. “The disciples were called Christians first in Antioch.” (Mr. Newberry translates this “oracularly called” which seems to be the true meaning—Editor). True discipleship involves self-effacement and subjecting one’s own will to the sovereign will of Christ. He has left us an example that we should follow His steps, 1 Peter 2:21. When He chose His disciples He said “follow Me” and there was an irresistible attraction to His Person that led Peter and his companions to leave all: it led Levi to leave his tax-gathering also. Caleb is an outstanding example in the O. T. of one who “wholly followed the Lord.” Joshua 14:8. Joshua was the chosen leader into Canaan; Caleb was the faithful follower and he “played the second fiddle well.” Moses, Job and others earned the divine recognition of “My servant.” The M. S. degree which God bestows upon those who are faithful to Him is worth more than all the university degrees and honors. Those who wish to be true disciples and learn of Christ will become meek and lowly in heart, and the Lord will give them a place amongst heaven’s honorable nobility. All service done, independently of Him, has no eternal value, but an enduring reward is awaiting everyone who willingly follows where His Saviour leads and fulfills in a scriptural simplicity the work entrusted to his care. He will also enjoy the blessed presence of the Lord in the work for, “where I am there shall also My servant be.” Note also the precious promise of Matthew 28:20.

THE BASIC PRINCIPLE FOR FELLOWSHIP: . . . LOVE:

“If a man love Me he will keep My Words: and My Father will love him, and we will come unto him, and make our abode with him.” John 14:23. The love to which our Lord Jesus refers is not an emotion but devotion; not lip love, singing sentimental hymns, but heart love showing loyalty and obedience to His Word. Our Lord Jesus Himself was the greatest example of true love . . . “Greater love hath no man than this, that a man lay down his life for his friends.” That is about as far as human love will go, but He went much further: . . . “For if, when we were enemies, we were

reconciled to God by the death of His Son." Romans 5:10. It was love for His enemies that led Him to die on the Cross.

A person who does not keep the sayings of our Lord Jesus Christ proves that he has no love for Him. Keeping His Word is the acid test of love. How wonderful is the reward offered in this verse . . . "My Father will love him, and we will come unto him, and make our abode with him." Here is the greatest fellowship based on mutual love. The word "abode" in verse 23 is the same as we find in verse 2 . . . "the many mansions." We all look forward to a wonderful home in heaven; the Father and the Son also long to have a place in our heart's affection which they can call home. We are told in 1 John 1:3 that "our fellowship is with the Father and with His Son Jesus Christ." In Ephesians 3:17 the apostle is seen praying on bended knee in prison for the saints that Christ dwell in their hearts by faith. The thought here is that He might be "at home" in our hearts. It would seem that our Lord Jesus rarely found anywhere in Jerusalem where He felt at home. He was invited to dine with the "pharisee" but there was no fellowship there. We see Him retiring to Bethany to spend the night there for that was where He enjoyed real fellowship because there was, in that humble home, mutual love. What Jesus wept at the tomb of Lazarus the Jews' comment was . . . "Behold how He loved him."

What is true in regard to our relation with the Father and the Son, is also true in our relation one with another. Philadelphia means "brotherly love;" and the Psalmist exclaims - "Behold how good and how pleasant it is for brethren to dwell together in unity." It is only when love to Christ and love to one another prevails that such a God-glorifying condition will exist in any assembly. There is no substitute for love. The favored church in Ephesus failed in this respect; they left their first love. It was like the mainspring of a watch breaking, or the battery of a car going dead—outwardly all right but the Lord could see behind it all spiritual fall and deadness. He says . . . "Remember therefore from whence thou art fallen" - Rev. 2:5. He calls upon them to repent and to do the first works or He would remove the lampstand. Surely these serious things should cause us to consider our ways and return to our first love. It is futile to have the profession without the real evidence.

OUR HELP - OUR HOPE - OUR HOME

Hebrews chapter II

Matthew J. Brescia

IT is noteworthy in reading through this remarkable chapter on FAITH and the men and women who exercised

that faith, that they all, without exception, received HELP from God, their HOPE was in God, and their HOME was with God.

We who are Gentiles should first of all remind ourselves that at one time, according to Ephesians 2:12 we had no help from God, we were without God in this world; we had no hope in God, for we had no hope and we had no home with God; we were aliens and strangers. But God, "Who is rich in mercy" has brought us into a wonderful place of favor, and into a much closer relationship than Israel ever had with Himself, as the Bride of Christ. "Now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ." ch. 2:12. We have obtained like precious faith with these Old Testament worthies and now our HELP, HOPE and HOME is the same.

Just notice some of the deeds which these saints wrought . . . "They subdued kingdoms . . . stopped the mouths of lions . . . quenched the violence of fire etc. How did they accomplish all these things? They did it by faith, but never lost sight of the fact that behind the scenes there was a God Who honored that faith, and their whole strength and help to carry out these remarkable deeds came from the Living God.

Many worldly men, devoid of faith, have subdued kingdoms with the help of great armies and accurate strategy, but the world has yet to produce a man, such as Gideon, who with only three hundred men, with trumpets and torches, overcame an innumerable host. There are physical ways to stop the mouths of lions, or to quench the violence of fire, but never would one dream of doing it in the way Daniel did, or his three companions. The only conclusion is that their help came from the Living God and, as the Psalmist truly confesses . . . "If it had not been the Lord Who was on our side . . . then they had swallowed us up quick." Psalm 124.

Now, beloved, we must realize that there are still kingdoms (spiritual) to be subdued, mouths to be stopped, fires to be quenched and promises to obtain. We fight the good fight of faith, a spiritual warfare against enemies far more formidable and fierce than a Gideon, David or Daniel faced. The world, the flesh and the devil are all arrayed in full armor against us, externally, internally and infernally. We are sent as sheep in the midst of wolves, which I would judge is far worse than a man against a lion. But thank God that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds:" 2 Cor. 10:4. Our help cometh from the Lord.

Everyday we should endeavour to maintain a spirit of worship and fresh appreciation of the Person and work of our Lord Jesus Christ. Seek to keep our hearts and our

mouths full of praise for Him. Never neglect prayer and daily reading and meditation in the Word of God; thus we shall be enabled to boldly say . . . "The Lord is my Helper, I will not fear; what can man do unto me?"

Then, briefly, we note that over and again we are indirectly reminded in this chapter that these men and women had their HOPE in God. Moses was one of those who "first hoped in Christ" - Eph. 1:12. He endured as seeing Him Who is the unseen One. He esteemed the reproach of Christ greater riches than the treasures of Egypt. His HOPE was in God.

Joseph, by faith, made mention of his departing, and the star of hope perhaps never shone brighter than when he gave expression at the end of his days to these words . . . "God will surely visit you and bring you out of this land."

THE WORLD'S VAIN HOPE

This present world "faithfully" hopes for a better tomorrow, which never comes; they vainly pursue a peace which they can, in no wise, obtain apart from being at peace with God and having the peace of God within. But we have a HOPE "set on Him" which can never be disappointed . . . "He that shall come will come and will not tarry." This blessed hope illumines with beams most cheering the hours of night. May we keep it ever before our hearts and daily exhort ourselves to "Hope thou in God."

The last thought we mention is that their HOME was with God. They were strangers and pilgrims on the earth and confessed it freely and openly by word and deed. They truly "looked for a city" and they sought "a better country." Men today, as never before are "earth-dwellers." Their help, their hope and their home is down here only. They sink their roots as deeply as possible in a cursed death, but the day shall surely come when, as the proverb states . . . "The wicked shall be cut off and rooted out of the earth."

Our HOME is in Heaven, not only a new home for the soul and spirit but a glorified body fitted for that heavenly home, made like unto His own glorious body and in this body we shall be able, unhindered by sin and the flesh, to enjoy our God and His Beloved Son. We look for this place which He has gone to prepare. Our eternal home is that city foursquare where there is no night, no tears, no curse, no death, no sorrow or sin . . . the "Lamb is the light thereof" and we shall forever be AT HOME.

May the Lord encourage our hearts with these thoughts as we expectantly look for His appearing . . . MARANATHA!

THE PITCHER OF WATER

Mark 14:13

George Baldwin

I was looking at that portion in Mark 14 in connection with the "pitcher of water" - in verses 12 to 17 we have the whole incident described. In verse 14 . . . "wheresoever he shall go in" seems to contain a note of warning, as though upon reaching the house the two disciples might consider it unsuitable, even though the man bearing the pitcher of water went in. Their object was clear . . . to enter the house to which the guide led them.

Now, what should characterize a company of believers who gather and function according to the Word of God? Verse 15 contains a fourfold description of the room where the Lord met with the disciples. Its four physical features suggest four spiritual features which will mark a scriptural assembly in a good spiritual condition.

1. It was a **LARGE ROOM**: It afforded ample accommodation to the company which gathered there. All were able to take their positions without pushing for them, since there was room for all. The Assembly should be a company in which the Lord can occupy His rightful place and in which the disciples can take their respective places in subjection to Him. No believer in an assembly should be cramped or hindered in his spiritual life and growth. There should be room for the exercise and development of such gifts as the Lord bestows. Nor should believers jostle and push for position.

2. It was an **UPPER ROOM**: It was situated above the din and dirt of life at ground level. The air was purer there than in the lower rooms and every assembly should be marked by an elevated atmosphere, free from the impurities of what have been called "the contaminating influences of earth." Believers should be found constantly drawing their sustenance and joy from above, feeding upon Christ in the heavenlies, and not turning to the world, whether politics, culture, sports, entertainment or religion for satisfaction. It is a paradox of the Christian life that the more separated we are from this world, the more blessing we bring to it.

3. It was a **FURNISHED ROOM**: It was not bare and bleak, cold and cheerless. It was so adorned as to have a homey atmosphere, conducive to rest and fellowship. An Assembly should never be lacking in warmth and love. Individual saints of the assembly should so be adorned by the fragrance, beauties and virtues of their ascended Lord, that all outsiders coming into the midst of them, (whether unbelievers or believers), should readily sense the holiness,

peace, warmth and love which mark the really spiritual assembly.

4. It was a PREPARED ROOM: Labor had been bestowed upon it before the arrival of the guests. Hence it was in a suitable condition for them to occupy. How unpleasant it is to enter an untidy, neglected room.

Does not this teach us that before we take our place among fellow-believers, whether at the Lord's Supper, the Prayer Meeting, the Bible Reading or any other occasion, we should prepare ourselves by the appropriate spiritual means so that "when the hour is come" there shall be an air of expectancy and reverence about us as the Lord fulfills His promise to be present in the midst? Should not the brother lay this to heart who desires to copy the fashions of hippiedom? Beatles and hippies are the lowest class of society . . . the scum of the earth. Their styles are symbolic of, and were started by revolutionaries against society, etc. Amongst them are dope addicts, sex perverts and those who blatantly blaspheme and mock the Blessed Son of God, and many other besides. If a person is not OF these, he should avoid looking like them. To say the least the Christian should bear no resemblance to them. Such ought to be spoken to by the elders of the assembly.

* * *

(Our dear brother and fellow-servant who wrote this article is, as many of us know, afflicted with "emphysema" and only able to survive and function in a limited way by the use of oxygen and air pumps to satisfy the lung condition. It is good, however to know, that notwithstanding his handicap, he is kept in a healthy spiritual condition and has a real exercise as to the welfare of the assemblies as expressed in this Magazine, and this present article. It should shame some who have health and strength and ability to travel over vast territories and are lacking in this exercise—Editor)

* * *

BIBLE STORIES

For The Young

By Dr. Adolph Saphir

I KNOW children are very fond of stories, and I hope you are very fond of the Bible stories.

There was once a soldier, very rough and wild, and everybody was afraid of him. It was during the time of war, and the soldier was quartered upon a poor family in a village. The first day after dinner, their little boy went up to the soldier, and said, "Now, stranger, tell me a story." So the stranger began to tell about battles; but the little boy said, "No, I want a story about Jesus." The soldier got quite

red in the face, and began to tell another story about horses. "No," said the little boy, after listening to him, "there is nothing in the story about Jesus, or David, or Abraham or Peter. I want one of the Bible stories." So the soldier said to him, "I don't know any Bible story to tell you." The little child said, "Are you on your way to heaven, and do not know any story about Jesus, and from the Bible? I am afraid you are not on your way to heaven."

The soldier could not forget the child's words, and they touched his heart; and he turned to God, and became a Christian. That little boy was quite right. If we are on our way to heaven, we are all very fond of the stories told in the Bible.

I want to give you five reasons why the Bible stories are the best. First, **THEY ARE THE MOST IMPORTANT.** It does not matter whether we know any other stories. But the stories of Scripture you must know, for God wants you to know them. God tells you these stories all about Himself, and how we are to be happy in Him.

The second reason is, **THEY ARE THE MOST TRUE.** I know when you tell a story to children, they often ask you, and even interrupt you while telling it with the question, "Is it true? Did it happen?" Why are Bible stories the most true? Because God sees and knows everything. We can only tell what we have seen; we do not see and know everything, but God does. God sees the heart, and knows all our motives. The Bible stories are, therefore, the only stories which are perfectly true.

Thirdly, **THEY ARE THE MOST USEFUL.** They tell us how we are to live on earth. They tell us what to do when we are poor, or in sickness or trouble. A little child once said, "I think God must have been thinking of **LITTLE CHILDREN** when the Bible stories were written, for there is so much about little children in them." And so a young man might say, "I think God must have been thinking about **YOUNG MEN**, there is so much about the young men in them." And people in great trouble and affliction might say, "I think God must have been thinking about us, for these stories tell us what people are to do when in affliction - how they are to put their trust in God, and wait on Him. And when people come to die, they think God must have been thinking of them, because no book tells them how to die but the Bible. No stories are so useful for life and death, for this world and the next, for work and suffering, for joy and sorrow.

Fourth reason, **THEY ARE THE MOST BEAUTIFUL STORIES;** there are none in the world so beautiful. They are so grand, yet so simple. Old and young love them.

The last reason is, that **THE BIBLE STORIES ARE THE NEWEST.** The stories printed yesterday are not so

new, because the Bible stories tell us what is going on in our hearts; they hold up a mirror in which we can see ourselves. The Bible also tells us what is going to happen in the future; and when all this history of the world is over, we shall still remember the Bible stories. They shall be the last stories, and we shall remember them thru all eternity.

AT LAST

A REMARKABLE incident occurred at a wedding in England. A young man of wealth and high social position, who had been blinded by an accident when he was ten years old, and who won University honours in spite of his blindness, had won a beautiful bride, though he had never looked upon her face. A little while before his marriage, he submitted to a course of treatment by experts, and the climax came on the day of his wedding.

The day came, and the presents, and guests. There were present cabinet ministers and generals and bishops and learned men and women. The bridegroom, dressed for the wedding, his eyes still shrouded in linen, drove to the church with his father, and the famous oculist met them in the vestry.

The bride entered the church on the arm of her white-haired father. So moved was she that she could hardly speak. Was her lover at last to see her face that others admired, but which he knew only through his delicate finger tips?

As she neared the altar, while the soft strains of the wedding march floated through the church, her eyes fell on a strange group.

The father stood there with his son. Before the latter was the great oculist in the act of cutting away the last bandage. The bridegroom took a step forward, with the spasmodic uncertainty of one who cannot believe that he is awake. A beam of rose-coloured light from a pane in the chancel window fell across his face, but he did not seem to see it.

Did he see anything? Yes! Recovering in an instant his steadiness of mien, and with a dignity and joy never before seen in his face, he went forward to meet his bride. They looked into each other's eyes, and one would have thought that his eyes would never wander from her face.

"At last!" she said. "At last!" he echoed solemnly, bowing his head. That was a scene of great dramatic power, and no doubt of great joy, and is but a mere suggestion of what will actually take place when the Christian who has been walking through this world of trial and sorrow, shall see the Lord Jesus face to face.

From "Things Concerning Himself"

RECEPTION

RESPONSIBILITY as to who we ought to be in fellowship with is ours surely, and due attention ought to be given to it. A mistake in the matter is injurious to the one received - it inflicts a lasting injury on the meeting which receives him - it insults the head, the Lord Jesus Christ - and, eventually, it will prove an occasion of blaspheming by the ungodly for their own injury.

The three most common errors in receiving are:

1. Parents, because their children can give a nice story as to the way of salvation, press them forward; natural partiality doubtless affects their estimates of their children.

2. Lovers, when the one is saved, and the other is not. In order to make things square and agreeable, the unsaved one assumes the religious cloak, and professes without possessing. The cloak will be torn off by and by.

3. Benefactors are often imposed on in this manner by their "pensioners" who, for a continuance of kindness, wish to be received into fellowship. This is not an unknown fraud wherever this "doing good" is in operation for any length of time. This is flattery to the "doer of good," while to the receiver of good it is only an additional spoke unto the wheel of fraud so generally practiced by unprincipled people on dear good souls.

Donald Ross

THE CHRISTIAN HOME

1 Pet. 3:1-7

IN HIS intense desire for the hallowing of common life, the permeation of the secondary with the spirit of the Supreme, the Apostle draws a faithful picture of the ideal Christian home. For the home is the unit of society; and where husband and wife dwell together as "fellowheirs of the grace of life," that home becomes a positive center of light and blessing, whose influence cannot be estimated.

The test by which the worthiness of the conduct of each is to be determined is a searching one: "That your prayers be not hindered." Any mutual discord, any admitted dissension, any violation of the laws of forbearance or the obligations of love, is sufficient for this. Anything, in short, which brings a cloud of dissatisfaction or dissension between the twain, will certainly bring a cloud between the heart of each of them and God. Prayer, which is the most natural expression of fellowship with Him, is very sensitive to influence, and is easily hindered. And if "the secret-place," "the holy of holies," in any Christian life and home be invaded by influences which make prayer difficult, the

dew will soon cease to fall upon that home, and with the dew the Manna.

Here, then, is the most searching query which can be put to husband and wife: Do you frustrate or foster the prayer-spirit in each other?

QUESTIONS and ANSWERS

Question: Dear brother, is it good to put up a "play" or a competition of memorizing Bible Verses during the S.S. prize-giving day? The "play" is from the Bible Stories that they have heard in class.

Answer: The memorizing of Bible verses etc., and stories is wonderful but we would suggest not to make a "play" out of this. The "play" suggests "actors" and we do not wish to have any part of the world's concept of what should be presented to an audience. The stories of the Word of God, so simple and plain in the Word of God (see Dr. Adolph Saphir's article in this issue) that their power and weight lies in their simplicity and adherence to the Word of God without the embellishment of worldly means to impress an audience or even scholars. The world wants to make a "play" out of anything, even in the Bible and satirize it, and often they go to base ends to gloss over sin etc. The Word always acts differently. There is always a moral and lesson to be learned from such stories - we can safely leave the Spirit of God to apply it.

To give prizes for the work of memorizing is perfectly in order. Young folks are encouraged if they receive a prize for work done, for attendance etc., etc. Let this be done, however, in a proper manner, with consideration for less privileged children. We can always show kindness and such kindness goes a long way to win the respect and affection of even the young.

Question: Should any brother be asked to take an active part in the affairs of the Assembly who does not show up for the Prayer Meetings and Bible Readings and who does not accept the responsibilities of the Assembly connected with total "fellowship?"

Answer: We would assuredly gather from the Word that full fellowship in the affairs of the Assembly are essential before any brother be encouraged or asked to take definite part in the affairs of the Assembly. Half-hearted fellowship, absence from Prayer Meetings and Bible Readings, would not be conducive to the good of the Assembly. Acts 2:42 gives us the divine pattern: . . . "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Nothing could be clearer than this to enable us to be guided by the Word of God. Stedfast continuance in ALL matters pertaining to the assembly constitutes a "prerequisite" to any further responsibility.

Question: Should "hippie-styles" in men and "hairdos" in women be permitted, where there is not proper covering as found in 1 Cor. 11:10 - evidencing a desire to be like the world?

Answer: If the assembly is to be kept clean for God and be any testimony to the world, it is essential that we learn the basic truth afresh of all "assembly testimony" and that is "consecration and devotedness to the Lord and a willingness to bear His reproach" and adhere to the Word of God for our example as to dress and deportment. Let those who wish to bear the appearance of the Egyptians take the place of the "unlearned" until they learn that the House of God is a place characterized by the presence of the Lord and it must have reverence and proper demeanor manifested throughout.

Question: Who are the "fellows" mentioned in Hebrews 1:9 . . . "anointed Thee with the oil of gladness above Thy fellows?"

Answer: We think the thought here is . . . "thy companions" . . . those who are fit to be in His presence but He is so superior to all

. . . "For God giveth not the Spirit by measure unto Him." . . . Truly it could be said of Him . . . "Thou excellest them all." Angels do not seem to enter into this passage since the Spirit has not been given to angels. Sometimes the simplest explanation stands the test whereas other "studious" thoughts fail.

Question: When it states in Psalm 25:14 . . . "The secret of the Lord is with them that fear Him; and He will shew them His covenant." What does this involve in regard to the secrets of the Lord?

Answer: This shows us clearly that those "who fear Him" are in a very precious relationship to their Lord. It is good that one is saved but to be kept in His fear and love constantly, in fellowship with Him, brings us into His counsels in a way that many miss altogether. This thought involves the understanding and "doing" of the will of God and there follows the opening up of God's mind to such of His own. John 7:17 states . . . "If any man will do His will, he shall know of the doctrine" etc. We think also in this connection of God's thoughts found in Genesis 18:17 - "And the Lord said, Shall I hide from Abraham that thing which I do?"

We read in Revelation 1:10, concerning the beloved John, an exile in the Island of Patmos . . . "I was in the Spirit on the Lord's Day, and heard behind me a great voice . . ." etc. Had John not been in the Spirit, the voice would not have been heard. If we are not living in the fear of the Lord there shall not be given to us fresh revealings of God and His ways and His Son in the Word of God. We must emphasize that any "fresh" revelations given to any of those that "fear Him" are always in conjunction with the Living Word of God and are given to those who bow to the Word and seek to obey it. Anything else is merely the "vaporings" of smart men, or deceived men who THINK they have something from God but are not in the mind of God. Beware of men rising, especially young and untried men, saying they have something to reveal which their "fathers" did not see or teach. Not infrequently such have ended up outside of the assemblies of God and linked up with some denominational project.

One reason why, perhaps, there is so little opening up of the Word of God on the Lord's Day is that so few are "in the Spirit on the Lord's Day." One cannot be pleasure seeking until late Saturday night, or among the highway travelers on weekend jaunts, and have anything fresh from the Word, either in ministry or spiritual worship, or even in the Gospel. There is "dearth in the land." One must be alone with their God.

Question: Does the endless "running to and fro" produce anything for God?

Answer: It would seem that many today seek to be "cosmopolitan" - i. e. citizens of cities of the world, hence they must see all and speak of having been there etc, etc. Such forget that the word means . . . "at home in any country" and leads to dissatisfaction with the simpler joys of life, which God has granted us - it is a characteristic of these last days. It has been said . . . "A man travels the world over in search of what he needs and returns home to find it." Let us also remember that "kosmos" is human society as it arranges itself, apart from God altogether. We are not "cosmopolitan" in our thinking.

SAVED FROM THE POWER OF SIN

If our hearts were only in living dependence upon God our experience would be one of continual victory; but we need to be again and again reminded that we are as wholly unable to save ourselves from the power of sin as we are from the guilt of sin. A crucified Christ on the tree saves from sin's guilt; a living Christ on the throne saves from sin's power.

THE PIONEER PAGE

GOD is not going to be without His pioneers. The following extract from a letter from an Assembly shepherd describes what we might make mention of as

PIONEER FARMERS

All are well here and we have much for which to thank God. Certainly it is most encouraging to see those more recently saved and added to the number seeking to go on, and some of the brethren taking a real nice part. We do feel our need of good ministry for all and there is a great burden and responsibility here. We have the magazines for each home and encourage the diligent reading of them. Perhaps this is about the only way some of these subjects are touched upon today.

This Summer D. K. is trying meetings in an unused parish hall (Anglican) in a village, Dungannon, about 20 miles N. W. of here. Interest has not been too good. They visit around the farms in the district and have been able to make some contacts and have promise of some to come out, but the devil is very busy. They still continue the Wednesday night Gospel meeting in Ilderton with help from some of the young men from Sarnia and sometimes London. Many of the young men have a real desire to help with the Gospel in any way they can. Since school has been out, S. K. has been a big help in getting around and visiting the farms. Bre. Kersey and Fuller from Lake Shore are still keeping a weekly Gospel meeting in the schoolhouse in Centralia (near Exeter) - sometimes they get a few in.

We are thankful to say that most here are faithful in attendance, driving considerable distances, many with babies and small children. Also almost all are farmers and do not have time to spare.

* * *

Enjoyed recently the article by brother B. relative to the sisters' dress. Surely that which is seen amongst us today must be very grieving to God, the short dresses, the boldness, the seeming lack of reverence for the House of God. It creeps in among us everywhere. What kind of testimony can we witness to the ungodly world around us when many in the assemblies look very little different themselves? One wonders especially at older sisters who ought to be "mothers in Israel" teaching the young women but many of whom are themselves a bad example to others.

I am thankful that you continue to give strong ministry through the work of the magazine and bring up these subjects which seem to be so easily shunned among us today and passed over . . . Looking back I can remember men like Mr. McGeachy, Mr. Watson, Mr. Silvester and I knew right well that they were men of God and had a fear and respect

of them, for the very way they lived and acted. They could be kindly men, but there was nothing of compromise about them in their walk, preaching or teaching.

Musings of one exercised--

Editor - it is noticeable that while pioneer work is largely dying out among us, coupled with this, and also dying out, is the fearless preaching of a former day and the searching ministry which affects the individual life and testimony of believers. We are glad that God is stirring up, in various parts of this country and lands afar, some who seem to sense the need for a definite testimony and faithful assemblies where there is **ROOM FOR ALL THE WORD OF GOD**. This we shall continue to encourage everywhere we see and know of it.

Wisconsin: Brother Elliott was at Soldiers Grove last report and bre. Mick and Alex. Studnicka at Ontario in this State.

North Ireland: Let us remember our brethren and sisters here. The present conditions have made meetings in many places difficult. This situation is a serious one, as we all know. We need especially, in this connection, to remember the exhortation of 1 Timothy 2:4 and also Esther 6:1 and Proverbs 21:1. Make this a matter of earnest prayer that His people may be kept free of any hindrance to the Gospel, which the great enemy would desire to see. "We are not ignorant of his devices, or wiles."

West Union, Iowa: Bro. Hamilton visited here. He attended a night or two at the tent in Allison and reported large crowds, probably between 600 and 700 Sunday nights where brother Paisley continues. Bre. Leonard DeBuhr and R. Orr had good meetings in New London, Minn., with some blessing.

St. Thomas, Ont.: Last report of tent meetings here by bre. Smith and Snider indicate two or three professed.

Waterbury, Conn.: Just heard that they had a good conference here over the Labor Day weekend, (Italian conference).

North Ireland: Quite a number of brethren from U.S.A. and Canada in the "green isle" this past Summer. Bro. Paisley was called home on account of his mother's condition and, while there, had visits to Ballymena, Blearly and Ballybollan. Ulster is small but has been greatly blessed with the Gospel.

CONFERENCES

Vancouver, B. C.: The Thanksgiving Conference here begins with Prayer in the Victoria Drive Gospe Hall at 8 p.m. October 8th., The Breaking of Bread will be held here also Lord's Day morning. Other meetings continuing over Monday October 10th, will be held in the Vancouver Technical School, 2600 E. Broadway. Communications to brethren Wm. Hutchison, 4760 Little St., or S. R. Logue, 3168 Kingsway.

St. Thomas, Ont.: Conference dates (see last month's issue) Oct. 9, 10 and 11 in Central Collegiate, Chestnut and First. Prayer Mtg., in Gospel Hall on Erie St., Fri. Oct. 8 at 8 p.m. No meeting Sat. morning. Brethren walking in the old paths welcomed in ministry. Correspondence to Allen McCandless, R. R. 1, Stanley, Ontario.

Orillia, Ont.: Conference here commences with Prayer in Dominion Gospel Hall Oct. 9th at 3:30 p.m., continuing over Lord's Day and Monday Oct. 11th, morning and afternoon. Usual arrangements. Bre. walking in old paths welcomed in ministry. Corresp. R. J. Pears, 74 Lahy Ave.

Blue River, Wisc.: Annual Conference will be held D. V. October 16 and 17, commencing with Prayer Mtg., Oct. 15th in Town Hall as usual. Correspondent Raymond Studnicka, Boscobel, Wisc.

Cleveland, Ohio: Annual Conference will be held D. V. October 23 and 24, commencing with Prayer Mtg., the 22nd at 7:45 p.m. in Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights. Usual arrangements. Corresp. John H. Smith, 34200 Ridge Road, Apt. 306, Willoughby, Ohio. Hall telephone 382-6178.

Waterbury, Conn.: Conference here weekend of Oct. 1 to 3 received too late for proper insertion.

Steubenville, Ohio: Annual Conference, joint with Toronto, Ohio., will commence D. V. with Prayer Mtg., Oct. 29th continuing over Oct. 30th and 31st. Usual arrangements and hospitality extended to visitors. Corresp. to Harris Mizener, Viola Lane, Follansbee, W. Va. 26037. Tele: 527-0736. Gospel Hall located Park and Adams Sts.

Detroit, Mich.: Annual Conference of Stark Road Gospel Hall, (corner of E. N. Hines Drive, Livonia, Mich.) will be held D. V. commencing with Prayer Mtg. Nov. 5th, continuing over Nov. 6th and 7th. All meetings in the Hall at 9280 Stark Road. Ministering brethren walking in the old paths welcomed—usual accommodations and arrangements. Corresp. Alexander Stewart, 14061 Shadywood Drive, Apt. 130, Plymouth, Mich. 48170. Hall phone is 425-4910.

Hartford, Conn.: Annual Conference of the Charter Oak Assembly will be held D. V. November 20th and 21st with Prayer Mtg. on 19th. Details next issue. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095.

Avonport, N. S.: Annual Conference in the Gospel Hall here D. V. will be held November 13th and 14th with usual order of meetings and hospitality. The Lord's servants walking in and teaching, the old paths welcomed. Corresp. Alfred E. Milligan, 274 Main St., Wolfville, N. S. Tel: 542-3754.

Oil Springs, Ont.: Annual Conference D. V. Nov. 13th and 14th in the Community Hall commencing with Prayer Mtg., Fri. Nov. 12th in the Gospel Hall at 8 p.m. Correspondence to George E. Metcalf, R. R. 1, Petrolia, Ontario.

FALLEN ASLEEP

Culver City, Calif.: Our aged brother Mr. Alex. Morrison of this Assembly "went home" July 26—he passed quietly in his sleep, aged 87. He had many years in the assembly fellowship, a faithful shepherd and minister of the Word in this assembly for many years. Left a good testimony.

Crary, No. Dak.: Our brother Clarence Steinhaus went home August 4th, aged 62. Saved in 1933 through the faithful witness of a brother-in-law and wife who were saved shortly before. He was in happy fellowship in Roseisle, Canada. He and his wife would drive the 116 miles to the meetings when able.

Detroit, Mich.: Claude H. Simms, a brother well known in this city for many years "went home" August 5th, aged 87. Saved under the ministry of the late James Kay when 19 and connected with the old Central Hall of this city for many years, in later years he was correspondent. He was faithful in assembly attendance—we knew him for over 50 years. He leaves his wife, one son, one daughter.

Also on August 15th our dear sister Mrs. Elsie Domeck "went home" from Wauseon, Ohio, aged 70. We knew her as a girl of about 17, kind and gentle throughout life. Leaves her husband Carl and four sons. She was also in old Central Hall in earlier years, daughter of the late Amiel Gillow.

Moncton, N.B.: On August 17th, our beloved sister Mrs. Isabel Linden fell asleep in Jesus, aged 85. Paralyzed for fifteen months, unable to speak, she remained happy and submissive. Saved Feb. 14, 1921 during meetings held by R. B. Milnes and I. McMullen, she learned the truth of "gathering to His Name" and never deviated from the simple path of testimony. Faithful to all in speaking of her Saviour, she leaves a fragrant memory. She leaves three daughters and two sons, all in Christ.

Sault Ste. Marie, Mich.: On Sept. 4th during the Conference, our dear brother Elliott G. Gordon "went home." He had been living in Arizona, came up for the Summer and was returning when stricken. We were visiting that week prior to the conference and was able to be at his bedside for a few hours as his wife waited on him in the hospital, unconscious, now "at home." He was aged 69, saved in Soo, Mich. 47 years ago and in assembly shortly after—going on well for God. The past number of years in Arizona in Sunnyslope Assembly. Leaves his wife, Dorothy, three sisters, three brothers. Titus 2:13.

Owen Sound, Ont.: Our sister Mrs. Margaret Hicks "went home" September 2. Saved 51 years ago in that city, godly, consistent in attendance, now in His presence. She was aged 82.

Words in Season

THE BIBLE FAMILY MAGAZINE



SERVANT OF GOD

NOT man has given him his sphere,
Nor is he kept of man in fear;
He is God's man, he knows his work and toil,
And feels his need of Holy Spirit oil.

He looks back over years long past,
And sees the distant land at last;
There waits the Master's value of his work,
There'll be no fear or dread, no dangers lurk.

'Tis strange, at last, with heav'n in view
To see the scenes of earth less true;
And yet the Master's welcome waits his gaze
The One Who surely knew, and watched his ways.

The world knew not his path obscure,
Nor worthy was of mention here;
And yet in heaven's royal hall of fame,
Are many lowly ones He knows by name.

W. H. F.

NOVEMBER, 1971

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 some on hand, past year or two, write the Editor if you desire such and also let us know if you would like yours for another year D. V. This helps our orders.

SUBSCRIPTIONS: You can help to spread the Word by introducing W.I.S. to some in companies who do not receive the Magazine usually. Many have found this to be a blessing to any with a love for the Word. Also figure out your own list and send in early for 1972--all helps when the rush of subscriptions commence . . . Editor.

REPORTS

Midland Park, N. J. — The recent Conference was a happy time around the Word, a little larger this year with various assemblies from New England to Pennsylvania present. Help given from God in ministry and Gospel. Bro. Milne, Venezuela, went on to East Boston, Methuen, Boston, Hartford and Waterbury. He is enroute to Ireland.

Clinton, Ont. — The Conference here was large and considered very good. The Lord has been good to this small Assembly as they have sought to carry on in weakness and the past few years have shown His approval. Several of His servants present to help. They had four Bible Readings in between the meetings which provoked much interest and were helpful we believe. We had under consideration 1 Timothy, chapters 3 and 4, also 1 Thess. 4 and 5. The interest of younger and older in such seasons, when properly conducted in a conversational manner, with proper leadership, should further encourage His own in the matter.

The Editor regrets that we omitted to mention their Conference in our earlier issues although the Correspondent had sent it in in good time. This was an oversight, but sometimes the pressure of work could make such take place. It was our fault.

London, Ont. — The Editor had a call here on his way to Clinton and it was very cheering to see the interest in the Word—the way seems to be opening up for early attention to the building of their new Hall. For this we can pray His blessing.

Allison, Iowa — Bro. Paisley carried on tent meeting to September 26th, the large tent packed and through the series a number of outsiders reached. One man, who for 40 years heard the Gospel, was reached and seems very happy. Bro. DeBuhr going to Willmar, Minn., for visitation work and their all-day meeting, then he and br. Orr go D. V. to Hinckley, Minn., again for a further try there. Bre. Warke and Surgenor at Manchester, Iowa.

Byfield, Mass. — Bro. Gustafson, helped by bro. Paul Kember has been here for a number of weeks.

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. 63

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THE ANYONES—

Anyone can destroy.
Anyone can take a life.
Anyone can steal.
Anyone can cause strife.
Anyone can complain.
Anyone can fear defeat.
Anyone can slander.
Anyone can lie and cheat.
Anyone can hurt feelings.
Anyone can say "It can't be done."
Anyone can be unfriendly.
Anyone can spoil fun.
Anyone can hold back.
Anyone can look the other way.
Anyone can be lazy.
Anyone can waste his life away.
Anyone can count on wishes.
Anyone can see sin.
Anyone can use force.
Anyone can give in.
Anyone can see weakness.
Anyone can act upset.
Anyone can be slow.
Anyone can play hard to get.
Anyone can leave the work to others.
Anyone can wait to be saved.
Anyone can blame his brother.
Anyone can be enslaved.
Anyone can bury his talents.
Anyone can run.
Anyone can earn his life.
--by not being "Anyone."

Al. S. "From The Freeman"—N.Y.

THE SCOTSWOMAN'S DISCOVERY

IN a cottage in a little hamlet, in view of the Pentland Hills, lived Mrs. McDonald with her only child. The Pension Officer wrote to Miss Paton, the local postmistress, about a circumstance concerning the old lady. Miss Paton went to the house and interviewed Mrs. McDonald. On obtaining the necessary information, Miss Paton remarked that she was entitled to the pension, to which she gratefully replied: "If I get it that will meet my needs on this side." "Well, Mrs. McDonald," said the postmistress, "I hope you'll get it. Your remark makes me wonder if your needs are met for the other side." "Well, yes," was the reply. "I think I have a good right." "On what ground do you expect it?" inquired Miss Paton. She said that when she was a girl of seventeen she was a servant in a minister's family, and became greatly troubled regarding the future. She knew she was a sinner, and was afraid lest she might be suddenly called into Eternity, and feared the prospect of meeting a holy and sin-hating God. At last her agony of soul became so intense that she resolved to speak to her master, and see if he could help her. One Sunday evening she summoned courage and knocked at the study door. "Come in, Margaret," said the minister. On entering the study the maid said to Mr. Sloan "Excuse me, sir, I am awfully anxious to ascertain if one can now know his sins forgiven and be sure of Heaven." The minister replied as follows: "The best of us are not perfect. The very fact that you are interested in such matters shows what a good girl you are. If you continue your present course there won't be much fear of you. I only wish there were more like you." "Is that all I have got to do?" inquired Margaret. "Yes," was the minister's reply, and the interview came to a close.

Noticing a look of disappointment in Miss Paton's face as she told her story, the old lady said, "I see you are not pleased." "Mrs. McDonald that would not satisfy me," Nothing short of a 'Thus said the Lord' would do for me," was Miss Paton's reply. "Would the minister not have the authority of the Bible for what he said?" inquired Mrs. McDonald.

Miss Paton quoted several Scriptures which tell of God's way of cleansing from sin's defilement, and amongst others the following: "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." John 5:24. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. But these Scriptures were opposed to

views held by poor Mrs. McDonald, and she was terribly upset.

“Have you come to me when I am almost at the end of my life to tell me that I am wrong?” exclaimed the poor old soul. “Better know in time when matters can be put right than go on deceived until it is impossible to remedy the mistake,” said Miss Paton. The postmistress then prayed and returned homewards.

On her next visit Miss Paton found that Mrs. McDonald was exceedingly anxious to hear more about God’s way of salvation. Various Scriptures were read, and the old lady paid great attention, but said little.

Three weeks later Miss Paton visited her again, and found that a mighty change had taken place. “I have something good (good) to tell you. I have dropped what I have been clinging to, and gone by the Book. I am awful happy, and I have been singing.” “How did it come about?” inquired Miss Paton. “This is how it happened. I learned that I was a guilty sinner, and could do nothing to save myself. I also saw that the Lord Jesus died for my sins on the Cross. I have believed on Him, and know that I am saved, and I have thanked Him for it.”

The change was remarkable. Several neighbours used to visit her, and there was a good deal of gossiping. Mrs. McDonald, after witnessing a blessed confession to the saving power of Christ, said, “Ye need not come here unless you have something to tell me about God and Heaven.” Her Bible became her constant companion, and she rejoiced in Christ as her Saviour and Lord.

One evening, after taking a cup of tea, she got out of bed, thanked God for saving her with an everlasting salvation, and committed her loved ones by name to the care of a covenant-keeping God, and soon after passed triumphantly into the presence of Him who had plucked her as a brand from the everlasting burnings.

GOING TO DO

THERE are believers who are always going to do something; but somehow it is never done. They run a long account with the future, while they forget the “little things” of the present. The broad way that leads to destruction is said to be paved with good intentions; and we fear the same might often truly be said of the narrow path that leads to glory. But what we are always going to do, will have no reward at the judgment-seat. The commendation will not be, “well-intended,” but “well done.”

THE EVIDENCES OF CHRISTIANITY

Positive Indication

Wm. H. Ferguson

IN our last issue we considered this necessary subject, using the negative approach. In this article we hope to show, from the Word, the positive character of that which professes to be of God, evidenced in true Christianity.

Some might suggest the "positive" first but we prefer to follow the pattern of "The Happy Man" of Psalm where we have the negative side of His character brought before us first, followed by the positive. We have no difficulty in applying the Psalm to the Lord Jesus Himself in His sojourn down here and, in a measure, this has always characterized the child of God. When saved, he is negatively against the former life and the world out of which God has delivered him; but positively he stands out as a man of the Word, or The Book, and shows right away, in due time and order, the divine qualities outlined for us in Psalm 1. This would accord with Gal. 1:4 . . . "that He might deliver us from this present evil world." The divine work of separating between "light and darkness" is evidenced even in the night of deliverance . . . Exodus 11:7.

THE HAPPY MAN

HIS DELIGHT: It is his pleasure, delight and will to be occupied with the law of the Lord, or the Word of God. This involves a high degree of gratification of mind or sense, it gives extreme satisfaction. Applying this test, how does this appear to our readers? Can it be truthfully said that our "delight" is in the Word and, naturally would follow the thought, obedience to it.

HIS MEDITATION: The Hebrew word signifies studying, uttering, speaking. This involves the desire to contemplate and ponder; to dwell in thought; to muse; to reflect. The Psalmist could speak of this "day and night"—it was not an occasional thought but a constant meditation on the precious Word. This is so sorely lacking today. Even under the ministry of the Word, when given by the Spirit, seldom do we come across those who even speak of the Word heard, much less showing the desire to obey and emulate it. Rather, at times, we find a readiness to seek a "way out" of its absolute and urgent demands to obey. Thus much of the Word is set aside and even at times, refused. Not so with the happy or blessed child of God who loves it, meditates in it, obeys it.

HIS DIVINE PLANTING: The tree spoken of here suggests this - it is the work of the Lord. Unlike the mere

“profession” of today which lacks this characteristic and is more like the “heath in the desert” of Jeremiah 17:6—the man of God has a good standing. A tree is not easily moved, and more so do we recognize its strength and stability when we consider that it is “planted by the brooks of water” - rivers and streams cut through (the meaning of the word); such brooks as are known to God’s people and to the shepherds who lead the people of God.

HIS FRUITFULNESS: God’s intention has always been that His people should bear fruit - it may be fruit of various kinds and in varied degrees of fruitfulness, but it is all “fruit to God” when the planting is divine by the “brooks of water.” May we know more of this and we are sure that one of the distinct **EVIDENCES OF CHRISTIANITY** is to see such “trees of the Lord” growing amongst us. Psalm 104:16 tells us that “The trees of the Lord are full of sap: the cedars of Lebanon which He hath planted.” Here we have the inward “sap” of strength in contrast to a dead and inert thing standing as a mute evidence of death. In the “cedar” we see also the enduring character of the tree, able to defy the insect inroads and destructive forces of the elements - standing tall and erect amidst the storms of evil doctrine, of evil men who desire their destruction and the forces of Satanic effort to destroy.

HIS BEAUTY: “His leaf also shall not fall.” A healthy leaf denotes a healthy tree, likewise a green leaf with a beauty all of its own. It tells a story of inward sustenance, the life-giving forces, hidden, propelling themselves even to the utmost leaf. The story is old, the man or woman of God thus outlined, has roots deep in the soil of the Word and nourished by the Water of the Word, with all its energizing and forceful elements available. Herein lies the strength that can meet the foe, stand against the wiles of the devil and even stand amidst discouragement to which many of us are prone today. This is a day of much evil, much deceit, much pretence and little of that precious fellowship of truth which so endears one to another. The testimony of today seems so mechanical (Sunday morning only seems largely true), the preaching so superficial and imitating others, denoting a lack of real acquaintance with the Man of The Book, our Blessed Lord. How beautiful are the men and women of God who bear true **EVIDENCES OF CHRISTIANITY**.

HIS PROSPERITY: The root of the word here in verse 4 suggests the thought of “putting in the right way, help on the way” and to prosper and be successful.

Many portions of the Word give us this result of those who laid themselves out to please God. Joseph is an outstanding example, despite all the machinations of his brethren.

ren to put him down. The God of heaven prospered him. In Samuel we likewise see this trait of love for the law of the Lord throughout his life and in David, also, we note how God prospered him greatly as David behaved himself wisely and even more wisely, etc. Our God takes note of all and we have lived long enough to have seen God's working in this respect in the lives of His own. The "prosperity" may not be of the material kind, as we know, but soul-prosperity to the end is a wonderful asset to the man of God. On the other hand the "calumniator" God knows how to deal with. We would not like to stand in his or her shoes.

THE PRAYER LIFE

Herein lies another evidence of a true work of God in the soul. There is a desire to "pray constantly" to our God and to be in the spirit of prayer. This should not be true only when we get into some difficulty and desire prayer on the behalf of others for us etc, etc. It should be our whole life, as it were. Constantly we should be crying to God on behalf of present need, spiritual unction, Christian fellowship, the state of the unsaved, the "powers that be" etc. Many matters occupy the mind of the child of God who knows where to look, and to Whom to look in the midst of an evil world.

THE PRAYER MEETING

The collective prayers of His own is most needful and desirable. We need praying men and women, the sisters of course, in the privacy of their own home and homelife. The lack of attendance at the prayer meetings of the Assembly denotes the true state of the soul. It is one of the marks of "fellowship" in Acts 2:42. Many think the sum-total of fellowship is attendance at the morning meeting on Sundays - the rest of the week little characterized by prayer or waiting on God. Selfishness, television, sports, work and worldly energy takes the place of the "prayer life" with little wonder at the poverty and paucity of prayer. May God open our eyes ere too late.

Let us then judge true Christianity, not by mere profession, however so orthodox it may seem, but by the spiritual fruit of a humble life, lived in the fear of God and with a love for the precious WORD. Nothing, we are sure, can be more pleasing to our God than to see this heaven-born desire given expression to in the earnest reading, study, meditation of God's holy Book, coupled with simple prayer. Lovely to hear spiritual prayer but how dry and wearisome are many of the tedious prayers of today, covering the globe, coupled with sermonizing and desire to be heard. The simple, earnest requests of exercised souls are effective

because we read in Romans 8:26, 27 . . . "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

We have a note in our old Wide Margin Bagster, written over 50 years ago, which I quote . . . "The work of the Spirit is in exciting the heart at times of prayer to break forth in ardent desire to God, whatsoever the words be, whether new or old, yea, possibly without words; and the most powerful when it words it least but vents in sighs and groans that cannot be expressed. Our Lord understands the language of these perfectly and likes it best. He looks not to the outward appearance, the shell of words, as men do."

AMBITION IN THE THINGS OF GOD

Harold S. Paisley

HOW can ambition be defined? It is an eager and absorbing desire after fame, honour, popularity, or distinction among men. Some are ambitious to acquire riches and bend all their resources to fulfill their consuming desire. Some seek a place of eminence in the world of politics and some set their sights upon fame in the field of sports and, again, some push for honours in the realm of music and drama. Others are anxious for military glory in the realm and field of battle.

In every sphere of ambition much energy is put forth to gain the objective, and according to the degree of inward desire, the more intense the energy manifested. In all this the children of this world are in their generation wiser than the children of light. View that soldier braving every physical discomfort and even risking the loss of life itself if he can but gain the honour of being enrolled in the hall of military fame of his country. Take note how the sportsman denies himself of earthly comforts and even food, that he might train himself for the contest, to win the acclaim of men. The salesman seeks business day by day, covering even the slightest opportunity, in order to gain the highest commission. Speaking broadly, the ambitious man is the successful man. Now the subject on my heart is to encourage ambition in the things of the Lord and in His service. Ambition with earthly things is for time alone and no lasting

profit is gained, but ambition for the eternal things will bring lasting reward.

May we therefore be absorbed with the desire expressed by the beloved apostle Paul when he wrote . . . "Therefore also we are ambitious, whether present or absent, to be well-pleasing unto Him . . ." 2 Cor. 5:9. The man who penned these words was not always ambitious for such principles. Other desires had once filled his heart and he had, wholeheartedly, pursued a course directed with great energy to gain this objective. We can learn from this that one who has ambition in his unconverted days for the wrong things may, with the same zeal, have ambition for the right ways of the Lord. What was it changed the path of Paul? It was a glorious sight of Christ at the right hand of the Father. The One once rejected by him became the supreme object of his life. A Man in the Glory filled his life with a new ambition. He was eager that, down here in time, and up there in eternity, he would ever be well pleasing to the Lord. The highest note in all our service is to yearn for the approval of the Father and the delight of the Son. Paul coveted to be pleasing to the One Who had died in his place. Is this my desire and yours? Is it along these lines that all our interests move? Paul had in view here the solemn fact that his life here would be examined at the return of the Lord, the whole pathway would be under review, with resulting gain or loss. "For we must all appear before the Judgment Seat (The Bema) of Christ, that each one may receive the things done in his body, according to that he hath done, whether it be good or bad (worthless)." How serious and sad if self and the world are written upon our life here instead of the Lord Jesus and His interests.

TO BE WELL PLEASING TO CHRIST . . . Is this our ambition? We shall be gainers here and in that day to come if it is. We shall be losers if it is not. The wonderful motive power to urge us forward in the pathway of ambition for the furtherance of Divine interests here is the constraining love of Christ. Only ambitions moved by this persuasive power from above, with inward desires for the exaltation of the Glorious Man upon the Throne, will bring present joy and future reward. This ambition will produce untiring efforts to win the lost, to preach the Gospel in new places and new fields, to visit the unconverted door to door, and by all means to save some. In spite of the enemy who is ever busy, the ambitious servant will carry the battle to the gate and encourage himself in the Lord. May we also be ambitious for the well-being and upbuilding of the saints in assembly testimony. This last can only be done by true shepherd work and by the constant ministry of Christ in freshness and beauty.

May we be ambitious to acquire a real knowledge of the Word of God by careful reading, and a knowledge of the Living Word by constant communion and sitting at His Blessed feet. May the Lord grant us all to go in for pleasing the Lord and serving with reverence and godly fear.

“Only one life, ’twill soon be past,
Only what’s done for Christ will last.”

A NEW SHARP THRESHING INSTRUMENT

Isa. 41:13-16

By John Blair

HERE we find God taking up the worm, Jacob, and making him an instrument for His own use. There are two ways of beginning the service that follows the reception of divine life, God’s way, and man’s way. Man’s way is to seek to be something great right away; he must be up right at once without knowing what it is to be down, and so he climbs up to the top without God, goes on without God, until something happens and he gets a fall from which in many cases he never recovers. Against this course God warns young Christians, and protects them by keeping them from places of prominence in the Assemblies of His saints, “Not a novice lest being lifted up with pride he fall into the condemnation of the devil.” 1 Tim. 3:6. To begin with God we must begin at the bottom,—at the foundation. When Peter spoke to the lame man at the beautiful gate of the Temple he said, “such as I have give I thee.” We must give what we have, what we ourselves enjoy. The man got strength in his ankle bones—right at the foundation of his trouble—and he began to walk and to leap and to praise God. Only God can give strength for testimony, and in order to use this strength we need to live in His presence continually. This man was a living advertisement for Peter, bringing more to his meetings than any printer in the city could have done by his bills. And he brought people running,—not walking. That is the kind of bills that we should be.

“Thou WORM Jacob.” Was Jacob somebody, something great? No, he was just a worm, God does not want great men to make His instruments out of, He wants worms. The Lord Jesus said, “I am a worm and no man” and God has done with that lowly “worm” what He could not have done with any of earth’s great men. No flesh shall glory in His presence. From the worm Jacob God makes a “sharp threshing instrument”—a new one. Dear young Christians wouldn’t it be grand if God would make such an instrument out of you? But before He can do this you must first be a

worm. God does not want anything else to make His instruments out of. And He makes them to have "TEETH." Take care that you do not lose your teeth. God wants instruments having teeth, so that He may thresh the mountains. But will God thresh? Yes, He will thresh with a new sharp threshing instrument having teeth. Did you ever read of God using instruments having no teeth? But only those who keep the consciousness that they are nothings can God so use. Such find their way into the hearts of God's people to remain there, whereas those who assume to be great are doomed to fall. And you can never get lower than the man who redeemed you, the Man of Calvary, Jesus the lowly Nazarene.

God has as much to do with making His instruments as He has with the saving of souls. Young Christians, beware of any man who would make an instrument of you by teaching you how to get up to practise before others who are to act as critics. Don't dare ever to get up unless you have first been into the presence of God and have the consciousness that you have a message from Him. Preaching and practising to make sermons has spoiled many a young man. I have seen nearly all the young men in some Assemblies ruined by it; filled up with pride and able to talk clever things without any God in it, and no fruit only evil fruit from their clever speeches. If God has a work for you to do, and He has, a solemn work, a great work, as He had for Jeremiah, then He will fit you for that work as He fitted Jeremiah, but it was first Jeremiah in the presence of God—Jeremiah and God, God and Jeremiah—as you will see if you read the first chapter of Jeremiah, and then God sent him forth to do a great work. But it was when he was but a little child in his own eyes that God sent him and not when he got an idea that he was a great preacher. Before God sent Isaiah, God and Isaiah had a chapter to themselves, chapter six of his prophecy. This is always God's way of preparing instruments for His work. He makes them to see that they are but worms, and gives them to understand that it is not they but Himself that does the work; that they are only new sharp threshing instruments as they are in themselves nothings—instruments, in His hands, each made according to His own purpose, and each for his own place.

May God keep us down, down - DOWN - WORMS. Let us remember that those who start out as big fellows at first are sure to get a fall into the ditch sooner or later. And let us keep within our ability and not speak ten minutes when God has only given us a five minute message or else the last five minutes will be apt to spoil all that has gone before. And realizing our nothingness let us be much in the presence of God in order that He make us indeed, "New Sharp threshing instruments having teeth."

"HE THAT RULETH AMONG MEN MUST BE JUST"

"Ruling in the Fear of God," 2 Sam. 23:3.

The late J. Ferguson

THERE is in these words a reference made to our blessed Lord who will yet rule, and that justly. His coming reign upon this earth will be the first reign of equality, justice and righteousness. When God exalts His Son to the throne, then, and then only will the balances of the sanctuary be held in an impartial hand. We who are His look forward to that day for we shall be associated with Him in the execution of justice, as well as in the display of His glory.

These words are applicable also to those who exercise rule in the Assemblies of God. It has pleased God, for the help and guidance of His sheep, to raise up men in whose hearts He has put a care for the flock. The great "Chief Shepherd," who is constantly caring for His sheep, desires that their welfare should be the constant care of such, to whom is divinely given the title "overseer," or "elder," words which indicate the character of their work. And God has set forth in no unmistakable language the character of the men who are to do the work of oversight. There are no plainer words in all the Scriptures than the words telling us the kind of men God has chosen to do the holy work of shepherding the flock. That this instruction has been abused and set aside we do not wonder at. All God's things have been interfered with, and the wily foe has not allowed this to escape. Men in the church have assumed oversight, and yet by their conduct they have manifested that they were never put into it by God. A great deal of the sad declension of these days can be traceable to this, men taking the place of "elders" while lacking the grace to act as such. Worldly position, social distinction, the desire for a place in the church, and many such like reasons have been at work in producing these false leaders, and the sheep have suffered. Many, not seeing the characteristics of the lowly Saviour reproduced in the lives of these would be leaders, have wandered away into paths not marked out for them in the Word of God. This is very sad and it is with a view to prevent such experiences we draw attention to the principles of the above words.

When a man seeks to do the work of an "overseer" he should see to it that his character and life be in accordance with the requirements laid down in the Word of God. They ought to be of irreproachable character, and of exemplary

behaviour. The "overseer," or "elder" must be of "good report," and "blameless," Not only from those inside the Assembly but also from those that are without. 1 Tim. 3:7-10. It is a sad and terrible reproach if one who professes to take the lead among his brethren has not a good savor among those who are without, or even among those whom he seeks to lead. Those who take a lead among God's people must remember that their conduct is to be the model for the rest to go by. How can a man who has little or no grace in his character expect the Lord's people either to respect or obey him? It is useless for a man who has a quick and bad temper to excuse himself by saying, "No one can come up to the standard," when God has so plainly set forth what He expects an overseer to be. When God was pleased to give special directions as to the character of elders He did mean that these things should characterize the men who do the work. How dreadful it would be to hear any who profess to be engaged in the holy work of caring for the sheep and lambs of Christ, speaking angry words. God requires that a man taking oversight be able to rule his own house. "If a man know not how to rule his own house, how can he take care of the church of God?" It is wrong for a brother to assume leadership in an Assembly if he is not able to rule those who are under his own roof. One shudders at the responsibility taken by such an one. God's judgment of the house of Eli was on account of this very thing. His sons made themselves vile and he restrained them not. Let the brother who finds that his family is not in subjection to him call a halt, cease from "overseership" and let God use those who have this qualification. This advice may be met with a shrug of the shoulder, but let those who despise God's Word take care. "God is not mocked" is as true of His people as it is of the ungodly. Poor attendance at the Gospel meetings may sometimes be traced to this very thing. It will be a terrible thing for a brother to find, at the judgment seat of Christ, that he was the means of keeping poor sinners away from the Gospel meetings because he did not rule his house.

While we are exercised about getting God's dear people to obey the truth, and this surely is our duty, is it not also our duty to obey the truth ourselves? Can we be said to be obeying the truth if we are shirking this plain part of it? Brethren do not let us deceive ourselves, God will have obedience to His Word. If a brother has not the qualifications of an overseer let him cease to assume the position and in this way shew his willingness to conform to the Word of God.

A REVIEW

The following summary of the beginnings of Assembly life in Philadelphia, as written by one who was there from the beginning, our sister Mrs. David P. Harry. It is dated as of January 1946 and should interest many of us well acquainted with the work there through the years.

ON May 18, 1881 I sailed for America and in June 1 I settled in Philadelphia. Before I left Ireland, Mr. James Campbell had written to an Assembly in New York City and asked whether there were an Assembly in Philadelphia to which I could be recommended. I was directed to what was known as the "Old Meeting" located at 18th St. and Fairmount Avenue. Dr. Reed was the leader in this Assembly, and I was in fellowship there for sometime.

At this time I was told of a hearty group meeting at 10th and Chestnut Streets and I visited them twice. They invited me to have fellowship with them, but when they advised me that they couldn't have fellowship with the Assembly I was associated with in King's Mills (Ireland), I asked them . . . "Do you mean to say that if Mr. Campbell and Mr. Matthews came here that I couldn't have fellowship with them?" They answered in the affirmative so this terminated my brief association with this group.

When I returned to Dr. Reed's Assembly I was told that since I had visited the Exclusive group at 10th and Chestnut Streets I couldn't have fellowship there any longer. "How dare you come here after going to that Exclusive Assembly!" was their rebuke.

Because there was no other Assembly in Philadelphia to which I could turn, I went nowhere until May of 1884.

I corresponded with Mr. Campbell in Ireland, and I was insistent in my pleadings that he should come to Philadelphia to work for the Lord. He always replied that if the Lord would open their way that he and Mr. Matthews would come. After over three years of coaxing them to come to America, I was overjoyed one day to receive a letter stating they were definitely coming.

First they went to Chicago to a Conference (one of the very first in U.S.A.) and then they visited several places where Mr. Campbell had preached the first time he was in America many years previous to this.

In May of 1884 these two brethren came to Philadelphia and I met them at Broad Street Station and took them to my mother's house.

On the following two Lord's Days they "sat back" at Dr. Reed's Assembly and then they asked for a discussion meeting because they had heard that two of the leading brethren in this place held unscriptural doctrine . . . in fact, they did not believe in eternal punishment. This was ac-

knowledge and therefore Mr. Campbell and Mr. Matthews refused to have fellowship with this Assembly.

Shortly afterwards, these two evangelists began their first Gospel effort in Philadelphia in a tent on South Broad Street below Federal Street where seven of us "broke bread" and we had such a happy remembrance of the Lord that first Sunday that it is alive in my memory today. Those present were Mr. James Campbell, Mr. William Matthews, Mr. William McEwen, Mr. John Greer, Mr. Robert Smith (my brother), Mrs. Charles Smith (my mother) and me.

During this first season of Gospel meetings in this tent, the Lord's hand was manifested in a wonderful way. Many dear souls were saved, and in several cases, whole families were led to Christ. What a time of rejoicing that was!

Mr. Campbell was a great hell preacher, but when preaching judgment he always did it with a loving spirit toward the unsaved. He was very sincere and preached in such an earnest, enthusiastic manner, never sparing himself, that many hearts were won for the Saviour.

Mr. Matthews followed this searching "wrath to come" preaching with the most glorious display of the mercy and love of God. (This we could well remember of dear bro. Matthews—Editor). His humble and unassuming manner graced the object of his love in such a remarkable way that souls that were not awakened by Mr. Campbell's spirited message were drawn and won to the Redeemer by Mr. Matthew's quiet efforts. Thus these two evangelists, opposites in disposition and delivery, formed a perfect combination for the presentation of the Gospel message. (Their union together was, without question, of God and should exercise us today—Editor).

They were true pioneers. They slept in the tent and did all their own cooking in the tent except when they were invited to various homes for meals. All day long they went around the neighbourhood distributing tracts and personally inviting everyone they met into the tent. Large numbers responded and attended these meetings until late Fall. When the weather got too cold for tent meetings the Christians hired a Hall over a blacksmith's shop at 1113 S. Broad Street. This place was known to many of our older preachers, but today (1946) only two of them remain who visited this Assembly. They are brother William P. Douglas of Cleveland, Ohio, and brother Frank Crook of Bryn Mawr, Pa. (Both of these dear brethren with the Lord for years).

One significant fact that I would like to mention about brother Campbell and brother Matthews and their labors in Philadelphia is that, at no time, did they ever have a series of Gospel meetings in this city without many people accepting Christ through their efforts.

Over this blacksmith's shop we held our first large Conference in Philadelphia on Christmas day of 1887. Some of the preachers who attended the Conference were: Mr. James Campbell, Mr. William Matthews, Mr. Charles Ross, Mr. Donald Ross, Dr. Case who later went to China as a missionary, Mr. Frank Crook, Mr. William Staner, Mr. David Oliver and Mr. John Halliburton.

Mr. David P. Harry of Lebanon, Pa., also attended this Conference, being commended by letter from the Harrisburg Assembly. I became Mrs. David P. Harry on May 11, 1888.

For several years we met in this Hall at 1113 So. Broad St., and had many happy times together in spite of the odor of the place and our lack of ideal facilities.

On one occasion Mr. Donald Ross was ministering the Word to Christians when suddenly the long stovepipe fell down, scattering thick soot everywhere. Because of the disturbance it caused in the meeting brother Ross said . . . "I've seen the Devil in a cat, but never before in my life have I seen the Devil in a stove-pipe."

An outstanding characteristic of the Christians in these early days was their faithful attendance at all the meetings. Many of them had several miles to walk to the Hall, or had to depend on the horsecars which were very unreliable.

From the small beginning of "gathering to His Name" at 1113 S. Broad St. in the Spring of 1884, several Assemblies have sprung up which maintain a testimony for the Lord in and around Philadelphia today.

We met over the blacksmith's shop for several years and during this time many saints were added to the Assembly. Most of these were new converts, but several were Christians from the "Old Country" as well as other sections of this country by letter commendation. Several of these Christians who were in this first Philadelphia Assembly lived "up town" so eventually they rented the "Iron Hall" in Kensington and formed an Assembly there in fellowship with us at 1113 S. Broad St. Later they moved from "Iron Hall" to Howard St. and finally purchased their own Hall at 2447 N. Mascher St. which remains today. (Assembly now moved from there—editor).

Those of us who lived "down town" made several moves. From 1113 S. Broad St. we moved to 13th and Wharton Sts. From there we located at 15th and Federal Sts. and, later, 17th and Federal Sts. Our next move was to 21st and Latona Sts. and from there we went to 20th and Dickinson Sts. (This last we remember and from here brother Patrizio was baptized).

The first break from 20th and Dickinson Sts. took place when several of the Christians moved in the vicinity of Darby. They built the "Maranatha Hall" in Darby, now known as the Collingdale Assembly.

In May 1906 "Ardmore Assembly" met in the Merion Title Building. This is known today as the Byrn Mawr Assembly. (When I was in fellowship in this latter Assembly they met in the Library, opposite the Pennsylvania R. R. Stn., this was in 1916—later they built their present Hall—editor).

Next the Camden Christians gathered "to His Name" in Camden, N. J. Then the West Philadelphia Assembly was formed followed by the Barrington Assembly in New Jersey and the Olney Assembly in North Philadelphia. Besides these, I would like to mention the Assembly in Hatboro, Pa. and the Italian Assembly in Philadelphia.

Surely, little is much when God is in it. In the early days the strongest opposition to the Gospel was displayed when we held our open air meetings. Occasionally we had dirt, stones and bricks thrown at us, but the "showers of blessings" far exceeded these minor hindrances.

In my sixty-two years of "gathering in His Name" in this city, I have seen a great work done for the Lord, and because so many of my friends have asked me to write something about the early days in Philadelphia "in the Assembly here" I have jotted down these memoirs and entitled them . . . "Looking Backward."

Mary Ann Smith was born in County Tyrone, North Ireland, August 4, 1864. She was saved July 6th, 1880 in her mother's kitchen through John 3:16 while attending meetings in the schoolhouse held by Mr. Campbell and Mr. Matthews. She was baptized and took her place at the Lord's Table in King's Mills, near Cookstown, Ireland, sailing for U.S.A. May 18, 1881.

GOD'S MYSTERIOUS WAYS

IT seems to us strange that when labourers were few and greatly needed in the church's early days the blessed Master should allow Epaphroditus, Paul's beloved "companion in labour and fellow-soldier," who also ministered to his need, to be sick, "nigh unto death;" thus depriving the church of his valuable service and the world of his faithful testimony. But God cares more for the heart than for the work, and He values the servant more than his service. This is the secret of many an unexpected sorrow in the church of God from that day to this, when the faithful servant, at the time he is apparently most needed, is laid on a bed of affliction and pain, or, it may be, is called to his rest above.

God well knows what He is doing, and His work never stands still. What He has purposed shall be done, and what

He has appointed shall come to pass, by what means soever it may be brought about.

Sometimes the work may come between the worker and his Lord; sometimes the MAN may become too essential an element in the work; sometimes an all-wise God removes His servant from dangers which He has foreseen; but in many a case we shall not know the reason why until we know as we are known. Much that now seems mysterious to us might easily be explained, but we are wisely kept in ignorance, and have to trust and to wait.

Very often we have to learn the truth so well expressed in Cowper's familiar hymn—

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Another seemingly strange experience in the apostle's history was that when he was going to Rome the second time, to seal his testimony with his blood, his beloved fellow-worker Trophimus had to be left behind. We are not told the sorrow with which the apostle wrote those simple words, "Trophimus have I left at Miletus sick;" but that sickness deprived Paul of his service at the very time when he appears most to have needed it. But he knew that God was sufficient and the only One indispensable to him.

What lessons there are for us all to learn when one after another of God's servants is called away or laid aside. The work is God's, not theirs; He knows best what that work needs; and we all have to submit to learn the lesson (however unwelcome it may prove) that God can do without us. Hence when Paul is fully assured that his work is done and his race run, he lays down the burden of his long and earnest ministry, leaving it in the hand of the Great Shepherd and Care-taker of His people, and dies as if he had neither a wish nor a care.

When the Epistle to the Philippians was written, during Paul's first sojourn at Rome as a prisoner, God raised up their messenger, Epaphroditus, lest the apostle should have sorrow upon sorrow; but of Trophimus we hear no more, and in his stead Paul summons Timothy, whose many bodily infirmities had drawn forth the apostle's earnest solicitude, leading him to leave on record those kindly words indited by the Holy Ghost, "Drink no longer water, but use a little wine."

There is a mystery in sickness we little know—lessons we often dimly apprehend; but if only the needed grace be vouchsafed, our souls will be enriched and our work deepened and promoted by that which seems to hinder it the most.

Henry Groves

QUESTIONS and ANSWERS

QUESTION: Could you give us help on the "Sin against the Holy Spirit" - what it is and could it be committed by one today? From Canada.

ANSWER: This is, of course, a question which has troubled many seeking souls for years and, to get clear understanding of it, we must turn to Holy Writ. We read in Matthew 12:24 that . . . "When the Pharisees heard, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Thus they attributed the power whereby Christ did His miracles to the devil himself. Verses 25 to 30 give us the answer of the Lord to this accusation, followed by the solemn warning of verse 31 . . . "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" - this is followed by verse 32 giving us a reiteration of this definite statement . . . "but whosoever speaketh against the Holy Ghost, it shall not be forgiven him . . ." Such stands the divine record. Compare with this Mark 3:28, 30-also Luke 12:10.

We see, here, that the "sin against the Holy Spirit" was attributing to Satan the power by which Christ did His miracles. They were so evidently, outstanding and divine in their character, that they could not be attributed to any human source at all therefore His enemies took this dangerous and violent way of speaking of our Blessed Lord as an emissary of Satan and the kingdom of darkness.

We do not believe, in this present day, in the absence of Christ personally in the world, that this sin can be committed. The clear evidence was before them, the Person of the Son of God (although unknown by them owing to their unbelief), therefore this was a heinous sin and brought forth this condemnation from the lips of the Saviour.

It is a violent thing to refuse the pleading of the Holy Spirit with a soul regarding their sin and condition before a holy God, and it is possible that this blessed Spirit shall cease to strive with men - cp. Genesis 6:3 - but let none who have an exercise of soul regarding their sin and the Saviour wonder if they have committed this sin. It was not spoken of this day of grace, after the departure of our Blessed Lord from this scene.

QUESTION: It was stated recently in a meeting that we are not born "sinners" but are "sinners" because we sin. Would value your thoughts. From Northern Ireland.

ANSWER: Here again it is better to turn to the Scriptures for a simple answer. The words of Psalm 51:5 are before us . . . "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This would show that a child is born in sin and partakes of the sin of our first parents. Romans 5:19 states . . . "For as by one man's disobedience many were made sinners" etc. So it would seem useless to quibble as to the origin of our sinful nature. Of course an unborn child could not be said to have sinned, but it has already partaken of the sin of the parent, by nature.

The question will arise . . . why then does a child, thus born, go to heaven if the child dies before the age when there can be the acceptance or rejection of God and His testimony to men . . . The answer to this lies in the fact that men are not damned unless there is a rejection of God, either in His creative testimony as outlined for us in Romans 1:19, 32 or in the rejection of His Son and the Gospel. One would say . . . how can a heathen man, so-called, come under this thought. The answer, again, lies here that "they are without excuse" Rom. 1:20. His eternal power and Godhead seen in His creative testimony, v. 19, is seen here and should lead men to bow before Him and acknowledge God, in such cases, can send to them the truth of the Gospel. We read in Col. 2:9 . . . "In Him dwelleth all the fulness

of the Godhead bodily." The "Godhead" in Romans 1:20 is His divinity, but in Col. 2:9 we have His Deity. Men cannot understand the latter until they hear the Gospel (cp. Acts 8:37) but they are nevertheless responsible, in all places, and in all states to acknowledge the God of Heaven.

QUESTION: In what way would a true servant of Christ, given a particular service for His Lord, be manifested?

ANSWER: It should be evident, as first consideration that there is a definite call from the Lord, with a peculiar fitness for the work to which He has called him. There is no such thing as one taking upon him this service without this particular call from His Lord and a corresponding and manifested fitness for the work.

Again, it should be very evident that a particular work is before him and on his heart, coupled with a district which the Lord has laid upon his heart for such labor.

He would have the commendation of spiritual persons at home and further afield in a general way as to his "going forth" and his attention to the work would be in the nature of an enthusiastic effort to reach out to the field of his choice, under God's leading, and his continuance in this field.

We fail to see in the Word of God, either in the Acts or the Epistles any haphazard going forth merely as a preacher. The words of ACTS 13:2 could well be an example of this . . . "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." On their return from their labors, extending over a period of a year or two, they had "gathered the church together, and they rehearsed all that God had done with them." Acts 14:27. Thus great joy was the result to the church and they had proven themselves in a particular work and particular field. The fruit was manifested.

CONTINENT-WIDE and WORLD-WIDE travels—

These do not commend a man. If he has an appointed field he would not be able to leave it for such traveling. Apart from it being a very expensive way to use the fellowship of the Lord's people, it savors of self-pleasing and a desire to search new pastures.

There are men whom God has fitted and enabled to reach large companies of God's people. We have known of such and still know a few but world-wide travel will never make such a preacher. He can take advantage of crowds, gathered by someone else, but there is a distinct evidence of lack of a divine call in such a course.

Again, a man may be fitted of God to labor in new fields, and constantly over a period of years he will pursue this course, often far removed from assembly fellowship and support, but he persists in his work, always trying some new opening for the Gospel, more or less in the same district, not covering large extents of country. God signally honors such if they stick to their appointed field.

The fact remains that much of the running to and fro is not producing results as to the growth and development of the assemblies of God but merely making a "stab" at it here and there over the length and breadth of the country, with little or nothing accomplished for God in the whole thing and this could lead to a prostitution of the term - "Servant of God." May God deliver us from all such. Some of the assemblies that have been forsaken by some in order to go out preaching might have done much better by encouraging such to stay at home and lend valued support in the home assembly and the building up of the testimony locally.

A TRUE PIONEER'S GODSPEED

THE beloved Paul's farewell message showed the love and consideration he had throughout his full life which stands out as a pattern for all who have drunk of the pioneer spirit.

Here we find the end of a life of service, truly devotional and self-sacrificing to the last. I have thought of the words . . . "I have finished my course." 2 Tim. 4:6, 7 etc. Here was a true missionary, evangelist, shepherd and teacher, as well as a trusted "friend." Like his Master, he had a small circle of friendship as he pens his last words.

I believe the thought conveyed in the "course" above mentioned has to do with something more than the thought that he was just "finished" with life and ready to give up the battle. The thought seems to be that he had COMPLETED the work his Lord had given him to do. He did not go before his time — he did not linger after the work to which he had been called was finished. This is a salutary lesson for all who have a special gift from God in His service. We shall not go before, we shall not linger after the particular work and niche He has seen fit to carve out for us, as far as God sees, has been fulfilled.

I think, further, the thought is conveyed to us in the words of Luke 1:8 where Zacharias went into the temple of the Lord and "executed the priest's office before God in the order of his course." His course was the eighth — ordained so by David in relation to the 24 courses of the priesthood. Zacharias knew where he belonged in the order and went into carry out his office, even though 400 years had passed since Malachi's day without any other message from God in Holy Scripture. He knew where he belonged and what he had to do.

Such was the thought in the mind of the beloved Paul. He had been called, fitted, trained in desert training and sent forth to his life of trial, hardship, suffering and toil. He had no complaint, no higher motive than to please and serve the One Who had called him to Himself. Now the "course" was finished and he could lay down his head on a rough pallet, probably, knowing that ere long he would be finished with all down here. Blessed exit from a life truly marked out by much suffering.

His was a "poured-out life" as we read in verse 6 . . . "I am already being poured out" reminding us of the "drink offering" and the words of Psalm 22:14 come to mind as to our Blessed Lord on the cross . . . "I am poured out like water." Yet as Christ, with joy, poured out his soul unto death, the lonely Paul was "already being poured forth" with joy as he realized the eye of His God was upon him.

We forbear further. Have you a "course" to fulfill — are you sure of it? Do you know what it is? Do others know what it is? Are you ready to fulfill it even unto death? Let all with a pioneer's spirit follow the example of the Word.

W. H. F.

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Arnstein, Ont. — Recent Conference was large and good with twelve of His servants present to help. Earlier in July the Assembly saw eleven obey the Lord in baptism, a large crowd present to witness—bro. Moore had two weeks of children's meetings in August.

Bancroft, Ont. — The recent Conference of the Lakeview Assembly here was a season of help and encouragement with suitable ministry from God's servants.

Chapman Valley, Ont. — The Conference here reported very good and cheering with help from the Lord throughout. This is a smaller assembly and with Parry Sound seek to keep at it for Himself.

Huntsville, Ont. — Several of the Lord's servants gave help here again this year. The ministry, on the whole, acceptable and helpful.

Cape Breton, N. S. — Bro. John McCracken had thirteen weeks at Bay St. Lawrence, helped by David Swan in the Gospel Trailer, some professed, more to be done there, D. V. Brother Bingham was at Weaver Settlement with bro. Hubley. Clementsvalle conference was larger than ever.

Iowa — Bro. Boyle, with brother Neale of Zambia visiting assemblies of this district, bre. Norris and McKinley also. Bro. Alves also visiting in the State. Bre. Mick and Hamilton in Ontario, Wisconsin.

St. Thomas, Ont. — Recent Conference larger than before, around 600 present most of time. Several of His servants gave helpful and instructive ministry—saints cheered. HE IS FAITHFUL.

CONFERENCES

Pennsauken, N. J. — The usual Conference will be held at New Year weekend - full details in next month's issue.

Detroit, Mich. — Annual Conference of Stark Rd., Gospel Hall, Livonia, (corner E. N. Hines Drive) will be held D. V. commencing with Prayer Mtg., Nov. 5, continuing over 6th and 7th. Ministering brethren walking in the old paths welcomed, usual arrangements and accommodations. Corresp. Alex. Stewart, 14061 Shadywood Dr., Apt. 130, Plymouth, Mich. 48170. The Hall phone is 425-4910.

Oil Springs, Ont. — Usual Conference will be held D. V. Nov. 13 and 14 in the Community Hall. Prayer Mtg. Gospel Hall at 8 p.m. Nov. 12. Corresp. George E. Metcalf, R. R. 1, Petrolia, Ont.

Avonport, N. S. — Annual Conference here in Gospel Hall will be held D. V. Nov. 13 and 14 with usual order of meetings and accommodations. The Lord's servants walking in the old paths welcome. Corresp. A. E. Milligan 274 Main St., Wolfville, N. S. Tel: 542-3754.

Hartford, Conn. — Annual Conference of the Charter Oak Assembly will commence D. V. with Prayer Mtg., Nov. 19 at 7:30 p.m. continuing over Sat. and Lord's Day, Nov. 20 and 21. Breaking of Bread will be at 10 a.m. Servants of the Lord walking in, and teaching, the old paths are heartily welcomed in ministry. Prayer is requested that this season shall be of real help and blessing to God's dear people, also unsaved ones attending. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095 . . . Tel: 688-2388. The Hall is at 49 Charter Oak Ave.

East Boston, Mass. — The nineteenth Conference here is scheduled for Dec. 4 and 5, commencing with Prayer Mtg., Dec. 3rd at 8 p.m. Saturday meetings begin at 10:30 a.m. Lord's Day the Breaking of Bread is at 10 a.m. The brethren here seek to go in godly and scriptural ways and desire the fellowship in ministry of ministering brethren walking in that same scriptural path. We are convinced this is the only ministry that will build up and help the Assemblies gathered to His Name. Correspondence to Frank Procopio, 30 Hamilton St., Apt. 14, Saugus, Mass., 01906. His telephone number is Code 617-233-8115.

Omaha, Nebr. — The Thanksgiving Conference will D.V. be held Nov. 25th, with Prayer Meeting on the 24th at 7:30 p.m. The Lord's people accommodated and those ministering the truth welcome in ministry. Correspondence to S. Eadie, 4608 No. 90th, zip code 68134.

Bryn Mawr, Penna. — Although without full details we are inserting the usual Conference here of this Assembly which will be held D.V. November 27 and 28, commencing with Prayer Meeting the 26th. Usual order of meetings will prevail and further information could be obtained from William M. Parks, 581 Lindsey Drive, Wayne, Pa. 19087. Tele: 688-0706.

FALLEN ASLEEP

Waterloo, Iowa — Our dear brother Ben Stickfort "went home" suddenly October 5th, aged 68. Saved Jan. 18th, 1928 during meetings of Oliver Smith. He and his wife in Stout Assembly, later moved here where they continued in happy fellowship - he went on well.

Buffalo, N. Y. — Our beloved aged brother Ernest A. Thompson went home to be with the Lord July 19, almost 96 years old. A grand old man with a love for "the old paths" of the Word of God. He was saved 56 years ago - a remarkable testimony. A "monseigneur" gave him a lift in his car one morning down town to the bank where he worked and on the way the R. C. dignitary said to him . . . "Don't you think this is quite an honor to be riding with me thus.?" His reply was like the man throughout his Christian life . . . "I belong to the royal priesthood." We met him the last time a number of years ago at a Midland Park conference, he was an old soldier of the South African wars, but a true soldier of Jesus Christ. He was a man who knew what it was to pray, if you heard him, you would not forget his prayer. Leaves two sons and a sister.

New York, N. Y. — Our beloved sister Mrs. William Morrison "went home" to be with the Lord September 5th, aged 72, after a long illness. Born again as a girl in Kilbirnie, Scotland and came to the States in 1926. For the past 25 years in happy fellowship in the 73rd, Street Assembly here in N. Y. where she was highly esteemed. She leaves, in memory, a beautiful life to the glory of God, much missed. Remember her husband in prayer, also a son and daughter, all in fellowship. Titus 2:13 comes to mind. They were old friends.

Tacoma, Wash. — Our dear sister Nora Jensen "went home" Sept. 6th, aged 91. born in St. Paul, Minn., in 1880, born again in 1925 in Tacoma. She was very faithful in attendance at the Hall, in good health or poor, "Aunt Nora" as everyone knew her was always at the meeting, a good example for all of us to follow - Heb. 10:25.

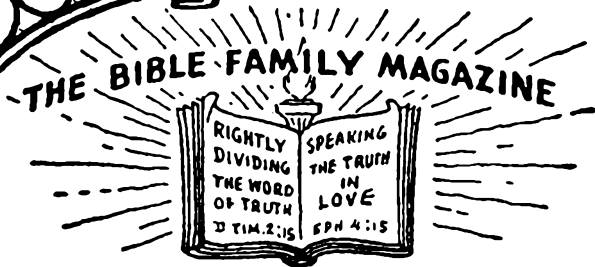
Waterloo, Iowa — Our dear brother Cornelius Meyer went to be with the Lord Sept. 7th, aged 74. Saved in Stout, Iowa through the preaching of the late Oliver Smith on January 31, 1923, and was received in the fellowship there. Later, in the Western Ave. Gospel Hall here, now at home.

Windsor, Ont. — Our dear sister Mrs. Duncan Ferguson, known to many as Hannah, went to be with the Lord September 26. Her husband predeceased her October of last year. They made a worthy pair, given to much hospitality, kindness itself to the Lord's servants and His people. We miss such much but their record is on high.

Arnstein, Ont. — Two late notices come to us which we are inserting now. Our dear sister Mrs. Rudolph Culin passed into the Lord's presence June 19 after a long illness, aged 76. Saved as a girl and in fellowship here for over 40 years.

Also our dear sister Mrs. Josephine Patrick "went home" from the hospital in Toronto April 12th, after a short illness, aged 67. Saved 25 years ago and in fellowship here and also in Toronto. They are missed much.

Words in Season



THE TRANSIENT WORLD

VAIN in its aims and prospects,
Empty of vital joy;
Proud in its worldwide objects,
All subject to alloy.

So poor in fancied riches,
So passing and so base;
So rich in vain excesses,
And doomed to bitter loss.

Now we are passing through it,
Passing, but not to stay;
Why then our haste to grasp at
Glory that must dismay.

Why not the heavenly treasures
Which shall not pass away;
Why not eternal pleasures,
Not only for a day.

Eternal scenes do beckon
Up from this world's domain;
Heaven we cannot reckon
In terms of earthly strain.

W.H.F.

DECEMBER, 1971

WORDS IN SEASON

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

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VOLUMES: We have some from past year and '69. Order from the Editor and also let me know that you want this year's volume bound. This helps us plan. W. H. F.

CORRESPONDENT'S ADDRESS

Byfield, Mass. — John H. Short, 145 Main Street, is taking over the correspondence from our brother Ward, with happy fellowship.

REPORTS

Blue River, Wisc. — Recent Conference was large and considered very helpful. Several of His servants present and a good time of fellowship — Bible Reading on The Person of the Holy Spirit showed much interest. Brother John Norris stayed on for a few meetings, local preachers to their varied fields, brother Warke returned to Michigan.

Copper Country, Mich. — The editor had a visit with the Christians here, speaking on the patriarchs of Genesis. He enjoyed his time amongst them all, a cottage meeting which they hold in the country regularly every two weeks, encouraging, a good opportunity for some unsaved ones to hear the "old, old story." These isolated assemblies should have our prayers as they are lonely at times.

Shetland Islands, Scotland — Our aged brother John Moar speaks of their continued efforts to do some pioneer work in this far north group of islands in the cold Atlantic. He had the help of some Ayrshire brethren and mentions . . . "During the five months, about 1400 visits were made to houses in isolated areas; many of course were visited two or three times, according to interest shown, and many interesting and profitable times spent in these homes over the scriptures, and thousands of good Gospel tracts and booklets were left with the people . . . We get Words In Season regularly which is indeed a 'word in season' to many, always refreshing." (What a rebuke this is to younger men running conference to conference and assembly to assembly, professedly in the Lord's work. When will we wake up?)

Hamilton, Ont. — Saturday evening and ministry meetings every 4th, Saturday during Winter months — Kensington Ave., Gospel Hall. Meeting Dec. 25 omitted as they have New Year's Day conference, see note.

Cleveland, Ohio — Recent Conference here considered very helpful with some ministry pointing to the soon return of the Lord as we consider the rapid rise of political power in Europe, etc. Good to have the "Blessed hope." Titus 2:13. One professed during the meetings.

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. 63

DECEMBER, 1971

No. 12

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A WORD OF APPRECIATION

AS we approach the end of another year with Words In Season, we feel we should express our thanks to all who have had a hand in helping us in any way. We appreciate all the help of our subscribers in maintaining our circulation in spite of any difficulties and we are holding our price at the same level for another year in His will.

Try, as much possible, to take care of all subscriptions promptly, always telling us of others you subscribe for, and giving their names etc. This helps. Also we suggest you try to get some NEW subscribers as we seek to spread the Word and the "teaching of the Scriptures" generally amongst His own. Even certain companies who would not subscribe to W. I. S. can be reached privately through individuals. In fact we have many such here and there who do this, thus getting the good Word of God into many hands and we trust many hearts. We have found a ready response to plain, practical, scriptural teaching given in a form which the average reader can understand, without "erudite aims" or ending in questions and strifes of words etc. Many of our readers are busy people, no time or inclination for lengthy doctrinal series, but who want something to feed the soul presently, coupled with a general description of the Work of the Lord carried on by servants and Assemblies which they feel they can have fellowship with in these days of departure from divine pattern and standards. We encourage this.

Subscriptions should be sent to Mr. Matthew J. Brescia, Hartford, Conn., as noted on inside cover page, ALL other correspondence should be directed to the Editor in Lakewood, Ohio., as also noted. We are thankful to our helpers, some giving us some nice thoughts of ministry. etc. Thus we feel that we can, happily we trust, go on for another year to seek to maintain the high standard of ministry and reports which has characterized WORDS IN SEASON since its inception . . . this will be our 64th, volume, D. V.

Brethren . . . "Pray for us" - keep close to the Lord - fear none as you seek to stand for God and His truth in the spirit of love and consideration and abstain from all evil speaking, guile and hypocrisy.

GOD IS FAITHFUL.

W.H.F.

WHAT SHALL THE END BE?

THIS undoubtedly is the question of the hour. The man in the street is asking it. Politicians are asking it. The whole world is asking it. "Men's hearts (are) failing them for fear, and for looking after those things which are coming upon the earth." Luke 21:26.

Spain is bleeding to death. Japan and China are engaged in savage conflict. Jew and Arab are at grips in Palestine, the very land which once echoed with the Saviour's gracious words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

There is one book in the world, and only one, that gives light as to what the end shall be. It has been well said that the Christian on his knees with the Bible in his hand can see further than the most astute politician standing on his tiptoes. What does the Bible tell us?

It tells us again and again that the Jew, who has been a wanderer on the face of the earth for two thousand years, will in the last days return to the land of his forefathers. This prophecy waited hundreds of years before there were any signs of fulfilment. A hundred years ago there was but a handful of Jews in the whole of Palestine. The last few years have witnessed the most extraordinary interest in Palestine; the return of tens of thousands of Jews; the establishment of about 50,000 orange groves in that little land; and on the part of so-called Christian nations an outburst of the most awful hatred of the Jews, and consequent widespread persecution of the most savage and brutal kind. When a Jew, to whom governments refuse permission to take his wealth out of the country, who deny him means of existence, asks in despair, "Where can I go and what can I do?" an official may shrug his shoulders, and reply, "There's the Danube."

Again, the Bible prophecies that the Roman Empire will be revived in the last days. Blind indeed must be the man in the street who fails to see the fulfillment of this before his very eyes. In Rome there are immense marble slabs on the walls depicting the old Roman Empire, preparing the people for the thought of its revival. The Fascists take their name from the fasces, a bundle of rods with an axe in the middle, borne before the ancient Roman principal magistrates. Mussolini is bent upon reviving the glories of ancient Rome.

The Balkan States are banding together as they have never done in all their history. What is the secret of it? Fear, abject fear. Instead of fighting each other, snarling at each other, they are making treaties with each other, that if one is attacked all will stand together. It is their only chance of survival. They are saying to each other, "If we

don't hang together, we shall hang separately." That is the meaning of the alliance of today, their only hope of avoiding destruction singly.

The Bible leads us to the belief that Italy will put herself at the head of these alliances of Southern Europe, and therefore break with Germany, Germany in the meantime linking on with Russia. Such a combination of the swastika and the sickle and hammer; Germany with its organizing ability, Russia with its manpower, wheat-growing wealth, and oil fields, will strike terror into the rest of Europe, and fear, abject fear, will be the cement that will bind together the revived Roman Empire.

What do we learn from all this? That men cannot do without the fear of God. Men cannot do without Christ. The Jew has refused his Messiah, crucified Him, cried, "His blood be on us and our children." Matthew 27:25. Bitter indeed has been the answer to this challenge. They have reaped in tears of blood the awful sowing of those days. They have sown the wind, and reaped the whirlwind.

Is there not a voice in all this for you? There assuredly is! The title of this article is, "What shall the end be?" We ask, what shall YOUR end be? An end will come. If the Jews reap what they have sown, if the nations reap what they sow, YOU will reap what you sow. If you start wrong, you will end wrong. Sin means sorrow, eternal sorrow. "The fear of the Lord is the beginning of wisdom." Psalm 111:10.

Listen to the explanation of our title. "What shall the end be of them that obey not the gospel of God." 1 Peter 4:17. Have you obeyed the gospel of God? What a wonderful story it is of the love of God, giving His only begotten Son to the sufferings of the cross, of the Saviour, who endured those atoning sufferings in order that the offer of salvation might be made to you. Will you not consider what your end will be? Will you not accept God's gracious offers of mercy here and now? "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31, are the words of Scripture. "Him that cometh to Me I will in no wise cast out" John 6:37, are the words of the Saviour. "Behold, NOW is the accepted time; behold, NOW is the day of salvation." 2 Cor. 6:2.

A. J. P., From W. I. S. of 1939

The passing of 32 years but enhances the value of this warning. It is truly later than we think. The development of the Land of Israel and the descendants of Ishmael "over against his brethren" speaks loudly. Remember "The Land" is the geographical center and scriptural center of God's dealings with the Gentiles and Israel.

Editor.

THE WORLD

William H. Ferguson

“KOSMOS” is the Greek word for this world of men and women living in association together, in view of a common and ordered society, but without reference to Divine order or purpose.

THIS word means, according to Webster, “The ways and manners of mankind; the habits, customs, usages of society; social life in its various aspects. The concerns of this life as distinguished from those of the life to come.

DEFINITION FURTHER: Human society as it organizes itself apart from God. The world of men and women who can get along without God, according to their ideas and premises . . . all without God. Their aims, projects, customs, ideals, all organized with what seems to them to be necessary, vital and ordered with a view to maintaining an orderly society, and social contacts. All of above apart from, and in opposition to, divine revelation and responsibility.

COSMETICS: (From kosmos) . . . To decorate or adorn - order and adornment - beautifying - improving beauty.

COSMOLOGY: Science of the world or universe.

COSMOPOLITAN: To see the world on exhibition.

COSMOSTHEISM: The world is their god - same as Pantheism.

PANTHEISM: The doctrine that the universe is god. The universe, man included, is god.

Such is man's conception of the world in relation to infidel ideas of “no God for me.” Man thus becomes his own god and, eventually, he or the State, becomes the object of worship. The intelligent Christian can see in all this, without question, the approach of the days of Antichrist after the Church is taken home, which is getting a nearer event momentarily, silently, suddenly and swiftly, she shall be translated to meet her Lord in the air - 1 Thess. 4 and 1 Cor. 15 etc.

UNWORLDLY

This is where the opportunity is granted us to show that “we are not of the world.” John 15:19 states the matter plainly and worthy of our deep exercise . . . “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.” And in John 17:6 we read . . . “I have manifested Thy Name unto the men which Thou gavest Me out of the world:” and in verse 14 Christ states . . . “they are not of the world, even as I am not of the world.” To realize that, although living in the world and leading responsible lives, yet “not being of this world”

immediately suggests "a principal city or political life" and our thoughts turn, in this connection, to heaven, to God and our Blessed Lord. We are sure this is the evidence of the Spirit of God at work, as in Phil. 3:20 . . . "Our citizenship, or community life, is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"

Human society may plan, arrange and forward every facet of life, without God, but this merely emphasizes our position as "being not of this world." Our ideals, hopes, prospects, communion, are all heavenly in character and form our attitude to the "habitable world" (Gr. oikoumene) which is a different thought from the society of the world. We do not belong to the world (kosmos) and we are in the habitable earth (oikoumene) as strangers passing through. When we think of all this we can realize what is behind the so-called "ecumenical movement" which is to bring the habitable earth under one head, as one house, nominally with a religious savor but very definitely opposed to God and His Son, and a movement once the true Church is taken away, which shall ally itself to the Man of Sin or Antichrist with all his diabolical hatred of the true remnant of Israel and who will seek to banish "faith" from the earth.

Believers look upon the world as opposed to our God, with a multitude of gods of their own choosing, either physical or ideal, or mentally accepted, but destitute of the true knowledge of the God of Heaven or His Son, our Lord Jesus Christ, Who offered Himself as a sacrifice for sin at the cross, nearly two thousand years ago, and is now living in resurrection glory, in His glorified body at God's right hand. His life, death and resurrection condemns the whole world (kosmos) and delivers from it all who receive and confess Him as Lord, Romans 10:9.

Here we remain, largely at any rate, unworldly . . . or IS IT SO? The world's feasts, some of them characterized by impropriety, intemperance and plain drunkenness, with sexual liberties permitted, can never be accepted by the Christian who understands the purpose of God in life and testimony. This is why we abstain from the so-called "CHRIST-MASS" which nominally acknowledges Christ but by deeds and such licentious excesses, and false teaching, with commercialism, deny Him. The whole ecumenical system which can profess Christ, and in works deny Him, only leads to a superficial and religious life destitute of the salvation of the soul. We are saved, not by works or religious ceremonies or the like, but through faith in the One sacrifice of the Cross, never to be repeated; and through being "justified by His blood" in the sight of a holy God, Romans 5:9. Religion, without Christ, is a miserable substitute for the joy of salvation, presently enjoyed with its forgiveness of sins, all through faith in His blood . . . Acts 4:12 etc.

SEPARATION IS A NECESSITY

If truly saved by grace a completely new life is imparted to the believer and a transformation is effected . . . "If any man be in Christ, he is a new creature (or a new creation)." The work of God in the soul is vital, giving eternal life and manifests itself by a separated and godly life in the world (kosmos) of men and women. There is a different outlook and a different rule of life and a departure from the pleasures and sins of the world, as it likewise continues its thorough departure, as far as it can get, from God and His Word. This "departure" shall continue throughout life and throughout the "blackness for ever and ever" in the eternal fires of God's wrath.

This new work of God in us leads to His Holy Book and obedience to His desires and teachings. This, in turn, so changes our "living" as a part of worldly society that although performing our duties and responsibilities, and by labor of one kind or another, fulfilling such, still we are nevertheless "not of this world." A heavenly people, with a heavenly hope, can pass the time of their sojourning here in happy and useful service for our God and, in a thankful and happy spirit, let the world go by.

Happy they who trust in Jesus!
 Sweet their portion is, and sure;
 When the foe on others seizes
 He will keep His own secure:
 Happy people!
 Happy though despised and poor.

OUR GOD IS A CONSUMING FIRE

Late William Williams of Venezuela

THIS is a very solemn aspect of God's character. It has been proclaimed in the Old Testament and John the Baptist said . . . "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner: but He will burn up the chaff with unquenchable fire." Matthew 3:12. We have seen God likened to Light, Love, Spirit, and now He is likened to consuming fire. The word "consuming" suggests the result of this fire, it destroys, consumes and annihilates, for God only can annihilate.

Fire will be used to destroy all worthless building at the Judgment Seat of Christ. How solemn to see the piles of wood, hay and stubble consumed, burned up, nothing left, not even memory, perhaps, to mar the eternal bliss.

We get the terrible fire of God's judgment preparing the Day of the Lord in Malachi 4 . . . "For, behold, the day

cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Also in 2 Peter 3:10 we get this terse commentary on the Day of the Lord . . . "But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." God is going to purify the earth with fire, a consuming fire.

The last time we see this awful phase of God's character is seen in Rev. 20:10 . . . "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." At long last God's judgment is carried out on the arch enemy of God and man through the ages. We are asked, at times, in Venezuela . . . "If God is all-powerful, why does He allow the devil to carry on, why does He not kill him?" We answer . . . "Do not go so fast, God is never before His time and never behind. God is not going to kill the devil but will cast him into the lake of fire to be tormented day and night for ever and ever." Affecting thought . . . our "lovey dovey apologists" would plead that the punishment is not commensurate with the crime.

Notice the expression . . . "the devil that deceived them." He has been guilty of the ruin of countless millions of God's creatures. God knows what the devil deserves and his punishment will be eternal. Let not your little carnal mind seek to plumb God's justice. Judgment is His strange work but He will not leave it undone to enhance His love. He doesn't need to. His ways are equal and if we get into His presence about these solemn things, yet to come, we will get down very low with our face on the earth and can truthfully say:

There is no condemnation,
 There is no hell for me,
 The torment and the fire
 Mine eyes shall never see.

Yes, our God is Light to reveal our lost condition, Love to give His Son to die for us. A Spirit to be worshipped but a terrible God to the atheist, the mocker, the unbeliever and the procrastinator.

Reader! What is your status? If not saved, delay not to be at peace with God. If saved, see that you make your calling and election sure.

THE SCARCITY OF LABORERS

A letter by the late James Campbell

Written in answer to inquiry on the above subject.
Found among his papers and sent on by his fellow-laborers, William Matthews.

YOUR remarks as to the scarcity of laborers has stirred me to write a letter on the subject. As you suggest, we are all blame-worthy, and I am sure in a larger measure than any of us are aware of. May the Lord grant us grace to humble ourselves and confess our guilt, and seek to enter more fully into our responsibility.

Would that there were a more hearty, whole-hearted acknowledgment of the fact that we are not our own, that all we are and all we have, are His; the purchase of His precious blood. Nothing less than the death of the Son of God could purchase us from the awful bondage in which we were held. God withheld not His only begotten and well beloved Son, and He willingly came down, gave up all - His great all - in wondrous love. Who can tell what it cost Him? "Father, if it be possible, let this cup pass from me," and, "My God, my God, why hast thou forsaken me," may lead us in a measure to understand something of the cost to Him, when He laid down the ransom price and bought us for Himself. And not only us, but the whole world; every inch of it and everything in it. All the gold and silver, lands and houses; He bought the whole field.

I doubt not every one who has had Christ revealed in him will acknowledge that all he has, as well as himself, belongs to Christ. But has each one of us definitely presented ourselves, with all we have to God? Rom. 12: 1. Are we seeking grace from Him, day by day, to live before Him as good stewards of Jesus Christ, holding ourselves and our possessions as His property?

This, I believe, was the secret of the success of the gospel in the early days. Every saved one, reckoned himself and the things he possessed, not his own, but the Lord's. Self and all self-interests were nailed to the cross of Christ, as it were, buried with Christ by baptism into death. Christ dwelt in their hearts in manifest power and so, their chief business was to set forth Christ, and when they were scattered by persecution, they went everywhere preaching Christ.

I suppose many, likely most of them, would work with their hands, but that was such a small unimportant matter in those days that there was no mention of it. How different it is in our days, multitudes have been scattered to various parts of the earth. If an inspired writer was to give an account of these men, how different it would be from what we

have in Acts 8. Instead of telling of the multitudes being converted and turning to the Lord, would it not often be of business prosperity, fine houses built, great losses, etc., like as it was in the days of Haggai and Malachi? May the Lord in grace cause us to remember from whence we are fallen and give us repentance to the doing of our first works for His Name's sake.

AN OPEN ALL-DAY MEETING

NOTES of addresses delivered at meetings for Christians held at King's Mills, Ireland, 11th, 12th, and 13th July 1885. We had really a good time; many of us were spoken to by Him whose voice is sweet - "even when He chideth, gentle is its tone." Saturday evening several preaching brethren were present. Brother James Campbell read 2 Kings 4., speaking on empty vessels, remarking that these were what were needed for the Lord to pour oil into. Bro. Wm. Matthews read Psalm 46:10, "Be still and know that I am God." Bro. Thos. Lough read 2 Samuel 14:28, Absalom two years in the city without seeing the king. Bro. Edw. Bond read the verses in 2 Kings 4 over again, remarking that the woman went to the man of God and got her instructions from him; then, after getting the oil, went back for further instructions. Jesus is the Man we have to go to for instructions. Bro. Wm. Matthews read Isa. 44:3, "I will pour water upon him that is thirsty, and floods upon the dry ground."

Lord's day morning about 150 sat down to remember Jesus in the breaking of bread. It was really a precious time. At 4 P.M. we were gathered together again for the ministry of the Word. Bro. James Campbell having read a few verses in Leviticus 27 during the morning meeting, turned our attention to it again, speaking on the value according to age, saying we were all 20 (full value) when we were newly saved, but with many they got old too soon. He referred to Hosea 7:8-9, gray hairs here and there on Ephraim and he knew it not; Solomon, at the early age of 51, was called old; David waxed faint on the field of battle, and Abishai succoured him, slaying the giant; Eli, Samson and Jacob were referred to, dwelling on the prominent causes of their failure and getting old. In contrast, Moses, at 120 years, a fresh man, Deut. 34:7, "And Moses was an hundred and twenty years old when He died, his eye was not dim, nor his natural force abated." (margin, moisture fled.) Caleb, a warrior at 85. Although everything was adverse to his spiritual progress, still he could say: "As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to come in." Josh. 14:11. Then we were referred to Psalm 127:4, "As arrows in the hands

of the mighty, so are the children of the youth," speaking a most heart-searching word to preachers of the Gospel. If such were living in the Spirit, and preaching the power of the Spirit, the very shake of the hands of those newly saved through their instrumentality would show you that they were the children of the youth, no sickly ones. Then we were referred to Psalm 110:3, "Thou hast the dew of thy youth." Jesus kept the dew of His youth. He finished by reading Isa. 40:31. Waiting on the Lord renews the strength.

Bro. Wm. Matthews read Psalm 133. Brethren dwelling together in unity. Noticing first Psalm 130., the one in the depths; Psalm 131, the weaned one; Psalm 132, the serving one desiring to build for God, then dwelling together in unity, and its blessed results. "For there the Lord commanded the blessing: life for evermore."

Bro. Thos. Lough referred us to John 6:57, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me," and followed with the scripture in Matt. 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," remarking that if the life of God is to be preserved in power in our souls we must be feeding on the Word proceeding out of the mouth of God.

Another read 1 Sam. 25:29, 1 Sam. 18:1-4, Gen. 44:30 to the end. Union and its results, as seen in the case of Jonathan, whose heart was won to David; then all was laid at David's feet - true devotedness to him who fought the fight and gained the victory alone. Then in Judah is seen brotherly love; Jacob - parental care, life bound up, knit (R. V.) with the lad's life.

This brought the meeting to a close. In the evening Brethren Bond and Lough preached the Gospel, and a number of young brethren told how the Lord saved them. Some of the Christians' hearts were touched at the end, the tears flowing as one and another made known the kindness of God to them.

Monday morning there was a prayer meeting which lasted for an hour and a half. A goodly number were present. About 1 o'clock the two tents, which were for the occasion, were filled. Bro. Matthews read Mal. 3:16 to 4:4 and Psal. 85:6, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" The speaker dwelt considerably on the last clause of verse 8 of that Psalm: "Let them not return again to folly." How often saints come to meetings such as these and get happy while together, sing hymns, etc., but it does not last; they "turn again to folly." He spoke of sham restorations being as common as sham conversions. Then referring to Malachi again, he showed that the people were questioning the love of God, etc., also saying it is vain to serve the Lord which was applied in several ways, quoting

the word, "The way of the Lord is strength to the upright;" "Then they that feared the Lord spake often one to another;" "And unto you that fear My name shall the Sun of righteousness arise with healing in His wings. The fearing ones get the healing balm, and when healed grow up like calves of the stall - fat, sleek, etc.

Bro. Campbell read John 17, but before speaking in connection with it he said it would be well to notice the order of the precious chapters. In the 13th we have cleansing; 14th, fellowship; 15th, fruit; 16th, tribulation; 17th glory. The speaker dwelt quite a while on cleansing - a heart-searching word, no doubt. All felt laid low. One word stuck fast to me: **Be not so particular about seeing fruit as about abiding in fellowship with the Lord Jesus, and the fruit will follow.**

Bro. F———— turned our attention to Jer. 2, reading from verse 9-19, speaking a wholesome word to backsliders. A backslider never commits the second evil, hewing out the cisterns, until he forsakes the Lord, the fountain of living waters. Slavery is one result on the once free man, free to serve the Lord, now in bondage; then the bitterness and iniquity. After this we were referred to Zech. 21 - looking at Him whom they pierced; mourning for Him each one apart. David's sin and shame were referred to. Peter's denial and what preceded it; also the weeping bitterly, etc.

Bro. Lough followed, reading again the portion in Mal. 3:17, the word "special treasure," and the several places in which it occurs in the Old Testament scriptures. Exo. 14:5-6, a peculiar treasure as a kingdom of priests; how we worship. Deut. 7:6, warning against mixing with the heathen world; Deut. 14:2, warning against conformity to the heathen world; Deut. 26:18, keeping His commandments; Mal. 3., thinking on His name; 1 Cor. 3, precious stones will come through the fire. Are we jewels in all these respects?

Tuesday morning, Bible reading. Subject: The coming of the Lord.

The Lord grant that there may be much fruit to the glory of God in the lives of those who were privileged to be present.

An old letter to W. I. S.

THE MATTER OF DEBT

Responsibility of Christians-

"OWE no man anything, but to love one another: etc., "Romans 13:8, is a maxim of true Christian living which does not permit of the common practice of being careless about debt and even seeking to evade that responsibility which one has incurred. Being in debt means that we are required "to be under obligation to render (something) in

return for something received: to be indebted in the sum of."

All honorable men and women are meticulous in regard to paying their debts. To be otherwise, and careless, or seeking to evade by any subterfuge, is not only mean and despicable but renders the person or persons involved to serious thoughts as to their general character of life. We have had a criterion through life, relative to the whole subject of responsibility as to money matters, which can be summed up in this thought . . . "the man or woman who is not right regarding their money dealings, debt, responsibilities, etc., is also wrong about other things." We have never found this maxim to fail in judging of human character. We have seen it in sad cases.

We are living in a day of easy credit, as we know, with plenty of enticement to become involved in the whole structure of credit buying etc., but this does not lessen the responsibility of true Christians to adhere to their strict interpretation of what constitutes debt and its responsibility to pay as contracted. Anything short of this raises the grave doubt of dishonesty and also casts a slur on the whole Christian profession.

CONTRACTS

We mention here the matter of buying property, a house we shall say on the part of younger couples, etc. A contract is drawn up, the ability of the borrower to adhere to the terms of the contract is looked into and a solemn promise to pay on date or dates mentioned is given. In this case, the basic assets of the buyer must be sufficient to fulfill the eventual terms of the contract, should death or calamity strike the buyer. For one to go into bankruptcy, in such a case, to avoid this is not the way out and, unless eventually all debts are fully repaid, while the debtor lives, casts a serious blot on his profession. We have known some cases where, through some serious business difficulties, etc., one has been involved in such a matter, but who with fidelity has discharged all responsibilities and died with a clean record.

HONESTY IS THE BEST POLICY

Best not to buy or contract where one is unable to take care of the matter promptly - the very best is to refrain from this credit buying of materials, homes, etc., until one has the money. It will make you feel much better to know that the furnishings etc., are your own. Sometimes Christians borrow from other Christians, knowing that the Christian will not go to law to recover, then taking advantage of such and failing to pay on time what they had promised and even, eventually, hoping the whole thing shall be forgotten. This is bad and plain dishonesty and, again, raises the question if the profession of Christianity is real. Hence we have the

word we have quoted at the head of this article in Romans 13:8.

One of the characteristics of the men and women whom God used in the planting of the Assemblies throughout the world was that such plain and practical teaching as to the whole matter of debt was a matter of teaching with them and, generally speaking, accepted by the earlier believers. We need to emphasize this again today as continuing in the old paths of the Word implies more than lip service and having a seat at the Lord's table. Not all who take this profession are free from the deceptive devices of Satan with respect to debt.

DEBTS OF ASSEMBLIES

Sometimes even Assemblies have gone into contractual liabilities with others, Christians, or financial institutions, and such must remember that they, likewise, have a liability to make all payment on time etc. Again, to evade because they know the Christians will not take legal action against them, is dishonest and, again, raises serious question as to the standing of such a company as a "lampstand." We know of many of our brethren who refrain from going into debt even in the building of their Gospel Halls and God has honored them and helped them. Again we emphasize that the man who is not right about money, is wrong about many other things.

The Editor

TRUE OR FALSE

Thoughts of a subscriber relative to the present

THE true Christian home is as a walled city in the midst of a crooked and perverse world. It always had been, but note, we say . . . "the true Christian home." There are many so-called Christian homes, as there are many Christian assemblages, but the reality is lacking.

We read in Romans 3:4 . . . "Let God be true, but every man a liar." Those who have had the experience of coming out of these false ways of men into an assembly patterned after God's Word, know intimately the frustration of soul and spirit in man's disorder. As God's order is important, yea, imperative in a godly assembly, so also is it in the Christian home which develops the pattern of godliness. A home which has relinquished its Spirit-filled life for a worldly pleasure-filled life has gone by default. 1 Timothy 5:15 states . . . "Some are already turned aside after Satan." When this happens, it is akin to spiritual "hari-kari" and reminds us of James 4:4.

What else could happen when the sports and worldly pleasures envelop the precious hours formerly spent in the things of God? When the father no longer has the time to pray and open up the scriptures as the head of the home?

When mother runs off to get herself a job in the world and decks herself with the outlandish fashions of this world, cutting her hair and skirts as well? What happens to those boys and girls left at home to shift for themselves, browsing through filthy worldly magazines? What happens when the Christian convictions are brushed aside for T. V. entertainment, filling the light of the body with sensual and wicked debauchery?

David wrote long ago . . . "If the foundations be destroyed what can the righteous do?" When the destroyer can enter the Christian home daily, supplanting the Spirit, then the foundations are being destroyed. Little wonder that women find the audacity to come to the morning meeting dressed as they do. Little wonder that Spirit-filled young men are hard to come by to fill the places of those fallen asleep in Jesus. It is time to cry out, almost needful to take a hard look at our condition and profession and pray that rock bottom conviction lay hold of the loose lives in our midst.

We need God to visit us again that the assemblies may be refurbished with Spirit-filled priests when God will visit us again with power from on high and save our children.

THE CREAMERY

Pithy old Geo. Herbert who lived for God and Christ more than two hundred years ago, says, "make not that a shelf which God made a ship"; which means this: A shelf is something to put a thing on, but a ship is something to put a thing in. On a shelf one thing pushes off the other; but whatever is put into a ship is stored up in the hold. God keep our souls from being a shelf instead of a ship, that we may get into them a good cargo of God's Word and keep it there.

Another says: "If you have but ten minutes for God's Word before the bell calls you for something else, read it for five minutes, and sit silent and think over it for the remaining five." A ruminating animal never spends his hours in merely eating; he lies down afterwards and chews the cud and that makes him an animal of health and value. It is one of God's descriptions of His saints, that in God's Law they not only read but meditate. Oh, the sweetness of the Word dwelling within you after you have read it. And Oh! the privilege of closing your eyes and saying nothing with your tongue, that the Word may keep sounding its voice within you. It makes the chamber of the soul like heaven.

Made to know the Living Word (Christ) and privileged to possess the written Word, and with the Holy Ghost as the teacher and revealer within, what may we not become!

IN THE SCHOOL OF GOD

It seems to be the way of the Lord now, as in ages past, to have those whom He uses to do his work in the world, first alone with Himself. He does not hurry them forward to the front of the battle. He detains them first awhile in His school. He had Moses alone with Himself in the desert for forty long years, fitting him for future service. David was alone with God in the sheepfolds, learning how to slay the lion and bears, that assailed the flock, long years before he was allowed to come forth to slay Goliath in presence of the army of Israel. That secret training, and that victory in the solitudes of the desert, where no eye but God's was looking on, were a necessary part of his training for public service. And our God will have it so. He uses no unskilled workmen in His service. He entrusts His business only to those whom He has proved. Those whom He has most used as instruments to do His work, have been under training in His school. He has tried and proved them by such discipline as He saw needful. "Let these first be proved, then let them serve," 1 Tim. 3:10, R.V., is a statute of His kingdom. We do well to remember that it is so.

There is a growing tendency in our times to set this aside, and ignore it. In the desire to serve, it is apt to be missed out, and a short cut taken to the public place, omitting the sacred discipline of the School of God. The result is, that a race of would-be preachers and teachers have risen up, of different type from those of olden time. Traders in theoretic Christianity: retailing borrowed truths, the result of others' toil; pedantic, heady, high-minded, and full of self-esteem. Nor need this be wondered at, since they have run without being sent, and push themselves into prominent places, untaught of God, and unfurnished for His work. A barren lifeless ministry, devoid of spiritual unction, sap, or power, is ever the inevitable result. Where are the conversions, and where the souls revived and blessed? There is plenty of intellectual hair-splitting and dry theology, but an utter lack of the power of God in the ministry of these unsent men.

We are convinced that this is what is hindering the work of the Gospel and the spread of the truth, in many places, and casting a withering blight over what was once as the garden of the Lord. The evidence of this is found in many assemblies of saints. The men who have clutched the reins, are not in many cases fitted to hold them. They are not "in touch" with God; they have not passed through His School; they have run unsent, and ordained themselves to a ministry to which they have not been called of God. Sad as it is to see the havoc they can work, while their domineering influence lives, there is one thing sure — their course will soon be run.

Sooner or later they will find their level, expose their emptiness, and sink down into their true place. Only that which is of God will run its course. That which He approves can never be overthrown. Dear Christian workers, let us see to it that we have been in the School of God. That we have learned from God that which we teach to others. That He has called us to our present sphere of service. The knowledge of such a call gives quiet confidence in God, no matter who may question it, or oppose us in it. But to run uncalled, to serve unqualified, will be to find our work unblessed now, and unrewarded at Christ's judgment-seat by-and-by.

(Although above was written years ago by one of the older school of preachers, it might well have been written as of today. We have a different breed or type now who know very little of practical experience of waiting on God, or serving for God in the lonely desert place where, unseen by men, they LEARN OF GOD — Editor).

WHY ARE THE CONVERTS OF TODAY NOT LIKE THE CONVERTS OF FORTY YEARS AGO?

THE chief reason is that most of them are not converted at all. They have probably understood the theory of salvation without being saved. It was intellect work with them, only.

The majority of preachers now try to vie with each other in illustrating and breaking down the gospel so that the natural man can comprehend it without their being saved at all, and there is no Holy Spirit in the whole business, hence no Scriptural conversions. Whereas, it ought to be every preacher's object to be in a condition to minister the Spirit to others. Read Eph. 5:18; Gal. 3:5.

We have a great many "unconverted converts" around us in this country, arising from the preacher's awful mistake of expecting converts in proportion to his power in illustrating the gospel so as to bring it within the reach only of the natural intellect. This is a fatal mistake.

If we who preach were more careful in giving heed to ourselves so as to be full of the Spirit, however muddled our gospel would be, there should be blessed results - much more so than now. God help us. It is surely sad that preachers give dry illustrations of the gospel instead of the gospel in the Holy Ghost. How is it with you, reader?

QUESTIONS and ANSWERS

QUESTION: When one, in an assembly, addresses God as "you" instead of using the - "Thee" which we customarily adopt, as in our English King James version and the English Revised etc., is this a serious thing? This seems to have caused some confusion in the assembly .when some quite strongly oppose. What about the attitude on the part of those who oppose the modern use of the "You" rather than "Thee?" Is this a serious matter?

ANSWER: We cannot see where there is anything serious in connection with the wording of our prayers, or thanksgiving thus. It might be an account of ignorance on the part of the person or persons using this form of address. Again, some may follow the modern versions which generally, adopt this form. We should, therefore, seek to find out from the individual using the second person of the pronoun just why he uses it. Is it to be "different" or to show his disregard for our King James Version etc., and customary use? Try to show that it has more reverence attached to its use in our addressing our God, that it is more in accord with the sacred Word and has the "personal" character which "you" does not seem to have. The personal character of "Thou" or "thee" is thus preserved where the "you" which has generally replaced "thee" etc., takes as a subject a plural verb.

Why anyone would desire to discard the beautiful language structure of the King James Version (1611) in addressing our God we cannot understand. It is a mark of deep respect, reverence and proper attitude before Deity which is sadly lacking today with the modern ideas of the multitude of versions, some of them very questionable indeed and, purporting to be ideal and correct, yet by the very nature of the translators, open to serious question as to their ability to undertake such a task which requires, above all else, a deep "spirituality" - a profound knowledge of the original scriptures, minus much of the present day pride of attainment which characterizes some modern scholarship.

We are reminded of the words of our Blessed Lord . . . Luke 5:39. But, let us emphasize, this is not a matter of strife of words etc., a good example in our prayer life, especially in public, will do more than argument.

QUESTION: What about the increasing use of the word "abandon" in referring to the cry of our Lord in Psalm 22:1 and Matthew 27:46?

ANSWER: We believe it is much better, when referring to the birth, death, resurrection or ascension of our Blessed Lord forty days after He arose, to stick to the very words of Scripture and not seek to embellish them, or change them, to show a sort of superior appreciation of the meaning of such portions. This seems to be rather a common practice amongst younger brethren, or those of limited knowledge of the original Scriptures.

In looking further to the term as used in Matthew 27:46, the thought seems to be that, in this terrible experience, when our Lord endured the wrath of God, when dying thus during the six hours on the Cross, that He knew perfectly that it was only a temporary experience, though a most dreadful one to the Divine and Holy Sufferer - He knew this perfectly.

The words of our Lord are very real . . . "Why (in the past tense) didst Thou forsake Me?" There is no question but that our Lord knew that this "forsaking" was for the predetermined cause, His sinbearing for the guilty which was before Him all through His life on earth, yea! from an eternity past. "Jesus, knowing all things that should come upon Him, went forth" John 18:4. He also knew that it was but for a short time (how could we measure this thought, with our finite minds as contrasted with the Holy One of God Who had never known a moment of interruption of God's smile?)

Bengel's note on this is worthy of consideration:

"We may term it, as it were, a filial expostulation, wherein, if we may be permitted to express the sense with some little change of words, the beloved Son speaks thus to His Beloved Father . . . 'What is this Thou hast done unto Me?' It was, in truth, the best of deeds. Most excellently borne or endured! A brief time, so extraordinary, that, on account of it, He is to have or feel, everlasting thanks. He complains of the "forsaking", as it were not "the suffering." (Bengel) We must remember that it was with "joy" that He poured out His soul unto death, He was the true drink offering." The Septuagint has it in Psalm 22:1 . . . "My God, My God, protect or shield Me" and we note also the other thought . . . "To what didst Thou forsake Me?" (Editor).

All of the above reminds us that it was not an abandonment, as we generally use the word, it was the brief six hours, terrible in their suffering from God's hand as the sin-bearer, because of Who the Sufferer was, our Blessed Lord, but out of it all He came forth triumphantly, and He KNEW He would come out of it thus . . . Amen.

We also know that He was sustained by God, His Father, during the sorrows of the tree. The Word of promise in Psalm 45:6 (mentioned in Hebrews as being spoken to the Son) . . . sustained Him, as other Scriptures . . . "Unto the Son He saith - 'Thy throne, O God, is for ever and ever.'"

Thus we know He knew sustaining help amidst His deep and terrible sufferings when a righteous God must deal with Him when He bore our sins. It is a deep mystery, the mystery of the Cross and it is never wise to delve (beyond the Scripture) into the mystery of it all but, with thankful hearts to rejoice that He is now on the Throne and we shall soon, with all the redeemed, surround that Throne, the Lamb in the midst.

To all our brethren, young or elder, we suggest . . . "stay by the very Words of Scripture in referring to our Blessed Lord" as well as in other matters.

TRUE CONSECRATION:

THIS demands a high degree of willingness to have the hands "full for God" in the work He has given us to do.

If one has a district or State or Province laid on his heart as to the service of God, that becomes to him an all-absorbing passion to reach the perishing in that particular district. We cannot see, from the Word of God, and of course that is our only guide, that running hither and thither in professed service is of God. There must be something definite about the man of God's choice as to His field of service for that individual. Anything short of this can be merely the product of a restless spirit, or one that evades the ordinary responsibilities of life and seeks an easy path rather than the onerous duties usually involved in the relationships of life, in daily work and labor.

We must beware also of accepting the hospitality and kindness of saints as a proof of acceptable service. The saints are kind, but we should never presume on their self-denial to take care of us. As we look at the scriptural pattern do we not see that the early brethren of N. T. times were most anxious not to be a burden on any? They would rather starve than, for a moment, to make others feel that they must support them. These are the very words of the God-sent men of old as contained in divine inspiration. We have no other pattern or guide.

The true pioneer knows what it is to go into entirely new territory, find his own lodgings and board etc., spends even months and years at this particular work and thus learns to prove God. In due time such a one becomes invaluable as far as the welfare in his district is concerned. He learns God in a special way.

Younger brethren who seem to feel God has called them to His work should consider well such matters, in the light of eternity and not step out until there is distinct evidence that the whole matter is of God, then they should be willing to trust God and not rely on a mere "Letter of Commendation" to provide them with access to every assembly or conference which they seem to have some desire to visit. In fact we cannot see where conference-to-conference and assembly-to-assembly visiting will produce the proper additions to the "testimony" but rather bring about a depletion and further weakness.

Could it be that, if the Lord leaves us here, we should have some good examples of an attempt on the part of young and strong men, to attempt something like this in the year ahead. The continuance of an "affluent society" may permit something else to continue for a while but we wonder where true pioneers shall appear to the encouragement of exercised ones and the further development of the pioneer spirit amongst us?

W. F.

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Honduras, C. A. — Our brother James Scollon keeps at the work here and finds plenty to do. He states . . . "We sell more Bibles now than ever and even the priest is telling the people to read the Bible. Pray for all who read that they might come to know the Lord." They appreciate our interest and prayers.

East Boston, Mass. — Bro. Milne (Venezuela) had short visits here and Methuen ere sailing for Ireland.

Vancouver, B. C. — We heard that the recent Conference here was a happy time and enjoyed by His own. We understand, too, that our brother H. Alves is recuperating from an attack of shingles.

Arlington, Wash. — Our brother Douglas Howard, with Eric McCullough commenced Gospel meetings in the Hall here.

Byfield, Mass. — Recent meetings of Gustafson and Paul Kember saw the Word preached and "sowed in hope."

Stout, Iowa — Saints here expect to have their all-day meeting here Thanksgiving as in the past. A good way to spend the day around the Word. Bro. McKinley gave them a visit recently.

Detroit, Mich. — Recent Conference of Stark Road Assembly in Livonia was a very happy and profitable season with a large and varied representation from surrounding assemblies of the State and East and Western parts also — about ten of the Lord's servants present, some of oldest among us and a happy spirit of fellowship existed. We feel that where this spirit prevails such conferences can be of distinct help in the maintenance of a true testimony to His Name.

Arnstein, Ont. — Saints here enjoyed a visit from Robert Neill of Zambia, Africa, recently — they mentioned that he expected to return to his field of labor soon. He paid several visits, Iowa, Canada, elsewhere also. We can remember all such in our prayers.

Steubenville, Ohio — Saints of adjoining assembly of Toronto and this assembly had their Conference last of October. A nice interest shown, happy fellowship together and varied ministry to meet the present need, also Gospel preached. More than the usual number of preachers present. Bre. Mick and Hamilton stayed on for a few nights.

CONFERENCES

East Boston, Mass. — Conf. dates December 3, 4 and 5 — see last month's issue.

Hamilton, Ont. — New Year's Day meeting of Kensington Avenue Gospel Hall Assembly, D. V. January 1st. First meeting Sat. at 2:30 p.m., Supper served at 5 p.m. with evening meeting at 7 p.m. Usual arrangements and accommodations provided. Corresp. N. Davidson.

Pennsauken, N. J. — Our Annual Conference will be held D. V. in the Gospel Hall, 6530 Caroline Avenue, commencing with Prayer Meeting Friday, Dec. 31st at 8 p.m. Meetings will continue through Saturday and Lord's Day, January 1st and 2nd. Usual arrangements will prevail and visitors welcomed. Correspondence to Charles Strom, 4763 Poplar Avenue, Merchantville, N. J. 08109.

Picton, Ont. — The New Year's Conference will be held, God-willing, in the Elks Hall here on January 1st and 2nd at 10:30, 2:30 and 7. Prayer meeting will be held in the Gospel Hall on the Friday evening at 8 p.m. Brethren walking in the old paths of the Word welcomed in ministry. Corresp. A. C. Davis, R. R. No. 2, Napanee, Ont.

San Diego, Calif. 92115 — New Year Conference commences here with Prayer Meeting Dec. 31st at 7:45 p.m. in the Gospel Hall, Front St., continuing over Sat. and Lord's Day Jan. 1st and 2nd. All correspondence should be directed to Andrew M. Hall, 5168 Ewing St.

FALLEN ASLEEP

Hinckley, Minn. — Our dear brother Arnold Elkstrand of Sturgeon Lake, went to be with the Lord October 7, aged 67. Saved at age of 19 and in fellowship in the old West Duluth assembly for many years, well known to many in Iowa and Wisconsin. He left his mark for God, having seen all his family saved, also relatives and neighbours in places where he lived.

Vancouver, B. C. — Our dear sister Mrs. Margaret F. Hutchison was called home to be with the Lord October 29th, aged 83. She was born in Glasgow, Scotland and saved at 19 and in fellowship in Tylefield Assembly. In 1927 she came to Canada and was in Regina Assembly before coming to this city. She has been in Victoria Drive Assembly through her time here. She is survived by her husband William (Correspondent for the Assembly) and three sons.

Manchester, Conn. — Our aged sister Mrs. Sarah W. Ritchie was called home October 9th, aged 88. Saved in the late 1930's under the preaching of Mr. Robert Telfer and shortly thereafter received into Assembly here, of late years confined to a local nursing home.

Penticton, B. C. — Our dear brother Vivian Arthur Harries "went home" Oct. 23rd. He was saved in 1911 and gathered to His Name shortly after. For years he cared for his crippled wife, who is very brave. She has been in a wheel chair for over 40 years. Good to think of "heaven and home" in all such cases — the Christian's prospects continue bright — Titus 2:13.

Arlington, Wash. — Our dear sister Mrs. Ben Murphy "went home" October 27, aged 81. Born and born again in Ireland when 13 years of age. In happy fellowship in this Assembly this last four years, faithful at all the meetings, even when very weak.

India — Our beloved and esteemed brother James Stewart of Mysore "went home to be with the Lord August 31st. We made mention of him recently in our Magazine and now he is "at home for aye." A veteran laborer, true pioneer, a worthy soldier of the Cross, dear James Stewart touched the hearts of not a few of us and the many who knew of his worth in Britain, especially Scotland. He feared God, and feared not the face of men but kept at his work to the end. This is the type of men we love to emulate but their number is few. Not many stick to their work as our beloved brother did . . . they are almost a vanishing breed in many parts. The sickly attempt to "evangelize" so-called to attempt to obtain a name for this type of true pioneer work is a poor anemic affair compared with soldiers of this stamp. We might say it scarcely exists in these U.S.A.

East Aurora, N. Y. — Our esteemed sister Mrs. Charles Boies "went home" November 2nd, aged 68. Saved many years and in happy fellowship here where their home was a "haven" for many — she left a good testimony, a kindly and hospitable couple. Remember her husband in prayer that he may prove His comfort. She leaves 2 sons and 2 daughters, all saved and in fellowship. A large number gathered to pay their respect to her memory.