

Words in Season

THE BIBLE FAMILY MAGAZINE



Go Forward

Exodus 14:15

Enemies reward, terrors befall,
Heart and mind faint at the thought;
Eyes on the Leader, faith in our God,
FORWARD! though prospects appal.

Wilderness journ'yings, wilderness fears,
Trials may fully prevail;
Yet sounds the Word of omnipotent love
FORWARD! our God cannot fail.

Marked He the path, with full end in view,
Manna and Rock to pursue;
Bound by His promise, held in His arms,
FORWARD! to Him be thou true.

Jordan and vict'ry, foes still arrayed,
Jericho walls, they must fall;
Forward's the watchword, be not dismayed,
FORWARD! His voice gives the call.

W. H. F.

JANUARY, 1951

WORDS IN SEASON

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CHANGE OF ADDRESS

Springfield, Mo.—John Elliott, 1644 E. Commercial St.

UNITED STATES

Boston, Mass.—Our latest report of meetings in Cliff St. Hall indicates good exercise on the part of His own and unsaved coming out. Over 15,000 invitations went through the mails. Bro. Patrizio expected to visit the East Boston Assembly, also Methuen, giving help to our Italian brethren.

Bryn Mawr, Penna.—Conference here reported good, in spite of the stormy weekend. Meetings by McBain and Crawford closed with evidence of God's saving hand—they went on to Camden, N. J.

Woodbury, Vt.—The small assembly here enjoyed a recent visit by F. Pearson of Byfield. Interest amongst town folk good, also nice children's meetings. Pray for this small assembly in needy Vermont.

Wellsville, Pa.—This small assembly recently cheered by visiting brethren from Lewiston.

Saugerties, N. Y.—S. Rea had four weeks meetings here recently.

New Haven, Conn.—R. Cappiello reports a little blessing here, one was baptized and another professed recently.

Akron, Ohio.—Jas. McCullough visited saints here. The severe snow storm hindered all meetings in Ohio at Thanksgiving time but cleared away before too long. That Word—"He casteth forth His ice like morsels: and who can stand before His cold"—Ps. 147:17 comes to mind. A little of His snow brought the mighty wheels of industry to a complete standstill in Ohio, Pennsylvania and elsewhere for a few days, reminding us how "puny" man is after all.

Cleveland, Ohio.—Jas. Lipke was trying a few cottage meetings in Parma, a suburb.

Detroit, Mich.—A. Joyce had a good series of meetings in the Ferndale Hall—with evidence of the Spirit's work. Recent Conference of West Chicago Assembly here characterized by an excellent spirit of fellowship and cooperation on the part of all. Larger than formerly, the Hall was taxed to the full. About 14 of the Lord's servants present and ministry, under the Spirit's guidance, varied and to edification, exhortation and comfort.

Bay City, Mich.—The monthly ministry meetings here have been very helpful to the Assembly and visiting Christians of the district. Bre. McCrory and Schwartz were with them Nov. 5 and Wm. Ferguson spoke on "The pattern of God's dwelling place," Dec. 3.

Phoenix, Ariz.—Saints here report a happy time at their recent Conference—they were stirred up and went back to their homes refreshed spiritually and with renewed determination to carry on for God in this day of declension and departure.

Everson, Wash.—A. Stewart and F. Knox had some nice meetings here with a little blessing—bro. Stewart is spending the winter in the N. W. coast, has visited Tacoma and expects to visit also Vancouver later, possibly Forest Grove and Seattle, as the Lord leads. There is plenty of need in these sections and steady, sustained work seems to be necessary in the power of the Spirit.

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. 43

JANUARY, 1951

No. 1

GATHERED GEMS

At The Portal

STANDING at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence, by our Father's voice,
Tender, strong and faithful, making us rejoice.

« « «

If we must be highminded, let it be the mind of Christ
which would have us think heavenward, where we have
been seated in Christ Jesus our Lord.

Oliver Smith.

If assemblies were going on with God and His Word,
you couldn't keep them apart, much less try to get them
together.

Wm. Warke.

I believe some have more ability than others, but God
will not hold me responsible for another man's ability.

C. Yost at Blue River Conf.

A child of God who will confess his sin and bring it
out into the light, will never make shipwreck.

S. Hamilton at Blue River.

In order to be great in the Kingdom of Heaven you
and I have to live the life of a little child.

L. DeBuhr at Blue River.

God raises up faithful ministers of the Word. What
will they have to answer who suppress them?

Every bit of truth rejected delivers us up to error;
and on the coin for which we sell the truth there is, at all
times, faint as it may be, the image of Antichrist.

Walk with God. It is the only way to be either safe
or happy . . . Live retired . . . read much . . . pray much;
abound in all offices of love . . . shun the company that
may draw you aside. Consider yourself Christ's soldier,
engaged in true spiritual conflict.

« « «

I the Lord am with thee, be not thou afraid;
I will help and strengthen, be thou not dismayed:
Yea, I will uphold thee with My own right hand,
Thou are called and chosen in My sight to stand.

F. H.

IT INCLUDES ME

JOHN MONYPENNY

SOME time ago a servant of Christ was hurrying along a railroad platform in a station in Texas. He had been unexpectedly hindered in reaching the train, and now had not a minute to spare. In a very kind way a porter of one of the Pullman cars took hold of his bag, and said, "Get aboard here and go through to the coach."

Quite believing that the man expected something for his trouble, a coin was offered, but he refused it. Then some Gospel tracts were handed to him, which he very willingly accepted, and a short conversation followed. In speaking to him about his soul's need and the blessedness of being sure about salvation for eternity, the gospel preacher quoted the precious and wonderful words of John 3:16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." With a tone of unmistakeable sincerity the Pullman porter responded,

"IT INCLUDES ME,"

and in further conversation with him it was quite evident that he really had the blessed assurance of eternal salvation. As a lost sinner, some time before that, he had come to Christ and rested by simple faith on His finished work at Calvary—and believed from his heart that God had loved him and given His only begotten Son for him and that he, as an individual, was surely included in the glorious statement—"whosoever believeth in Him **SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.**"

DOES IT INCLUDE YOU?

And now permit me to inquire, has the reader this same "blessed assurance?" Can you say concerning the Lord's great message in John 3:16—"It includes me?" If not, we implore you, awake to the solemn fact that you are hourly, momentarily in terrible peril. God is infinitely holy, and you are a lost sinner—a sinner by NATURE, Ps. 51:5 and by PRACTICE, Rom. 3:23. You must surely meet this perfectly holy and sin-hating God, and if you meet Him in your sins, then judgment terrible and eternal shall be your portion—Hebrews 9:27; Revelation 20:11, 15.

THE WAY OF ESCAPE

Thank God, there is a glorious, present way of escape. God hates sin, but loves the sinner, and this precious message which INCLUDED the Pullman porter, and INCLUDES the writer, is for you today, for you this very hour and this very moment. By simple, childlike trust in His Word and His message, receive now everlasting life, and thus you shall escape

the peril of endless woe. Instead, the happy, redeemed throng in the glory above SHALL INCLUDE YOU for evermore.

Kindly, solemnly we warn you—
 Don't delay while yet there's room,
 Flee to Jesus, He will save you,
 He will shelter you from doom.
 Do you say, "Oh! tell me plainly
 How I'll take His gift unpriced"?
 Then we answer, "Weary sinner,
 Trust the finished work of Christ."

Yes today, this hour, this moment
 As a ruined, guilty one,
 Rest alone, entirely, fully
 On the blood of God's dear Son.
 But defer not till tomorrow,
 Sands of time are sinking fast:
 Oh! how sad to wail forever,
 Summer's gone and harvest's past.

A BIRTHDAY GREETING

An extract from a letter written A. D. 1770 by Venn of Yorkshire, England, a well known preacher, to his eldest daughter on her birthday:

Dear E—:

I wish you to be a thousand and a thousand times, saying to yourself, "I am not my own, I am the Lord's." Infinite honor, unequalled grandeur of condition is included in this relation. May you know how to set a just value upon it.

I am the Lord's, to have the benefit of His wisdom and His unerring counsel; I am the Lord's to desire from His mighty ability to do those things which, by nature I cannot do. I am the Lord's, to be preserved by His tender care in this world of pits and snares and seducing objects of malignant spirits. I am the Lord's, to hear His voice and treasure up His divine sayings. I am the Lord's, to do the work He has given me to do and to be intent on discharging it with humility and cheerfulness. I am the Lord's, not only to live but to die with Him.

Thus may you be taught and thus reckon yourself to be alive unto God from the dead through Jesus Christ our Lord. This is the whole my heart can wish. May you, whether living or dying, be the Lord's.

Your loving father

Christ is the Son of God, and therefore beloved (Matt. 33:17). We are beloved, and therefore the sons of God (1 John 3:1).

GO FORWARD

WM. H. FERGUSON

AN UNTRODDEN PATH

¶¶ **Y**E HAVE not gone this way heretofore" was spoken by the Lord to His people many centuries ago as they ventured by faith, on fresh journeyings; but they could rely upon the unalterable promise to the dependent ones—"the Lord thy God (Jehovah, thy Elohim—thy Triune God) is with thee whithersoever thou goest." Joshua 1:9.

Well is it for us as we face another year, if our desires lead us to an unquestioning trust upon Himself and a constant, firm reliance upon His Word, since it is only thus He leads today. We should be afraid to take any step, to start any day or engage in any venture, without first of all consulting our God and seeking divine guidance from Himself through His Word and waiting upon Him in prayer.

A SAFE PATH

"He led them on safely, so that they feared not:" Psalm 78:53. With the pillar of cloud hovering over and moving to point out the way—with heavenly manna for food (Christ in His lowliness and rejection as their wilderness sustenance) and with the ever present "Rock that went with them," 1 Cor. 10:4, to meet their thirst; they could, with unruffled, tranquil mind face all the unknown guideposts of the way. This was God's desire for them Whose tender love and care they could daily prove and enjoy.

A TRIED PATH

"God given faith is always tested faith" and the circumstances of today but afford a fresh occasion of proving, in God's design and pattern of Christian pilgrimage, His unalterable purposes of grace, if we allow to Him the direction and government of our lives. Scripture abounds with illustrations of the blessing which follows this dependent life, as it also clearly demonstrates the ruinous result of self-choosing, self-advancement and self-interest. As we near the end of "man's day" (thank God, we shall be taken up to be with Christ before its close in God's retributive judgments) we see more and more the spirit of "self" introduced into society generally. The self-confident, proud spirited Lamech, Gen. 4:23, 24, has his counterpart on every hand today and none, save the true and humble believer, treads softly in the way of God's commandments in this forceful, security-minded and evil civilization. Truly "God is not in all their thoughts."

THE PATH OF TESTIMONY

To be clear and definite and to know whither we are moving as to our collective testimony is of the utmost importance to us today. In not a few places, the trend is distinctly back into the respective religious folds from which God de-

livered His own, bringing them out that they might remain outside all that savors of religious Babylon, with Himself. Some, by example and teaching, are already committed to association with denominationalism and are found on the same platforms with such associates where even women preaching and all the evils of clericalism seems to be the order of the day. Others, in a clandestine manner, encourage such associations, thus corrupting the testimony and injecting doubt as to the path the saints have taken in obedience to God's Word being the correct one. It is the old guileful, crafty strategy of the deceiver—"Yea, hath God said?" All such reasoning and casting of doubt on the plain "Thus saith the Lord" is, without question, undermining the testimony today and in its wake follows the carnal, selfish life, the pleasure and sports-loving procession, always willing to follow those who will cater to the desires of the old nature which is "enthused" by the present day popular and liberal interpretation of the Word which promises "liberty" and yet which we know, from constant observation and from the unerring Word, leads back into ecclesiastical bondage and corruption. Nothing would seem to please the advocates of this latter day "liberalism" better than to have a group of people around them who would be controlled by human mandate and go along with them in their interdenominationalism and building up of a religious organization, using the assemblies of God as a stepping stone to attain that end and to foster their designs. The sufficiency of God's Word alone to guide and the presidency of the Holy Spirit amongst His own, leading to the owning of Christ as Lord in the midst of His gathered people seems to be a truth unknown to the advocates of this latter day laxity. Where such holds sway the Word of God is either rejected or so ministered as to cater to the condition and room for the whole Word of God there is none.

ATTITUDE TO LAWLESSNESS

What should be done when this condition presents itself? Should we succumb and go along with those who advocate it? Have we not been altogether too rigid and strait-laced? Would it not have been much better to adopt a more lenient and tolerant attitude to the denominations and to present day laxity? Why not agree on the things we see alike and keep quiet on such subjects as Baptismal Regeneration and Household Baptism (its twin)—women preaching, etc., not knowing when one is saved, no such thing as HOW, WHEN AND WHERE one is born of God? This is considered altogether unnecessary and is despised truth in certain quarters. One such teacher (?) said to a respected and mature servant of Christ when talking of this—"we could have much more in common if it were not for that miserable How, When and Where you speak of in conversion."

In other words, some would have us descend to the level

of those who suggest compromise and amalgamation as a lever to attain an end and "trim our sails," not quite going in with all of above but freely associating with those who do and, of course, no rebuking of their error. What a contrast to the beloved Paul in Gal. 2:11! We recall the Proverb—"Open rebuke is better than love that is hidden."

To all such questioning, unhesitatingly, the true disciple of our Lord Jesus Christ who desires to honor Him and cling to His Word and give Him His true place as Lord in the midst of the Assembly, must answer, in spite of all the fine spun sophistry—NO! To go along with such developments is but to make way for further departure from God and His Word. Some things cannot be absorbed without serious and malignant effects and the above reasonings come under this classification.

THE HUMAN WILL

In all cases of the development of the human will in distinction to the leading and direction and guidance of the Holy Spirit of God through the unerring Word, there is only one course to pursue—i. e., separation from evil and a refusal to go along with unscriptural methods and associations and a definite recourse to prayer that God may rebuke and come in and stay the evil and its progress. The separated life is the only safe one amidst the evils of the present world. Notice in Psalm 1 that the negative side of our Lord as the truly Blessed Man is presented first—walketh not—nor standeth—nor sitteth. Those who more or less disparage this aspect of separation should carefully consider this definite mark of the spiritual man; then follows His delight in the Word of God which becomes His meditation. The true pattern for separation is our blessed Lord Himself.

The child of God, living in fellowship with God, would find himself as much out of place amidst some of the present day "religious activities" with the emphasis on youth and lightness, as a fish out of water or a tender plant transported and transplanted into an alien soil—breathing a vitiated air.

CHRIST ALONE MUST SATISFY

Let Christ reign supreme—His Word and commandments our only joy and, to the humble believer, this spells "days of heaven upon earth." Deut. 11:21. As we look back over our little history, what joy and gladness and spiritual strength has been derived as we have dwelt thus in communion and fellowship with Himself and simple-souled believers who were content to go along with the Lord and His Word in their midst. Here there was no agitation for the introduction of the modern social life into the assembly, its socials, showers, pink teas, etc., nor for the introduction of instrumental music and its accompaniments; not even the suggestion of painted, forward women up in front singing solos, etc., no youth movements or their ilk; no pre-advertised or selected preachers of a popular

kind to attract a crowd, etc., etc. The saints came together to hear God's voice, not man's and "to the hungry soul, every bitter thing is sweet." The preachers were manly, whole-souled in their work and not influenced easily to turn aside into these worldly "doings" which were quite evident in their day but only found in religious Babylon—not in the assemblies of God which had been planted by their labors and the good hand of God upon them.

Today, thank God, there are still many thousands of believers the world over who desire no other path and it is our privilege and responsibility, as fellow saints, to encourage them in the right ways of the Lord. Thank God we have not had to "change our views" as so many do today to meet the ever-increasing demand for this more popular path and the plain, simple Word of God and path of God, with its plain spiritual fare, we find still to be soul-satisfying, happy and, in measure, the only fruitful one. Incidentally, we have noticed of late that the Conferences or Believers Meetings where saints go along in simplicity, depending upon the Spirit's leading and looking to God to send along His servants with His message, are increasing in numbers attending and in their influence for good while the "arranged" and "cut and dried" are decreasing both in numbers and spiritual "tone" and influence for God. This is food for thought to any who have been swept off their feet by the present day debacle of human control and selfwill.

TREAD SOFTLY—YET SURELY

And so, as the New Year dawns, "Let us go on," Heb. 6:1. Let us press the battle to the gate—let the spirit of the pioneer be seen in carrying the Gospel into new fields and to the needy. How many, especially younger men, are making a constant "round" of Assemblies instead of doing some honest, hard work for God in new places. God is still able and all who have done such work have proved His ability to meet the need in every circumstance where such work is undertaken. Go in for this, brethren and God will honor it as He has honored all who have done it and, thank God, who are still doing it. Let us remember such specially in prayer.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil . . . And I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ . . . Brethren—pray for us . . . The grace of our Lord Jesus Christ be with you. Amen.
1 Thess. 5:14, 28.

THE CHURCH OF GOD

THE question is sometimes asked whether, in the New Testament, "a church" is the same as "the church of God" in a place. The view has been advanced that "the church of God" consists of all the believers in a given town whether they meet together or not. But both expressions appear to refer to a local and visible gathering of believers of which there may be several in a large city. Evidently from the use of the expression "among you" in 1 Cor. 5:1, 2, there was then only one such gathering at Corinth. The "you" is the equivalent of "the church of God" there; it was a definite company of believers, brought together by God and it was "within" such a gathering that discipline had to be exercised. Throughout the Epistle it is a local assembly that is primarily addressed, not an invisible entity; their "comings together" are particularly in view.

There is therefore no ground for the idea that, with the increase of testimony resulting in the formation of more assemblies than one in a large city or area, "the church of God" in a place must be regarded as consisting of all the Christians or all the assemblies in such a locality. To apply that deduction to a place like London, for instance, would mean the amalgamation of all the believers or of all the different gatherings there to form "the church of God." This idea has resulted in grievous division and sectarianism. The R. V. of Acts 9:31 is often quoted in support of such a theory. It speaks of "the church throughout all Judaea and Galilee and Samaria," but there is no record of any assembly having been formed up to that time after the saints were scattered from Jerusalem. The statement in that verse simply sums up the circumstance of that persecution. A reference to ch. 8:1 shows that the scattered saints throughout these districts are called "the church which was in Jerusalem." In their scattering there had not been time for assemblies to be established. The conditions indeed were against it. Large numbers of the saints were being taken from the houses to which they had fled and were committed by Saul in prison. That is sufficient to account for the absence of any record of the formation of churches in that interval. The scattered saints were still, in the sight of the Lord, the church that had been in Jerusalem. They could not otherwise be described collectively. The R. V. rendering is therefore to be taken in the light of all the rest of New Testament testimony.

Nor is there evidence to show that previously there had been several churches at Jerusalem all comprised in the designation "the church of God." It is significant that not only on the day of Pentecost were they "all together in one place" ch. 2:1, but even subsequently "all that believed were together," cp. v. 44. There must have been, therefore, the opportunity

of all coming together even though their numbers were so considerable. The very idea implicit in an assembly is a "coming together."

A CHURCH OF GOD

An assembly of believers accustomed to gather together according to the Scriptures still continues to be a church even when some of its members are asleep, or having their meals at home or are away from the locality. They are still part of that assembly wherever they may be during the intervals between their gatherings. THE CHURCHES IN THE NEW TESTAMENT ARE NOT VIEWED AS CHURCHES ONLY DURING THEIR MEETINGS. (Capitals are the Fditor's.) The messages given to them affect their lives and conduct at all times. Epaphras and Onesimus still formed part of the assembly at Colosse, though absent from the gathering for a time, Col. 4:9, 12. They formed part still of the local church fellowship there, and were known to all the rest.

It is true that in apostolic times there were no believers in sects in the same town. All that believed were together and were accustomed to gather together according to the Scriptures. We are living in days when there are believers in ecclesiastical circles who do not form part of the local assembly. They are largely unknown and know nothing of the fellowship of saints as set forth in Scripture. They are ignorant of what constitutes an assembly in a locality according to the Scriptures and never think of enquiring what Scripture teaches.

With regard to Acts 2:46, when it says that they continued daily with one accord in the temple and breaking bread from house to house, or at home, the "breaking of bread" does not refer to the Lord's Supper, but the partaking of their ordinary food in their houses, (where partaking of food, Newberry), and this is confirmed by the immediately following participle clause—"taking their food with gladness." This in verse 46 is surely to be distinguished from the "breaking of bread" in v. 42, which, as the definite article shows, is the Lord's Supper, and not the ordinary meal as in v. 46. The very phraseology shows that there is a distinction.

The statement in 1 Cor. 12:27 is, literally, "ye are a body of Christ." That is to say, the assembly there was a single company and if the statement is translated "ye are Christ's body," that does not support the view that there are believers not belonging to the assembly there, but that, while living in Corinth, they formed part of a larger company collectively called "the church of God." The local aspect of the body is quite different from the body of Christ as mentioned in Eph. 4: 15, 16. In 1 Cor. parts of the head are members of the local body (eye, ear, nose, ch. 12:15, 27), whereas in Eph. 4 Christ is the Head and from Him the whole Church as His Body is supplied.

It is significant that, whilst an Epistle is addressed to all the believers in Rome, Romans 1:7, it is not addressed to the church in Rome. There were evidently several gatherings of Christians in that city (Rom. 16:5, 14, 15) but there is no phrase in the Epistle which described them as one church of God.

Amidst the confusion and errors of Christendom, there are companies of believers, who, having been taught what Scripture sets forth, adhere to the Word of God and meet together as assemblies. The constitution of any such company as an assembly of God is not determined by geographical limitations nor by the fact that they meet together within four walls of a Hall or any other building, but by their having been guided by the Spirit of God to gather according to the pattern laid down in the New Testament and in the corporate recognition of the prerogatives of the Holy Spirit amongst them as so gathered. There may be many such assemblies in a large locality, but they are each an assembly of God and do not form one church.

There are in these days many earnest Christians, men and women who have been truly born again and who are walking according to their light in the fear of God, who possibly are not members of an assembly of God in their locality. They have never seen the privileges of identifying themselves with any such company of believers, largely perhaps through traditional teaching. Yet all such are members of the one Church or Body of Christ, consisting of all believers from Pentecost till the Rapture. Most of the members of that one Church (never regarded in the Scripture as "the church on earth") are in Heaven and the gates of Hell can never prevail against it. But local assemblies are exposed to dangers within and without, (1 Cor. 15:9; Gal. 1:13; Acts 8:1) and it is in the midst of these that the Faithful Witness still walks and marks their trials and forms His estimate of their spiritual condition, Rev. 2:1.

... In the "churches of the saints," that is, when the saints are gathered in church capacity, the sisters are to take no audible part save in joining in the songs of praise.

All these intimations show that, notwithstanding the defection around, there are still churches of God, that is, visible companies accustomed to gather together as such and to be characterized by the behaviour proper to such a company as under the Headship of Christ and as belonging to the Living God.

EDITOR'S NOTE: The above paper (condensed slightly) by the late W. E. Vine and brother W. R. Lewis is reprinted, by permission, from The Believer's Magazine. It should be carefully studied as there are, today, men moving in and out amongst the saints who do not believe in the truth of the local assembly—they know only the "body" aspect of the church and

deride the thought and teaching of a church of God being a gathered company under the direction, Lordship of Christ and control of the Holy Spirit, distinct from the sects and systems of men around us. Men who are not clear thus cannot be a help to the testimony, they are frequently found mixed up with the sects of men and never do they give true and Scriptural teaching relative to the Assembly of God in the locality where saints are gathered; for the simple reason that thy DO NOT BELIEVE SUCH TO BE A FACT. We should be absolutely clear as to this and should require that men who come amongst the saints as "teachers" be clear on this also.

TRAINING SCHOOLS

WHEN Henry Grattan Guinness, well known missionary, decided to commence in 1873 an Institute for the training of Missionaries, he went to great trouble to try to justify his action. His attempts however failed to influence many, amongst them the editor of a Monthly which circulated amongst the saints of that day and the following is that Editor's comment:

"Glad as we are to know that the character and aim of the East End Training Institute are so widely different from those of the denominational Colleges of the day, we have yet to find Scripture that shows the necessity and sanction for such Institutes. The fact that the apostles were with the Lord three years before the commencement of their public ministry, proves nothing in favor of such establishments. The Holy Ghost had not then been given, for Jesus had not then been glorified; and there were far higher ends sought than their "intellectual improvement," or any such training as is obtained in the colleges of the day. Indeed, it is evident that the Spirit of God at Pentecost sent them forth on their great missionary work, while according to man's judgment, they were still "ignorant and unlearned men." We do not plead for ignorance as a qualification for God's work, far be the thought; but the Spirit of God must know what instruments are best suited for His work; and He was, and still is often pleased to use men of small intellectual abilities in His service, and that sometimes in prominent positions, without sending them to any humanly organized "Institute" whatever, and this for the reasons stated in 1 Cor. 1:19-31. We believe it is best to leave men individually to seek from God, through such means as have been provided for the benefit of the one body, such as training in His work, as shall fit them for that particular niche which the

Great Head of the Church has designed for them, Col. 2:19; Eph. 4:11, 16; 1 Pet. 4:10; 2 Tim. 3:14-17. When He wants men of great intellectual abilities, He is well able to call them; but often have men been taken out of the spheres for which they were called and fitted, in order to be "trained" for what, according to the spirit of the age, is understood by *the majority of religious people to be "the ministry"*; and multitudes who thus started with a simple desire to serve God well, soon adopted costumes and titles imported from Rome; and the pride of the human heart thus pampered to, has often led to still more sad and deplorable fruits in the carnal Intellectualism, Rationalism, and Ritualism, which have, like a deadly upas tree, overspread the land.

From the days of "the school of the prophets" downwards, ecclesiastical history has furnished abundant warning incidents and illustrations, to beware of bringing the flesh or fleshly wisdom in to deal with the things of God; and already are there too many unholy hands raised to stay the ark of God, to the grieving and quenching of the Holy Ghost, as the guide, light, and power of the Church, both for her worship and her work.

In 1951—seventy-eight years after the above reply was circulated—we again warn the saints against all such intrusion into the sphere of God's working and the Spirit's domain. We need men raised up of God today as ever.

W. H. F.

A POOR Italian woman, a fruit-seller, had received the Word of God in her heart, and become persuaded of the truth of it. Seated at her modest stall at the head of a bridge, she made use of every moment in which she was unoccupied with her small traffic in order to study the sacred volume. "What are you reading there, my good woman?" said a gentleman one day as he came up to the stall to buy some fruit. "It is the Word of God," replied the fruit-vendor. "The Word of God! Who told you that?" "He told me so Himself." "Have you ever spoken with Him, then?" The poor woman felt a little embarrassed, more especially as the gentleman insisted on her giving some proof of what she believed. Unused to discussion, and feeling greatly at a loss for arguments, she at length exclaimed, looking upward, "Can you prove to me, sir, that there is a sun up in the sky?" "Prove it!" he replied; "why, the best proof is that it warms me, and that I can see its light." "So it is with me," she replied joyously; "the proof of this book's being the Word of God is that it warms and lights my soul."

"THE STAR OF THE EAST"**Matthew 2****THOMAS NEWBERRY**

THE residence of Joseph, the reputed father of Jesus, with Mary his wife, previous to the birth of Christ, was at Nazareth; this we learn from Luke 2:4, 39. On the occasion of the enrolling under Caesar Augustus, Joseph and Mary went to Bethlehem, because Joseph was of the house and lineage of David. While there Jesus was born. The shepherds in the fields, having seen a vision of angels, and being instructed by them, come to Bethlehem, "and found Mary, and Joseph, and the babe lying in the manger" Luke 2:16.

Mary and Joseph continue at Bethlehem forty days, until "the days of Mary's purification according to the law of Moses were accomplished" Lev. 12; Luke 2:22. Then they bring the child Jesus "to Jerusalem, to present Him to Jehovah" Luke 2:22-38. "And when they had performed all things according to the law of Jehovah, they returned into Galilee, to their own city Nazareth" Luke 2:39.

We learn from this that the continuance of Joseph and Mary with the child Jesus at Bethlehem was but for a very brief period, neither do we ever read of their returning to Bethlehem again; hence it was that in the mind of the Jew the name of Jesus was never associated with the royal city of David. He is never spoken of by them as "Jesus of Bethlehem," but rather "Jesus of Nazareth," the home of His parents, and where he was brought up. This was to them a stumbling-block: their language was, "Shall the Christ (the Messiah) come out of Galilee? Hath not the scripture said, 'That the Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?'" John 7:41, 42.

In Matt. 2:1 we read, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king." This may be more literally rendered, "And Jesus having been born." It is the statement of a fact, giving also the place and time of the birth, and does not fix, as the word "when" may seem to imply, the time of the occurrence recorded in the chapter.

The wise men, having seen His star in the East, come to Jerusalem seeking Him, to pay Him homage as having been born the King of the Jews. Herod and the people of Jerusalem being troubled at these tidings, a council of inquiry is called, and as the result Bethlehem in Judaea is pointed out on the authority of Scripture as the birthplace of the expected Messiah. Herod, having privily called the wise men, ascertains from them the exact time of the star's appearing. From the use he subsequently makes of this ac-

curate information, it is evident that the appearance of the star had taken place some considerable time previously. Herod sends the wise men to Bethlehem, with instructions that they should make accurate inquiries concerning the young child, and bring him full particulars in every respect—probably as to circumstances, age, place of abode, etc.—professing his intention to come and worship Him also. It was quite natural that Herod should send the wise men to Bethlehem, for he had ascertained that that was to be the birthplace of the Messiah; and, in obedience to his command, they departed to go to that place; but, lo! their guiding star again appears, to their exceeding joy. The leading of the star was *not necessary to guide them to Bethlehem*, for that was only about six miles from Jerusalem in a direct line. For what purpose, then, was the star sent? If they had gone to Bethlehem, would they have found Mary, and Joseph, and the young child there? We have already seen that their stay at Bethlehem was only forty days after the birth of Christ; that they then went to Jerusalem in accordance with the requirements of the law, “and when they had performed all things according to the law of Jehovah, they returned.” Whither? Not to Bethlehem, but, we are expressly informed, “into Galilee, to their own city Nazareth.” Herod did not know this, but He who sent their star knew it, and He took care that they should be rightly directed. Instead, therefore, of misleading them to Bethlehem, “the star, which they saw in the East, went before them, till it came and stood over where the young child was.” The Holy Ghost does not speak of Him here, as in Luke 2:16, when found by the shepherds, as “the babe lying in the manger,” crowded out of the inn in Bethlehem, but as a “young child” in the house of Joseph and Mary. But where was the home of Joseph and Mary? We have no evidence of their ever returning to Bethlehem, but we find them again and again at their own city Nazareth. It was here that Jesus was brought up, and it was here He resided till after thirty years of age, when, “leaving Nazareth, He came and dwelt in Capernaum” Matt. 4:13; and hence His title, “Jesus of Nazareth.” And this, I believe, is the meaning of the scripture quoted in Matt. 2:23, “He shall be called a Nazarene.” He came and dwelt there that His name might be associated, not so much with Bethlehem, the royal city, the place of His birth, but with the despised and humble Nazareth.

The star which guided the wise men to Nazareth did not leave them in uncertainty there, but came and stood over where the young child was. Having seen the child, they worshiped Him, and, opening their treasures, they presented their gifts; and thus Mary, who could only provide a pair of turtle doves for her purifying when she went to Jerusalem, was now prepared for a long and expensive journey.

Herod, though instructed by Scripture as to the place of

birth of the Messiah, was, by the providence of God, kept in ignorance as to the place of His abode; for the wise men, instead of returning to Herod, being warned of God, returned "into their own country by another way," verse 13: "And when they were departed, behold, the angel of Jehovah appeareth to Joseph in a dream, saying, 'Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him.'

Notice the expression, "Herod will seek the young child to destroy Him." The word "to seek" . . . implies a protracted search; God, Who in His providence foreseeing that Herod, not content with his cruelty at Bethlehem, would extend his search far and wide, takes care to place the young child beyond his reach, and hence sends Joseph into a distant land.

Joseph, as directed by the angel, takes the young child and His mother into Egypt, and there remains until the death of Herod. Meanwhile, Herod, being disappointed in not obtaining the precise information which he sought, could only act upon the accurate date of the first appearing of the star which he had received from the wise men, and, being ignorant of the place of abode, sent forth and slew all the male children of Bethlehem from two years old and under, "according to the time which he had diligently inquired of the wise men"; from which it would appear that they had seen the star from between one and two years previously.

Joseph, on his return from Egypt, does not go into the land of Judaea, but, being warned of God in a dream, departed into Galilee; "and he came and dwelt in a city called Nazareth"—thus fulfilling the Scriptures, as we have already seen.

Editor's note: This interesting paper by the late, esteemed and scholarly student of the Scriptures will be helpful to many today who are confronted with the "religious" fiction of the mother and Babe in the stable with the wise men worshipping before them and outpouring their gifts. Let us remember that Christendom's fantasies do not stand the test of Holy Scripture. Much that passes today for the worship of Christ is little more than idolatry.

THE FOLLY OF HYPOCRISY

COALS of fire cannot be concealed beneath the most sumptuous apparel, they will betray themselves with smoke and flame; nor can darling sins be long hidden beneath the most ostentatious profession, they will sooner or later discover themselves, and burn sad holes in the man's reputation. Sin needs quenching in the Saviour's blood, not concealing under the garb of religion.

CONCERNING WEDDINGS

FRANKLIN FERGUSON

THERE are two scriptures that come before our mind in connection with the arrangements at weddings—Romans 12: 2, “Be not conformed to this world,” and Romans 8: 29, “Be conformed to the image of His Son.” It will be readily conceded by spiritually minded believers that the world cannot give the cue for what arrangements Christians should make for their marriage. It is an “evil world,” whose god is Satan, and whose attitude towards the Father and His beloved Son is one of hatred, Gal. 1:4, 2 Cor. 4:4; John 15: 24. Surely our unerring guide in all matters is the Word of God; also the example of our Lord Jesus Christ, in that He always did those things that pleased the Father.

WORLDLY CEREMONIES

There are marriages “solemnized” among us which are inconsistent with a testimony of separation unto God from the world; some even ranking with society displays, followed by a detailed description in the newspaper of the dresses and attire. What are we coming to! Sobriety and restraint should mark Christian weddings, in contradistinction to worldly display. How frequently does the Holy Spirit exhort us, in the Word, to behave as becometh saints, not as worldlings. Let us not grieve the Spirit, whereby we are sealed unto the day of redemption, Eph. 4: 30.

REPROACH

To go contrary to the fashion of the world brings reproach, and we are considered as peculiar; this is more than the pride of our hearts can sometimes endure. But, if borne for Christ’s sake, it insures His approval which, after all, is the only thing worth having. The natural desires must be curbed if we would walk, not as other Gentiles walk, Eph. 4: 17. To dress neatly and becomingly for a wedding is right, avoiding costly attire or showiness. “Modest apparel” is the Scriptural mode, 1 Tim. 2: 9, and the true adornment is found in Col. 3: 12, 14.

MARRIAGE FEAST

As the Lord and His disciples attended a marriage feast at Cana of Galilee, it is usually considered a mark of good fellowship to have what is called the “wedding breakfast” (or wedding supper, Editor). No exception need be taken to this; for a wedding is a time of rejoicing, provided that all is ordered “as becometh saints.” Should one and another wish to make a few remarks suitable to so happy an occasion, then let them eschew all foolish talk and jesting, which the Word declares is “not convenient”; but rather speak words that will edify and minister grace to the hearers, Eph. 5: 4; 4: 29. Good wishes and wise counsel, based on the Word, is both ap-

properite and acceptable. Toasting or drinking the health of bride and bridegroom (even with non-alcoholic mixtures, Editor) is so worldly and pagan a custom as to need no comment.

Weddings are truly "solemnized" when the arrangements are such as coincide with the mind of God and such as leave behind the sense of the Lord's blessing, "which maketh rich." Proverbs 10:22.

WEDDED HAPPINESS

TO INSURE mutual love between husband and wife it is necessary that there should be mutual kindness and mutual loveliness of character. Whatever is seen to be offensive or painful should be at once abandoned. All the little peculiarities of temper and modes of speech that are observed to give pain should be forsaken, and while one party should endeavor to tolerate them and not to be offended, the other should make it a matter of conscience to remove them.

A great secret of wedded happiness is in a cultivation of a proper temper. It is not so much in the great and trying scenes of life that the strength of virtue is tested; it is in the events that are constantly occurring, the manifestation of kindness in the things that are happening every moment, the gentleness that flows along every day like the stream that winds through the meadow and around the farmhouse, noiseless but useful, diffusing fertility by day and by night. Great deeds rarely occur. The happiness of life depends little on them, but mainly on the little acts of kindness in life. We need them everywhere, we need them always. And eminently in the marriage relation there is need of gentleness and love returning each morning, beaming in the eye and dwelling in the heart through the live-long day.

DAILY READING AND PRAYER

The key to a successful accomplishment of this condition is to be found in daily fellowship with the Living God, for God is love. The daily reading of His Word together; the pouring out of the heart in prayer; and the uniting of the voices in praise is an absolute essential. When there is loyalty to Christ what consecration of the individual must follow, what winsome piety, what earnest devotion!—Selected.

God made us for eternity; and His aim in all He does is to bring us happily to it. Hence the necessity of pain, sickness, crosses to break the strong chain which binds us to the world, and to force us to take part in His grand design.

FRAGRANCE OF GODLY LIVING

Box 2, Heliopolis, Egypt,
Oct. 28, 1950

Dear Brother Ferguson:

Reading of the homecall of brother John Monypenny in your October number, I felt constrained to write a few things about our beloved brother, with whom I was closely connected during his seven years stay in this land, which I trust will help some of your readers who covet the smile of approval of our Lord.

As a child of God and a servant of our Lord Jesus Christ, our dear brother was conscientious in the use of his time. From early morning to night, he was either distributing tracts, talking to sinners, or taking a meeting, or visiting some needy saints. Even with a broken leg—badly healed—I have known him climbing hundreds of stairs in one single day, to bring comfort and cheer from the Lord to the sick or disabled saints. He had a real passion for Christ, which made him to speak of Him to sinner as a real lover speaking of his loved one. He taught the Word to the saints, as a well-balanced teacher, "rightly dividing the Word of truth."

He was a real man of prayer. He rose up at about 3:30 in the early winter mornings every day to pray and have a short meditation on God's Word. (This I have seen as I shared the same room with him, sometimes for a few weeks at a time, during Conferences and special meetings in the villages of Upper Egypt).

Such was his belief in the God Who hears and answers prayer that, during a Conference in a crowded tent, made of maize sticks in part, as he was preaching the Word, a dog started to bark fiercely for a long while and was disturbing the whole meeting and especially the speaker as the animal was in a barn behind the platform. Suddenly our brother stopped speaking and said—"Let us have a word of prayer"—and prayed loudly, his interpreter translating it into Arabic and in a few, short, concise words he asked God to shut the mouth of this beast which is hindering the work of the Lord. Before our brother said—"Amen"—the barking had stopped and he continued to uplift Christ with great liberty and power before an awed crowd, at the manifest presence of God in the meeting.

In closing I take the opportunity to thank you for WORDS IN SEASON which has been enjoyed for many years.

With love and prayers,

Yours through sovereign grace,

N. Aboud.

We are sure the above will touch the hearts of many of us who knew our beloved brother and should be a voice to us all, urging on to more faithful, loving devotion to our blessed Lord. Editor.

FROM OUR MAILBAG

We continue to print a few extracts from the many letters which we receive as a means of encouragement to our many readers, everywhere. This is not to be construed in any sense as advertising the Magazine—WORDS IN SEASON does not need such—it is subscribed for by those who love the truths it contains and who desire to pass them on to others.

« « «

From a Head Nurse in England:

I am enclosing part of a letter I got from one of the girls to whom I send WORDS IN SEASON. It is enjoyed by all the readers I send them to:

Dear J—:

I received your WORDS IN SEASON today and, believe it or not, was into it before I got my cup of tea finished after dinner. Did not stop until I had finished the whole thing. Whenever I have finished WORDS IN SEASON I always feel more humble and there is always something in it that makes me want to live closer to the Lord. It does me as much good as half a dozen meetings. I really look forward to it and somehow, this time, I just felt badly in need of it for I thought I was getting down . . . you know the way you feel sometimes . . . when I get ready for a meeting there is nearly always some cool remark made, etc. . . .

« « «

From New Zealand:

I have subscribed to WORDS IN SEASON for the past thirteen years, and I heartily thank the Lord for the soundness and wholesomeness of the ministry and teaching of the Sacred Word in its pages, which has often stirred my heart in spiritual exercise to seek whole-hearted faithfulness to the Lord in these last days.

« « «

From Connecticut:

Enclosed came to my son—thought I would send on to you:

Dear brother:

Whenever WORDS IN SEASON comes we think of your father who sends it. We look forward to receiving it as the ministry is rich and the poems are so refreshing and all I show it to say that the ministry in it is good, solid ministry that is needed.

(from England).

« « «

From Newfoundland:

The Christians here have been helped and have expressed appreciation and enjoyment from your magazine.

« « «

From a Young Believer:

May the Magazine be a blessing to many as it has been, and is, to me. I am a young believer who has seen the truth and been "gathered unto Him."

SMALL PEOPLE

WE ARE all great people, or at least we think so, until we come to Time; but Time makes everybody look small. When the morning comes, it is soon twelve o'clock, and very little done, and the day has soon gone; when Saturday comes, it appears to most of us, as if Saturday were here two days ago. There never was even a youth, that was not tamed by Time; it is no use disregarding it, as one has said—"Time tames youth." How small Time makes us! Even our pleasures are measured by Time; "pleasures of sin for a season." (Heb. 11:25). We are all very great people, until we place ourselves by the side of Time! The hours are flying over our heads; the days, weeks, months, and years, are gliding silently but swiftly away. A few more sunsets over the dark hills of Time, a few more springs, summers, autumns, winters; and Time will have left us in Eternity!

MY OLD BIBLE

THOUGH the cover is worn,
And the pages are torn,
And though places bear traces of tears;
Yet more precious than gold,
Is the Book, worn and old,
That can shatter and scatter my fears.

When I prayerfully look,
In the precious old Book,
Many pleasures and treasures I see;
Many tokens of love,
From the Father above,
Who is nearest and dearest to me.

This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise, I find,
Soothes and gladdens my mind,
As I read it and heed it today.

To this Book I will cling,
Of its worth I will sing,
Though great losses and crosses be mine;
For I cannot despair,
Though surrounded by care,
While possessing this blessing divine.

Found in an old Bible over 40 years ago and submitted to us by Roy Quinn of London, Ont.

Elgin, Ill.—L. W. Gabler, 617 Laurel St., reminds us again of his readiness to supply freely wholesome Gospel literature to those who will prayerfully distribute the same.

CANADA

Sault Ste. Marie, Ont.—Bre. F. G. Watson and Bert Grainger had good meetings here recently—a few professed and saints helped on in testimony. F. W. Mehl was visiting the Assembly on the American side at the same time.

St. Thomas, Ont.—Gordon Johnston gave an appreciated visit here recently. The saints are exercised about meetings in a nearby Township Hall by brethren T. and D. Kember.

Albanel, Que.—J. H. Spreeman (R. R. 1,) writes that he has much cause to be thankful as to his health which is fair now. He had a good visit with a new couple (R. C.) They seemed quite impressed and accepted several booklets.

Picton, Ont.—“On Nov. 5 we sat down for the first time to remember the Lord in His own way here, the result of much labor in the Gospel.” Bro. Taylor went there first in 1944, helped by A. E. Burley, later Timothy Kember joined him and the work went on in tents, schoolhouses, rented halls, homes, etc., in different parts of the county. Saints in Deseronto are in full fellowship with this testimony and God is still working.

Hamilton, Ont.—Bre. Pearcey and Booth had Gospel meetings here recently in East End Hall.

Waverly, Ont.—Bre. Gunn and Wilkie had meetings here recently with a little blessing.

Toronto, Ont.—The recent Tract Band Conference held in West Toronto Hall was very large and a profitable and inspiring time enjoyed by all. All felt encouraged to keep at the work of the silent messengers. Hy. Fletcher has been visiting here and there in the Province with some cheer to the saints. Recent meetings at Eglinton Hall proved a season of blessing, some professed and saints were grateful for prayers of fellow saints.

Augustine Cove, P. E. I.—Jn. McCracken joined Albert Ramsey in his wooden tent here. Interest was continuing and some have been saved recently.

Earlton, Ont.—Bre. Widdifield and E. Dellandrea came on here after meetings in Kirkland Lake where God gave some encouragement. Roads soon block with snow in these Northern parts and they were anxious to try Earlton again. Brethren McCready and Davey plod on in their lonely parish of Northern Quebec around Rollet and Farmborough. Bro. Widdifield writes—“Their path is not an easy one and they need our prayers—they are a long way off the beaten path.”—There is not much danger of an overflow of preachers in these Northern climates in the winter time. Some are like the swallows—“go south before the snow flies.” (Editor)

Niagara Falls, Ont.—Meetings encouraging here by brethren Blackwood and Roberts—two had professed at last report.

Edmonton, Alta.—Bro. C. H. Willoughby's recovery is slow after his serious operation. Continue to pray for our brother.

OTHER LANDS

Ireland.—T. W. Ball had a good start in Cookston. J. and J. Hutchinson getting the people in Newry, H. Paisley in Ebenezer Hall, Bangor. R. Curran encouraged at Annborough, F. Bingham at Ahorey. W. McCracken and A. McShane were at Gransha. H. Bailie and W. Bunting commenced in Cregagh Hall, Belfast. Tom McKelvie and T. Wallace had a good beginning at Bleary. These brethren and others were looking forward to a good winter's work in God's will. One is thankful to see the hearty spirit amongst the saints here.

John Elliott of Springfield, Mo., U. S. A. enjoyed much his recent visit. He says—“the greater part of our time was spent in two series of meetings at Ballinsloob, Co. Antrim with bro. Cooke of Belfast—7 weeks here, some professed, then an encouraging spell in a portable Hall close to Lisebellaw, Co. Fermanagh.” He also enjoyed several of the Annual Believer's Meetings where the simple order of earlier days prevails. He had a nice visit with our esteemed brother William Rodgers of Omagh while there.

Word has just come of the homecall of a worthy servant of Christ, J. R. Diack, who has labored in Ireland for over 50 years. He was the father in the faith of bro. Jas. McCullough who labors amongst us here and many others. God is calling His laborers home to an eternal service where they shall never tire, nor sorrow, nor fail—Heb. 4:9.

FALLEN ASLEEP

Toronto, Ont.—Saints of Eglinton Hall feel the homecall of one of their esteemed sisters, Mrs. Walter McKay. Saved 33 years ago in Scotland—no complaint in all her suffering.

Los Angeles, Calif.—On Aug. 26th, our dear sister Mrs. Harriett McNichol “went home” aged 87. Born in Detroit, Mich. saved 62 years ago. Formerly in Chicago and Seattle assemblies, past 12 years in W. Jefferson Assembly here.

Peterboro, Ont.—Our esteemed brother, George Barlow, formerly of Bracondale Assembly, Toronto, and a valuable brother there, “went home” Sept. 18 in his 70th year. Saved over 40 years ago, then in Oshawa Assembly where he was a real help to the testimony.

Indiana, Pa.—Saints here lost a worthy brother when William Craig died Nov. 11. Born in Galston, Scotland in 1875, born again in same place over 50 years ago. It could be said of him—“he loved the truth and peace.” Will be greatly missed in the assembly of God’s saints where he was seldom absent. He was father-in-law to our brother A. P. Klabunda.

York, N. Y.—Our beloved brother Robert Henry passed into the Lord’s presence Nov. 6, aged 86. Saved about 66 years ago and in assembly here since its commencement. His home always open to the Lord’s servants. He leaves his widow and 2 sons for whom prayer is desired. He was a quiet man who loved God’s truth and walked in the “old paths” and he spoke plainly to all who came to visit him.

Detroit, Mich.—Our sister Mrs. Clara Hill “went home” Nov. 15, aged 81. For many years in Central Gospel Hall—a “deaf mute,” she had kind friends who could converse in her language and her end was peace. Her nieces and nephews should have an interest in our prayers that God may visit them.

Long Beach, Calif.—Mrs. Martha Blair (nee Porter) widow of the late John Blair, Evangelist, “went home” Nov. 6. Born in Ireland, saved in Belfast nearly 50 years ago. She passed through deep conviction of sin and saw the truth of salvation through a hymn of John Newton. An earnest soul winner and tract distributor she was a worthy helper to her esteemed husband in New Zealand and U. S. A. A lover of the truth, she continued steadfastly therein—truly a Mother in Israel.

Langley Prairie, B. C.—Our brother Ritchie “went home” Nov. 16, aged 68. Saved in Scotland when 14—in fellowship here the past 10 years. Always ready to help in the Assembly and faithful in testimony to the unsaved.

Charlton, Ont.—On Nov. 16 the Lord called home our esteemed brother H. DeVries, aged 73. Saved about 35 years ago when bro. F. G. Watson was visiting here for the first time. This man was the whole congregation one night—brother Watson sat down and talked to him about his soul’s need and he got saved that same night. He has gone on well, leaves his widow, 5 daughters, 3 sons—all of whom profess to be saved. A shepherd amongst the saints he will be much missed—funeral very large.

Saugerties, N. Y.—Our dear sister Miss Lucy M. Meyer passed quietly into His presence Nov. 27 in her 84th year. Saved 12 years ago and in happy fellowship here.

Los Angeles, Calif.—We have been requested to include in this month’s issue the homecall of our sister Mrs. Annie Craig who “went home” Jan. 20 last year, aged 85. Saved and gathered to His Name in Northern Ireland over 69 years ago. For many years in Pittsburgh and East Pittsburgh Assemblies, for past 37 years in Los Angeles. Faithful as a Christian and Mother, she is greatly missed.

Vancouver, B. C.—Suddenly on Nov. 30, dear Gordon Ramsey was “called home.” Particulars later.

Words in Season

THE BIBLE FAMILY MAGAZINE



Light On The Way

How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

O'er all the strait and narrow way
Its radiant beams are cast;
A light whose never weary ray
Grows brightest at the last.

It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy, it still imparts,
And quells our rising fears.

This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold a clearer light
Of an eternal day.

John Fawcett.

FEBRUARY, 1951

WORDS IN SEASON

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Note.—Please let us know about those you subscribed for last year.

UNITED STATES

Chico, Calif.—Saints here carry on and have a nice children's work Friday nights — some parents coming out.

Arlington, Wash.—We have recently enjoyed the ministry of Frank Knox of Ireland, also that of bro. A. Stewart.

Seattle, Wash.—Saints here praise God for their N. Y. Conference. Word faithfully ministered by bre. Knox, Stewart and Maxwell. Latter two remained for meetings, the first effort in the new neighborhood. F. Knox went to Tacoma. Pray for our Seattle brethren.

San Antonio, Texas.—Work amongst the children, both American and Mexican, encouraging of late.

Hitesville, Iowa.—N. Y. Day meetings good and profitable, six of the Lord's servants took part. Bre. Smith and Elliott closed at Anamosa—a few professed—they may return to the vicinity later.

Garnavillo, Iowa.—Bre. Govan and Klabunda saw a few saved here and also had some nice ministry meetings at Manchester. L. Brandt and Hy. Wahls were exercised about trying Lamont, if the way opened up.

La Crosse, Wisc.—S. Hamilton has been doing some tract distribution door to door. He also visited Duluth, Minn. recently where saints carry on in His fear.

Guthrie, Okla.—Small assembly continues to grow slowly but steadily, bro. T. McCullough reports.

Flint, Mich.—The Lord has reached some of the S. S. scholars lately in Central Gospel Hall.

Jackson, Mich.—L. McBain was having ministry recently with saints here on the "Seven Churches of Asia."

Hickory, N. C.—Meetings keep up fairly well and we enjoy our Sunday School, even though not large—Oswald MacLeod.

Long Branch, N. J.—Bro. Pizzulli has not been too well lately and we trust will soon feel fit again.

New Haven, Conn.—Bro. Cappiello keeps at his visitation and preaching and will value our prayers. He works mostly in N. E.

Orange, N. J.—Bro. Rosario spent a month with the Italian Assembly. He says—"We had refreshing from God's Word."

Haddon Heights, N. J.—Conf. here reported very good.

Catskill, N. Y.—Bro. S. Rea had some well attended meetings here, also had two weeks at Mechanicville and enjoyed ministering and preaching the Gospel there.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 43

FEBRUARY, 1951

No. 2

GATHERED GEMS

Turbulent seas around may roll,
Waves rise like mountains high,
Night's mantle, like an inky scroll,
May stretch across my sky;

A loving Hand those waves control,
'Twas pierced on Calvary.

R. Hull, No. Ireland

« « «

We need the ministry of the Word, in the power of the Spirit for edification, to check and control what we have gathered from the Word in private.

Whatever fresh truth we learn will never contradict truth already learned from the Spirit through the written Word.

—Submitted by E. S. W.

« « «

We cannot all be great but we may all be clean.

—Wm. Faulkner

« « «

Oh, but there is a hard stone in our will: the stony heart is the stony will; hell cannot break the rock and the adamant, and the flint in our will: 1 Samuel 8:19—"Nay, but we will have a king," whether God will or no. God's will standeth in the people's way, bidding them return. They answer, "There is no hope, but we will walk after our own devices" Jer. 18:12. Hell, vengeance, omnipotency, crossed Pharaoh's will, but it would neither bow nor break. "But the Lord hardened Pharaoh's heart, that he would not let the people go." Exod. 9:27.

Grace, grace now is the only oil to our wheels. Christ hath taken the castle, both in-works and out-works, when he hath taken the will, the proudest enemy that Christ hath out of hell.

—Samuel Rutherford—A. D. 1645

« « «

Lines written by a Covenanter on his prison walls on the morning of his execution:

My last sun has risen, it is far on its way,
The soul quits its prison ere the close of the day;
Farewell, hours of sorrow, I shall know you no more,
Ere the day dawn to-morrow, our union is o'er.

A bright ray of glory, o'er the river of death,
I fear not its flowing with that light for my path,
Blest beam of its tracing o'er the gloom of that river
Has dispersed all its horrors and clammed it for ever.

SAVED OR LOST**No Middle Ground****BY THE LATE DONALD MUNRO**

THE suggestion has been made that there is a class of people occupying some sort of a middle place, not entirely of the world and lost; and yet, not in CHRIST and saved. Something akin to it, if not the very same, although put in a different way, we had to combat in the North of Scotland about 30 or 40 years ago among the Presbyterian people—"That there are many good people who have some grace and gracious experiences, although having no assurance that they have Christ and that their sins are forgiven." Later on the same thing appeared among so-called "Exclusive brethren" under the terms "saved but not sealed"—"born again, but not delivered" etc.,—some middle place with a middle class in it. (This letter was written about 50 years ago, Editor).

SAVED BY THE BLOOD

The chain of argument seems to be this—Israel are as much the people of God in Egypt and before the sprinkling of the blood of the passover lamb, as they were in the wilderness. Simeon and Anna and the class represented by them in the Gospels, are the people of God before they receive the true Lamb of God, and Martin Luther an example in the dark ages of popery.

Now I think this is very misleading by its very ambiguity. Permit me to look over the chain and see where the links misfit each other and the argument consequently falls to pieces. They do not say in what sense the children of Israel were the people of God in the first eleven chapters of Exodus. If one means they were so by the election of grace, as the chosen seed of Abraham, no intelligent reader of the Scripture will raise a question. No doubt it was in this light that God could speak of them to Pharaoh—"Let My people go." But morally, were they not LOST TO GOD? Were they not absolute slaves to Pharaoh, and not servants of God? They were the chosen seed of Abraham but they knew not even the Name of the God of their fathers, Ex. 3:13, 14. Were they not idolaters, worshipping Egypt's gods, Joshua 24:14—Ezekiel 20:8 and judicially, also, were they not under the same judgment with the Egyptians; and saved from it on that terrible night only by the blood of the lamb—"When I see the blood I will pass over you?"

Did not the very gospel Moses preached to them state emphatically that they were to become the people of God after He had redeemed them in a sense in which they had

not been in Egypt? "Wherefore, say unto the children of Israel, I am the Lord and I will bring you out from under the burden of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm and with great judgment and I will TAKE YOU TO ME FOR A PEOPLE, and I will be to you a God and YE SHALL KNOW that I am the Lord your God which bringeth you out from under the burdens of the Egyptians"—Ex. 6:6, 7—"And brought you unto Myself," Exodus 19:4—"For I am the Lord that brought you out of Egypt to be your God," Lev. 11:45 and "Thou becamest Mine" Ezek. 16:8.

Many other Scriptures might be quoted that they were the people of God in a very different sense in the wilderness than they were in Egypt. In Egypt they were God's by election only; in the wilderness they were this both by election and redemption—a very great difference surely. And it was on this that all His exhortations to loyalty and obedience to Himself were based. Thus they stand forth as the great Old Testament type of the redemption of God's people in this dispensation. According to Ephesians 1:3 we were chosen in Christ before the foundation of the world, while we were morally "dead in trespasses and sins"—"walking according to the course of this world, according to the prince of the power of the air" and were, judicially, "children of wrath even as others," Eph. 2:1, 3. But from that condition and standing we were brought through the redemption which we have in Christ Jesus, "redemption through His blood, the forgiveness of sins according to His grace" and, when we believed in Him, we were sealed with that Holy Spirit of promise, ch. 1:13. (Having believed, R. V.)

Surely the parallel could not be more complete between the type in Exodus and the antitype in Ephesians but I fail to see any parallel between the children of Israel in Egypt and the godly remnant of Old Testament saints, introduced to us in the Gospels, and represented by Simeon and Anna, etc.

THE CROSS

In anticipation of the Cross Jesus says—"Now is the judgment of this world" John 12:31. The Cross puts the whole world under the judgment of God and through faith in Christ and His precious blood alone are we justified and saved—thus leaving no middle place, or middle class. Hence we have the testimony of the Spirit in the grand Epistle to the Romans of the glorious Gospel of God. In chapter 3, all subject to the judgment of God, or justified by His grace through faith. In chapter 5, all either in Adam dead and under judgment, or alive and justified in Christ. Chapter 8 tells us that all are "in the flesh" or "in the Spirit" and the Spirit in us but

no recognition of a place between and so, in the Epistle to the Ephesians, chapter 2, either "dead in trespasses and sins" or "quickened together with Christ" etc. And again, "Once afar off but now in Christ Jesus made nigh by the blood of Christ." In the Epistle of John chapter 3 "Children of God and the children of the devil," and chapter 5, "He that hath the Son hath life, and he that hath not the Son of God hath not life." And again "We know that we are of God, and the whole world lieth in wickedness, or in the wicked one." Thus the Spirit's trumpet gives no uncertain sound—no room left for misunderstanding or uncertainty: **ALL ARE**

SAVED OR LOST

JUSTIFIED OR UNDER THE JUDGMENT OF GOD

IN CHRIST OR IN ADAM

IN THE SPIRIT OR IN THE FLESH

CHILDREN OF GOD OR CHILDREN OF THE DEVIL

THE REFORMATION

But what about Martin Luther and Tetzel? That there is a work of God's Spirit (in conviction) before a sinner is saved is more certain. Scripture testified to it and every child of God knows it by His own experience. Jesus said, "When He (the Holy Spirit) has come, He will reprove (or convict) the world of sin." That is, He brings the sinner to accept and bow to God's righteous judgment upon himself as a sinner and thus he is led to feel his need of a Saviour. **BUT, IN ITSELF, THAT IS NOT SALVATION** in part or whole, though necessary to it. Martin Luther was thus convicted of sin, the Spirit of God using to this end either a dream of the Judgment Day; a terrific thunder storm; the sudden death of a companion; or what little of God's Word he had heard or read. From that time he was an anxious sinner, going about to establish a righteousness of his own. To this end he went into a monastery and engaged in fastings, prayers, penances, until he was nearly dead; but all this while he knew nothing of the Gospel, till Staupitz told him of the love of God and of the blood of Christ. **HE SOON BELIEVED IN CHRIST AND WAS SAVED.** (It was while reading the fourth and fifth of Romans, after an all night vigil over the precious book of God that, with the first rays of morning falling on its blessed page, he at last found rest and peace through believing—the Editor). Tetzel, on the other hand, had never been convinced of sin and was a careless sinner, deluded by the false teaching and superstition of Rome. He became the bold blasphemer, trafficking for filthy lucre in the holy things of God.

No doubt, there are still here and there to be found souls awakened to their lost condition as Luther was and ready for

the Gospel when they hear it. But the Gospel "IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH."

EDITOR'S NOTE: The above, from the pen of our beloved brother, should be a help to seeking souls and also strengthen saints against the inroads of the false philosophy that it is possible to be in some sort of neutral ground whence the transition into the Kingdom of God is so gradual that it can take place without knowing (HOW, WHEN and WHERE).

HIDDEN TREASURE

OME years ago, in the city of Lyons, France, there lived alone a poor widow, who once had been in comfortable circumstances, and lost her income, so that she had to move into a miserable garret. One day while in great distress, not knowing where to turn for help, she looked around her poor abode, and her eye was arrested by an outline of a small door, which shewed through the whitewash.

AS she looked the thought came to her mind, it may be a secret cupboard containing treasure. With trembling she forthwith proceeded to gain an entrance, and finally found a small door which was easily opened. But her disappointment was great when she found nothing but an old book, covered with dust and mildewed with age.

BUT, she thought, maybe someone used this to keep banknotes in, so she eagerly went through every page, but no wealth of this kind rewarded her. However, some words caught her eye, wholly unknown to her before, for she only knew what the priest had told her! She read, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment" (Luke 12:22, 23). The words were comforting, and she read on, became deeply interested and read far into the night, resuming next morning her perusal of the book, until finally the blessed truth of God's free salvation by grace dawned upon her soul, and she found in Christ a Treasure above all she had hoped.

THE book was a New Testament in French, and possibly some Huguenot had hidden it in those dark days of persecution, a common practice at that time.

Do you, my reader, value that precious book with its life-giving message? "The gospel of Christ . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16).

—Selected.

HOLD FAST THE PATTERN**2 Timothy 1:13****W.M. H. FERGUSON**

HE exhortation of the beloved Paul to his son in the faith, Timothy, as the end of this faithful servant of Christ drew near, portrays to us the great value which he placed upon the precious deposit of the Word and truth of God, cp. v. 14, and his desire to stir up and encourage in Timothy the same spirit of self abnegation and loyalty to God which would be necessary in carrying out this needful and urgent exhortation to "hold fast the mould or outline, or pattern, of sound or wholesome words." The figure is that of a "matter vividly sketched and outlined in words."

This would involve the entire Word of God but especially that stewardship of it which was committed to the apostle, relative to the Gospel of God which he calls "my Gospel" and the truth and mystery of the Church relating to the "out-calling" from the nations of a people for His Name and the uniting of Jew and Gentile into one body by the baptism of the Holy Spirit when they trusted Christ as Saviour and acknowledge Him as Lord.

He had given, by the Spirit, in his letters or epistles a full delineation of this so that the pattern was laid down and outlined carefully. Now when he writes from his Roman prison to the younger Timothy, it is with a view to the perpetuation of this same truth, and the holding fast of it, that he urges him to "guard" it, v. 14. Timothy is thus constituted a "watcher" or a "guard"; a "sentinel," "protector" or "observer"—such is the meaning of the word used, (phulakson).

WRITTEN FOR THE LAST DAYS

We know that all the Second Epistles primarily had in view departure from God and His Word and were written to encourage a return to God or a holding fast of the truth of God against the spirit of error (incidentally, the meaning of error is "wandering away from a fixed state—leaving ones estate etc.") So that when the apostle wrote to Timothy this was in his mind. Even the following verse, 2 Timothy 1:15, shows this definitely—"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." They have turned the steps backward, they have abandoned me and, we would judge, also the truth of God, this precious deposit to which he refers. "Timothy, do not thou likewise; but as a faithful soldier of Christ, in and through the power of the Holy Spirit of God, keep and guard the precious stewardship of truth until that day." He mentions another honored name here—Onesiphorus—and he says

of him—"he oft refreshed me and was not ashamed of my chain," and he requests for him of His God, "mercy of the Lord in that day"—evidently looking forward to the future Bema or Judgment Seat of Christ when such faithfulness shall be rewarded even though there would be enough in Onesiphorus, as in the apostle or any one of God's faithful ones, to call forth the mercy of God relative to the life of testimony and service. Abounding grace to the chief of sinners—abounding grace to all who follow "in His steps" the path of reproach and shame and worldly contempt.

PATTERN OF CHURCH TESTIMONY

The truth of God revealed to Paul and the saints through him (which pattern did not alter the pattern of the first church at Jerusalem, Acts 2:41, 42 etc., but confirmed and enlarged) led to the establishment of churches, known as "churches of God"—"churches of Christ"—"churches of the saints" in various localities and these bore only the name of the locality where they were established—no other name of men—they were "gathered by the Spirit to the Name of the Lord." The pattern for all such is clearly delineated in the Acts and many other Scriptures.

When Timothy was commanded and urged to hold fast the pattern or delineation, this was part of the "mould." God knew the tendency of man would be to bring into the testimony his own thoughts, alien philosophies and ideas, which would eventually form in contradistinction to the truth of God, THE TRADITION OF MEN. Such has been the case down through the centuries. In the last century (although God always had a remnant of faithful ones through the dark ages and centuries of paganism) it has pleased God to raise up before us once more a delineation or pattern of simplicity in the many churches of God or of Christ planted in many parts of the world through the testimony and labors of godly men whom God raised up and fitted for this work.

DEPARTURE FROM THE PATTERN

Again man has come to the fore and disciples have been drawn away after such—men of power and strong will have formed parties and groups and schools of thought and in each and every case, there has been a departure from "the pattern." After such men have gone and their strong wills are no longer available to guide their followers, there is generally a "breaking up" and eventual disbanding of such parties. The danger has arisen of such seeking entrance amongst saints who "gather to His Name alone" without first acknowledging their sin of sectarianism and schism and showing a desire now to follow the pattern and accept the only Lordship possible where true and Scriptural testimony is maintained—the

LORDSHIP OF CHRIST and the AUTHORITY OF THE WORD OF GOD.

There has been departure from the pattern relative to the two ordinances given to the Church—baptism and the Lord's Supper and saints need to exercise care to see that those coming into their midst are absolutely clear in doctrine relative to these ordinances. Saints are not "gathered on the ground of the one body" although we recognize this blessed truth with all its precious lessons. The so-called "gathering on the ground of the one body" is the old 'Exclusive' teaching which has resulted in grievous schism the world over and of recent years the term is coming into use more or less even in Scripturally gathered assemblies, thereby showing the influence of those who have sought entrance without realizing the blessed truth of being "gathered only to the Name of our Lord Jesus Christ" and each Assembly being individually responsible to acknowledge the Lordship of Christ alone. This at once brings all such into intimate relationship with all who thus own this Lordship and is the "antithesis" of human organization or party which is all that the sectarian can offer as a substitute for God's perfect and precious order.

In the case of the newly saved ones, they will be taught by those capable the precious teaching of baptism, their identification thus with Christ in His death and resurrection—their death to the world and the things of it, its pleasures, parties, sports, love of dress and show, its ambitions etc., and their privilege now to walk as "new creatures in Christ Jesus."

In connection with the precious ordinance of the Lord's Supper, their character as a "holy priesthood," 1 Peter 2:5, will be brought before them—the high and holy act of worship—showing them that worship comes before the service and is especially pleasing to God. They will be shown that they should constantly be reading the Word, having their minds full of Christ through His Word; then they will have their hearts and hands full of Christ to present to God in sweet thanksgiving, praise and worship, when they come together on Lord's Day morning to "break bread," and even constantly the spirit of true worship will be evidenced in their lives. They will not have the modern, Babylonish notion that the so-called "communion" may be gotten over quickly to make way for the Bible Hour or Sunday Morning Service which is so pleasing to the people and neighbours who like to go to Church on Sunday morning and hear a good sermon, with nothing in it to trouble conscience or powerfully affect the life—"sweet nothings." Then the music from the modern electric organ is so soothing to ruffled nerves and hectic men and women who need a little religion and musical or com-

munity singing to better fit them for the modern swing of business and pleasure—just a little—not too much of it, of course. Otherwise, it might disrupt things and make them lose a few dollars in the world's market place by putting under the ban many questionable businesses etc., or modes of living which are not becoming to the true and out and out Christian in these days. A Christianity which would suggest loss and separation from the world and reproach for Christ, causing them to be a "peculiar" or purchased people for the Lord, would never do. We are surely not required to be "odd" in that respect. Nor can we dispense with the world's fashions. That also is going too far, surely. And so the accoutrements of jewelry, earrings, pearls, the painted Jezebel character, all are in evidence when the pattern is dispensed with to make way for the present movement back to the world, back to Babylon.

THE UNCHANGING WORD

Thank God, amidst all such departure, we have the sure and safe guidance of God and we can "hold fast the pattern or delineation of sound words" and we should seek more and more to test all things by the pattern, not by today's ideas or today's men.

There is no city or district or school of thought, which can give us a pattern for testimony. When we accept such a philosophy, the pattern already is lost. We must get back to the beginning, back to the Word, back to the apostles' doctrine. We have known and seen in our own generation assemblies where the truth of God was once held and practiced but there has been a complete reversal when the generation of godly men passed away and another generation comes to the front.

We have seen and heard in our own generation those who preached according to the pattern at one time, were very strict and Scriptural in their preaching, speaking against such things as we have mentioned—we have seen them change completely and reverse their teaching—therefore we must cleave all the more to the Divine pattern as revealed in the Word. Neither men nor assemblies can be our pattern, save as they follow the path of suffering and reproach as given in the Word—cp. 1 Thess. 2:13, 16—1 Cor. 11:1 etc.

Changeable or unstable men are a great hindrance to the testimony of God. The happy, blessed man is "like a tree" planted by the rivers of waters, Psalm 1. Stable, refreshing always—fruitful and inspiring and one can find peace under such shadow for all such ministry leads to the shadow of the Cross and there, and there only, can we find peace and rest in a troubled, fitful scene and there only do we find security against the crashing billows of unbelief and doubt, for He

is "The Rock of Ages"—Isaiah 26:1, 4. Men who go from one extreme to the other and fit in to all conditions easily when necessary know not the secret of this path of rest, nor can they lead to it.

OUR REFUGE AND RESOURCE

"Come, My people, enter thou into thy chambers, and shut thy door about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh." . . . Isa. 26:20, 21.

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:" Jude v. 17, . . . "Keep yourselves in the love of God" v. 21. . . . "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." v. 25.

GOD'S WILL, AND MAN'S INDEPENDENCY

THERE is but one will in heaven. Angels never consult their own will, or plan their own pathway. "They do His commandments hearkening to the voice of His word." One will regulates all, with neither jar nor discord.

I suspect the first discord caused in heaven was, by Satan's having a will of his own, a counter will, and this discord he introduced into the world, by tempting our first parents to have and to exercise a will of their own, instead of carrying out the will of Him who said—"Thou shalt not."

It is the independent will of man, which fills the world with discord, and peoples the bottomless pit with millions of miserable souls.

God has no pleasure in the death of him that dieth. He willeth not the death of the sinner. "He is not willing that any should perish, but that all should come to repentance." How comes it then that the broad road is thronged from age to age? Because man has a will of his own. He is not willing to come to Christ that he might have life.

What is conversion? What is salvation? What is eternal life? Letting God have His will with us. That is it.

Why are all in heaven so eternally serene, happy and blessed? Because there is a THRONE set in heaven and ONE sitting upon it. No wonder the Lord Jesus put that marvelous prayer into the mouth of the disciples, "Thy will be done on earth; as it is in heaven." When this prayer is answered, it will be "heaven begun below." The starry heavens move on in unbroken harmony: "Not one faileth." This world, it would seem, is the only province in the universe, in which God's will is not fulfilled,—the only part of the vast machinery which is out of gear. Man has a will of his own. Thomas Newberry

DEMETRIUS

JAMES COWAN OF OMAGH

HUMAN writers, when recording the lives of great men, often require volumes to set forth the virtues and acts of the one they are describing. But when we turn to the Scriptures, how great is the contrast! The Holy Spirit can frequently, in a single verse, reveal to us a person's life and character. Sometimes that one verse is packed with detail, while in other cases only one act of the person, or one fact concerning him is recorded, yet that one opens up to us his character in a remarkable way. Earthly authors, moreover, usually record only the finer accomplishments of men's lives; but in the Scriptures of truth the Holy Spirit sets forth, not alone their successes, but also their failures. There is no hiding of men's weak points in the Word of God.

A REPRESENTATIVE CHRISTIAN

In the Third Epistle of John our minds and hearts are directed to a man named Demetrius, whose character is depicted for us in one verse. No failings are mentioned in his case, therefore he can be looked upon as a representative Christian, i.e. what characterizes him should also be manifested in the lives of all those who belong to Christ.

It is most instructive to consider the setting in which verse 12 occurs. In verses 9, 10 the apostle describes the character of Diotrephes, a man who sought place and power in the Assembly. The spirit of Diotrephes is not dead yet. May the Risen Head of the Church deliver His people from those whose desires and deeds are for the preeminence of self rather than of Christ. There follows in verse 11 an exhortation to imitate good and not evil; and by it our minds are at the same time directed back to the evil works of Diotrephes, and prepared for the reference to the good life of Demetrius. How different in character are those two men! One is condemned for his desires and deeds; the other is given apostolic commendation.

Three things are recorded of Demetrius, and they are written for our learning and example.

THE TESTIMONY OF THE WORLD

The first point brought to our attention is that "Demetrius hath good report of all men." What a wealth of meaning is contained in this; and how it should speak to our hearts! Let us ask ourselves in the presence of God, What does the world think of me? Have I a good report amongst them? The Lord Jesus Christ said that the world would hate the believer because he is "not of the world." And the same thought is expressed by Paul in Gal. 6:14, "The world is crucified to me,

and I unto the world." But while the world has no love for the saint, so long as he is in the world it will watch him. Someone has said and rightly that the unsaved may not read the Bible, they will read the Christian. Therefore it behooves us to walk the more carefully, lest they should be stumbled by our conduct. We should remember the proverb, "Actions speak louder than words." Many of our beloved brethren have been led to conviction by the Spirit, through the godly, consistent lives of believers with whom they came in contact from time to time; but, on the other hand, many have been helped on towards a Christless eternity through the unfaithful witness and unchristlike spirit of some who also profess to be believers. How often the unsaved, when approached regarding their soul's salvation, reply, "If so-and-so is a Christian, I have as good a chance of getting into heaven as he!" May the Lord awaken His people to this solemn and searching fact that unbelievers may be stumbled into everlasting burnings over the lives of those who profess to be children of God. Perhaps the often deplored lack of interest in our Gospel meetings on the part of the unsaved is due to the fact that we have lost our testimony in the world, even while we have gained its applause.

THE TESTIMONY OF THE WORD OF GOD

The second clause of our verse states that Demetrius has good report "of the truth itself." We take this to mean that the Scriptures (the Truth) would commend the actions of this beloved man. The Word of God is spoken of as a two-edged sword in Heb. 4:12, and as the sword of the Spirit in Eph. 6:17. As it searches the life of Demetrius there is nothing to be condemned, but rather much that is worthy of commendation. Applying this to ourselves, how do we stand? Would we be condemned or commended by it? God's Word is the only standard by which we may judge our lives. In the days of the kings of Judah, and in the later days of restoration after the return from Babylon, revival in Judah occurred when the Word of God had been read and acted upon by the rulers and by the people. Today there is the same need of revival amongst the saints of God. It will only come when we are prepared to let God's Word search our lives. May our constant desire be to obey its every commandment, and to give attendance to every exhortation contained in the Holy Scriptures!

THE TESTIMONY OF THE CHURCH

The third point mentioned in our verse is that "we (i.e., the apostle and his fellows) also bear record, and ye know that our record is true." In Demetrius we have a person worthy of the commendation, both of John, and of his own Assembly. The confidence of the Assembly in him sealed the

testimonies of the world and of the Word of God, as well as that of John himself. In all our Christian service we should seek to have the commendation of our local church. "Free-lances" are not contemplated in the Scriptures. Remembering that the spiritual leaders of the Assembly, according to Heb. 13:17, will have to give account, we should all seek to live soberly, righteously, and godly; for soon the Lord will come, and we shall all appear before the Judgment Seat of Christ.

In these days of apostasy and worldliness, let us seek to live that we may have a good testimony in the world as to our outward life; a good testimony in the church as to our spiritual condition; and the testimony of the Word of God as to every part of our conduct. Brethren and sisters like Demetrius are few, and we may well pray that the Lord will raise up those who shall have this threefold testimony.

"Beloved, follow not that which is evil, but that which is good."

STRANGE PEOPLE

"THESE are strange people. They have got some very peculiar notions. They don't trouble themselves about political elections and such-like. They take no part whatever in these things—strange people." The world sometimes says this about some of the Lord's people. But it must be borne in mind that we are not peculiar in such things by choice, or because it is a notion we have taken. We have no choice in the matter. The reason of our peculiarity in such things is that we take our instructions from the Word of God. It is not because we have made up our minds to be peculiar. No. We simply seek to be guided by what God says; and, if we act out what we find in His Word, it need not be a matter for wonder if the world (and, perhaps, more than the world) thinks us "strange people."

The Believer's Pathway, 1882

THE FALSE CHURCH LEFT BEHIND

AT THE Lord's descent into the air, all His true saints will be snatched away from earth to heaven: only the false will remain. "The mystery of iniquity," which had up till then been working in secret, restrained by the presence of the Holy Ghost indwelling so many of God's true saints on the earth, will then be seen in its full manifestation as "Babylon the Great," who, with unblushing effrontery, wears her full name branded upon her brow—"Mystery, Babylon the Great, the Mother of Harlots" Rev. 17:5, in guilty alliance with the kings of the earth.

Wm. Lincoln

ISOLATION

WE WHO live at home, surrounded with all that makes home and church life so dear, with our many friends and meetings, can but feebly understand the intense feelings of isolation that must oppress all those who labour abroad. God has said, "It is not good for man to be alone," yet very many of His labourers are alone—yet not alone if with Him; but as far as human sympathy, fellowship, help, or counsel are concerned, they have to bear all alone, want of means, strength, health, comfort, to endure cold indifference, and open or secret opposition.

Picture, if you can, your own feelings were your household the only family in which God was known in your town, all around you being mad after senseless idols; every filthy abominable thing surrounding you; Satan stirring up the evil *hearts of men against you; every one you met speaking a foreign tongue; your speech misunderstood and misinterpreted; customs, habits, manners, food, dress, all strangely different from your former life, with elements of danger to life and property lurking at every corner.* The utmost stretch of the imagination falls short of the stern reality.

Let us therefore seek in every way to have loving fellowship in the Gospel with those who have gone forth for the defence, confirmation, and furtherance of the Gospel, Phil. 1:5, 7, 12, 27.

Selected

FELLOWSHIP IN THE GOSPEL

FELLOWSHIP is partnership, union, oneness, unity of heart. God desires our fellowship in the work of His Gospel. He in His wisdom has not employed angels to carry His good news throughout the earth, but has in grace and love bidden His own children to take it.

The Seed of the Kingdom is to be scattered by those in the Kingdom. Because I am saved, therefore I am called on to tell it out to others. His message is not to be handed over for others to take, but is to be taken by EVERYONE WHO IS BORN AGAIN, a responsibility that cannot be evaded; none should wish to shirk it. Each saved soul, whatever their position, be it rich or poor—whatever their attainments, be they learned or ignorant—whatever their circumstances in life, either as farm-labourer, merchant, servant or master—whatever their opportunities, be they small or great—ALL, ALL, ALL, must be placed at His disposal, spirit, soul, and body, a living sacrifice to Him.

Only as far as this is done are we living a life in fellowship with Him and pleasing to Him.

C. B.

THE LORD'S PORTION

HOW much of your income, wages, or profits, do you specially give up to the Lord's work?

Do not put the question aside, or answer it mentally or indefinitely; but write down the amount you think you ought, under all existing circumstances, both scripturally and honestly before the Lord, to lay aside for His service.

Then see that you do it by counting out that amount 1 Cor. 16:2, carefully placing it into a definite separate box, 2 Kings 12:9.

Do not be afraid this will lead you into bondage, or produce in you a legal form of giving; never fear that, but rather let the spirit of loving sympathy and surrender burn in your heart and warm every coin as put in. "Lord it is all Thine own" 1 Chron. 29:16, said David, as he put it aside.

Many think they give much, more than they do, because it is done spasmodically and by impulse. Let our constant prayer be, "Incline my heart unto Thy testimonies, and not to covetousness" Psalm 119:36. Selected

Editor's Note:

We wish to call attention to the ease with which one may contact directly the Lord's servants in foreign lands—for a small sum your local bank will forward AIR MAIL your remittance to the brother named—notify him by air—and eventually see that you have confirmation of his receiving the fellowship. We believe direct communication with the Lord's servants has the true Philippian savour as in Phil. 4:17, 18, and it can be God's way of fulfilling His Word as in 3rd John v. 7 to those who have gone forth "For the Name."

"YE HAVE DONE IT UNTO ME"

Matt. 25:40

HAD we spiritual eyesight, we should see a living, loving, personal Saviour, sitting over against the treasury, watching us as we drop in coins, recording the motives that animate the heart.

The reason why anything is done, is alone the measure of its acceptance and approval before the Lord. "Why" is a far more important element in what we give or do than the amount of our gifts or extent of our service.

UNTO HIM should be the motive for all we do. That alone gilds our gifts with His approval, draws the smile from His face, and the "Well done" from His lips Matt. 6:1; Luke 21:3. Anon

THE CHRISTIAN

IT IS important for us to see what a Christian really is. It makes no difference what one may profess, but a Christian, according to scripture, is one that has been born again by the word of God and by the Spirit, and that has been sealed and is indwelt by the Spirit, so that he not only has life, but his body is the temple of the Holy Ghost, John 3:3, 7; 1 Peter 1:23; Eph. 1:13; 1 Cor. 6:19. His blessings are spiritual, and all the treasures of heaven are his Eph. 1:3.

But although these things are true of the Christian, it needs to be seen that by new birth the old nature is not changed, or that by the reception of the Spirit it is not eradicated.

In the seventh of Romans the conflict between the two natures is described. Both are seen together in the same individual. "I delight in the law of God after the inward man; but I see another law in my members," etc. In the old nature that is still within the believer "dwelleth no good thing," and it is so often a great surprise for the Christian to find, that after he has believed the gospel, the bad is still there. But what a mercy for him to have discovered, through divine teaching, what he is by nature as well as by practice, that he might know more fully the value of the death of Christ, and that he might appreciate God's way of deliverance from sin.

But still it needs to be seen that it is not merely the one that has been born again, but the one that has received the Holy Spirit who has conflict with the old nature. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other" Gal. 5:17. If the Christian becomes obsessed with the idea that the bad is all taken out, he puts himself in a position where there is no need of exercise of conscience, or of self-judgment, which is a position that is contrary to scripture Acts 24:6; 1 Cor. 11:31.

And so the Christian may expect to have the flesh, or the old sinful nature to contend with as long as he is in the world, for scripture never leads us to believe in its removal, but it teaches the contrary when it says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." John 1:8.

Although there would be a difference between having evil thoughts and putting them into action, their presence is the proof that the evil nature, or "sin" is within the believer: "For out of the heart proceed evil thoughts," etc. Matt. 15:9. It is an evasion of the truth of the presence of the evil nature within the Christian to attempt to attribute evil thoughts to Satan. God's word says that they proceed from "the heart."

But although the evil nature is within, the Christian is

delivered from it. Although the flesh is in him, he is not in the flesh as to his standing before God, but he is "in Christ," where "there is therefore now no condemnation" Rom. 8:1. "And ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" Rom. 8:9. Sin in the flesh was condemned at the cross, verse 3. Not only were the believer's sins all borne by Christ, but the sinful nature met its condemnation in the death of Christ also. It is never said to be forgiven, but judged. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" 2 Cor. 5:21. It is a very blessed thing to see that.

The Christian has been delivered from the penalty of his sins (all that he has done), and from the condemnation of sin (what he is by nature), through the judgment having been borne by Christ when He died on the cross; he is delivered from the power of sin by the knowledge in his heart of the grace of God Rom. 6, so that he becomes submissive to the word of God, 1 Peter 1:14 and to the Spirit Rom. 8:13; Gal. 5:17, 24; and he will be delivered from the presence of sin when the Lord comes, or when he departs to be with Christ, Phil. 1:23; 3:21; 1 John 3:1, 2.

If these simple truths are well learned, the result will be much happiness, and God will be glorified. Selected

COMPLETE IN CHRIST

OUR life in Him can never be forfeited.
Our righteousness in Him can never be tarnished.
Our pardon in Him can never be reversed.
Our justification in Him can never be cancelled.
Our acceptance in Him can never be questioned.
Our peace in Him can never be broken.
Our joy in Him can never be diminished.
Our rest in Him can never be disturbed.
Our hope in Him can never be disappointed.
Our glory in Him can never be clouded.
Our sun in Him can never be darkened.
Our happiness in Him can never be interrupted.
Our strength in Him can never be enfeebled.
Our purity in Him can never be defiled.
Our comeliness in Him can never be marred.
Our wisdom in Him can never be baffled.
Our inheritance in Him can never be alienated.
Our resources in Him can never be exhausted.

Extracted from The Witness of 1871.
(Submitted by J. P. Conaway)

REMEMBERING THE LORD JESUS

WE NEVER forget a person we love: we often forget one who has done us a favour. This is very instructive to our souls. If there is no heart for Christ, there is no knowledge of Him: and if there is no knowledge of Him, He will not be remembered. There may be occasional thoughts of Him in times of sickness or trial, and relief may be sought by reading the Bible, or prayer, but we cannot REMEMBER Jesus unless we love Him. If He is not much in the memory, He is not much in the heart. Does the miser ever forget his gold? or the man of pleasure the things he delights in? Does the wife forget the husband she loves? The Lord said to the disciples before He left them, when at the Last Supper,

“THIS DO IN REMEMBRANCE OF ME.”

I believe that the reason why the Lord's table is so little thought of is, that we do not love Him much. Because He is little loved, some are content to remember His death occasionally, and not every Lord's Day. And some say—“Where is the Scripture that says I ought to have the Lord's Supper every week?” What a miserable thing it is, when we ask what we ought to do! Can you fancy a wife saying—“Ought I to love my husband, and remember him?” Alas! how easily we forget the parting words of the Lord Jesus, and honour Him not, by simple obedience to His loving command.

H. W. Soltau

POWER OF LITTLE THINGS

The drops of rain, and the rays of light,
Are small in themselves, but when all unite,
They water the world, and they make it bright.

THE force of these three lines is best got at by bearing in mind the power of little things. They are too often neglected because they are small, but the Word of God emphatically emphasizes the value of little things in the eyes of God. Two small fishes, John 6:9; The two mites, Luke 21:1, 4; The cup of cold water, Mark 9:41, Matt. 25:40, are cases in point. Big things done for self fade into nothing. Little things done for Christ are valued, treasured up in His sight. So any little thing, however small in our own sight, or in that of others, will in no wise lose its reward. No higher commendation can be given to anyone that “She hath done what she could.”

Selected

FROM OUR MAILBAG

FROM A SERVANT OF CHRIST: I am very pleased to read the favorable comments you publish from so many places testifying to the blessing received from the ministry of the Magazine.

FROM NORTH DAKOTA: We surely welcome and enjoy a Christian Magazine which has the courage to speak the plain "Truth" in this time of departure.

FROM OREGON: We enjoy and appreciate the faithful ministry through Words In Season. May God Himself preserve each one of us and keep us walking humbly in His ways until HE COME.

FROM ARIZONA: How we all enjoy WORDS IN SEASON!

FROM NOVA SCOTIA: It is in true concord with the Divine Scriptures which is so much needed in these last days.

FROM ONE WHO SUBSCRIBES FOR OTHERS: A lady that I had WORDS IN SEASON sent to liked it so well she gave her cousin one and she, in turn, liked it so well that I understand she has sent for it and not only that, but she has been to our meetings.

FROM BRITISH COLUMBIA: We are grateful to our Heavenly Father for the consistent, faithful ministry in the Magazine and, as this year closes, we look forward in prayer, if He be not come, for guidance and help for His servants who seek to minister to God's people in this way.

AN OLD ANSWER to a timely question:

Is it right to tell the unconverted, that their sins have all been taken away, and that they have only to believe it?

ANSWER: No: it cannot be right to tell anybody what is not true. The sins of all the unconverted are upon themselves. They are walking in them, Eph. 2:2, and if they continue without Christ, they will die in their sins, John 8:24. Because of these things the wrath of God cometh upon them, Eph. 5:6. Preaching a false Gospel makes hypocrites, and those who make statements such as the above, have much to account for in luring simple souls into refuges of lies. Preach Christ: declare the Gospel as the Apostles did, see Acts 10:42, 43; 13:38, 39 and leave room for God's Spirit to use the Word. The death of Christ has opened a way to God for the chief of sinners; for-giveness of sins is preached to all on the ground of Christ's atoning death, but it is only when the sinner believes that he is JUSTIFIED, Acts 13:39, and his sins forgiven for Christ's sake, Eph. 4:32. —J. R.

BENGEL'S PRAYER

IT IS recorded of Bengel, an old German saint who lived about two hundred years ago, 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.

EDITOR'S NOTE: We count amongst our treasures Bengel's *GNOMON OF THE NEW TESTAMENT* in five volumes. The study involved, the deep spiritual tone and the love for the Sacred Word conveyed therein is an inspiration.

THE WORLD AND THE CHURCH

THROUGHOUT this so-called Christian land,
We see alas!—on every hand,
Declension from the Lord;
Religion with the world is mixed,
And few there are whose hearts are fixed
On God's unerring Word.

The good old paths men now despise;
Their services they modernize
To bring them up to date.
The God of heaven they do not know,
Or they would never make a show
Of things the Lord doth hate.

Solos and socials — Satan's snares —
Orchestras too, will feed the "tares,"
But mock the sinner's Friend!
They please the flesh and entertain,
And by such means the numbers gain;
But what will be the end?

"All flesh is grass," God's Word declares;
Men are compared to "wheat" and "tares,"
And both together grow:
Thus in appearance they're the same—
But who will answer to the name?
God's harvest time will show.

Lord, give us grace, that we may be
Steadfast, unmovable in Thee,
And in Thy work abound.
Dwell in our hearts, with us abide,
Nor let us e'er be drawn aside,
But in Thy ways be found.

—F. W. F.

(Submitted by F. H. Bush, New Zealand).

Los Angeles, Calif.—The New Year Meetings at Jefferson Hall were well attended by Christians from the various Assemblies in So. Calif. and Arizona—ministry intensely practical, conducive to more loyal living for the Lord and on the whole Christ exalting. Harmony prevailed in every department, temporal and spiritual. Ministering brethren present, D. R. Scott, A. Douglas, H. Alves, R. Harris and M. J. Kennedy. Bro. Douglas remained for meetings.

Manchester, Conn.—Wm. McBride (on furlough from Chile, S. A.) had six weeks Gospel effort recently—God gave blessing and some former S. S. scholars were reached.

Waterbury, Conn.—Saints here had a good conference, eleven of those who devote their time to the Lord's work entirely were present.

Westerly, R. I.—Jas. McCullough had two weeks here in the Fall, interest quite good.

New York, N. Y.—Bro. Benj. Bradford is only able for the Lord's Day morning. Mrs. Bradford has been quite sick of late. Pray for our brother and sister.

CANADA

St. Thomas, Ont.—Meetings closed at Fingal near here. Bro. T. Kember labored faithfully for 5 weeks, unsaved came out, one professed.

Woodstock, Ont.—Bro. R. Bruce had two weeks meetings here in a home—no assembly here but some Christians have taken up residence. May God stir them up—it is God Who gathers. He also visited Kitchener. He mentions that bro. Cudmore had a week in Parry Sound recently.

Toronto, Ont.—Bro. Watson was to commence in Bracondale Assembly, using his chart. R. Crawford and Norman Crawford were expected in West Toronto Hall. Bro. Joyce was going to Oshawa for meetings.

Pugwash Jct., N. S.—Bre. Howard and Aiken had meetings here towards the end of the year. The Lord saved a couple long prayed for.

Louisville, Sask.—Bro. Jas. Ronald had some good meetings here before the end of the year. Although weather was cold our brother visited many homes in the district—meetings well attended. He also visited Mervin with needful ministry.

Edmonton, Alta.—Bro. Willoughby is feeling much better and has little discomfort and feels the Lord has been gracious to him. His thoughts were going out to saints of N. W. Sask., when he gains strength to visit them.

Huntsville, Ont.—Bro. Widdifield was home from the North for a little while. God gave some cheer in recent meetings but they long for more.

Clyde, Ont.—Geo. Wilson and Jn. Adams had four weeks good meetings here and two weeks at Valens. The Lord's people were stirred and encouraged, with some cases of conversion and restoration.

Charlottetown, P. E. I.—Bro. Albert Ramsay and fellow laborers Russell Harris and Jn. McCracken had about six months of meetings in a wooden tent at Augustine Cove recently. The Lord gave some nice souls and they were expecting to have two or three meetings a week in same district during the Winter months (D. V.). Russell Harris had to leave account of his health and Jn. McCracken came along to help.

Windsor, Ont.—Saints of Partington Ave. enjoyed a good season over the Word of God at their New Year Meetings. The Word was fitting and encouraging in their testimony—brethren Govan, Calderhead, Fletcher and Wm. Ferguson were present to minister.

North River, P. E. I.—We enjoyed a few night's ministry meetings from bro. J. Gray on his way to Ireland. He also visited the Springfield Assembly.

CONFERENCES

Vancouver, B. C.—The Annual Conference of Believers at North Vancouver will be held as usual, God-willing, at Easter Holiday Season, March 23, 24 and 25—Circulars to follow. Corresp. J. W. Dennis, 153 E. 12th St., No. Vancouver, B. C.

OTHER LANDS

Venezuela, S. A.—Brother Williams and fellow laborers in their large and needy parish keep well occupied for Himself—pray for all and laborers world wide.

FALLEN ASLEEP

Vancouver, B. C.—Suddenly on Nov. 30 at North River, P. E. I., our beloved brother Gordon Ramsay of the Fairview Assembly was called into the Lord's presence, aged 65. Bre. Albert Ramsay and John McCracken were holding forth in the Gospel and bro. Ramsay came along, accompanied by his son Donald. The brethren asked him to take part and he touchingly told of his conversion to God, reading Rom. 3:23; Acts 13:38; Ps. 9:17. Several times he said "I'm glad I'm saved" and "it was good 34 years ago but it is better tonight." His son said he never heard him do better, and writes—"He came to his seat beside me and seemed perfectly well. Jn. McCracken read his text and Dad turned to it. John spoke for about five minutes. He stopped and I saw Dad collapsing. He never uttered a word or a sigh. We did all we could for him but he was gone to be with the Lord. It was an awful shock for us." Let us remember his widow and family especially in prayer. Bro. Jos. Pearson writes us—"Bro. Ramsay was one of the most godly men I knew and the friendship which was formed between us when we met years ago was never broken and never the least strained. In times of Assembly troubles he was faithful, yet very kind and showed an excellent spirit." Thus another faithful brother has gone home. Let us redeem the time.

Galt, Ont.—Saints here send us word of the homecall, Nov. 17, of one much esteemed amongst them, bro. R. T. Gammon, in his 76th year. Born in England, saved at 14, he truly "continued stedfastly"—a faithful attender at all the meetings. His home was always open to all the Lord's servants. A widow and two sons survive.

Bolton, Ont.—On Dec. 22 our dear sister, Mrs. James McAllister "went home," aged 55. Born in Wales, saved early in life and although only ten years in the Assembly here proved herself a worthy member, consistent and godly in life. Pray for her husband and family.

Camden, N. J.—Suddenly on Dec. 10 our beloved sister Mrs. Robert Curran passed into the Lord's presence shortly after being at the remembrance feast with the Christians. She was greatly loved and will be missed. Survived by her husband, three sons and a daughter, all united in that "blessed Hope"—Titus 2:13.

Deckerville, Mich.—Our aged sister, Mrs. Martha Elizabeth Decker "went home" Jan. 2, aged 86. Born in Ontario, here for many years where she will be much missed amongst the saints and her large family connection. The Lord's servants enjoyed her hospitality.

Words in Season

THE BIBLE FAMILY MAGAZINE



Nothing But Christ



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

Everything loss for Him below,
Taking the Cross where'er we go;
Showing to all where once He trod,
Nothing but Christ — the Christ of God!

Nothing save Him in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ — the Christ of God.

—Anon.

MARCH, 1951

WORDS IN SEASON

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CHANGE OF ADDRESS

Vancouver, B. C.—Thos. Funston, 5934 Chester St., Corresp. for South Main Street Gospel Hall.

Brickton, Lawrencetown, Annapolis Co., Nova Scotia.—L. K. McIlwaine.

UNITED STATES

Phoenix, Ariz.—Bro. Frank Knox of Ireland had a short visit with saints here and enjoyed the hearty fellowship. He also visited So. Calif., and intended calling at several points on way back to Vancouver. Bre. Govan and Klabunda expect to work a tent in the Phoenix district.

Seattle, Wash.—A. T. Stewart and Sydney Maxwell had three weeks of Gospel meetings in the new Hall here—neighborhood well visited.

Chicago, Ill.—Bro. Dobson has been contacting some on the outskirts of the city with a view to Gospel work a little later on, D. V. Bro. Warke is improved and helping in ministry and in the Gospel in some parts. He recently called at Steubenville, Ohio and Pittsburgh. At latter place he shared in ministry and the Gospel with Wm. Ferguson at Friendship Hall—saints appreciative of the help.

Toronto, Ohio.—D. L. Roy was holding forth here at last report—such visits are helpful to the testimony.

Sault Ste. Marie, Mich.—Saints here had a good spell of meetings by bro. Mehl, using model of the Tabernacle—some blessing seen.

East Boston, Mass.—Albert Ramsay and Robt. McCracken visited here and at Cliff St. on way back to the Maritimes—also stopped at Westbrook, Maine. Good to know bro. McCracken is able for some preaching again. Continue in prayer for several of our brethren who have been laid aside.

Byfield, Mass.—Jos. Pearson and his nephew were plodding away in this little town where both were “born twice”—these smaller assemblies need and appreciate such efforts.

Midland Park, N. J.—Saints here have had visits through the Winter from bre. Gordon Johnston, J. P. Conaway, Fisher Hunter and others, ministering the good Word of God with acceptance by the saints.

Youngstown, Ohio.—J. Lipke was holding forth in the Gospel here. Saints were hearty in this effort. He also visited Donora and McKeepsport, Pa., for short visits.

Akron, Ohio.—S. Mick had meetings here recently with encouragement.

So. Woodbury, Vt.—The Lord has reached one or two here recently with the Gospel.

McComb, Miss.—The little Assembly is going on here in simple ways—Corresp. Lloyd Ballhagen, 1114 Venable.

Forest Grove, Ore.—Bre. Alves and Stewart were undertaking a series of Gospel meetings here in February.

Lewiston, Pa.—Young men of this Assembly have been doing some good house to house visitation in nearby towns with good Gospel tracts—new ground right in their own district.

Words in Season

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 43

MARCH, 1951

No. 3

GATHERED GEMS

MY Lord, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?

“ “ “

The yoke of Christ is easy only when it is worn every day in the week.

No back yet ever broke under the burden God gave it.
The man who travels away from God always has to do it at his own expense.

It is better to suffer than to sin.

No man can preach more of Christ than he has in him.
The devil's mail-bag — a gossip's mouth.

Sayings selected by late Geo. Winemiller.

“ “ “

Gems from Windsor, Ont. New Year Meetings:

Amalgamation is not of God, the unity of the Spirit is of God. God working in the assembly makes it an "Eden"—fruitful, fragrant, precious.

Our conduct "before the Lord" is that alone which will count.

The writer of this precious Psalm (Ps. 119) not only had time to feed on His portion v. 57, but he had time to pray v. 58.

He didn't think of intreating the favor of Babylon, he wished only the favor of God v. 58. He did not fear Babylon's frown, nor did he seek its favor. He asked according to God's Word, nothing else he desired. God never judges my petitions by my lips, He judges them by the motives of my heart. There was not one of the mysteries of Babylon but this man had them at his finger tips.

“ “ “

There were two ways for Israel to get out of the light into the darkness—to go before or stay behind the pillar of cloud.

R. C. C.

“ “ “

No words can tell what sweet relief,
Here for my every want I find:
What strength for warfare, balm for grief,
What peace of mind!

Charlotte Elliott.

A WONDERFUL PASSAGE

An Incident of the Scottish Moors

A N earnest preacher of the Gospel named Guthrie, who lived and labored for Christ in the parish of Fenwick, a few miles from Kilmarnock, lost his way while riding across a moor one dark wintry night. Guthrie believed in God's direct guidance in all such matters, so he laid the reins on the horse's neck, and asked God to guide him aright. After many weary miles, the horse halted in front of a small farm-house, in the window of which, late as the hour was, there was a light. Tapping gently at the door, he asked if he might be allowed to sit by the fire till the morning dawned; a request which was readily granted.

THE DYING WOMAN

He was informed that the mistress of the house was dying, and that the Romish priest was by her bedside administering the last sacraments of the church to the dying woman. Mr. Guthrie said nothing till the priest had retired, then going forward to her bedside, he spoke to the dying woman of the finished work of Christ, and of the peace that had been made by the blood of His Cross. The dying woman who had never heard before the glad tidings of salvation, drank in the truth, and rejoiced in the knowledge of the forgiveness of sins, and of salvation through Jesus' Name alone. The man of God remained till the morning, and saw the newly-saved woman triumphantly depart to be with Christ.

THE WONDER OF MY LIFE

Arriving at his home in Fenwick the following day, he said to his wife, "I have seen the greatest wonder of my life during the last twelve hours. I came to a farm-house on the hill, where I found a dying woman in the darkness of a STATE OF NATURE. I had the joy of seeing her enter a STATE OF GRACE, and in the morning when I left, she had entered a STATE OF GLORY."

Surely that was a quick passage, but the dear woman had no time to lose and God saw that, sending her along one of His messengers who do His bidding and follow His leading. What a blessed transition. In nature we all are, as she was, dead in sins, dark and without hope but the Gospel proclaims salvation by grace and glory.

Sinner friend! You who have so much more opportunity and privilege, what a hell will be yours should you neglect the plain warnings of the Word of God and continue in your sins, dying in a state of nature, to go down to eternal judgment—where "the worm dieth not and the fire is not quenched."

A SIMILAR EXPERIENCE

Years ago, in our Bible Carriage work in Michigan, Brother William Warke and the Editor were visiting in the

back country as was our custom. We came to a farm-house where we had heard of a dying man. Although the folk who took care of the man did not wish us to speak with him as they thought he was too far gone, and evidently they had no heart for the Gospel or realized the need of the man's soul; the dying man heard us at the door and ordered them to let us in.

Propped up in a chair, we could see that his hours were numbered, so looking to God for guidance, we read with him the 19th chapter of John and when we came to the 30th verse and read the glorious words "IT IS FINISHED" we spoke briefly to him of the value of that work and of the finished work of Christ. He said—"why did nobody tell me that before"—"they have been telling me I am good enough already and my works and deeds were all that God looks for—why did no one tell me of that before"? He had been in great distress and evidently troubled with the thoughts of eternity but as he repeated "IT IS FINISHED," a quiet calm settled over him and in a few hours we heard that he had peacefully died and we are hopeful to meet him in heaven.

NO TIME TO LOSE

Time is hastening on; the world is fast ripening for judgment; the rapid, feverish preparations for the coming conflict, all tell unmistakably the winding up of man's day of opportunity and the ushering in of the day of God's reckoning with the human family which has so sadly through the generations forgotten Him. Sinner! Escape for thy life, flee as a sinner to Christ—think of His gracious words—"Him that cometh to Me I will in no wise cast out." John 6:37. TODAY is thine, TOMORROW is not. NOW is the accepted time, TOMORROW may be too late.

(Adapted)—W. H. F.

PERSONAL SYMPATHY

ONE great work that conversion does is to bring us out of ourselves, to turn big "I," into "we," or "you." To think of others, to care for our neighbor, to melt the cold, icy selfishness of human nature into a loving, tender care of, and sympathy for others. Fellowship with suffering is a very different thing from shedding tears over some highly-colored story of human woe. Sympathy is not sentimentalism. It is having compassion on the multitude, a fellow-feeling with distress. It is having partnership with others in their service, sorrows, trials, joys, successes.

Thus those that live at home are called on to feel for those that are gone forth as well as with them. It is God-like, Christ-like, saint-like.

To do this wisely and well, there must be an amount of acquaintance with the work that is going on, so that prayer and practical help may be given in times of need. —Selected.

GOD'S PRINCIPLES OF SEPARATION

WM H. FERGUSON

WHILE discussing Divine principles of the Word of God with an aged and esteemed brother years ago, the following observation he made stuck in the memory—"Methods are many, principles are few; methods may vary, PRINCIPLES NEVER DO." So we would, in this paper, consider in a general way the principles of Separation to God. That God intended His people to be a separated people to Himself is abundantly evidenced in the inspired history of His dealings with men, i. e., "separated" from the generation that knew not God and chose the world and its false ways.

THE WAY OF CAIN

As soon as Cain "went out from the presence of the Lord" and slew his brother, there was evidence of a deliberate choice of "unrighteousness" rather than "righteousness," cp. 1 John 3:12. And when God gave to Eve another son, whom they named Seth (appointed), and he, in turn, had a son whom he named Enos, we read in Gen. 4:26—"Then began men to call upon the Name of the Lord." So we can distinguish the two families now upon the earth — those who knew God and "called themselves by His Name" and those who knew Him not. Between such there was vital difference and definite choice.

A SEPARATED NATION

Later, when God chose Israel, He separated them from the peoples around and they were not to be reckoned among the nations. The Word was—"Lo, the people (singular) shall dwell alone and shall not be reckoned among the nations." Num. 23:9.

A SEPARATED TESTIMONY

God in the midst of His own people was His desire and attitude as they walked in obedience to Him and to His commandments. He made known His presence in very remarkable ways. The Pillar Cloud, the Rock that followed them, the Glory between the Cherubims, the Urim and Thummim of the Priesthood revealing the mind of God, all were characteristic of the abiding presence of Jehovah and marked them out as a "peculiar" or distinguished or separated people. Only when they maintained this distinctive separation, in obedience to the Word and command of the Lord, were they pleasing to Him and only then could they expect the presence and blessing of God.

ICHABOD

When the glory departed, i. e., the manifested presence and glory of God, the nation sank into the hands of enemies and they were made to feel the bitterness of their apostasy and

departure from God, yet, on account of His longsuffering did He bear with this disobedient people. Repeated revivals but raised the nation morally for brief periods until the final captivity into the land of Assyria and Babylon but told how complete was their apostasy, and God's displeasure with them.

REMNANT TESTIMONY

After the return from Babylon the testimony was weak and its only strength lay in SEPARATION TO GOD (Ezra) and SEPARATION FROM THEIR ENEMIES AND NEIGHBORS OF THE LAND (Nehemiah). When this wall of separation was broken down and the people no longer put God first, nor obeyed His Word (and even the enemy inside before the visible breakdown of the wall was already doing his deceitful work, Neh. 13:4, 9, etc.), the sad history of Malachi closes the Old Testament page and the nation once more became the pawn and sport of the nations around.

SEPARATION OF THE REMNANT IN THE NEW TESTAMENT

Reading John 10:1, 16 we see the Lord leading out of the Jewish fold His own and revealing His intention of bringing Jew and Gentile into One flock, forming them thus with One Shepherd (Himself) and again we see "a little flock," separated to Himself, living in an alien scene, yet protected and guarded by the shepherd care of the good and kind and great Shepherd, yea, the Chief Shepherd.

This little flock increases in numbers and is (by the Baptism of the Spirit) formed into One Body (to embrace both Jew and Gentile who are saved) and we find the history of this people in the Acts and Epistles marked out as a separated, reproached and persecuted people the "butt" of both Jew and Gentile. Although in later years the name "Christian" was adopted by many, eventually becoming the badge of the unholy civil and religious union which marked the centuries after the fourth; it was never God's intention that His own should be anything else than a "separated people" unto Himself and when this separation was refused or despised and became merely an admixture with the world, we find once more a "remnant" suggested in Revelation, chapters 2 and 3, who would seek to walk with God in separation from the ungodly even till He should return.

SEPARATION FROM TRADITIONAL RELIGION

This separation involves a severance from that which is nominal yet lacks the power and evidence of obedience to God's Word and a reception of the supreme authority of the Word of God. God never intended His people to remain in ecclesiastical union with those who do not recognize such authority. All human authority, apart from the power of the Word and the Spirit in the midst of His own, is worthless,

baseless and infidel. When God said in 2 Cor. 6:17—"Come out from among them, and be ye separate," this, in association with verses 14 to 18, shows the mind of God to be a COMPLETE separation from every evil yoke—social, business, religious, etc., where the ungodly, or ungodly ways, are tolerated. To apply this only to one particular phase of separation to suit the circumstances and "bent" of the individual or church, is but an evidence of the desire to continue in an association which is not sanctioned by God, nor graced with His presence.

BASIS OF FELLOWSHIP IN THE SEPARATED LIFE

This is clearly brought before us in many Scriptures, none more fitting than that in 1 John 1:7—"if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." This walk is not a "perfect walk" as some might object but it is a walk where the Word of God throws light on the path and where there is a wholesome expression of our need of communion with God and a knowledge of the means whereby that communion may continue, i. e., by real confession of sin and appreciation of the work which has been accomplished for us and is being accomplished daily, praise His blessed Name.

There can be no real fellowship where the works of darkness are tolerated and lightly dealt with or where the choice of the world and its false ways is so manifest that it cannot be hid. How many today talk of "fellowship" who know little of fellowship with God or of the separated life.

THE AGREEABLE WALK

"Can two walk together except they be agreed" or even as some have suggested—"except they agree to do so"? How can light mix with darkness or spirituality with carnality and worldliness? How can those who seek (in all conscious humility) to go by the pattern of the Word adopt the customs, ways and trends and the whole unholy "trammels" of religious Babylon? Since when did God tell us to look around and seek association with the whole system of spiritual harlotry—so hateful to God, Rev. 2:15; 17:17; 18:4; 18:20, 24. The "sorceries" mentioned in Rev. 18:23 is the word "pharmakeia" and could be translated "the employment of drugs for any purpose," "sorcery, magic and enchantment" and as such means is well known and used to drug the intellect, memory, will and the whole person at times, so Babylon's aim is spiritually to accomplish this till the poor "dupes" are beyond the reach of help.

All sectarianism is after this nature and involves association with some of the names of those who dispense the drugs and practise the sorcery.

From all such the true believer must separate and "go

fourth only unto Him," Heb. 13:13, etc. There will be found blessed fellowship with Himself, blessed communion of saints and the quietness and rest, comfort and health of the "green pastures" and "waters of quietness" in a world of strife and unrest. The spiritual soul craves such rest and such blessed fellowship.

SEPARATED UNTO THE GOSPEL

The beloved apostle speaks of himself thus in Rom. 1:1—"Paul, a servant (bond slave) of Jesus Christ, called to be an apostle (or sent one), separated unto the Gospel of God." Another has said—"Such is the sole essential work and purpose of his life. He is SEPARATED TO THE GOSPEL OF GOD; isolated from all other ruling aims to this. In some respects he is the least isolated of men (always more or less in the public view); he is in contact all round with human life. Yet he is SEPARATED. In Christ, and for Christ, he lives apart from even the worthiest personal ambitions."

What a holy, happy calling is here and how it befits us to walk worthily with God. This walk is not confined to the preacher merely though surely it should be exemplified in him but is characteristic of all who desire to walk with God. Paul, writing to the Philippians about eleven years after he had first visited them with the Gospel and had been the means, in God's hand (with his fellow laborers) of planting the church there, says "I thank my God upon every remembrance of you. Always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." Phil. 1:3, 5. The French translation suggests the thought "for your attachment to the Gospel from the first day that you received it" and this is as it should be in the Christian's life—the governing principle—the guiding purpose, casting an entirely different shade as they mix amongst men, making the horizon higher and loftier. It lifted these Macedonian saints above the world and all its affairs. It affected their whole "community life"—Phil. 3:20—"For our citizenship (Newberry) 'politeuma' is in heaven."

RULING RESOLVE OF LIFE

Thus, in the life of the truly separated one, the mission and aim of life is determined and fixed; such is the furtherance of the Gospel and its accompanying teachings, Matt. 28:20; such as will separate to God and fully separate from the world and its aims, pleasures, societies, etc. To live thus as a separated one—attached to the Gospel—requires a degree of wisdom, grace and humility only acquired by living in God's presence and in His fear.

How needful for those who preach and teach to exemplify this life. Here there is no lightness or frivolity, the work is far too serious for that. Preachers must be exceptionally careful to avoid all such. The tendency, when a preacher has had

some acceptance amongst the saints, perhaps a good series of meetings, is to "popularize" such and often "feasted and feted" (although the majority of God's servants would much rather live simply and temperately and frugally) they, like Jeshurun of old who "waxed fat and kicked"; forsake God (and God's ways) and "lightly esteem the Rock of their salvation." Deut. 32: 15.

For preachers to be light and frivolous with young girls and women is unbecoming and not characteristic of those who are separated unto the Gospel of God. Young and inexperienced Christians are easily influenced, unduly excited; they have not yet learned to put the true values on many things and aims of life and must be guided aright and have a sterling example set before them. For a preacher to "popularize" himself and impose upon such credulous inexperience of youth is neither fitting nor profitable and oftentimes has results which mar the testimony of the Lord.

Above all, the true servant separated unto the Gospel of God has before him the effect and impact of his life upon the testimony and seeks ever to live uprightly and commendably before God and man. A man who lives any other kind of life is an unfitted and unwelcome and morbid development of a false and hypocritical existence.

May we all learn afresh the value of a separated life unto God and worldly associations, customs, attachments, with all unnecessary impediments will at once fall off, leaving us bare as to this world but fully conscious as to our responsibility Godward as a citizen of heaven.

GOOD TRAINING

A Veteran Missionary's Observation

WE ARE nearing the end of 1950 . . . We have been helped again of late by WORDS IN SEASON, especially the un-fettered truth regarding the church and separation from the ecclesiastical methods which some are seeking to introduce into the things of God.

It is simply amazing this development of Bible Schools and Bible Camps, all apeing the denominations. Forty years ago the "Bible School" we attended was the Assembly Bible Readings and Bible ministry. Our "Bible Camp" was when five or six of us used to spend our holidays going on our bicycles to the small towns and villages, preaching in the open air and sometimes, at night, asking permission to sleep in a farmer's barn. We grew well and two of the band gave themselves entirely to the Lord's work and the other three are still in the running . . . Let us keep on, dear brother, the end is near and the reward is sure. He is worthy of our best.

A CALL TO THE HEAVENS AND THE EARTH**Isaiah 1:2, 3****DAVID SCOTT OF VANCOUVER**

WHEN the Lord speaks He expects even the heavens and the earth to give ear to what He has to say. The heavens would be astonished to hear this. "Be astonished, O ye heavens, at this . . . For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13. We read of the heavens being shaken and the earth trembling and yet the people were unmoved, Haggai 2:6, 7. "O that thou hadst hearkened to My commandments! then had thy peace been as a river . . ." Isa. 48:18. "He that hath ears to hear, let him hear." That is what ears are for, TO HEAR. Oh what we have missed when we have failed to heed what we have heard. We use the words of another—"Be not silent to me, lest if thou be silent to me I become like them that go down to the pit." We do not tremble at His Word as we ought when we hear it. The word spoken to Ezekiel by God in chapter 33:31, 32 might often be applied today—"And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou are unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they do them not." This was the Lord's own account of things in Ezekiel's day. Covetousness had gotten too deep a root in their hearts to allow them to give ear to the Lord's message through Ezekiel.

CRITICISM OF GODLY MINISTRY

Much of the ministry that is given today at some of our Conferences and other ministry meetings is treated by some very lightly; perhaps not in words, but "actions speak louder than words." Ministry calculated to reach the conscience of the hearers and which should produce practical, godly living, is criticized and not laid to heart. Thank the Lord that this is not true of all, and even if it is not true of us, are we like Jeremiah who could say—"But if ye will not hear it, my soul shall weep in secret places for your pride." Jer. 13:17.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. And the grace of God teaches us that "denying ungodliness and worldly lusts, we should live soberly (self-ward), righteously (manward) and godly (Godward), in this present world;" Titus 2:12, 13. This leads to "looking for that blessed hope." If there is not the denying of ungodliness and worldly lusts we shall not be longing to see Him. Surely if our hearts were

more occupied with Himself there would be more godly simplicity and sincerity in our lives and it could be said of us, as it was of Gaius, "The bowels of the saints are refreshed by thee, brother." Philemon 7. If the two who were on their way to Emmaus had been talking against their brethren and belittling their work, it is not likely that the Lord would have drawn near and walked with them to open up the Scriptures and cause their heart to burn. Oh how much we miss, and what He misses. He loves the fellowship and companionship of His people. He says—"Let Me hear thy voice, let Me see thy countenance, for sweet is thy voice and thy countenance is comely." Mal. 3:16 is a proof that this godliness and fellowship over the good Word of God is profitable and has an eternal recompense. Think of what the others missed in Malachi's day who were speaking back to God with such impudence!

LOSING ONE'S OWN LIFE FOR CHRIST

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal." John 12:24, 25. We freely admit and rejoice to know that this is true concerning our blessed Lord. If it were not so He would have been alone as far as we are concerned. But O, how slow we are to apply the same principle to ourselves! Could anything be plainer than the above scripture, the Words of His own mouth? "He that loveth his life shall lose it." Paul learned this lesson and it gave tone and shape to his whole life. He could say—"I die daily" and "what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:7, 8.

This lesson about the corn of wheat falling into the ground and dying is a lesson which we would do well to learn. If we saw a farmer's field full of weeds with no wheat in it and we asked him how this came about, only to have the absurd answer, "Oh I just left the seed in the granary, I didn't bother to sow it" surely we would question the man's sanity! Yet this is the identical similarity suggested by the lives of, one might confidently say, a majority of professed Christians today. The idea of dying daily or losing our lives in order to save them is a subject that is not chosen as a rule in the schools of men but it is a prime requisite in the school of God if we would be obedient and teachable scholars. It would involve taking His yoke upon us and learning of Him, the "meek and lowly in heart" but, alas, the tendency is to go in for SOCIAL COMPANY, PLEASANTRY, LIGHT PAST-TIMES. The gracious invitation from the meek and lowly

One is, "Come ye yourselves apart into a desert place and rest awhile"—for there were many coming and going and no leisure to eat. "Come away with ME from the bustle and stir." How necessary it is to accept this invitation! If we do not, there will surely be loss at the Judgment Seat of Christ.

If we do not seek Him and go into the desert place with Him, it will be like it was in Hosea's day (see chapters 4 and 5). The Lord says—"I will go and return to My place till they acknowledge their offence and seek My face. In their affliction they will seek Me early." Hos. 5:15. But it would seem as if God were so yearning over them that He could not rest in His place. In chapter 14 He gives vent to what was in His loving heart. He says, "O Israel, return unto the Lord Thy God." Hos. 14:1 and "Why gaddest thou about to change thy way?" Jer. 2:36. He sought to put words in their mouth, which if they would only swallow them, would work effectually in them. We see in this wonderful fourteenth chapter of Hosea what He had in His heart to do for them. For those who have once tasted that the Lord is gracious, anything short of the rich provision that is found in Christ at God's right hand will seem like "FEEDING ON ASHES."

LACK OF VITAL GODLINESS

When practical, vital godliness gets to such a low ebb, is it any wonder that we hear of one and another falling out of the ranks and open reproach and dishonor being brought upon that Holy Name and on the testimony TO HIS NAME?

The Lord not only called to the heavens and to the earth to hear His voice, but He calls upon the heavens and the earth and everything else which He has created to praise His Name. He calls upon the heaven of heavens, sun, moon and stars, dragons and all beasts, mountains and hills, trees and all cattle, flying fowl and creeping things, kings and princes and judges of the earth, young men and maidens, old men and children to praise the Name of the Lord for His Name alone is excellent. What a glad day to look forward to—the glorious condition of a coming day but meantime the delightful song of praise will please Him better than "an ox or bullock that hath horns and hoofs."

OUR MAIN BUSINESS IN THE WORLD

OUR main business in the world is not to "earn a living" but to live to please God! The world can do the former, but only a child of God can do the latter. We ought to do the former in the place where God has put us, and in the way that He has commanded, but even then it is only incidental. Our main business here in the world is to live for God, and to glorify His Name.

Donald Ross

A YOUNG CHRISTIAN'S LETTER

CLEVELAND, OHIO
MARCH 29, 1896

My Dear Mother and Sister:

Your letters were received yesterday, and I thank you for all you said. Some things I would like to write, but I guess it is better just to let it all drop where it is and mention the subject no more. God knows what He has prepared for me, and may nothing come between me and Him and His will concerning me. It has been my prayer long, and though I enter into its meaning so little, still I know that He knows, and I simply leave it to Him to give what is best of joy or sorrow, knowing the truth of Romans 8:28.

I have worked since Tuesday morning. I did not feel well this noon and lay down and went to sleep. A— and M— called and woke me up. I feel better now. They stayed some time, and in talking over several things it sort of took my time and spirit so I cannot write just as I would like to now. There are so many things to explain that I never can do it on paper. *I only wait for the time when we can take God's word and go over some parts of it together with nothing else to take up our thoughts as there was when I was home.*

Surely, Mother, I enjoyed the little note you wrote Miss B—. How true was every word. And as we read John 17 carefully we see some things which mean much. From 9 to 13 is sweet Christ's love and purpose in us. I think that 14 shows one thing very plainly—our necessary separation from the world. We are in it, but not of it, so we should leave it alone. Read in connection Luke 6:21-26 and see the contrast in 22 and 26. We know the truth of Matt. 6:24; and we enjoy Christ in proportion as we give up the world for Him. It might be possible to give up the world and yet not enjoy Christ—as the hermits.

I know very well, Mother, how strange my movements seem to you; and, sometimes they seem strange to me. And, if I did not believe deep in my heart that I was simply doing what God reveals as my duty to Him to show my love for all He has freely given me, I would not want to do it, or even dare to do it. But God's Word is plain, and we have no right to substitute our opinion or the experience of the best men and women who ever lived for His Word. 1 Sam. 15:22; John 11:5; Lev. 10:1-3. God give me grace to say from my heart, Phil. 3:8-11. But we are to seek to be separated unto Him. From Col. 3:2, we learn that our minds are only drawn from the world by setting them on Christ. Rom. 12:1-2. The mind must be renewed by the Word of God. John 17:17; 1 Peter 2:2.

We cannot expect the world to love us if we are pleasing Christ. John 15:17-20; 1 John 4:4-6. We should rejoice when

men speak evil of us for His sake, for it shows that He is revealing Himself in us. There are many scriptures to prove this, which you know. 2 Tim. 1:12 from which you quote, is precious. But, look again, and you will see there is no "in" before "whom." My attention was called to that not long ago. It is far better to "know whom" than to "know in whom." Let us seek to know Him who loves us that we may enter into that love. This can only be done as we are separated unto Him.

Now, Mother, I surely agree with you that there are good, honest, trusting and working Christians in the churches or denominations. I would have no division between Christians, for Christ desired there should be none. John 17:21-23. You see that the seventeenth of John has been speaking to me. We can only be one under one name, and that not Baptist, Presbyterian, Methodist or any other but His Name. Matt. 18:20; 1 Cor. 3:3-7 and 21:23.

There is no scripture for hiring a man to minister, but God is to raise up and take care of those whom He would use in His work. At first this seems like "splitting hairs," but when we stop to think how many men preach for the money, and so take the place of God's servants, and thereby keep food away from God's people, it becomes of great importance. This subject is so full one could speak on it for hours. How much Bible is taught in seminaries? Well, if men go there to "study for the ministry" and study everything else but God's Word, how can they reveal the mind of God? They may speak well and show their learning, and furnish a good deal of food for the intellect but very little if any food for the soul. Then how much time is spent in raising money for the pastor's salary, and to pay for the pipe organ and fix the church, and so forth, which ought to be spent in learning and teaching God's eternal truth. This will always be so in the present system of churches. It cannot be different, and it would be impossible to think of staying among and trying to make them better when God says, "Come out from among them, and be ye separate." 2 Cor. 6:17. He will work if we each one obey.

The Church today says, "we must entertain." Christ never established His Church to entertain the world in any way. If it were doing Christ's will, it could not entertain. John 17:14;

John 15:18-20; 1 John 4:4-6; Luke 6:26. Let us seek to please him.

But, you will say, we will win them. We should love the world as Christ loved the world to save them. But we must remember that our weapon is the Word of God. That God kills and makes alive again. Our work is to seek first of all to please God, then to save not reform, or simply keep them from open vice. For we might keep down the evil fruit and still there be no new life implanted. "Ye must be born again."

I must not write more now. No doubt there is much here

you will not agree with at first, but read the scriptures quoted, and any others you may find. If any show me wrong, let me know. I must go by God's Word, not man's opinion.

Remember, it is not "brethren," I would withdraw from, but those who have a form of Godliness and deny the power thereof, and the systems which I cannot but believe are contrary to God's word. I would not criticize, but seek to know God's will and do it, then by His grace, teach others. Ezra 8:10. I would be such a young man if God will at any cost to me. He only, knows what that may mean. But I am content to know that He knows.

With love, I am as ever,
Will

Editor's note: Above by our late brother W. B. Johnson will be interesting to all and helpful to some younger Christians.

PHILADELPHIA

BY THE LATE HERBERT S. DOUGLAS
OF VENEZUELA

THE seven churches referred to in the Book of Revelation although located in different places in Asia, are symbolized by the lampstand. This, without doubt, sets forth a perfect unity as to responsibility as lightbearers, and oneness in testimony of Him who walks in the midst to a world that sits in darkness and in the region and shadow of death.

Their failure is obviously indicated by the attitude of the Lord Jesus to them; His strong rebukes and scathing remarks, also His call and exhortation to repentance.

Philadelphia is the sixth in order, being placed between Sardis and Laodicea. The former manifesting a profession without life, the latter much activity without Christ; both being the result of the influence of Jezebel and spiritual fornication.

It is a contrast to the others, and as its condition continues until the Lord's coming, it ought to restore, encourage and preserve a waiting people in preparation of Saul for that glorious day.

There is no boast of its doings, no great show which under His scrutinizing eye is only false and empty and rather merits rebuke. There is an encouraging word to hold fast. They were not indifferent to the condition of the others and as they saw things slip rapidly, their exercise increased to retain the testimony. As those despaired disciples that stormy night on the rough waters saw their master and heard his soothing words: "Be of good cheer: it is I: be not afraid," so dear saints get a vision of Him who is omniscient and receive that

inspiring message: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Times are perilous. Nations are clamouring for peace and statesmen are trying to bring it into effect; but God has revealed that wars shall not cease until he puts His King on Mount Zion.

Well meaning minds are putting forth effort to defend the faith of their fathers and keep intact creeds and tradition handed down for generations. They have taken a stand against the persistent inflow of evolution and modernism, but had they obeyed the Spirit's voice: "Come out from among them and be ye separate," no doubt they would have been relieved from much unnecessary preoccupation. The leaven of the woman is destined to corrupt the whole lump.

HOLINESS AND TRUTH—NOT COMPROMISE

The cry for compromised union among gathered out saints and a demanded acquiescence to certain innovations and worldly practices all give anxiety to sober minds.

At a time of much stress this church receives its message and now shines forth to stimulate and inspire patience to those who long to be found loving His appearing.

The Lord Jesus bears the title here of "He that is holy, He that is true." This is very significant in the midst of such departure and at a time when everything was adverse to such a thought. Holiness speaks of a nature, state and condition in complete separation from all iniquity and unto the One who sent Him. True suggests faithfulness to that in time of trial and adversity. His course on earth which gave Him a right to this title is the example given to His chosen ones to follow. The saints had this before them and the letter addressed to them is a proof to all that to keep it until the end is positive.

"He that hath the key of David, He that openeth and no man shutteth and shutteth and no man openeth." This quotation from Isaiah, Chapter 22, referring to Eliakim speaks of the office to which he has risen because of holiness and truth. Eliakim the faithful servant of Hezekiah was entrusted with government probably when Manassah was taken to Babylon to humble and restore him. All government, dominion and power has been given to the Lord Jesus and He is able to administer, manage and control where there is a desire to have Him and willingness to allow it.

This church still retains four of the entrusted things. First: "An open door." Second: "A little strength." Third: "My Word." Fourth: "My Name."

The door was opened on that memorable day after the resurrection, when to a trembling few the mighty victor said:

"Go ye into all the world and preach the gospel to every creature." The church is indebted to give this message to all men. Satan has tried and is engaged yet in his efforts of trying to frustrate this; but wherever exercised hearts and faithful messengers have entered in, it has been proven that still the door is open. Lack of exercise and faithfulness among the Lord's people has hindered to a great extent this precious truth. When we consider the untouched places even in favored gospel lands it is appalling to see the Pagan and Roman majority.

In sectarian quarters it was thought best to present the gospel to the world by educated men, and colleges were erected for this purpose. Many of these today have become the clearing station of all attacks against God's truth and the propounders of all modern ideas to lay aside His Word.

Among Assemblies gathered to the Name, education has become an admirable acquirement, therefore knowledge is too advanced to waste it among dark heathen, ignorant Romanists, or pioneer work even around home. The blame is always thrown upon the preacher, but the church is responsible for fomenting this desire and encouraging such by its fellowship.

"A little strength." This in contrast to the beginning when all were together and there was "great power," "great peace" and "great joy." All wills were subject to God's Word and Jehovah's Lord. Vain is the search for unbaptized believers in their midst. Disobedient men are never set forth as patterns for the flock. In the measure the Apostles followed their Lord, they exhorted their children to follow them.

The first love of those days had gone. Love of place made men bow to the tempter's offer of the dazzling splendor of this world. They soon become victims of Jezebel's mixture which plunged all into the terrible darkness of the medieval age. God moves and from the chaos raises up mighty men who take a separate stand, but gather unto themselves a people who soon are at ease; content with creeds, ceremony and ritual. God still works and the dawn of another glorious day gleams forth when a people seek to gather only unto the Name and Person of His Son, the Lord Jesus Christ. A shadow has fallen on this beautiful scene; worldliness and covetousness has brought about a Laodicean condition.

Philadelphia is cheered with the Lord's approbation "Thou hast a little strength." The promise with its accompanying exhortation: "Behold I come quickly, hold that fast" animated them and would do so yet to those who desire to retain the testimony. It is also a denial to the teaching that the local church is annulled and the Lord's acknowledgement of it forfeited.

"Thou hast kept My Word." This includes the whole re-

vealed will from the book of Genesis to the book of Revelation. God's simple and comprehensive account of the beginning of the heavens, earth and man. Man's fall, his self-will, perverseness and eventually utter depravity are portrayed therein. God's good pleasure towards the creature. His love in sending His Son who was born of a virgin, died on a cross, buried, raised the third day and exalted to glory. His grace in choosing poor sinners for salvation through the work of Calvary. His wisdom in the new birth by His Word and the work of the Holy Spirit. His righteousness in a satisfied law and abolished in His Son; also sin judged and atoned for by the shedding of blood. Justifying the believer in Jesus and condemning the rebellious to eternal punishment. His redemption when all the family of the Firstborn shall inherit the New Heavens and New Earth and God shall be all in all.

"Thou hast kept My Name." In heaven it is supreme; in hell there is no recognition of other authority. On earth efforts have been made to blot it out by the ungodly. It has been replaced by human names among many zealous and misguided personages. It has been rubbed off the notice boards of some who professed to be only gathered unto it. This is only a repetition of the adversary to disown His worthy Name. These dear saints had held it up to then and when He comes the overcomers will be found doing likewise.

"I will make him a pillar in the temple of my God" is the recompense of the overcomer. In chapter 21, the gates of the New Jerusalem bear the names of the twelve tribes, and the foundations, that of the twelve apostles of the Lamb. The Lamb is the temple and to be a pillar in it speaks of eternal nearness and intimacy, perhaps the special place referred to by the Lord Himself to the disciples' mother when he said: "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of My Father," Matthew 20:23.

Israel was the name given to that nation through which came the Redeemer. At birth the Messiah was called Jesus, foretold by the angel; and Christ Jesus in resurrection was proclaimed Lord. He chose twelve and named them apostles. A special name is reserved yet to accompany the honored place. "And I will write upon him my new name." This place of honor and the new name is for those who stand firm in these difficult days of declension. "Hold that fast which thou hast, that no man take thy crown."

The above, by our departed esteemed brother is very timely for today and might well be given earnest consideration—truly "he being dead, yet speaketh" and is "yet spoken of." This article appeared in one of our former issues (1932). Truly spiritual ministry never dies.

—Editor.

THE WASHING OF REGENERATION

« « «

QUESTION: Is the "washing of regeneration" in Titus 3:5—
Baptism?

ANSWER: Decidedly not. To read baptism into this passage is the effort of ritualistic religion which has given to baptism significance as ushering into a Christian state. This is the old erroneous phantasy of baptismal regeneration and the later accessory—household baptism. We came across recently a note in the Synopsis (J. N. D.) which is so palpably in error as to require little comment but it may give us the clue to much of the false teaching regarding baptism which has characterized this powerful man's followers or disciples. He says.

"The word 'regeneration' is not applied in scripture to our being born again; it is a change of position in us connected with our having died with Him and resurrection. It is found twice; once in Matt. 19 it is Christ's coming kingdom; and in Titus it is the WASHING OF BAPTISM (capitals—Editor's), as typically bringing out of the old Adam state and into the Christian but distinguished from the renewing of the Holy Ghost." Page 101, Volume 4.

While recognizing that the writer of the above brought much of God's Word to light over a century ago and was used of God, we have no more reason to accept his concept of 'baptism as ushering into the Christian state' than we have to accept Luther's false 'consubstantiation' because he, likewise, brought much to light regarding Justification by Faith. "To the Word and to the testimony"—let us test all thus.

The word for regeneration is used of spiritual regeneration, involving the communication of a new life, the two operating powers to produce which are "the Word of Truth" and the Holy Spirit. The washing in Titus 3:5 is the "loutron" or laver and is used, figuratively speaking, of the Word of God as the instrument of spiritual cleansing. (W. E. V.) Cp. Ephesians 5:26.

Baptism is a most blessed ordinance (for believers only in this dispensation of grace) but the erroneous teaching that it is a badge of profession only and brings the subject into a special sphere for the future blessing of the new birth must be refuted wherever it is found. It undermines the whole structure of the revelation of God relative to the absolute necessity of the new birth (and that alone) for translation into the Kingdom of God.

How quickly and lightly sometimes are those who profess urged into the baptismal waters, merely as an adjunct to a superficial work, without any realization of what it entails as showing forth death, burial and resurrection with Christ and an outward confession of the regenerated and renewed soul to walk in separation with Christ, bearing His reproach in the world which cast Him out. Little wonder there is no manifested fruit of the Spirit in such cases and so much of worldly attire, worldly desires and worldly pleasures.

FROM OUR MAILBAG

« « «

FROM NEW YORK: I think WORDS IN SEASON is a very appropriate name. We are so glad to get the good ministry which it contains.

FROM A YOUNG BELIEVER: Just to thank you for your pleasant Magazine. We have enjoyed immensely the reading and different thoughts of godly men in explaining Scriptures and helping young believers like myself.

THE AUTHORIZED VERSION: I was very glad to see the article on "The Authorized Version," in December issue. When the Word of God is tampered with on the platform and changed to appeal to the natural understanding before the unsaved, it knocks the very foundation from under their feet.

FROM OHIO: In sending remittance for renewal of my subscription to WORDS in SEASON, I would like to give a word of appreciation for the principles of truth which it upholds. It never fails to refresh and helps to encourage me in the Word of God.

FROM WASHINGTON: Your good Magazine keeps up to the old standard and is fully enjoyed by believers here.

FROM OREGON: We do enjoy the Magazine from beginning to end. It is all ministry that we need. May the Lord continue to give the needed grace and courage to send out His Word faithfully—Jer. 23:28; 2 Chron. 15:7.

FROM SCOTLAND: I enjoy reading WORDS IN SEASON very much, it gives one a great spiritual uplift in these terrible days of declension and apathy.

FROM PENNSYLVANIA: I believe WORDS IN SEASON is richer and sweeter every time I read it.

FROM FRANCE: Many thanks for the great encouragement and cheer WORDS IN SEASON has been to us throughout another year. We feel privileged indeed to pray for this great work.

FROM PRINCE EDWARD ISLAND: We trust the Lord will give ministry in 1951 such as we received in 1950 through the Magazine. It sure was appreciated and enjoyed here. We thank God for the desire of the Lord's people here to go on in the "old paths."

FROM FLORIDA: Enclosed please find subscription for WORDS in SEASON from which we have received many helpful lessons.

« « «

The above extracts should give us all much cause for thanksgiving and help us to pray for each other.

THE SERVANT'S PATH

In a Day of Trial and Departure

« « «

BE NOT man's servant, think what costly price
Was paid that thou mayest His own bondman be,
Whose service perfect freedom is; let this
Hold fast thy heart; His claim is great to thee;
None should thy soul enthrall, to whom 'tis given
To serve on earth with liberty of heaven.

All His are thine to serve, Christ's brethren here
Are needing aid—in them thou servest Him,
The least of all is still His member dear—
The weakest cost His life's blood to redeem,
Yield to no party—what He rightly claims
Who on His heart bears all His people's names.

Be wise, be watchful, wiley men surround
Thy path, be careful for they seek with care
To trip thee up; see that no plea be found
In thee thy Master to reproach, the snare
They set for thee will then themselves enclose,
And God His righteous Judgment thus disclose.

Cleave to the poor, Christ's image in them is,
Count it great honor if they love thee well;
Nought can repay thee after losing this.
Though with the wise and wealthy thou should'st dwell,
Thy Master oft times then would pass the door
To hold communion with His much loved poor.

The above gracious warning should be heeded by all men of God in a day when the tendency is to produce organization, with eventual control by men and human means; thus restricting the Word of God if possible. Thank God for all faithful servants who have learned in the secret of His presence what it is to serve Him in His appointed way.

A sentence from an old letter written by one of God's Faithful servants:

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Mechanicville, N. Y.—Assembly here goes along nicely—bro. Pizzulli visited them recently and he hoped to visit also Poughkeepsie. The Italian Assembly in Detroit also appreciative of help in the Word as they carry on.

CANADA

Oshawa, Ont.—Later reports of meetings by bro. Joyce here indicate God is working amongst the unsaved—some have professed.

Toronto, Ont.—Robt. and Norman Crawford were having good meetings in West Toronto Hall with interest. F. Pearcey had two weeks at Ascot Hall with fair attendance. G. P. Taylor had a week of ministry at Highfield Rd.—he also visited Welland where they appreciated help in the Word. F. G. Watson was in fifth week at Bracondale using Two Roads Chart. Attendance and interest good, some had professed. A. Joyce at Oshawa.

Midland, Ont.—Bre. Pearcey and Booth started here expecting help and blessing from the Lord.

Owen Sound, Ont.—G. G. Johnston visited here and at Collingwood in ministry and in the Gospel.

Huntsville, Ont.—Bro. Widdifield returned home and was giving help in regular meetings and visiting the homes in the town. David Miller and he visited Ottawa and had some cottage meetings 18 miles out in the country.

St. Catharines, Ont.—A. Dellandrea was having meetings here in one of the Halls with local help.

Montreal, Que.—Recent Conference reported very good with some blessing at the time and in meetings following—about 14 of the Lord's servants were present.

Lawrencetown, N. S.—L. K. McIlwaine has felt exercise to move here a short distance North of Clementsville. Our brother is feeling better.

Newfoundland.—Things go on well in the new work at Corner Brook. Several have professed. A suitable new Hall with full concrete basement right in center of town, is about finished. The new Flat Rock Hall is now being used for meetings. Special prayer meetings were begun Jan. 1 in St. Johns with special requests for reviving and blessing in the Gospel. The souls of believers were warmed in this timely exercise.

Sarnia, Ont.—Bre. McBain and Dobson commenced a Gospel series here Feb. 4. Attendance and interest seemed good. Saints at Jackson, Mich., enjoyed meetings of bro. McBain recently and bro. Calderhead also visited them.

Abbotsford, B. C.—Bro. Geo. McKinley has seen a few souls saved during the Winter months which has cheered our brother. Isa. 55:10, 11; Eccles. 11:1.

OTHER LANDS

Dunedin, New Zealand.—New Year Conference reported helpful and a good number present. 9 or 10 brethren took part in ministry.

France.—Bro. W. E. Taylor keeps busy in His service. He writes—"I am often absent from home on the same errand for the Master but one fine day we shall meet at His feet when the last happy journey is finished. Hallelujah! After that we shall rest in heavenly scenes and activities."

Venezuela.—Bro. Saword mentions that the last Saturday of the old year "Our commodious Hall was packed with people, with groups crowded around the outside of the windows and doors the full length of the building. Three Venezuelan workers preached the Gospel clearly and faithfully and then four believers were baptized." Bro. Fairfield writes that the week following the Conference they opened a new Hall in Bejuma, 30 miles from Valencia. He was having meetings in Valencia with Senor Naranyo. He says "Fear keeps some away in these lands and often only the bravest will dare to attend." Our Venezuelan missionary friends are indeed "laboring brethren."

CONFERENCES

Vancouver, B. C.—In the will of the Lord we hope to have a united Conference this year at Easter time, in connection with the North Vancouver and East Hastings Assemblies. This happy condition has been brought about in a godly manner and with no compromising of the truth; not merely "nominal" or "occasional" fellowship, but fellowship based upon "the apostles doctrine." This has the

hearty endorsement of the Assemblies meeting in the Cedar Cottage, Fairview, and South Main St. Gospel Halls. These Conference meetings will be held in the Lonsdale Hall, 22nd and Lonsdale Ave., No. Vancouver on March 23, 24 and 25, commencing with a Prayer Meeting in the North Vancouver Gospel Hall at 8 p.m. March 22nd. The Lord's servants who are walking in the "old paths" are heartily invited.

For No. Vancouver Assembly—J. W. Dennis, 153 E. 12th Street.

For East Hastings Assembly—David Leggat, 2312 Vine Street.

Toronto, Ont.—The Annual Convention of West End and East End Assemblies (eleven in all) will be held D. V. March 23, 24 and 25.

Prayer Meeting for West End in Brock Ave. Gospel Hall, 311 Brock Ave.

Prayer Meeting for East End in Pape Ave. Gospel Hall, Cor. Pape and Aldwych.

Both Prayer Meetings on Thursday evening, March 22nd, at 7:30.

West End Conference in Central High School of Commerce, 570 Shaw St.

East End Conference in Eastern High School of Commerce, 16 Phin Ave. Cor. Chatham. Usual order of meetings will prevail. For West End write Jos. Coleman, 112 Spencer Ave., Toronto 3, and for East End write John Robertson, 43 Howard St., Toronto 5.

Manchester, Conn.—34th Annual Conference D. V. March 23, 24, and 25th in the Masonic Temple with Prayer Meeting in Gospel Hall, 415 Center St., Thursday, 22nd, at 7:45. Please bring Believers' Hymn Book. Visitors freely entertained. Corresp. to Wm. McBride, 98 Church St.

Norfolk, Va.—One Day Conference Lord's Day, March 25th, in Gospel Hall, Cor. Lafayette Blvd., and Cottage Toll Rd. Meetings 10 a.m., 2:30 and 7:45. Ministering brethren walking in the "old paths" urged to feel exercised regarding this. J. P. Rockey, R. R. 1, Box 426.

Moncton, New Brunswick.—Annual Conference will be held, God-willing, as usual at Easter season, March 23rd to 25th. Prayer Meeting will precede in the evening of March 22nd. Circulars to follow. Address correspondence to Norman MacNeil, 37 Bromley Ave.

McKeesport, Pa.—Third Annual Conference D. V. to be held April 28 and 29, Prayer Meeting 27. Full details in April issue.

FALLEN ASLEEP

Hamilton, Ont.—We have been requested to include in this month's issue the homecall of our sister Mrs. Abigail L. Rendell, August 1, 1950. Saved in the Gospel tent in Toronto in 1906 under preaching of R. Telfer and R. McClintock. In late years in fellowship in East End Assembly here.

Belfast, Ireland.—Francis William Young was "called home" Dec. 15 in his 89th year. Saved for 70 years, one of the first to "Gather to His Name" in Mâchett St. Assembly. A faithful guide, with the heart of a true shepherd. Had the joy of seeing every member of his family saved. Pray for his widow, now 80 and blind.

No. Vancouver, B. C.—On Jan. 2 brother Skidmore passed peacefully into the Lord's presence in his 90th year. Saved over 13 years ago at meetings held by Robt. McCracken and H. Alves. Shortly afterwards identified with the Assembly here and had much joy in this testimony.

Straffordville, Ont.—Mrs. John McQuiggan passed into the Lord's presence Jan. 12th, after a short illness, aged 62. Saved in girlhood days, in this Assembly for over 22 years. Her hospitality known to many of the Lord's people, she will be greatly missed.

Longport, N. J.—Our dear sister Mrs. Bella Aitken "went home" Jan. 13, aged 95. Formerly of Mascher St. Assembly, Philadelphia. A lover of hospitality when able.

Toronto, Ont.—Our esteemed brother Adam Walker "went home" Jan. 16th, well known in assembly fellowship here—of late years through physical weakness unable to attend meetings—now where saints "go no more out"—Rev. 3:12. Remember his widow in prayer.

Moncton, N. B.—On Jan. 20th, our dear sister in Christ, Mrs. Wilkie Ward, was "called home"—formerly in the Assembly at Bryants Corner.

Brandon, Man.—Our dear sister Mrs. Thos. Pue was "called home" Jan. 25th. She longed for heaven and home. Remember our brother in prayer, he waits the bright and blessed morn. Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



God Lives

God lives for us, though Satan rage,
Then, knowing this, a warfare wage;
Our foe is strong but stronger is
The God Who lives and lives for us.

God lives for us; blast Satan's lie,
All's gone, give up, Curse God and die:
Let's live in this blest confidence
When all looks dark, 'tis time to trust.

'Tis time to prove God lives for us,
And come what may, our Saviour must
Give to His fearful, trembling sheep
Rest — for He gives His beloved sleep.

So be it warfare, be it sleep,
GOD LIVES FOR US, this mine is deep
In wealth unmeasured, tho' unseen,
In faith, my soul, upon Him lean!

W. H. F. (1931)

APRIL, 1951

WORDS IN SEASON

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CALLED HOME

Our beloved and faithful brother in the Lord, William Rodgers of Omagh, Ireland, was suddenly called into the Lord's presence in the early morning hours of March 2nd. He spoke well and fittingly on "Temptation" at the Ardstraw Believers' Meeting, Feb. 28th.

Our brother's last article to us in this issue expresses his thoughts as to the servant's exodus when his work is done. Our God is too wise to make mistakes—let us rest in this knowledge. Memoir in a later issue—God-willing.

CHANGE OF CORRESPONDENT

Philadelphia 36, Pa.—Nicholes Illuminati, 3420 Lansing St., for the Italian Assembly here.

UNITED STATES

Cylinder, Iowa.—Oliver Smith and Paul Elliott saw God's hand in salvation here and restoration amongst saints who had been estranged. This is always cheering news when "free flowing" and having the Spirit's savour—Ps. 133:1, 3.

Lamont, Iowa.—L. H. Brandt and Hy. Wahls have seen blessing here.

La Crosse, Wise.—Sam Hamilton has been giving help in his home district—found it a difficult Winter but kept at it for God. He has heard of some blessing recently following previous preaching—Eccl. 11:6.

Los Angeles, Calif.—Saints of West Jefferson Assembly have been sitting under some searching ministry since the first of the year by brethren Andrew Douglas, Frank Knox and Sydney Porteous. Our correspondent states—"We pray that the work in the souls of the Lord's people will have a lasting effect." This Assembly has carried on for years a work amongst the Spanish speaking people in the district. This resulted in the formation of an Assembly in June of last year. Our correspondent for that assembly (Adam J. Thropay) writes—"Since then a little progress has been made for which we thank God. Please pray for the work amongst the Mexicans in East Los Angeles that the Lord will continue to bless in the salvation of many precious souls, and that the assembly will continue to grow for His honor and glory."

Phoenix, Ariz.—Saints of Sunnyslope Assembly had recent helpful visits by brethren David Scott of Vancouver and Andrew Douglas. Sunnyslope is about 10 miles from Phoenix—they appreciate help in the Word. J. Govan and A. Klabunda are in tent work in Phoenix.

Bay City, Mich.—E. Sprunt had some Gospel meetings here recently. The saints appreciated this effort of our brother.

Williamston, Mich.—D. Calderhead gave some help here recently and in Jackson. Saints go on well in His ways.

Ferndale, Mich.—Special meetings by Wm. Ferguson using "Egypt to Canaan" Chart seemed to be helpful to the saints—young and older ones appreciating these practical and needful truths. Saints of East Side Italian Assembly had a helpful visit from brother Gordon Johnston.

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. 43

APRIL, 1951

No. 4

GATHERED GEMS

TAKE time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone:
By looking to Jesus, like Him thou shalt be,
Thy friends in thy conduct His likeness shall see.

« « «

When the late, beloved Jas. E. Johnston, missionary to India, was asked after a Lord's Day morning meeting if he enjoyed the meeting, he replied—"I enjoyed the Lord IN the meeting." When leaving for India for the first time and the Christians gathered at the ship to bid farewell he requested that instead of singing the customary "God be with you till we meet again," they should sing—"Take time to be holy, speak oft with thy Lord" and after singing it he asked that it be sung again. The Irish sister who gave us these impressions of this godly life added "and HE took the time too."

« « «

Lines found on an old tombstone:

"Here lies a man of humble birth,
As rich as ever entered earth;
Not rich in worldly gold or dust,
But rich in Christ, his hope and trust."

These lines often quoted at funerals by the late J. R. Diack, of Ireland.

« « «

Carlyle said of the Puritan preaching of that day: "It stood preaching in its bare pulpit with nothing but the Bible in its hand. Nay, it was a man preaching from his earnest soul into the souls of men: is this not virtually the essence of all reality whatsoever?"

« « «

"O SPEAK not one cold or careless word about so great a business as heaven or hell! Whatever you do let the people see that you are in good earnest." Baxter.

« « «

Take time to be holy, be calm in thy soul;
Each tho't and each motive beneath His control:
Thus led by His Spirit to fountains of love,
Thou soon shall be fitted for service above. W. D. L.

HIS ALARMING DISCOVERY

THE LATE T. D. W. MUIR

R—B— was a young business man of the city of Detroit. Energetic and ambitious, he had prospered financially until he had reached a place of prominence amongst his business associates. In business matters he was recognized as a righteous and honorable man; in his home relations he was a devoted husband and a kind father; and in the community where his home was he was known as an open-hearted and generous man, ready to relieve as best he could the sorrows of others. In religious affairs—well, he hadn't much time to think about that, but he "went to church" and stood ready to help on the good cause with his means and moral influence. Yet, withal, he was not saved. Of him, as of young Samuel, 1 Sam. 3:7, and many another, it might be written, he "did not yet know the Lord."

AWAKENED THROUGH A TOMBSTONE'S MESSAGE

Wearied by close attention to business, he proposed to his wife a trip to Scotland, where, touring through the country and breathing the pure, fresh air of the heather hills, or amid the mossy dells, he would recruit his strength for further business efforts. Locating themselves in a pleasant village in the South of Scotland, they went forth each morning, as their fancy might lead them, for their day's outing. Having taken a longer walk than usual one day they turned aside into a little cemetery to rest themselves. His wife being absorbed in a book she had brought with her, R— presently arose and wandered around amongst the graves, stopping now and then to read an inscription on a tombstone. Presently he came to a large, flat stone which was covered with ivy.

Curiosity led him to pull the ivy to one side that he might read the inscription thereon. To his amazement he read there his own name! and on noting the age at which the one buried there had died, he found it within a year or two of his own. Hastily replacing the vine, he passed on but the memory of his own name on that tombstone haunted him, it made him restless and unhappy. He was not superstitious, yet he could not help thinking that this might be a "bad omen"—a warning to him that he had not long to live. Along with that came the disturbing thought—"Where will I spend eternity"? for he most firmly believed he must spend that eternity somewhere, and if not in heaven, then where?

He had heard that it was necessary to be "born again" in order to see the kingdom of God and he knew THAT experience had not been his. He had been moral, honorable and kind but, possibly so was Nicodemus who came to see Jesus by night and yet the Lord had said to him—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;

marvel not that I say unto thee, Ye must be born again." John 3:6, 7.

In trouble of soul he returned to his home in Detroit determined to "prepare to meet God." Family worship was begun, he attended church more regularly; but all seemed to be useless. He was still unsaved and the question was still unsettled—"How can I get to heaven"?

THE SEED IS THE WORD

In his despair he turned to the pages of his little Testament. Self-help and creature-help had failed him but he was now to learn that God had good news for sinners who are lost, "for the Son of Man is come to seek and to save that which was lost"—Luke 19:10. "When we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6. LOST he was, for he realized that he was not merely going to hell to be lost, but was LOST NOW.

Ungodly he was, not perhaps in man's judgment, but in the sight of a holy God. Sinner he was, for as the Spirit of God let the light of His truth shine upon him and upon his ways, he confessed, "It's all sin, Lord, all sin." My best actions are but as "filthy rags" (Isaiah 64:6).

But oh, joyful news, Christ the sinless One, had died for such and God was satisfied to look on the face of His Anointed, and pardon the guilty. Christ, no longer on the cross, nor yet in the grave is a living Saviour for dead sinners, and therefore the sinner believing in Him, has eternal life. All this, and much more, he found in His Testament, and gladly and thankfully he rested his weary soul on the Lord Jesus Christ, the Saviour of the lost! HE WAS SAVED!

Years passed by and R—, with a glad heart, was ever ready to tell of that memorable trip to Scotland and of the guiding hand that led him to the little wayside cemetery where the startling discovery awaited him, that death and the meeting with God might be very near unto him, thus disturbing his false security, and eventually resulting in his salvation.

If a sudden summons should come to you—"This night thy soul shall be required of thee" would you be ready for it? Remember, you must meet God whether you desire to or not; and prepared, or unprepared, when the summons comes, you must go. Then, WHERE WILL YOU SPEND ETERNITY?

Life at best is very brief,
Like the falling of a leaf,
Like the binding of a sheaf,
Be in time!

Fleeting days are telling fast,
That the die will soon be cast,
And the fatal line be passed:
BE IN TIME!

WICKEDNESS PROCEEDETH FROM THE WICKED**The Proverb of the Ancients**

WM. H. FERGUSON

IN THE choice of this title, the reader of Scripture will remember the incident which called forth these words from the lips of the gracious and magnanimous David when he spared Saul's life in the cave. The reading of the whole incident once more in 1 Samuel 24, with its lessons, would be moments well spent as an underlying principle is self-evident. James 3:11 reiterates this principle — "Doth a fountain send forth at the same place (or hole), sweet water and bitter?" A striking thought is suggested in Heb. 11:38 where the expression "dens and caves of the earth" is literally "caves and holes of the earth." Did the Spirit call to remembrance here in the recounting of acts of faith, this particular incident in David's life (and David is certainly before us in Heb. 11, being mentioned in v. 32) when, in the cave with Saul, or in the "hole of the earth" as its true translation reads, he showed forth the guiding principle of his life when he refused to take a purely momentary advantage and smite the Lord's anointed? Rather, he preferred to wait God's time to end the rejection and preferred to show grace instead of bitterness and wrath. Surely this fountain did send forth sweet water that day in an unknown "hole in the earth" amidst the "rocks of the wild goats," 1 Sam. 24:2.

Well would it be for those who are inclined to "smite" those who are seeking to walk in the paths of rejection with their Lord, to consider well this incident which shows forth so clearly the "source" of the fountain of grace and kindness. None but those who are dwelling in the presence of the Lord and enjoying communion with Him can show this lovely and understanding spirit.

ANOTHER SPIRIT

But evidently, by the Spirit, David uttered words in this proverb which just as surely portrayed the heart of Saul for, in the chapter or two following this strange history, Saul again seeks the life of David for "wickedness proceedeth from the wicked" and once again this strange man, Saul, is reminded of the grace of David who yet, once more, spares his life—ch. 26:7, 20. This calls forth the lament of the fool—"I have played the fool and have erred exceedingly" v. 21. But there is no change and as we watch Saul in chapter 28 seeking the "woman with the familiar spirit," the so-called "witch of Endor," we understand once more the depths of that fountain which cannot send forth "sweet water" where no such water is.

We would like to look at some troubled and evil fountains in this paper which may be a warning voice to the Lord's people today, especially the younger in Christ.

THE WORLD

Someone has given the definition of the world as "human society as it organizes itself apart from God" and this describes the world truly for God is not in all their thoughts, Gen. 6:5. "God saw . . . that the imagination (signifying also the purposes and desires) was only evil continually, or every day."

How can one expect sweet water at this fountain. How true the words of the old hymn—"I tried the broken cisterns, Lord, but ah their waters failed; e'en as I stooped to drink they fled and mocked me as I wailed." Young Christian! Beware of the world. "Ye are not of the world" if born again, therefore "love not the world" for ALL that is in the world" is not of the Father, but is of the world" 1 John 2:15, 16—"and the world passeth away." How much joy will it given you on a death bed, should that be your lot, that you spent your time and money and energy on, and in, the world? Your finery, your empty tinsel, your earrings and superfluous jewelry, what will it mean then? You who watched the "silver screen" in your homes covertly and led your children deeper into the arms of the Evil One as they visualized a disgusting and sensual "moviedom," what will it profit you then? You who once decried the theater and then brought it into your living room which was the last citadel for God in the world, the Christian home in conjunction with the Assemby of God, what will you answer to God at the Judgment Seat? Or, reader! will you stand there in that day? Does not the desire for such things and pleasures of the world but evince the truth of this proverb that "wickedness proceedeth from the wicked"? "Doth a fountain send forth at the same place sweet water and bitter"? Nay, truly the fountain is defiled and all that comes from it has a defiling influence on the Christian and mars his testimony, spoils him for God and hastens the discipline of God upon the life if the life of God be there, Hebrews 12:6,11.

BABYLON

Doth this fountain send forth sweet water? How could it, when its depths of wickedness, so thoroughly portrayed in the unerring Word, vomit forth the filthiness of its fornications? Its blasphemous superstitions and ritualistic deceptions come not from the "sweet fountain" of the precious Word of God but from the dark and hidden depths of man's corrupt and base heart. Proverbs 9 gives us "Wisdom's house" in vs. 1, 12, but immediately following, vs. 13, 18, we have the "foolish woman's house" and its "waters" described.

Doubtless this illustrates well Satan's attempt to corrupt that which is of God for it stands opposite Wisdom's house and calls the passers by and how many, sad to say, who refuse to enter Wisdom's house, fall into the arms of the illicit temptress to try the waters found in that house of deception and despair. Truly they are described thus "Stolen waters are

sweet and bread of secracies is pleasant" but, alas, it is only in the darkness of Satan's deception such is momentarily true, for verse 18 portrays the end—"he knoweth not that the dead are there; and that her guests are in the depths of hell." And does not the Word again portray her end, Rev. 18:3, "All nations have drunk of the wine of the wrath of her fornications" promising sweetness but ending in unutterable bitterness and wormwood. Surely "wickedness proceedeth from the wicked" for "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24.

ENMITY TO TRUTH

Whence all the bitterness and reproach against the Gospel of Christ? What is the source of the bitterness and malice against the pure Word of God and the faithful messengers of the Lord down through the centuries? Whence come today the outspoken enmity against those who seek to go on for God and cling to the "old paths" of the Word, refusing the innovations and "sorceries and drugs" of Babylon? If such testimony to the truth of God is so weak and small in the estimation of those who "seek for great things" and a "name in the world," why is it the butt of contempt and ridicule? The answer may be found in a close examination of underlying currents and fountains and the old fountain of Babylon, giving forth the same bitter waters through the centuries from Gen. 10:10 downward, can easily be recognized by the student of the Word under the Spirit's guidance. Let us beware of such "waters" and such a path. Believe her not. "Hearken unto Me, now therefore, O ye children, and attend to the words of My mouth. Let not thine heart decline to her ways (note the downward course), go not astray in her paths (note the turning away from the good way). For she hath cast down many wounded: yea many strong men have been slain by her. (How many!) Her house is the way to hell, going down to the chambers of death." Prov. 7:24, 27.

This warning may be of help to some young and immature believers who, perhaps following the example of older, wayward and dissatisfied professors, find themselves tempted to turn back into Babylon's fold. "Avoid it, pass not by it, turn from it, and pass away." Prov. 4:15. What a contrast is found in Acts 2:41, 42—"They continued steadfastly in the apostles' doctrine and fellowship (in the fellowship—Newberry), and in breaking of bread, and in prayers."

WATERS OF QUIETNESS

God's fountains are not only sweet, they are "waters of quietness," Psalm 23:2 but Israel, like many today, refused the "waters of Shiloah" which went quietly, Isaiah 8:6, the waters which were of God and the alternative was the overflowing scourge of the Assyrians when the Lord brought up upon them the "waters of the river, strong and many, even the King of

Assyria" Isa. 8:7 and they would overflow (for the time being only, thank God) Immanuel's land the place of His testimony). Not all the "confederacies of man" can stay the hand of God; not all the occult powers of benighted man (v. 19), even wizards that peep and mutter; can solve the problems of those who forsake God nor can they bring light into the darkness. There is only one resource, v. 20—"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 softly flowing streams of Shiloah might have been their choice—"a fountain in the south of the valley of the Tyropaeon, between the upper and lower parts of Jerusalem (where God's house was) from which flowed a little brook past Zion and Moriah (which a wonderful fountain is here—Moriah—"In the mount the Lord shall be seen" Gen. 22:14 and Zion—the citadel of God) and was lost in the gardens south of Ophel (the high place). The lovely, refreshing, sweet and quiet waters of rest and fellowship with God in God's appointed place are always lost in the "high places of the earth."

One man away back in the days of Nehemiah repaired the gate of this fountain, Neh. 3:15; "he built it, and covered it and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Shiloah by the King's garden, and unto the stairs that go down from the city of David." What a delightful choice—"the pool of Shiloah by the King's garden." May this be our happy choice in an evil day though many count us foolish and too strict, etc. The presence of God and fellowship with Him and the fellowship of saints who love His name forms a delightful resting place by "waters of quietness" and "waters of sweetness" into which the tree has been cast, Exodus 15:25. Truly the tree of Calvary can transform the bitterest of waters into the sweetest!

And so let us close our meditation by these quiet and sweet waters which ever well up in a scene otherwise harsh and brackish and evil, to give refreshing and thirst-quenching draughts to the pilgrim wearied by the way.

In the South of Wales there flows a wondrous spring with ever bubbling cool and refreshing drink for those who know the spot, right by the seaside. Twice every twenty-four hours it is overflowed by the irresistible "tides" which cover it and one would naturally think that when the tide recedes, the spring would be spoiled and tainted with the brackish salt water, washing up mire and dirt: but NO! the same sweet, bubbling spring, fed from the hidden source deep in the ground, never fails to refresh and quench the thirst. So it is to us when we drink of this "brook by the way." It shall be the same brook in the glory—Psalm 110:7 from whence He shall drink in the way and whither He will lead His tried and troubled saints "by the living fountains of waters" when He

shall "wipe away all tears from their eyes." Blessed fellowship of tearless saints in an eternal day."

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

Not heavenly fields, but desert sands
 Rejoice and blossom as the rose;
For through the dry and thirsty lands
 Thy river flows.

O Way beside that living tide,
 The Way, the Truth, the Life art Thou;
I drink, and I am satisfied,
 Now, even now!

Eternal joy already won,
 Eternal songs already given:
For long ago the work was done
 That opened heaven.

Verses by (C. P. C.)

PRAY, PRAY, PRAY

A HANDFUL of men and women in the midst of thousands of heathen, having all the power, force, malice, craft and subtlety of Satan concentrated against them. What can they do, but cry mightily unto God for help, guidance, and protection. Alas for those laborers who have not spiritual friends at home, in close fellowship, linked to the Throne of Grace, using this mighty fulcrum to move the inert mass of dead souls!

Prayer is the Church's first pressing foremost duty; everything converges on this one act, the mighty crying to God. It is Prayer! Prayer!! Prayer!!! Pray to get laborers and pray for the laborers. Pray for doors to be opened, ways made plain, hearts to be softened, souls saved. Oh, for one long, unceasing cry of a united Church for the Holy Spirit's mighty power to be manifested, that souls may be plucked from the wrath to come! Private prayer in the closet; united prayer in the family; earnest prayer in the Church. Personal, intelligent contact with God, not by fits and starts, or at occasional seasons, but by regular, systematic, orderly arrangement. Selected.

"FOR SUCH A TIME AS THIS"**Esther 4:14****WILLIAM RODGERS OF OMAGH**

THE above verse, like many another in the Word of God, contains much truth in small compass. Those who take interest in reading their Bibles will scarcely need to be reminded of the circumstances under which the words in it were spoken. A decree for the destruction of the Jews had been obtained by their enemy Haman, and Mordecai is here persuading Queen Esther to intercede with the King on her people's behalf. But to do this was an awkward matter in more ways than one. The laws promulgated by the King of Persia were unalterable even by the king himself, as may be seen in the somewhat parallel circumstances of Daniel 6:8, 14, 15. And a more immediate difficulty was that anyone entering the royal presence uninvited was doomed to death, unless the king signified by holding out his golden sceptre that he would spare the intruder. It was not to be wondered at that Esther should hesitate to take such a risk, or that, when she did at length venture, she should do so with fear and trembling.

THE MAN OF FAITH

The first thing to be noticed in our verse is that Mordecai is a man of faith. He is confident that, even though Esther should fail to perform her part, God will not fail in His. He tells her with all assurance that if she refuses to act, enlargement and deliverance will arise to the Jews by some other means. The Lord will find a way to protect His people. Such confidence on his part appears all the more remarkable when we consider that these Jews in Shushan and elsewhere were what we might call the "hindmost" of the nation, a term that is used in Deut. 25:18 in connection with the first assault made upon Israel by Haman's people, the Amalekites. They were the ones who stayed behind in Babylon, when others of their fellow countrymen had taken advantage of the decree of Cyrus, Ezra 1:3, to return to their own land. But, even though there is this against them, Mordecai would have said with Samuel, 1 Sam. 12:22, "The Lord will not forsake His people FOR HIS GREAT NAME'S SAKE." And so can we still say, if we have the confidence in Him that these men had.

GOD IS NOT LIMITED

The words of the verse, however, suggest another thought—that though God desires to work through us, He can do without us. He can use other means or other persons to carry out His purposes; for carried out they shall be whether we play our part or not. Behind this thought lies still another one—that it is ourselves who will be the losers if we fail Him. As Mordecai tells Esther, "It is thou and thy father's house that shall be destroyed." In this connection one's mind goes

back to Judges 5, in which a great victory over the enemies of God's people is being celebrated; the tribes who had fought in it receiving the honor due to them, and those who had not fought being held up to reproach. In v. 23 of that chapter the inhabitants of one little village called Meroz are, with special vehemence, cursed for their inaction; probably because it was situated near to where the battle took place, and they were the more blameable on that account. "Curse ye Meroz; said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." An old writer, dealing with this verse, has turned it into a series of questions and answers, amongst which are:

What had Meroz done? - - - -	Nothing.
Why then is Meroz to be cursed?	Because Meroz did nothing.
What ought Meroz to have done?	Come to the help of the Lord.
Could not the Lord do without Meroz? - - - - -	The Lord did do without Meroz.
Is it right that a man should be cursed for doing nothing? - -	Yes! When he ought to do something.

Another, and perhaps the most interesting point in our text, is the suggestion which includes the words of our title, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther had been raised up to high honor and dignity. Why was it so? Might it not be that God had this very crisis in view, and had placed her where, on this special occasion, she would be in a position to deal with it? Even David had thoughts of a similar kind, when it was said of him, that he "perceived that the Lord had established him king over Israel and had exalted his kingdom FOR HIS PEOPLE ISRAEL'S SAKE" 2 Sam. 5:12. Yet David, above most others, might have rather been thinking of HIMSELF as a special favorite of the Lord.

RETIRING INTO THE SHADOWS

It is, moreover, of interest to notice how many in the Scriptures seem to have been brought into prominence on one occasion only, and to disappear into the background when that service has been accomplished. Think of the Judges such as Ehud, Barak, and Gideon. Also of various prophets such as Micaiah, 1 Kings 22 and others, concerning whom but one notable incident is on record. And something of a similar kind may at times be noticed in our own days; but, as perhaps is natural, those who on an occasion have been brought into the limelight, are not always willing to retire into the shadows again. It would be well for us all if we sought to have, not only the preparedness to step forward when God would make use of us, but also the humility to return to the background when the occasion that gave us prominence is past.

THOUGHTS ON KING DAVID

OSWALD L. MACLEOD

IN CONSIDERING the life of this great king of Israel whose name is recorded in Scripture some hundreds of times more than that of any other, there is readily discernible the clear outline of a delightful picture of Christ.

Let us look at him in the Valley of Elah alone, facing the great enemy of God and His people, Goliath of Gath. In apparent human weakness he meets the mortal foe, but in the power of God returns with the trophy of victory in his hand, 1 Sam. 17:54. How this turns our thoughts to Calvary where David's greater Son, Jesus Christ our Lord, "crucified in weakness," met a greater foe but "through death destroyed him that had the power of death, that is the devil." Heb. 2:14.

Again viewing him as the rejected king, gathering his own faithful followers unto himself in the outside place, unwilling to avenge himself or to allow another to do so, we see him waiting God's time to take the kingdom; then with his chosen and devoted subjects he entered into kingdom glory. Does this not remind us of our blessed Lord Who, though rejected by the world, is gathering out of the nations a people for His Name? Like David, He will ere long take His kingdom and reign triumphant when all opposing powers and usurpers shall be brought into subjection to Him. Like David's men, all who now suffer with Him, will in that day share His glory for "if we suffer, we shall also reign with Him; if we deny Him, He also will deny us." 2 Tim. 2:12.

COMMENDATION IN A LOWLY SPHERE

In his youth David excelled as a shepherd while keeping his father's sheep, even risking his life for the sheep at the mouth of the lion and the paw of the bear. Commending himself in this lowly calling, God exalted him to the high position of shepherding His people Israel.

Greatly used though David was, however, he made mistakes which were indeed costly to himself personally, as well as to Israel as a nation and this would teach us lessons which we might profitably consider. At his ascension to the throne of all Israel, the ark of testimony had long been absent from its rightful place in the midst of His people. Many in Israel longed for its return, 1 Sam. 7:2. David was amongst those exercised ones and his exercise led to the preparation of a place for it. Then came the awaited day when the sacred treasure, symbol of the presence of Jehovah in the midst of His people, and type of Christ, was to be brought from Kirjath-Jearim to Jerusalem.

THE NEW CART

The less laborious method of moving the ark on a new cart, so seemingly successfully used by the Philistines, rather than

having it carried on the Kohathites' shoulders, evidently appealed to David (without his recourse to the Word of God) and the disastrous result followed—Uzzah was smitten by God, the good purpose of the king undertaken in a wrong way was unfulfilled and the ark was deposited in the house of Obed-edom.

David profited by this mistake for when he again undertook the task three months later, he had learned the meaning of Perez-Uzzah, 1 Chr. 13:11, and knew that it was because "we sought Him not after the due order." 1 Chr. 15:13. The ark, now carried in God's appointed way on the shoulders of the Levites, is brought into its proper place with blessing and rejoicing. In these days of departure from God's ways, when innovations of the Philistines are adopted as a substitute for our lack of spiritual power, we surely would do well to ponder David's mistake and seek God's way of doing His work and maintaining, in His fear, His testimony.

LUST OF THE FLESH

One would feign pass over the matter of Bathsheba were it not that God has left it on record. Instead of being with his army in active combat with the enemy, he was in the ease and luxury of the palace where he fell a ready prey to the lust of the flesh, 2 Sam. 11:1, 4. How true the adage: "Satan still some mischief finds for idle hands to do." Keeping busy in service for the Master, in fellowship with Him, is a strong bulwark against temptation.

David paid dearly for this sin as subsequent family and national troubles pressed a full cup of sorrow to his lips. He was forgiven by God, but not by his enemies who to this day use it as an occasion of blasphemy, 2 Sam. 12:14. Yet even in this sad business we see the abounding grace of God, for "Her that had been the wife of Uriah" becomes the mother of Solomon from whose lineage in due time the Messiah King came, Matt. 1:6.

LACK OF DISCIPLINE

David's mistake in allowing paternal affection to divert the course of justice in sparing Absalom when he should have been executed for the murder of his brother Ammon, would teach us the importance of exercising discipline according to the Word of God when such is necessary. David's leniency evoked no grateful response in the heart of his sinful son but rather afforded fruitful soil in which the seed of rebellion germinated and grew. Later, with the claims of justice satisfied while Absalom hangs by his hair in the boughs of the oak, three darts piercing his heart, 2 Sam. 13:39 and 15:1, 6, David now passes through the grief he had sought to avoid; but his sorrow is more bitter and his trial more severe than if justice had been allowed to take its course years before.

By his own sin David weakened his hands in administering discipline to others. Certainly this is a warning to all upon whom the responsibility of discipline in the Assembly may rest, that this sad and yet, at times, necessary action be undertaken in the fear of God according to His Word—not being too severe with one who may be disliked, nor being too lenient with one held in special favor.

It is rather difficult to state definitely the sin involved in the "numbering of Israel," 2 Sam. 24 and 1 Chr. 21. It may be that David did it glorying in the strength of his army, but more probably he omitted taking up the silver half shekel of atonement money as commanded in Ex. 30:12, 16. At any rate, the business was instigated by Satan, 1 Chr. 21:1 and David, being caught in Satan's snare, sinned against God. Too late he realized this and due confession followed; but God, to vindicate His holiness must visit with wrath and seventy thousand men of Israel died of the pestilence, teaching David the folly of trusting in his army rather than in the living God.

THE GRACE OF GOD

Is it not a remarkable instance of the grace of God that through this sad affair David is led to the threshing floor of Ornan the Jebusite, and by the acceptance of his offerings by fire coming down from heaven, he is led to recognize the "Place that God had chosen to put His Name"—the very site on which Solomon, later, built the temple?

As throughout we see the sad results of sin, may we be led to abhor it in every form, profiting by David's mistakes, avoiding the pitfalls of the enemy. May the Lord enable us to "serve our own generation by the will of God" Acts 13:36, until traveling days are done.

BLIGHT THAT SPOILS THE FRUIT

Galatians 5:22, 23

LOVE - - - - -	is spoiled by	SELFISHNESS
JOY - - - - -	" " "	DISCONTENT
PEACE - - - - -	" " "	ANXIETY
LONGSUFFERING	" " "	IMPATIENCE
GENTLENESS - - -	" " "	BITTERNESS
GOODNESS - - -	" " "	LAZINESS
FAITH - - - - -	" " "	DOUBT
MEEKNESS - - -	" " "	PRIDE
TEMPERANCE - - -	" " "	LOVE OF PLEASURE

Franklin Ferguson at
Dunedin, N. Z. New Year Conference.

THE CHRISTIAN RACE

"So Run That Ye May Obtain"

WILLIAM WILLIAMS OF VENEZUELA

THE APOSTLE PAUL compares our Christian service to a race. Two things are necessary if the race is to be run and won. We must KEEP THE RULES and KEEP AT IT. How important to learn the rules of the race—the starting point, the course and the finish. For all who are in the heavenly race, the new birth is the starting point. Nothing counts in this race unless we are really born again. Then the course is laid down clearly in the Word of God. Privately, the Christian must read, pray and train himself unto godliness. Publicly, he must be baptized as a believer, gather in the Name of the Lord and on the first day of the week remember the Lord according to His command.

BREAKING THE RULES

In all races there are rules. To break one is to forfeit the prize. Last year there was an automobile race from Buenos Aires to Caracas—a very long run. One man did well all through the various intervening republics. He was first until within forty miles of Caracas, the finish. His engine got so hot that it stuck completely on the hard climb to Los Teques. A friend towed him past the finish in Caracas, still first; but disqualified. He did well for thousands of miles but he broke the rules in the last lap of the journey. How necessary to listen to the Words of the Spirit through the apostle—"So run, that ye may obtain." 1 Cor. 9:24.

Paul wrote the above exhortation in the year A. D. 59—now notice what he wrote to the Philippians in A. D. 64, five years later—"I press toward the mark" Phil. 3:14. There was no slowing down because of worldly ease and old age. There are two vital periods, important and far reaching in their effect upon the Christian life—the first years and the last years. It has been well said that the first six months usually determine what a Christian is to be. If, in his first love, he does not learn to pray much (not say prayers merely), to read, meditate and assimilate the written Word and to be present whenever possible at the Assembly meetings; in a word to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ"—there is little prospect that he will become an outstanding Christian.

Then there are the declining years, when naturally one feels his limitations, but if these are exaggerated and there is always the indulgence of the failing body, it will exact much from the Christian. The outward man may perish but the "inward man" must be "renewed day by day." We remember a dear brother who three times said to us as we left for Venezuela: "Dear brother Williams, I will never see you again this

side of the glory." But he saw us for twenty years before he "went home." Isaac was always talking of his death, but seemed to have a good appetite. Paul was always speaking of life and to live (for God). Many an old saint has been spoiled in the last years of their race. We once heard Mr. Muir say that the idea of "press" towards the mark, was the thought of the hound stretching out the head and neck to reach the quarry. On our first furlough home from Venezuela we went to see an old brother about 90 years of age. He had been a real help in his younger days in the Assembly. We found him sitting in a chair on the lawn of his unsaved daughter's house. He was so blind that he could not see us. When we told him who we were he put his finger into his mouth and pulled out a dirty chew of tobacco. The Lord help us to finish with a clean mouth and a clean life.

THE END

Now in 2 Timothy 4 we get the aged warrior two years later. He was no longer "pressing"—the end had come. He could say—"I have finished my course." The venerable warrior's head was on the block. The executioner's axe fell and his spirit was born into the presence of the One he loved and longed to see. Paul was dead—but he lives. He lives in fourteen Epistles, the Magna Carta of the Church. He lives in the mind of the redeemed whether in heaven or on earth. He lives, and no man liveth to himself. After our blessed Lord, no single man has moulded humanity like the little (yet mighty) Paul. Let his words spur us on towards the goal—"So run, that ye may obtain."

HIS SURE COMING

"**T**HIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

It is now nearly two thousand years since He died for us on Calvary, hanging between two thieves. But earth has not seen the last of Him. He is to return in power and great glory, having received the Kingdom. There is nothing that meets us more distinctly and largely in the New Testament than this.

The date of His coming is not revealed and cannot be found out by the most cunning process of arithmetic. The felicity and glory involved in it we cannot at present rightly understand. But the event itself is as assured as that He died and rose again from the dead.

"I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be with Him evermore."

DISCIPLESHIP

BY THE LATE WILLIAM KYLE OF GLASGOW

A DISCIPLE is one that receives instruction or teaching from another. John the Baptist had his disciples, who followed and accepted his teaching. The Jews said, "We are Moses' disciples." Eminent men, ancient and modern, in every department of knowledge, in philosophy, science, arts and religion—false and true, have had their followers or disciples who accepted, defended and propagated their teaching.

Matt. 28:18-20—"All authority in heaven and in earth is given unto Me." Peter on the day of Pentecost said, "God has made that same Jesus whom ye crucified both Lord and Christ," Acts 2:36. "He has given Him authority to execute judgment," John 5:27. Having received authority from His Father, He said, "Go ye therefore into all the world and make disciples of all nations." And when a sinner accepts Jesus as his Saviour, he at once becomes His disciple, accepting His teaching and obeying His commands.

Baptism is the initiatory public step in discipleship. We see this exemplified throughout the Acts of the Apostles. For instance, Peter in his address on the day of Pentecost said, "Repent and be baptized every one of you in the name of Jesus Christ . . . then they that gladly received his word were baptized." Acts 2:37-41. This order is maintained throughout the Acts. Having heard the word preached, they believed it and were baptized.

The place of the disciple is at the feet of Jesus, hearing His word. It is said of Mary that she "sat at the feet of Jesus and heard His Word." Luke 10:39. The man out of whom Jesus cast the demons was found sitting at the feet of Jesus clothed and in his right mind, which aptly describe the condition and position of one newly converted. It is written of the sons of the prophets that they sat before Elisha, very likely to receive instruction. Sitting thus at the feet of Jesus, if we would profit by His teaching, we must give earnest heed to His word. What an object lesson is given us in the child Jesus who was seen sitting in the midst of the doctors, both hearing them and asking them questions, thus taking His place in the midst of His elders. What a beautiful example is here set before the young disciple.

We have a beautiful example of the disciplined one in Jehovah's servant in Isaiah 50, "The Lord hath given me the tongue of the learned"; or better, "the well trained disciple." That I should know how to speak a word in season to him that is weary"; or "how to sustain or refresh the weary with a word" such as the Lord gives in Matt. 11, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Morning by morning He wakeneth mine ear to hear as the learned" or, as another has put it, "Early he wakeneth me that

I might listen as a disciple." The Lord God has opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." This was the message that he received in his early hours of communion with his God. We believe that the servant mentioned here was no other than the Suffering Messiah who spoke in Psalm 40, "Mine ear hast thou opened: burnt offering and sin offering hast thou not refused. Then I said, Lo, I come, as it is written in the volume of the Book, I delight to do Thy will, O My God." He, only, glorified God in a life of perfect obedience, leaving us an example, that we might follow His steps.

NO ROOM FOR TWO AFFECTIONS

"The flesh profiteth nothing" and if not mortified will manifest itself in self indulgence in various ways—self pleasing, love of honor, love of place and pre-eminence. Self ever obtrudes and asserts itself in the things and service of God, and if allowed would prevent us from doing the will of God. Therefore, we are exhorted to deny ungodliness and worldly desires for they are a distinct hindrance to all spirituality of mind and life.

Luke 14:26-27, "If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." In all things, Christ must have the pre-eminence. Children must love their parents and parents their children—they are enjoined to do so, but if they love them better than Christ, they cannot be His disciple. "Where two affections come in collision, the weaker must give way." Though a man may not and ought not to cease to love, yet he must act as if he hated—disobey, and it may be desert—those to whom he is bound by natural ties, that he may obey the higher supernatural love. Christ ought to hold the first place in our hearts. Our love to our natural relations must be subordinate to the claims of Christ. Self renunciation is essential to fulfilling the conditions of true and real discipleship. "As sons and daughters of the Lord God Almighty—let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:18-7:1.

"Whosoever does not bear his cross cannot be My disciple." "He, His own self, bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness." 1 Peter 2:24. But if we would follow Christ in His path of rejection, we will each have our cross to bear. If any man will come after me, let him deny himself and take up his cross daily and follow Me." Luke 9:23. We have to take it up; we meet it daily; to refuse to take it up would be a denial of our discipleship. As disciples of Jesus Christ, let us feed daily on Him as the Bread of Life to enable us daily to take up our cross and follow Him in the path we are called to walk in.

CHINA'S ONLY HOPE

The Good Seed of the Word

NOVEMBER 17, 1886

JAMES GILMOUR OF MONGOLIA

¶ HAVE got a step nearer to God lately. It is this: I do not strive to get near Him, I simply ask Christ to take me nearer Him. Why shouldn't I? Does not Christ save men from distance from God and bring us near? Peace, Blessing and Power by Haslam sent me by an old college mate in Scotland was used of God. This chum tried my soul much when I was home last. I think I was of use to him and now he has been of much use to me. Let us sow beside all waters.

My attitude here now is that of Psalm 123:2, 4. I feel that God can perform for, by, or rather use me as His instrument in performing, if He has a mind to; so I am looking for His hand, gazing about among the people that come to my stand to see the ones God has sent. I feel as helpless as a Chinese farmer in a drought; but when God opens the heavens, down it will come. Amen."

Mr. Gilmour returned to Peking on December 13 after being away nearly eight months. The tabulated results of this missionary campaign were:

Patients seen — about	- - - - -	5,717
Hearers preached to — approx.	- - - - -	23,755
Books sold — (Scripture portions)	- - - - -	3,067
Tracts distributed	- - - - -	4,500
Miles traveled	- - - - -	1,860
Money spent—about 121 taels—\$150=30 to 40 pounds		

He adds — "And out of this there are only two men who have openly confessed Christ. In one sense it is a small result; in another sense there is much to be thankful for. I have to part with my assistant, and am uncertain about whom to take in his place. My traveling arrangements have broken down and I am perplexed in more ways than I have patience to write about but:

Where He may lead I'll follow
In Him my trust repose;
And every day, in perfect peace,
I'll sing, He knows, He knows."

A HEAVENLY RAINBOW

A CHRISTIAN'S experience is like a rainbow, made up of drops of the grief of earth, and beams of the bliss of heaven.

FROM OUR MAILBAG

FROM A SUBSCRIBER: I enjoyed reading the DEC. issue, especially the article MORDECAI BOWED NOT. We are passing through an experience which may cost us our jobs. There are three of us that work for . . . and the Company has signed a Union Shop agreement which means that we have either to join the Union or the Company has to let us out. That article was quite a help to us so I just thought I would mention it to you for your encouragement. It is easy enough to fill up a Magazine with articles but it is another thing to be guided by the Lord to put in the right articles at the right time.

Editor's note: We feel for our beloved brethren but "If it be so, our God, Whom we serve, is able to deliver us." Dan. 3:17.

« « «

A SUBSCRIBER'S QUERY: What about "fasting"? Fast days, meatless days, etc., all belong today to a decadent religion, catering only to the "satisfying of the flesh," Col. 2:16, 23. However, there is a holy abstaining even from that which might be called legitimately proper and right, to spend more time with the Lord and His Word and cater more to the spiritual rather than the natural man. Matt. 17:21 comes to mind, also Acts 13:3 in which latter Scripture the early preachers were commended to the Lord for the work He had in hand for them "with fasting and prayer." The modern trend today is to "feasting" and "lightness" with little room left for the Holy Ghost to have His way at all either in solemn, heart searching ministry or in the plans and purposes of many professed "servants"—Paul and his companions "assayed" to go into Bithynia—Acts 16:7. The thought is they put it to the test, waited on God for His mind, would not move without it. Blessed spiritual exercise is this and if accompanied by abstention from "natural" desires, doubly blessed.

« « «

FROM QUEBEC: Its wholesome ministry is greatly appreciated.

ALSO FROM QUEBEC: I do not want to miss any copies of WORDS IN SEASON, as I get real help and comfort from them.

FROM ENGLAND: Myself and others to whom I pass on WORDS IN SEASON appreciate same greatly as we love what is consistent with the teaching of our Lord as given to the apostles.

FROM NEW ZEALAND: Many thanks for sound and solid doctrine and practical ministry as contained in WORDS IN SEASON.

FROM MISSOURI: We are trying to increase the circulation of WORDS IN SEASON for it is a valuable paper to have in the homes in these dark days—It brings much sunshine and cheer and we feel thankful for it.

FROM ONTARIO: We esteem it very highly for its straightforward articles of truth.

FROM AN EASTERN CITY: The positive stand it takes is an inspiration to all who still desire to go on with God in His own appointed way—The enemy from within is attacking without mercy.

FROM NORTHERN MICHIGAN: The nations are girding "for the great and dreadful Day of the Lord." How good to have sought the Lord long ago and know His mind now.

FROM NEW BRUNSWICK: Have enjoyed the reading of this little paper for thirty years. Its ministry is sound and of the "old school."

ETERNITY

THE flowers fade, the heart withers, man grows old and dies,
the world lies down in the sepulcher of the ages; but time
writes no wrinkles on the brow of ETERNITY. Heber.

THE DYING PARDON

ALEXANDER H. Stephens, Vice President of the Confederacy, who became Governor of Georgia, was dying. Surrounding officers of State besought him to sign important documents. He waved them all away and called for his secretary and told him to bring a faded paper out of his desk. It was a letter from a poor woman back in the hills asking a pardon for her boy in prison. "I'm going to sign this, State matters will take care of themselves."

Propped on his pillow, he wrote across the faded sheet—"Pardon" and underneath he scrawled his name, Alexander H. Stephens, Governor, and dropped dead upon his pillow.

Jesus cried—"IT IS FINISHED"—thus offering a pardon to all who will accept such, as guilty and lost ones.

Echoes of the Confederacy.

PARDONING BLOOD

WHAT though your mighty guilt beyond
The wide creation swell;
And have its curst foundations laid
Low, as the deeps of hell?

See, here an endless ocean flows,
Of never failing grace;
Behold a dying Saviour's veins
The sacred flood increase!

It rises high, and drowns the hills,
Has neither shore nor bound;
Now—if we search to find our sins,
Our sins can ne'er be found.

Isaac Watts.

Forest Grove, Ore.—Bre. Alves and Stewart were getting encouraging hearing here at last report—weather good for meetings and saints most hearty.

Cumberland, Md.—Geo. Duncan of Cleveland had three weeks here. While attendance was not large, meetings were encouraging and helpful.

Waterbury, Conn.—R. Cappiello and F. Pizzulli each had short visits here. Bro. Cappiello went on to Groton where he reports the assembly going on nicely. Bro. Patrizio had three weeks in Washington, D. C. with good attendance. He also visited some Italian families in Bryn Mawr, Pa., from which Assembly he "went forth" into the Lord's work in 1918. Our brethren who labor amongst the Italian people should have our steady prayers.

CANADA

Bolton, Ont.—J. Meridew (returned from Argentina) spent some time with saints here using small chart on the Feasts of Jehovah. The Word much appreciated by the Assembly.

Toronto, Ont.—Brother F. G. Watson had several weeks of good meetings in Bracondale Hall—interest good and several cases of conversion, giving cheer to all. Hy. Fletcher gave help towards the close and helped to draw in the net. Meetings in Pape Ave. by brethren Blackwood and Roberts were continuing we heard, a little blessing—much sickness prevented many attending.

St. Catharines, Ont.—Bro. Dellandrea, helped by local brethren, had nice interest here, some professed, attendance good.

Huntsville, Ont.—Bro. Widdifield has been following the apostolic pattern—"publicly and house to house" and has been cheered in seeing some profess as a result.

Tweed, Ont.—Bre. D. Miller and T. Kember found it stiff work here. Bro. Kember went to Deseronto to help G. P. Taylor.

Edmonton, Alta.—Bro. Willoughby writes—"I have been away for a few meetings with the Lord's people in Mervin, Sask., the first time away since September last. Weather was pretty cold but not too extreme. The Christians able to come to meetings were very pleased to have a few mid-Winter meetings even if an old 78-year-old man had them. All of the older preachers now in heaven, except for an occasional visit away, stayed with the work. They were not afraid of cold or snow nor did they have much cash for transcontinental travel. It was during such times and conditions that the Prairie Assemblies were planted. Our brother Jas. Ronald keeps at it in these prairie districts Summer and Winter. When he cannot hold a series of meetings nor get out to real backward places he visits the saints and they appreciate this steady care and shepherding."

We mention these Prairie Provinces for the prayers of the Lord's people—Editor.

Sarnia, Ont.—Bre. McBain and Dobson were continuing here at last report.

Windsor, Ont.—J. Govan gave saints here a few meetings recently. Christians visiting Windsor will find the Assembly at 644 Partington Avenue. Letters of commendation would be in order.

OTHER LANDS

Belfast, Ireland.—Brother Wm. McCracken writes—"Thank God we have all come through a very severe Winter and none of us had a severe cold. The frost and snow made it very difficult to get around. The first snow melted and then a frost left roads in a sheet of ice and no chains to be had for cars. Bro. McShane and I had thirteen weeks in Gransha district in two places with the same people—the best of an ear for the Word and a few professed—time will tell the reality of the work."

CONFERENCES

Forest Grove, Ore.—The Third Annual Conference of Christians gathered unto the Name of our Lord Jesus Christ here will be held, God-willing, on April 21st and 22nd, preceded by Prayer Meeting Friday evening at 8 p.m., April 20th. All meetings will be held in the Gospel Hall, cor. 21st and Cedar Sts. Corresp., Harry H. Goff, Route 1, Forest Grove.

McKeesport, Pa.—The Assembly plans to hold its third Annual Conference on April 28 and 29, with Prayer Meeting Fri. eve., the 27th, D. V. Those of the Lord's servants desiring to walk in the "old paths" will be welcome to minister the Word. Accommodations for all coming from a distance. Commun. to Wm. H. Moore, 2629 Hill St.

Stout, Iowa.—The Conference this year will be held D. V. May 19th and 20th, with Prayer Meeting Fri. eve, May 18th. Ministering brethren teaching and walking in the Truth will be welcome. Correspond. T. DeNeui, 1320 Parker St., Cedar Falls, Iowa.

FALLEN ASLEEP

Bryn Mawr, Pa.—On Dec. 12th, Sam DiVergilio "went home." Saved 33 years ago through bro. Patrizio. An atheist and hostile to the Gospel, God saved him and kept him going on well.

Philadelphia, Pa.—On Dec. 27th, Cesare Illuminati was taken home. Saved in 1921 when bre. Rosanio and Patrizio had tent pitched there. In fellowship in Olney Assembly, he went on for God, loving His Word.

Coleraine, No. Ireland.—Mrs. Mary A. Hunter passed into the presence of the Lord, Jan. 26th, aged 79. Formerly in assembly fellowship in U. S. A., and in Coleraine assembly for many years. Regular and faithful, she is much missed. A regular reader of Words in Season for which she waited longingly each month.

Toronto, Ont.—Our sister Mrs. M. D. Ayers of Eglinton Assembly "went home" Jan. 26th, in her 61st year. Saved about 40 years and "gathered to His Name" 25 years ago. Pray for her surviving sons.

Los Angeles, Calif.—Our bro. Geo. Ray was called into the presence of the Lord on Feb. 1st, aged 71. Saved in Ireland when 15, he has been with the Assembly at Jefferson Ave., for many years.

Taylorside, Sask.—Our dear brother Stanley Wright "went home" Feb. 2nd, in 55th year. Saved July 10, 1915. For 12 years correspondent of the assembly. Though sick for several years he was a faithful Christian, loving the Lord's people. Surviving, his widow and four children, all "gathered out," await the reunion at His Coming—*Titus 2:13*.

Sault Ste. Marie, Ont.—Our well known and esteemed brother Peter Edward "went home" while visiting relatives in Calif., Feb. 6th, in his 88th year. Born in Goderich, Ont., he had lived in this district about 67 years. Ever since the formation of the Assembly on the American side where he resided most of this time, he, with his good wife, made a worthy couple and they were real helpers to the work of the Lord—most hospitable and kind and "lovers of good men." Not one to minister publicly our brother found ways to serve faithfully and unobtrusively and many servants of the Lord in many parts were partakers of their bounty. One realizes in the passing of this generation of older and stable and exercised believers, the great loss to the church but God lives and can raise up younger ones to carry on for Him in an unselfish way. The reward for such a life is sure.

Stout, Iowa.—Our dear brother Chas. Stow "went home" Feb. 7th, aged 74. Saved at the ingathering of souls in 1923 at Stout he "ran well." He had good, fresh ministry for the saints and a nice gift in the Gospel and has a "spiritual seed" to follow.

Detroit, Mich.—Our dear sister Mrs. Ella Mary Martin of Central Gospel Hall, "went home" Feb. 9th, in her 59th year. Saved about 15 years ago, quiet and kind, she gained the respect of the saints.

Detroit, Mich.—On Feb. 18th, our brother Wm. T. Long "went home" in 68th year. Saved in 1929 at meetings held by bro. Halliday in Central Hall and in fellowship there since then. Pray for his surviving son and daughter.

Chicago, Ill.—Our brethren of 86th St. Assembly send us word of the homecall of our dear sister, Mrs. Anna Faulknor, on Feb. 21st, aged 95. The widow of our well known brother William Faulknor of Angola, Africa, who predeceased her in 1908—she found ways and means to serve the Lord's people and could be called a true "servant of the church." Possessed of a winning personality she was fitted for the work of visitation and took a spiritual interest in younger sisters—a much needed work today when "mothers in Israel" are scarce.

Peterboro, Ont.—Bro. Elias Wager passed quietly into the Lord's presence Feb. 17th, aged 67. Saved as a young man, he was soon after led to take his place in the assembly where he took a deep interest in the well being of the saints and was a great help.

Toronto, Ont.—Saints were saddened by the sudden homecall of our beloved brother Joseph Coleman of Brock Ave. Assembly, Feb. 13th. He was 72 years old, saved over 50 years ago in the Isle of Wight. A faithful servant of the church, correspondent for the saints for years. Quiet and unassuming, he had a real heart for the Lord and His truth—a much esteemed brother.

Words in Season

THE BIBLE FAMILY MAGAZINE



Faithful Witnessing

Acts 18:9, 10



Shall I, to soothe the unholy throng,
Soften Thy truths, and smooth my tongue,
To gain earth's gilded toys, or flee
The cross endured, my Lord, by Thee?

The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave.

Give me Thy strength, O God of power;
Then let winds blow, or thunders roar,
Thy faithful witness will I be:
'Tis fixed; I can do all through Thee.

—Wesley.

MAY, 1951

WORDS IN SEASON

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Memorial: It has been arranged to insert in our June issue, Memorial of our late respected and loved brother, William Rodgers of Omagh, North Ireland. The lessons of this valued life should be laid to heart, as we are exhorted in Heb. 13:7—"Whose faith imitate"—hence the proposed recognition. Several well known brethren have submitted fitting "remembrances."

CHANGE OF ADDRESS

Leroy, N. Y.—R. Roberts, P. O. Box 217.

UNITED STATES

Philadelphia, Pa.—Our beloved brother John Conaway has been under the surgeon's hand and should have continued interest in our prayers.

Manchester, Conn.—Conference here was felt to be profitable, with timely and practical ministry, much of it in view of the Lord's Coming. Six of the Lord's servants present to minister. Bro. Fisher Hunter went on to Maine, Jas. McCullough returned to Olney, Philadelphia, where interest was good, W. Ferguson gave a call to nearby assemblies.

Hopewell, Va.—"We are pleased to report that the Lord has blessed the testimony here. Souls have been saved, baptized and are in happy fellowship. Others are concerned about being obedient to our Lord. Gospel meetings well attended. We are looking to the Lord to send one of His servants along for a series of Gospel meetings. We desire the plain things of the Word of God only, as the believers of old." Hayward Morrison.

Cleveland, Ohio.—Saints of Addison Road Assembly had a visit from W. F. Hunter and S. Mick. Bro. McCracken is able to take a little part in ministry. Interest in the Gospel keeps up well.

Akron, Ohio.—Bro. S. Mick had a good spell of meetings here.

Williamston, Mich.—Saints here had help recently from D. Calderhead, Norman Crawford and F. G. Watson latterly for ten days. Two professed. The Assembly seeks to go on in simple and godly ways.

Bay City, Mich.—Saints here have received help in their monthly ministry meetings these past months and saints from surrounding countryside have benefitted thereby. Meetings are conducted scripturally and simply.

Black Earth, Wisc.—William Warke hoped to try some meetings with this small assembly.

Tacoma, Wash.—Bro. Frank Knox gave an appreciated call here, also visited Seattle and Forest Grove and Vancouver for their Conference, returning East afterwards.

CANADA

Toronto, Ont.—Conference large and very good, with tokens of blessing in salvation. Nearly a thousand sat down to "remember the Lord" on the West Side and several hundred more on the East Side—a goodly number of the Lord's servants were given help by the Lord in ministry.

J. Blackwood and R. Roberts had four weeks of meetings in Pape Ave., with tokens of blessing. They went on to Moncton Conference.

Orillia, Ont.—F. G. Watson came on here after the Conference, helped by brother A. Aiken.

Peterboro, Ont.—Jas. McMullen had a good week here 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. 43

MAY, 1951

No. 5

GATHERED GEMS

CAST down! Ah, shame upon my petty mind,
That would despair through unbelief so blind.
And in the path of testing hesitate,
Or think the trifling trials all too great.

“ “ “

Parents are (at times) seduced into permitting their children practices which they would not for one moment allow for themselves, and thus they flood their houses with the sights and sounds of Egypt.

“ “ “

The blessed presence of the Lord Jesus Christ in our souls make all the difference in our lives, in our homes, and in our meetings. Since I've gotten saved, the world is a lonely place without Him. However, we generally find HIM where we left HIM, Luke 2:43, 49—2 Kings 6:6—“Where fell it”? They supposed HE was in their company, Luke 2:44, but He was not and how many “companions” are like them!

Frank Knox.

“ “ “

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

J. McC. Lurgan.

“ “ “

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

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

John Dickie of Irvine.

“ “ “

“Buy the truth and sell it not”—there is a bidder for it—the Devil.

“ “ “

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

R. Hull, No. Ireland.

SAMUEL WRIGHT

A Brother Beloved

ON February 18th, 1951, at his son's residence in Strabane, Northern Ireland, Samuel Wright passed away in his 89th year. Saved in early life at his home in County Down, he began to give his whole time to the work of the Gospel some sixty years ago; and from then onwards had been much used of God in all parts of Northern Ireland and the adjacent counties.

Ever a faithful worker, a diligent visitor, and a staunch upholder of the truth, he won the love and respect of all who knew him; as was evidenced by the immense concourse that assembled for his funeral.

The services in the house and at the grave-side were conducted by brethren Thomas Campbell and Robert Beattie, each of whom had labored with him in the Gospel for many years. His relatives, the McCrackens, are well known in the Lord's work in the States and Canada; and his son, Robert, has been for years serving the Lord in Japan.

Our beloved brother William Rodgers of Omagh mailed the above tribute to us February 27th, and he, himself, "went home" to be with the Lord three days later in the early morning hours. Brother Rodger's comment to us in this letter states: "He was one of our very best men, and we shall sorely miss him."

« « «

GOD'S WAYS ARE STRANGE, BUT ALWAYS RIGHT.

ROBERT JOHN JOHNSTON'S CONVERSION

WHEN I was a lad going to Sunday School, I used to have serious impressions about my soul and where I would spend eternity. My plan then of preparing for heaven was the "doing" system, entirely ignorant of the new birth, and well meaning people, for want of knowledge, helped me on in this delusion. My parents, who were in their way religious, (but have since been converted to God), endeavored to bring us up in the right way, and to comply with the customs of our denomination, when I was about the age of 17, said—"Now, Robert John, you must go next time to the communicant's class, and go forward to the sacrament," as they called it; and I, willing to do the right thing, consented to their request. Accordingly I went to the class with a number of other boys like myself, who, for the first time, were going to become members of the Church.

For a few Lord's days we were taught everything that was considered necessary for communicants, in order to be admitted to the communion. One of our leading teachers, in whom I had then a good deal of confidence, told us that we were about to take a vow that we were on the Lord's side. In my simplicity I believed I was, and this gave me an amount of satisfaction for the time being; and for a week or two before the sacrament day, and a week or two after it, I was pretty high in my own estimation, and tried to keep as straight as possible.

FAITHFUL PREACHING

A few months passed and I heard of two men who had come to the country to preach, who said they were saved, and that people who were saved knew it. I thought this was very strange sort of preaching, for I had been taught to do the best I could, then hope for heaven in the end. However, I went to hear "these men" as they were termed, and one thing which impressed me that night was . . .

"Ye must be born again,
For so hath God decreed.
No reformation will suffice,
'Tis life poor sinners need."

I did not try to get rid of it, I began searching the Bible, and in Gal. 3:10 I saw God's sentence against the law-breaker—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." For over a week I knew the wrath of God was abiding upon me, and that had I dropped dead I would have been in hell and the lake of fire for ever—LOST—the thought of which I could not bear; but thank God for the wondrous grace that led me to Christ through Isaiah 53:5. I saw that "He was wounded for my transgressions; He was bruised for MY iniquities; the chastisement

of MY peace was upon Him, and with His stripes I am healed." Over eleven years have passed since then (this was written some time prior to the sailing of our beloved brother to Africa with his missionary brethren, on which voyage, just in sight of the African shore near their landing place, through fever, he departed this life), and I am saved today, and safe for eternity, all through the precious, precious blood.

I have scarcely room to say a little word to the reader, but I would say this—anything short of being "born again" will leave you in the blackness of darkness for eternity.

“ “ “

Brother Robert John Johnston, after earnestly laboring for the Lord in the North of Ireland for several years, assayed to go forth with the message of salvation in connection with Fred S. Arnot and companions, but "the Lord had need of him" and took him home. The savor of his life lingers amongst many hearts and homes throughout the world. Almost the last words he penned were: REMEMBER JOHN 3:16.

DEFLECTED LIGHT

NEWSPAPER ITEM: A large bug trapped in a burner so dimmed the rays of a lighthouse on the coast of Denmark that three vessels were wrecked.

How many "bugs" of this world get into the Christian's life and testimony, so hindering and dimming the light that precious souls are perishing on every hand for lack of true and definite testimony to the Lord in the darkness!!! "Amongst whom ye shine as lights (luminaries) in the world." This is the purpose of our light-bearing relative to those living in darkness, Phil. 2:15, 16.

What light for God is there in your outside life?

What is there for God in your home life if the unconverted happen to enter your home? Do they see the Word of God and evidences of spiritual life or will they find that which will appeal to them in the latest modern "movies" or television, etc., the craze which is sweeping the land, blighting spirituality and robbing God of time and interest in His things; preparing the souls of young children for eternal ruin?

What about the Assembly light? Is there a testimony to His Name? Is there a pattern of God's Word? Is there the evidence of godly simplicity and sincerity without the "addition" of Babylon's attractions? Is there the distinct evidence of submission to the Lord and His Word and the divine presidency of the Holy Spirit or is man to the fore and do human arrangements prevail to the confusion of face of those who know God and God's ways?

Let us all beware of these worldly "bugs" getting into our light but may it be kept ever burning brightly through this dark and murky scene, "until the day dawn, and the day-star arise." 2 Peter 1:19.

Editor.

GIVING WINE TO THE NAZARITES

Temptations of Satan

WM. H. FERGUSON

IN THE days of Uzziah, King of Judah and Jeroboam, Son of Joash, King of Israel, the Lord sent a message to His people by a faithful prophet whom He had prepared in solitude and found among the herdmen of Tekoa—Amos by name. This prophet brings before Judah and indeed all Israel, their sin and departure from God's ways and commandments, Amos 2:4, telling them that their "lies caused them to err." God also reminds them through His servant, "I raised up of your sons for prophets, and your young men for Nazarites . . . But YE GAVE THE NAZARITES WINE TO DRINK; and commanded the prophets, saying, PROPHESY NOT." Amos 2:11, 12. Because of this God's displeasure and judgment is voiced and decreed against the apostate nation.

THE NAZARITE'S ABSTINENCE

We do not purpose writing in detail, in this paper, on the subject of Nazariteship with its deep spiritual lessons as brought before us in Numbers 6, save to mention that there were three distinct prohibitions commanded all who would thus "separate themselves to vow the vow of a Nazarite, to separate themselves unto the Lord." Num. 6:2. (Incidentally, the word Nazarite is practically an untranslated word, Hebrew—"nahzir," meaning a separated one). The first mentioned prohibition in Num. 6:3 is—"He shall separate himself from wine and strong drink." Wine is mentioned in Scripture in a three-fold way—in the ordinarily accepted thought of Prov. 31:6 and again it is used in the "drink offering" where it signifies the joy and devotion of our blessed Lord in that holy walk (the meat offering) leading up to the cross where He "poured out (with joy) His soul unto death."

It is also used as a symbol of earthly joy, as one has said—"the expression of that social enjoyment which the human heart is so fully capable of entering into. From this the Nazarite in the wilderness was sedulously to keep himself."

TEMPTING THE NAZARITE

When leaders and others in Israel offered and gave wine to God's Nazarites, they were tempting them to go in for the earthly, social joys which their vow and Nazariteship forbade under God's direction. Therefore the sin of those who tempted and led God's separated ones into the indulgences of nature and social activities is singled out by God and those who do this corrupting thing are marked men in the Word of God. Those who thus put the cup of wine to the lips of the Nazarite, all who would live the separated life for God must avoid and refuse to listen to if they would continue in fellowship with God in the separated, God-pleasing life.

THE SNARE OF ORGANIZED SPORTS

We, a few years ago, perhaps did not give such serious consideration for it was only found in Babylon, i. e., in its link with "religion," so called. But now, sad to relate, it has been introduced and foisted upon the people of God in assembly testimony to their shame and confusion in the midst of their enemies. Carnal men have seen the possibility of attracting the young thus and making themselves good fellows with them and have appealed to nature rather than to spiritual and godly exercise—hence this significant, downward step in the apostacy of today. Well may we cry to God to restrain and hinder its working—our only hope of continuing in the pattern of the Word is to thoroughly and completely avoid such an unholy mixture and all such associations patterned after Babylon and the sectarian systems of men for therein lies the pattern for this present day pleasure loving movement—not at all in the Holy Scriptures. Cp. 1 Tim. 4:6, 16.

TELL IT NOT IN GATH

One was amazed some little time ago to have handed to us a newspaper account of competing sports teams of some sort or other from the sports page of a widely circulated daily newspaper and in big letters in the sports column we read the words—GOSPEL HALL DEFEATED—this by some sectarian and religious association of the world. We were not personally acquainted with this company, but enough was shown in the world's report to make one ashamed to see the use the world made of the affair—surely one could well say in this particular instance, relative to the whole of their testimony which was professedly for the Lord—DEFEATED! Defeat and disaster is the result where such organized sports are permitted amongst the Lord's gathered people. They are of the world and belong only to the world. The Word to us today is as timely as when spoken by our blessed Lord in the upper room long ago—"They are not of the world, even as I am not of the world." John 17:16.

SUMMER ACTIVITIES

Another newspaper report of a Summer Camp and so-called Bible School carried the information that on one of their "fun nights"—they called it "stunt night," in teams of ten or twelve students supplied nearly two hours' fun with impersonations, shadowgraphs and a mock wedding (putting on an unholy act of the blessed and sacred ordinance of marriage—is not this as the days of Lot?). The account continued that the climax was provided in a school "circus," complete with clowns and a cannon firing act—"the remains of the student fired being eventually removed from a nearby tree." What could one learn of God and God's ways under such a miserable mixture of Babylonish buffoonery? The Word—"Ever learning and never able to come to a knowledge

of the truth" would seem to be more fitting in the case of such episodes.

A REAL DANGER

This is not an attempt to magnify an insignificant item or over-describe conditions. The enemy of all testimony is at the very gates and our only resource is God and His Holy Word. Let it ever have full weight with us and let us make room for it in all its naked strength in the churches of the saints lest we be swallowed up in the maelstrom of worldliness and carnality. This condition is not local, it is worldwide. We noticed a paragraph lately in our esteemed contemporary, *The Believer's Magazine*, by the Editor, which states in part—“When a meeting place has become associated with social gatherings more than with solemn assemblies, then the process of degradation has set in. How can there be a spirit of worship on the Lord's Day morning after some unrestrained and unrestricted fun-making not always of an uplifting character? How can there be a high conception of obligation to God when there has been conduct more fitting to a dance hall floor? How can lips sing Divine praises without condemnation from a righteous God when they have, but recently, in the same building joined in the songs which the worldling sings? . . . Wise leaders should know how to act.”

What a calamity has befallen those who some little time ago seemed to be amongst the despised and lowly ones of God's flock in testimony for Himself! Again we state, our resource is God Himself and “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” Isa. 59:19.

VACATION TIME

The season is approaching when many think of getting away for a few week's relaxation from the busy grind of modern life—let it truly be a season of rest and let nothing mar the communion of your soul with God. There is enough in nature all around us, for even though stained with sin, we can discern the beauties of God's handiwork; and in the quiet surroundings of the countryside, may be found that beneficial result as one looks to God for guidance in this matter also as in all others. We can hear the Master's words—“Come ye apart yourselves and rest awhile,” as He drew His own after Himself for such needed change and relaxation after the “coming and going” of the crowds. Of one thing we are certain—none of the pleasures, so-called, and sports which we have mentioned would be in His curriculum as, in the quiet of His presence, He taught them. Blessed Teacher, blessed rest, blessed quietness with Himself. What else do we require? Try to seek out some assembly nearby (plan your vacation to be near one)—an established testimony, not a “table set

up for convenience for a few weeks" which is without pattern or direction in God's precious Word or in the apostles' doctrine, relative to church government.

THE SANCTITY OF THE LORD'S DAY

Let a warning be given against making this day of days an occasion of mixing with the ungodly crowd who desecrate the day—not even using the day to travel back and forth—pleasure bent—to cottages and camps and going to and from vacation haunts or retreats; but, rather let us honor the Lord in the day He has set apart primarily for the "breaking of bread" Acts 20:7. Let there be no hurried attempt to get this over with and get at the business of travel and pleasure. The religious world has its morning service, then the rest of the day is reserved for worldly pursuits, etc., which are adjudged quite in order seeing there has been some "religious exercise" to commence with. Let there be no attempt to copy this but in the true spirit of worship, being taken up with the cross and passion and person of our blessed Lord Jesus Christ so much and so tenderly that it will powerfully affect our lives and testimony; let us "go forth to serve"—to represent Him and to be ambassadors for Christ in an ungodly scene which is becoming more corrupt even if it is also becoming more alluring and deceptive. When the beloved apostle Paul spoke to the Corinthian church of being "fools for Christ" ch. 4:10, he was not suggesting that they were "merry-andrews" or "wearers of the cap and bells" but they, as they sought to preach Christ in God's way, were a "theatre or spectacle" to the world and indeed counted "fools" by the world which then hated Christ and His messengers and still hates them to this day and moment if they bring the faithful message from God. Let there be no playing at this solemn business of the soul's eternal weal or woe where a precious soul hangs in the balance and a gaping hell opens wide her mouth to receive the poor dupes of the world and Satan. Truly hell "hath enlarged herself"—Isaiah 5:14. A true servant of Christ could not indulge in such a false and hypocritical phantasy, unless far away from God, since he looks at the world and the worlding from "the Sanctuary of God." Ps. 73:15, 28.

May the Lord raise up many true Nazarites for God, as in 2 Cor. 6:14, 18, who will not "touch the unclean thing" that they may prove the resultant recompense and blessing. He is able. He Who strengthened Daniel who "purposed in his heart that he would not defile himself" with the meat of the palace of Babylon, can still raise up such young men and women for God. Thank God, He is doing this very thing and our hearts are cheered when we see and hear of such but let us not fail to cry mightily to Him to stay the course of corruption in the testimony and preserve truly and humbly for His glory—"till He Come."

COMFORTING THOUGHTS

Psalm 94:19

AS THE writer of this psalm beholds the trouble and turmoil around him, and sees the wickedness and cruelty of sinful men and their disregard for his God; he exclaims, "In the multitude of my anxious thoughts within me, thy comforts have delighted my soul."

Yes, though his thoughts ran hither and thither as he beheld the world and its ways, yet he had many comforts that they knew nothing about, comforts that came from God, that delighted his soul.

We, too, fellow believers, have many comforts that come from our Lord. As we think of sins forgiven, Acts 13:38, and that our souls are saved, 1 Cor. 15:2; that we have peace with God, and that Heaven is our Home, Rom. 5:1; surely these are comforting thoughts, John 14:3. All this has been brought about by our Lord Jesus on Calvary's cross, where He has bled and died, Luke 23:35.

Further comfortings are these—His abiding presence with us each day, Matt. 28:20—The comfort and cheer that His Word gives us by the Great Comforter Himself, the Holy Spirit. Then we have the comfort of gathering (in fellowship sweet) with those of kindred minds and hearts to and in His Name, Matt. 18:20.

Then what about the soon return of our glorious Lord Jesus from heaven to the air for His people, what a comfort that is (the blessed Hope) to thousands of the saints. So even though the sins, sighs, and sorrows of this passing world in which we live may at times bring anxious thoughts into our hearts, yet praise God, 'tis better on before. If any of us have grown somewhat cold in heart towards our blessed Lord, let us come back to Him today for "He that hath seen our ways will heal us, and will lead us also, and restore comforts unto us" Isaiah 57:18. Truly our God is the God of all comfort, 2 Cor. 1:3, 4. Did not our Lord Jesus say, "I will not leave you comfortless" John 14:8, and have not many of us found it so indeed?

Comfort of all my earthly way,
Jesus I'll meet Thee one sweet day
Centre of Glory Thee I'll see,
Wonderful Man of Calvary.

G. R. P.

TREASURES IN HEAVEN

PAULINIS when told the Goths had entered his house and carried away all that he had, lifted up his eyes to heaven, and said, "Lord, Thou knowest where I have laid up my treasure."

IMPORTANCE OF PROPER MOTIVES

HERBERT DOBSON

THE book of Judges closes with the account of God's judgment on Benjamin; the last three chapters giving us the record of their grievous sin resulting in the whole tribe being almost blotted out. The children of Israel inquire from the Levite who was traveling from Beth-lehem-Judah to the side of Mount Ephraim, "Tell us how was this wickedness?" He relates the sad story of the sin of the men of Gibeah, and all Israel rises as one man in indignation against the Benjamites, but we see the disastrous results from a wrong motive. Israel goes up against Benjamin the first day with the feeling "we will teach them a good lesson," but to their bitter surprise they suffer a crushing defeat, and 22,000 of their number fall in battle. This brings about a great change in their attitude; they weep before the Lord, they ask counsel, and say "my brother." The Lord tells them to go up again, but as yet, they are not truly humbled. The second day 18,000 fall; and this brings real humility. They all go up to the house of God, and the day is spent weeping, fasting, and sitting before the Lord. All thought of taking things in their own hands has vanished. "Shall we go up, or shall we cease?" The answer of the Lord is, "Go up, for tomorrow I shall deliver them into thine hand." Israel is victorious, and 25,000 of Benjamin fall that day. We learn from this, when dealing with wrong in our brother, that there must be humility on our part coupled with the right motive; his restoration. How easy it is to rise in righteous indignation forgetting the exhortation, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Motives lie buried in our hearts, and we seem to forget that He who made the heart reads the same. These motives affect our brethren, our service, and will be brought out at the Judgment Seat of Christ.

OUR BRETHREN

We see the far reaching affects of a wrong motive on the part of Israel in their attitude toward Benjamin. The rulers gather the people to battle, and 40,000 of their picked men are slain before Benjamin is subdued. This brings before us the responsibility of those who rule, and how a wrong motive may affect all of God's people. How often in an assembly, relationships and friendships rule rather than the Word of God. In the case of Absalom, when the men of Israel came to the gate, he kissed them, and said that if he were ruler he would see to it that all got just dealing. His was a selfish motive, and not love for the people of God, but to gain the throne. What sorrow can be brought to God's people by those who would feign themselves as lovers of the flock and never manifest the true heart of a shepherd! Their

motive is to exalt self, and gain the admiration of men. The mother of Zebedee's children came to the Lord with her request, "Grant that my two sons may sit on thy right hand and on thy left in thy Kingdom." This drew out the indignation of the rest of the disciples, and led to strife among them as to who should be the greatest. The Lord tells them that it was not His to give, but the Father's, and for whom it was prepared. This reminds us how natural it is for selfish motives to prompt our actions, and calls for continual vigilance against it, and at the same time shows how needful the exhortation, "Whatsoever ye do, do all to the glory of God." In 1 Chron. 21:1, we read, "Satan provoked David to number Israel." It would seem the motive behind the act was pride and while we have no mention of David taking the half shekel as commanded by God in Ex. 30:11, this may not have been the reason for God's judgment. David is king over a great nation, and he wants to see the numerical strength of his army. He put his confidence in numbers rather than in God. David makes his choice and the pestilence comes; 70,000 of Israel fall. In sackcloth and ashes he cries unto the Lord, "As for these sheep, what have they done? I it is that have sinned and done this evil." A wrong motive on David's part brought down judgment of God on His people, and they had to suffer. How sad when brethren have to suffer as the result of our wrong motives.

OUR SERVICE

In 1 Cor. 3:9, we read, "For we are labourers together with God," and it is only as God works in and through us that anything is accomplished. If I am actuated by selfish motives, trying to attract attention to myself, my service is vain. John the Baptist pointed the people away from himself to Christ saying, "He must increase, I must decrease."

In Matt. 6, the Lord speaks to His disciples about three things: giving, prayers, and fasting and in each case says, "Be not as the hypocrites," then adds, "They have their reward." Their giving was to have glory of men; their prayers to be seen of men, and their fasting to be admired by men. In giving He says, "Let not your right hand know what your left hand doeth." The first example of judgment in the Church was connected with giving. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price?" and both were smitten in judgment. Their motive was wrong. Of the Corinthians we read, "They first gave themselves." How much easier to give of our means than ourselves. He says, "Son give me thine heart." He who gave all, demands all. How meaningless at times the word, "My heart, my life, my all, I'll hold it for the giver." That which is given with a single eye for His glory will not lose its reward but what is given for the praise of men will be burned up.

In James 4:2, we read, "Ye ask and receive not because ye ask amiss." Here we have a wrong motive in prayer. "That ye may consume it on your lusts." The Lord tells us how to pray in Matt. 6:6. "Enter into thy closet, and when thou hast shut the door pray to thy Father in secret," also, "Use not vain repetition as the heathen do." If these were observed, the problem of dry, and formal prayer meetings would be solved. The Pharisees were characterized by long prayers, long robes, and long faces, and the Lord says, "They love the praise of men."

Fasting was to denote inward spiritual poverty. The natural heart would draw attention to those things that are commendable. How often we have heard the expression, "in my humble opinion" and all that was manifested, was the spirit of Laodicea, "rich and increased in goods and need of nothing." The Lord is pleased when our inward spiritual poverty is felt, but when attention is drawn to it, it but reveals a lack of the knowledge of it, also shows the presence of the Laodicean spirit. To outward appearances it may be humble dependence on the Lord, but in reality, it is resting on the arm of the flesh. The eye that never sleeps reads the heart, and the motives behind the actions. "All things are naked and open before the eyes of Him with whom we have to do." Heb. 4:13.

THE JUDGMENT SEAT

The Judgment Seat of Christ is before us, and our lives should be lived daily in view of it. We will never stand before the "Great White Throne," but the apostle reminds us that, "We must all appear before the Judgment Seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. The question of our eternal salvation was settled at the cross, but here are two things that the apostle says will be gone into at the judgment seat, "the good, and the bad or worthless." The fire shall try every man's work, and will determine what sort it is. There will be the gold, the silver, and the precious stones, and in contrast; the wood, the hay, and the stubble. Everything that has been for His glory will be looked upon in that day as the gold, meeting with His approval: everything in our lives done in keeping with those redeemed by precious blood will shine forth as silver; everything done in accordance with His Word, springing from love to Him, will be as costly stones built into our lives. A great deal that may be considered work for the Lord now, may prove to be just the energy of the flesh. Only what is done for Christ will be rewarded in that day. Everything will pass through the purging, testing fires of divine approval. It is the character of our work that counts and the motives that lie behind our service. The secrets of the heart are to be

made manifest. David wanted to build a house for the Lord, and God did not allow him to, but He said, "Thou didst well that it was in thine heart." 1 Kings 8:18. We may not be able to do much for Him but if it is of the right SORT it will be rewarded, and if it was in our hearts to do, and we were not able, the Lord will take note of that. He said of the woman who anointed His feet, "She did what she could." God grant that this may be true of us: that our work may be of the right SORT, MOTIVATED BY LOVE TO CHRIST.

OUTSIDE THE CAMP IN AN EVIL DAY

Exodus Thirty-three

EDWARD DENNETT

IT MUST be remembered that Israel professedly were the Lord's people; but their condition had become such that the Lord could no longer be in their midst. So it was in a later day as we gather from the epistle to the Hebrews; and hence the exhortation which is there given, "Let us go forth therefore unto Him without the camp, bearing His reproach." Heb. 13:13.

Whenever the Lord's Name is dishonored, and His authority is rejected, and another authority is substituted, there is no resource for the godly but to go outside of all that answers to the camp, if they would worship God in spirit and in truth. And it should be carefully remarked that, as in the case of Moses, the need for such separation is a matter of spiritual discernment. There are times and seasons—and those who have a single eye will not fail to apprehend them—when it becomes a high and holy privilege, as in the case of Levi at the end of the previous chapter, to take part with the Lord against sin in His people, at least in testimony against their ways; and, as in the case of Moses, to take a place outside of all the declension, rejection of the Lord's authority, and idolatrous practices of His people. In taking such a step there must undoubtedly be the authority of the Word of God—the only light to our feet in the darkness around, as it is our only resource in the evil day. But the application of the Word to any given state of things must be a matter of spiritual wisdom and discernment through the Spirit of God.

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NOTE: The tent or "tabernacle" which Moses pitched in Ex. 33:7 was not THE TABERNACLE, the subject of Ex. 25 to Ex. 30 "but a tent which was now to be a tabernacle—a meeting place between God and those who sought Him, pitched to meet the present need outside the camp in consequence of the people's sin."—E. D.

TRAINING AND DISCIPLINE OF GOD'S SCHOOL**C. H. MACKINTOSH**

NOTHING can possibly make up for the lack of secret communion with God, or the training and discipline of His school. "All the wisdom of the Egyptians" would not have qualified Moses for his future path. He might have pursued a most brilliant course through the schools and colleges of Egypt. He might have come forth laden with literary honors—his intellect stored with learning, and his heart full of pride and self-sufficiency. He might have taken out his degree in the school of man, and yet have to learn his alphabet in the school of God. Mere human wisdom and learning, how valuable soever in themselves, can never constitute anyone a servant of God, nor equip him for any department of divine service. Such things may qualify unrenewed nature to figure before the world; but the man whom God will use must be endowed with widely-different qualifications—such qualifications as can alone be found in the deep and hallowed retirement of the Lord's presence.

All God's servants have been made to know and experience the truth of these statements. Moses at Horeb, Elijah at Cherith, Ezekiel at Chebar, Paul in Arabia, and John at Patmos, are all striking examples of the immense practical importance of BEING ALONE WITH GOD. And when we look at the Divine Servant, we find that the time He spent in private was nearly ten times as long as that which He spent in public. He, though perfect in understanding and will, spent nearly thirty years in the obscurity of a carpenter's house in Nazareth ere He made His appearance in public. And even when He had entered upon His public career, how oft did He retreat from the gaze of men, to enjoy the sweet and sacred retirement of the divine presence!

Now we may feel disposed to ask, How could the urgent demand for workmen ever be met if all need such protracted training, in secret, ere they come forth to their work? This is the Master's care—not ours. He can provide the workmen, and He can train them also. This is not man's work. God alone can provide and prepare a true minister. Nor is it a question with Him as to the length of time needful for the education of such an one. We know He could educate Him in a moment, if it were His will to do so. One thing is evident, namely, that God has had all His servants very much alone with Himself, both before and after their entrance upon their public work; nor will anyone ever get on without this. The absence of secret training and discipline will necessarily leave us barren, superficial, and theoretic. A man who ventures forth upon a public career ere he has duly weighed himself in the balances of the sanctuary, or measured himself in the presence of God, is like a ship putting out to sea without

proper ballast; he will doubtless overset with the first stiff breeze. On the contrary there is a depth, a solidity and a steadiness flowing from our having passed from form to form in the school of God, which are essential elements in the formation of the character of a true and effective servant of God.

THE BACKSIDE OF THE DESERT

Beloved reader, may you prove, in your own deep experience, the real meaning of the "backside of the desert"—that sacred spot where nature is laid in the dust, and God alone exalted. There it is that men and things, the world and self, present circumstances and their influences, are all valued at what they are really worth. There it is, and there alone, that you will find a divinely-adjusted balance in which to weigh all within and all around. There are no false colors, no borrowed plumes, no empty pretensions there. The enemy of your soul cannot gild the sand of that place. All is reality there. The heart that has found itself in the presence of God, at the "backside of the desert," has right thoughts about everything. It is raised far above the exciting influence of the world's schemes. The din and noise, the bustle and confusion of Egypt do not fall upon the ear in that distant place. The crash in the monetary and the commercial world is not heard there; the sigh of ambition is not heaved there; this world's fading laurels do not tempt there; the thirst for gold is not felt there; the eye is never dimmed with lust, nor the heart swollen with pride there; human applause does not elate, nor human censure depress there. In a word, everything is set aside save the stillness and light of the divine presence. God's voice alone is heard, His light enjoyed, His thoughts received. This is the place to which all must go to be educated for the ministry; and there all must remain if they would succeed in the ministry.

SERVICE IN PUBLIC

Would that all who come forward to serve in public knew more of what it is to breathe the atmosphere of this place. We should then have far less vapid attempts at ministry, but far more effective Christ-honoring service.

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NOTE: Let not my reader suppose for a moment that the design of the above remarks is to detract from the value of really useful information, or the proper culture of the mental powers. By no means. If, for example, he is a parent, let him store his child's mind with useful knowledge; let him teach him everything which may, hereafter, turn to account in the Master's service; let him not burden him with aught which he would have to "lay aside" in running his Christian course, nor conduct him, for educational purposes, through a region from which it is well nigh impossible to come forth with an unsoiled mind. You might just as well shut him up for ten years in a coal mine in order to qualify him for discussing the properties of light and shade, as cause him to wade through the mire of heathen mythology in order to fit him for the interpretation of the oracles of God, or prepare him for feeding the flock of Christ.

LEPROSY AND ITS LESSONS

Notes from a Bible Reading

LEPROSY might appear in a person, in a garment, or in a house. Leprosy in the person of an Israelite would typify all the activities of the natural man, as they manifested themselves in words, acts or desires. Leprosy in a garment—sin in our circumstances, our business, or general surroundings. Leprosy in a house—sin in the assemblies, or Church associations.

That which was on the surface, "not deeper than the skin," might be an infirmity, something outward, that had not its source in the evil within; and the one who had it, might be pronounced "clean." That which was deeper than the surface, was in the constitution, and was the result, not of infirmity, but of sin. Leprosy in the head, typifies sin of the intellect, the wisdom of man asserting itself against God. "His leprosy is in his head; he is utterly unclean."

Leprosy in a garment, is sin in our surroundings, and in the every-day business of life. How needful is it, that we should survey continually all that we are engaged in, with a priestly eye: not to glance sideways at it, but to give it a sevenfold examination; "whether it be in the warp or in the woof"—in other words, whichever way the threads of life run—all must be under the judgment of the believer, as a priest. The garment in which the spot is, may be washed, and if it changes its color (showing that it is not impervious to the action of water), it may be washed a second time, and then worn. So, if we have any doubt as to the lawfulness of anything we are engaged in, the test of the Word of God must be brought to bear upon it. If it proves subject to the action of the Word, well and good; if it is impervious to the cleansing power of the Word, it is unclean, and must no longer be worn. There may be a spot in the garment which does not appear, and that spot may be torn out, and the garment may be worn still. So, in our business or surroundings, there may be some one thing wrong, while the rest is right. Then let the priest, the believer before his God, rend it out of his business, and keep his business still. But if it spreads, so as to affect the rest of his actions, then the whole must be relinquished. "He shall burn that garment."

In the house, or assembly, leprosy may show itself, in evil doctrine or ways, in those who are living stones in the house. Then let it be dealt with in faithfulness, by the priests of God. If it be only a stain—a wrong impression, which may be corrected by right teaching; a carelessness in walk which may be rectified by faithful ministry—the house may be pronounced clean. If some of the living stones have got defiled with it, they must be removed, but if it appears again, after other seven days—or after time has been given for full examination

—it can no longer be owned as an assembly: the house must be thrown down. Stones have to be put in where the defiled stones were removed from—this is not to teach, that we are to bring in others instead of any who may be outside in discipline, but to indicate, that an assembly still may be complete as an assembly, even while some are put away for evil doctrine or for sin.

Selected.

IS THE USE OF TOBACCO SIN?

THIS question is often asked by those who use tobacco, and who are desirous of becoming Christians. Professing Christians who are addicted to this filthy habit very seldom seek for light on the subject.

Tobacco money does not represent anything saved, anything built, anything of material value added to life or its equipment. \$26,000,000 (the profit of a single tobacco firm about 14 years ago) is a pretty stiff price to pay for smoke and ashes, jangled nerves and hearts, sore throats and bronchial inflammation.

Only ill comes from its use. Tobacco cancer and a tobacco heart are common, as any honest physician will tell you. A little girl was told she could not go to school until she had glasses. The father said he could not afford them, but his tobacco bill would soon have settled that. A father with his small son came into a store. The child asked for candy but was denied. The father purchased sixty cents of groceries (this was some years ago now), including the cheaper grades and proceeded to order his tobacco which amounted to one dollar.

It is wrong because it is against nature. An appetite created against nature, enslaves men. How many have said—“How I wish I could quit, I have tried but I can’t.”

We also observe when a boy is learning the habit, he does it secretly. Oftentimes when one comes upon a man unawares, he will hurriedly conceal his pipe or cigarette. Why be ashamed of a thing if it isn’t wrong?

I chance to know a minister who smokes, he tries to keep it secret, but was caught on a number of occasions. He did not think always to chew cloves before going to church and his breath betrayed him. On one occasion he was in a crowd and, of course, had to deny himself. Some young men were also present but did not have the courage to smoke in the presence of a minister. Their master habit drove them to a shed where they could indulge in a smoke unobserved. Soon they heard someone on the other side, and in looking through a crack, they saw the minister enjoying his pipe. It is evident that each one was convinced that it was wrong. To practise deception is sin. The Christian should not do it—he brings his deeds to the light, the sinner hides them, John 3:20, 21.

A physician's report before a certain association stated: "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old." (We cannot of course, vouch for this statement but have reason to believe there is truth in it.)

These facts should, and I believe will, convince any conscientious person that such a habit should have no part or place in the life of a Christian. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

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Editor's note: Our former editor, Dr. E. A. Martin, who used to be confronted, as others of us have, by the argument—"If I stop smoking, I'll die," gave the assurance that he would gladly pay the funeral expenses of all who died as a result of stopping smoking tobacco.

NEW PATHS, AND THOSE WHO TREAD THEM

Notes from an Address by William Lincoln

WHILST some will not move out of their old ruts at all, others hurriedly accept as "the truth" every new doctrine that is put forth, without testing it by the word of the Lord, and impulsively hasten on after what not seldom turns out to be a "will-o'-the-wisp," if not an actual mistake, and then return wounded and broken, to the place from whence they set out. This would have been avoided, if each step of the way had been carefully felt, and severally taken with God. They take a plunge into some new "ism," and judge all others to be half-hearted, who do not take precisely the same plunge. Then presently, finding out their error, and that "all is not gold that glitters," they come tumbling out again. Then such often proceed to impugn every atom of the truth, which, they had only learned in their heads, but never felt the power of in their hearts and consciences. Then, after having given up their latest theories, and gone quite back from the truth, their next work is to despise and speak evil of others, who will not follow them in their retrograde course, any more than they would in their plunge into their last novelty. Only those who learn the truth directly from God, and humbly, yet firmly walk therein, will be preserved from being led astray into new paths which are of man's devising, or from slipping back into that, out from which God's call once brought them. I do not admit that it is a difficult thing to know the way of the Lord. If we keep our eye on a Risen Christ, we shall very quickly apprehend what is for His honor, and what dishonors Him.

FROM OUR MAILBAG

FROM A SUBSCRIBER: For the benefit of younger Christians, please explain the expression—"the old paths"—frequently quoted.

ANS.: The expression is Scriptural and timely. It is found in Jeremiah 6:16—"Stand ye in the ways, and see, and ask for the OLD PATHS." It was spoken long ago to the people of God who had listened to those who had healed . . . slightly, the hurt or breach of Israel" and it signified God's attempt to bring the people of God back to Himself and His Word and truth through faithful ministry by faithful men, cp. Ezek. 3:17; Mal. 3:3, 4, where God yearns for the offering of His people "as in the days of old, and as in former years." To a church that had left its "first love," the Word is—"Remember therefore from whence thou art fallen, and repent, and do the first works." Rev. 2:4, 5. These are the "old paths."

« « «

FROM NEW JERSEY: The poem in the JAN. issue—"My Old Bible" was one written by the late Donald Ross, I believe.

FROM AN AGED AND ESTEEMED SERVANT OF CHRIST who labors amongst us: I feel that there should be much prayer for the Magazine that God may make the ministry through it a great blessing to the Lord's people and I believe it is a blessing. Things are drifting so fast, there is great need for the plain, old-fashioned truths of God which are being lost sight of. They are not in demand by the great majority but there are many who still want them and appreciate them.

FROM AUSTRALIA: It is nice to read and see that there are some in the world, who desire the Lord's people to "Remove not the ancient landmarks."

FROM IRELAND: I might say that we eagerly look forward to the arrival of WORDS IN SEASON month by month and very much enjoy its faithful ministry.

FROM TEXAS: Surely there is a dearth in the land, the ministry from your Magazine is the healing kind. May we not be too feeble of soul to profit thereby. Truly the Lord's faithfulness in such a day is humbling.

FROM NOVA SCOTIA: It has been a regular feast of God's Word.

FROM DETROIT: Still enjoying the articles and the spirit in which they are written. May many others, too, take note as they perceive that they have been with Jesus and seek to follow Him in the "old paths."

FROM THE MOUNTAINS OF PENNSYLVANIA: A very helpful companion to have on the Lord's Day when the weather is too bad for us to make the journey over the mountains to the Assembly. My wife and I do enjoy the ministry of the Word in it.

FROM ALASKA: Enclosed subscriptions to our much enjoyed WORDS IN SEASON. May the Magazine be a blessing to many, as it is to us and may the Lord continue to bless it richly in the edifying work of His saints that are "gathered unto Him."

THE CROSS OF CHRIST

“**H**E IS a hiding-place from the storm, a shelter from the tempest, a shadow from the heat, a river of water in a dry place, as the shadow of a huge rock in a weary land . . . At the sight of the Cross you will no longer think of complaining of the greatness of your sufferings; for here you behold sufferings, in comparison with which yours are light: here the Righteous One suffers for you, the just for the unjust. In the view of the Cross you will soon forget your distresses, for the love of God in Christ Jesus to you, a poor sinner, will absorb all your mind . . . At the foot of the Cross your grief will be swallowed up in that joy and peace of God which drop from this tree of life into the ground of your heart, and the fore-taste you will here obtain of heaven will sweeten the troubles of this life as with the breath of the morning.”

(Extract from Dr. Krummacher’s “Elijah the Tishbite.”)

ON THE TREE

ON the curst tree, Lord, dying for me
 Hung the blest Lamb of dark Calvary;
 Shedding Thy blood, Lord, setting me free
 When Thou didst die on loved Calvary.

Then from the cross, Lord, they took Thee down,
 Buried in love beneath the cold ground;
 Up from the tomb to rise from the grave
 Mighty and able, sinners to save.

This be my song, then, blest be Thy Name,
 Why should I ever shrink from Thy shame?
 Love so eternal, grace flowing free,
 All because Thou didst die on the tree.

Gone back to heaven, Thou’rt there to prepare,
 Home for us, yea, Thy riches to share;
 Soon Thou wilt come, Thine own to receive,
 Then we shall sing with all who believe.

Gone on before, our loved one is home,
 There in God’s presence, sorrow unknown;
 Waiting to greet us while here we wait,
 Soon shall we meet within heaven’s gate.

Oliver G. Smith.

(May be sung to the tune—“Have Thine own way, Lord”).

Vancouver, B. C.—“Conference at Easter was the largest we have had. The ministry was excellent, reminding us of the Apostle's last words to the Ephesian elders—Acts 20:17, 37—“I kept back nothing that was profitable to you.” The fellowship prevailing throughout the entire Conference was freely commented on—four of the Lord's servants devoting all their time to the Lord's work were with us and we enjoyed to the full the truth of Psalm 133.” J. W. Dennis.

Moncton, N. B.—Reports of Conference reaching us indicate good attendance, suitable and helpful ministry and appreciation of the saints for help received.

Deseronto, Ont.—G. Taylor and T. Kember had meetings here—flu and sickness hindered attendance but they did considerable house to house visitation.

Winnipeg, Man.—Bro. Frank Knox of Ireland was to start April 29th, in the West End Gospel Hall in the Gospel. Much prayer has gone up for this effort. Let us join our brethren in prayer that God may “pour out a blessing.”

Newfoundland.—A remarkable work has been done in Corner Brook, Carbonear and Flat Rock. Brethren at open air meetings last Summer had to preach over and over as the crowds remained and the work has gone on all Winter, also in St. Johns. This is true pioneer work and all our brethren who labor here are to be commended for their faithfully standing by the work. We would commend such work to younger and able men who are willing to put in some good hard work for the Lord as a basic training for further usefulness in the great harvest field. Some who have been at it for years still carry on thus for God. There is not much excuse, looking at it from any standpoint, for the assembly-to-assembly preaching of younger and inexperienced men.

Sarnia, Ont.—Bre. McBain and Dobson have had an excellent series of meetings here, with several professing. Strangers were coming in good numbers and interest still good at last report. The Christians labored faithfully.

Mimico, Ont.—Wm. McBride (from Chile) was having a spell of Gospel meetings here with the recently formed Assembly. Saints have a nice opportunity in this district for steady plodding.

OTHER LANDS

Ireland.—Bre. McShane and Bunting had a portable hall erected in Drumnavaddy—fine numbers of the unsaved were coming under the sound of the Word. R. Beattie was having good meetings at Glass-mullagh, T. Wallace and T. McKelvey at Donemana, C. D. Fleming has had blessing at Purdysburn, J. Hutchinson at Kingsmills with blessing. Belfast Easter meetings large but missing those recently called home.

CONFERENCES

Garnavillo, Iowa.—Annual Conference will be held God-willing, June 2nd and 3rd preceded by Prayer Meeting Fri., June 1. Saints are waiting on God for ministry, searching and upbuilding, as of old. Corresp. to Elmer Brandt.

Stout, Iowa.—Conf. dates D. V. May 19th and 20th. Pr. Mtg. Fri., May 18th. (See last month's notice).

Frostburg, Md.—Annual Conference commences Sat., May 19th at 7:30 for Prayer—continuing over Lord's Day, 20th. Usual order of meetings will prevail. George Savage, 42 Wright St.

Tacoma, Wash.—Conference here D. V. Memorial Day, May 30th, in the Gospel Hall, 43rd and “A” Sts. Commun. to C. S. Summers, 1111 No. 4th St.

Philadelphia, Penna.—Annual Conference of Olney Assembly in Oak Lane Review Club Hall, 70th and Lakeside Aves., commencing at 10 a.m. Memorial Day, May 30th. Prayer Meeting in Olney Gospel Hall, 314 W. Chew St. at 8 p.m., Tuesday 29th. Visitors freely entertained. Commun. to J. McQuillan, 7336 Tabor St., Phila. 11, Penna.

Deseronto, Ont.—Annual Conference will be held D. V. in the Legion Hall, May 26 and 27. Pr. Mtg. 25th, at 8 p.m. in Gospel Hall, St. George St. Preachers who ask for the “old paths” and walk therein will be welcome. Trains will be met at Napanee Station upon request. Commun. to Wm. Root, Box 372.

Roseisle, Man.—Annual Conference D. V. in the Gospel Hall, June 9 and 10. Prayer Meeting 8 p.m. Fri., June 8th. Corresp. C. E. Walsh.

Kenora, Ont.—Annual Conference May 26th and 27th. Pr. Mtg. the 25th. Servants of the Lord who, by example and precept, commend the "old paths" will be welcome. E. L. McCannon, Box 255.

Bolton, Ont.—Conference D. V. in Town Hall, June 3rd, at 10 a.m., 2:30 and 7:30. Prayer meetings June 1 and 2 at 8 p.m. Sam Stubbs, Box 23.

Winnipeg, Man.—Annual Conference D. V. May 31 for Prayer at 7:30 p.m., June 1 at 7 p.m. Ministry, continuing Sat. and Lord's Day, June 2 and 3 at 10:30, 2:30 and 7 p.m. All meetings will be held in the West End Gospel Hall, 492 Victor St. nr. Ellice Ave. Commun. to S. M. Vanstone, 251 Beverley St.

London, Ont.—Fourth Annual Conference of the Pall Mall Assembly will be held—God-willing—in the London Central Collegiate Institute, Waterloo and Dufferin Aves., commencing with Prayer Meeting in the Gospel Hall, 593 Pall Mall St. at 7:30 p.m., Friday, June 1. Meetings all day Sat. and Lord's Day, June 2 and 3. Breaking of Bread 10 a.m. As in former years those coming from a distance will be freely entertained. Corresp. Fred Burnside, 396 Cedar Drive.

Sarnia, Ont.—The Annual Conference will be held D. V. June 8, 9 and 10, in Kenwick Terrace, near Christina St. Prayer Meeting Thursday, June 7 at 7:45 in the Gospel Hall, Cor. Davis and College Aves. Those practising and preaching the "old paths" will be welcomed in ministry. Corresp. Guy Kember, R. R. 1, Sarnia.

Portage La Prairie, Man.—God-willing, we purpose having our Annual Conference, June 15, 16 and 17, preceded by Prayer Meeting June 14th. The Lord's people coming from a distance will be freely entertained. Commun. to S. Rey, P. O. Box 997. Gospel Hall is located cor. 1st St. and Lorne Ave.

FALLEN ASLEEP

Conquest, Sask.—On Feb. 24th another of our beloved and older sisters passed into the Lord's presence in her 85th year—Mrs. E. S. Haviland. Of late years in this Assembly.

Newport News, Va.—Our beloved brother John Millar, Sr. "went home" March 2nd. It was necessary to carry him up the steps of the Gospel Hall during the last few times he was able to be present at the Lord's table. Nevertheless, with his limited strength, he worshipped the Lord and gave comforting words of ministry to the saints. Saved in Dundee, Scotland when 17, and soon manifesting a love for souls, on his last birthday (his 76th) he preached the Gospel in the open air. A true shepherd, the earthly tabernacle was followed to its resting place in Peninsula Memorial Park by very many who had the highest respect for this testimony.

Omagh, North Ireland.—In the early morning hours of March 2nd, our beloved brother William Rodgers was "called home" where there is an eternal "sabbath"—Heb. 4:9. Memorial in June issue D. V. Remember Mrs. Rodgers and his two daughters in prayer.

Jackson, Mich.—After much suffering our beloved sister, Mrs. Robert Atkinson, "fell asleep" March 9th, aged 58. Saved in her early teens, she was in fellowship here the past 27 years. With her husband, steadfast in assembly testimony, she will be much missed—she loved the Lord, His Word and His people and the place of His Name, a truly spiritual woman. Remember our brother in his loss.

Cleveland, Ohio.—John P. Steven "went home" March 5th, aged 85. Saved in Scotland, in 1887, he, with three other brethren, in the home of another brother and his wife and son, began to "break bread" here. All have since passed away—he being the last member of the original Assembly. In younger days very active in the Gospel in and around Cleveland.

Galt, Ont.—Our aged and esteemed brother Edmund St. Clair "went home" March 10th, in his 81st year. Saved 55 years ago while walking along a Toronto street, through preaching of a faithful brother in the open air. Some time later, led to see the truth of "gathering to His Name" through the late Donald Munro. In West Toronto Assembly, later in Galt and Clyde.

Cleveland, Ohio.—After much infirmity, our sister Mrs. Mary J. Foster "went home," March 13, aged 87. Her aged husband, son (W. G. Foster) and daughter, should have our prayers. Saved in Carlisle, England, in 1907 under the preaching of Alexander Marshall, through John 5:24.

Words in Season

THE BIBLE FAMILY MAGAZINE



Light in the Valley

•••••

O! very God of very God,
And very Light of Light,
Whose feet this earth's dark valley trod,
That so it might be bright.

Our hopes are weak, our fears are strong,
Thick darkness blinds our eyes;
Cold is the night, Thy people long,
That Thou, their Sun, would'st rise.

And even now, tho' dull and gray,
The east is brightening fast,
And kindling to the perfect day
That never shall be past.

We wait in faith, and turn our face
To where the daylight springs;
Till Thou shalt come, our gloom to chase,
With healing in Thy wings.

Selected.

JUNE, 1951

WORDS IN SEASON

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CHANGE OF ADDRESS

Philadelphia 11, Pa.—Cesare Patrizio, 528 Pasadena Ave.

Vancouver, B. C.—George Taylor, 1729 E. 33rd Ave., Corresp. for Cedar Cottage Assembly.

Sudbury, Ont.—J. W. Wiffen, 690 Whittaker St., for the Assembly.

UNITED STATES

Indiana, Pa.—D. L. Roy had seven weeks here recently with the Assembly—much good seed sown.

McKeesport, Pa.—The recent Conference was a source of cheer and help to many of the saints—some coming a considerable distance to sit under the precious Word as the Lord gave it. Eight of the Lord's servants were present for ministry. Saints have recently enlarged their Hall which is very suitable now for them. They did the work themselves and did not need to go to outside sources to borrow money, as God enlarged the hearts of the Christians. This seems to be God's way—2 Chron. 31:4, 6. They are desirous of going on in simple and godly ways and appreciate help therein.

Cleveland, Ohio.—Saints of Addison Rd. Assembly and also the West Side had recent helpful visit from bro. Joyce. Bro. Warke also gave a call.

Woodbury, Vt.—Bro. Pearson sends the following interesting item "My nephew and I took a trip up into Vermont where there is a small assembly (the only one in the State). We found them hungry for the Word and, as you know, hungry Christians are easy to feed. Also they are alive in the Gospel. Two have been saved and will soon be added to the assembly. We also visited York and East Aurora and Mechanicville."

Springfield, Mass.—Bre. Fisher Hunter, Fite and Jos. and F. Pearson gave appreciated visits lately. The Assembly here goes along nicely with a large Sunday School. A young woman, the subject of much prayer, recently professed. Bro. Rosario was helping in the Italian work.

New Haven, Conn.—Bro. Cappiello values prayer for the work here amongst the Italian people. He recently visited Poughkeepsie. Bro. Patrizio had a series of meetings in Waterbury and bro. Pizzulli saw a real nice interest in Jersey City lately.

Blue River, Wisc.—Bro Willoughby tried a few meetings here recently, also in La Crosse. Bro. Hamilton has had much sickness at home but seeks to keep at the work as able. He visited Lynxville and Beetown. Saints at Beetown expect to commence work on their new Hall soon.

Forest Grove, Ore.—While Conference was not quite as large as formerly, the Lord gave the encouraging Word through five of His servants, in freshness. Hector Alves remained for meetings, using model of the Tabernacle in the Wilderness and he reports keen interest amongst young and older Christians.

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. 43

JUNE, 1951

No. 6

GATHERED GEMS

IN PASTURES green? Not always; sometimes He
Who knoweth best: In kindness leadeth me
In weary ways, where heavy shadows be.

“ “ “
Lowliness of heart is real dignity, and humility is the
brightest jewel in a Christian's crown. Bond.

“ “ “
Those are the best Christians who are more careful to
reform themselves than to censure others.

“ “ “
As you cross David Livingstone's footsteps in that
dark continent of Africa, men's faces light up as they
speak of the kind Doctor who passed there years ago. They
could not understand him; but they felt the love that beat
in His heart. (It was the love of Christ which constraineth
us—2 Cor. 5:14).

“ “ “
The believer, in getting an understanding of the Word
of God, is not helped by nature's light, and not hindered
by nature's darkness.

Take heed to thyself! Your own soul is your first and
greatest care. You know a sound body alone can work
with power; much more a healthy soul.

McCheyne to William Burns of China.

“ “ “
Happy they who never hang upon the creature's favor;
they who expect everything from God and nothing from
man will have no disappointment. R. C. C.

“ “ “
From G. B. W.'s notebook: Whenever we are in the
wrong place, our right place is empty.

“ “ “
There is no more eloquent thing in the world than a
godly life.

“ “ “
All we can tell others about God is what He is to us.

“ “ “
The noblest ambition anyone can have, is an ambition
to live altogether for Christ.

“ “ “
So, whether on the hilltops high and fair
I dwell, or in the heavy valleys, where
The shadows lie: What matter? HE is there.

MEMORIAL OF WILLIAM RODGERS
OF OMAGH

A Finished Course — 2 Timothy 4:7.

Born - - - - - 1879
Saved by Grace - 1892
Fell Asleep - - - 1951



WHEN the word was spread abroad that beloved William Rodgers of Omagh had been "called home" on March 2nd, it is not exaggeration to say that many thousands in the homelands and the colonies and the continent of America, as well as remote parts of the earth where the savour of a good name had gone, were powerfully affected by this visitation of God.

What was it which caused this whole-hearted appreciation of this servant of Christ? It was the fact that he was a "man of God."

The apostle expresses the thought in 2 Cor. 6:9—"As unknown, and yet well known"; Yes, unknown indeed, on the rosters of earth's great, yet well known amongst those who had spiritual perception and who could appreciate a godly and humble life. However, his outstanding ability as a scholarly student of God's Word earned him a respect and standing in the minds of many contemporaries who perhaps would not deign to associate with the "lowly people of God" in testimony.

Saved when thirteen years of age, baptized and received into fellowship in Omagh Assembly a year later, he went on steadily for God, became a truly spiritual guide and leader after his years of Gospel activity and learning of God's mind and was one to whom very many looked for help and comfort and instruction in the things of God.

We can do no better in this note of our beloved brother's life than to quote from letters received from some of those who intimately knew him.

The impact of this godly life has been felt in many circles and his record is on high, but certain lessons may be noted and laid to heart—some of such we would seek to pass on.

The Editor.

THE TALENT

Well done, beloved warrior,
Who stood for God and truth,
Who used the talent wisely,
From early days of youth.

Age and the years but showed us
The grace of God, so true,
Measured by His own Spirit,
Which He had granted you.

Now! Be it ours to treasure,
The mem'ry of thy care
For God's own work and service,
In which we all may share.

W. H. F.

MEMORIAL OF WILLIAM RODGERS OF OMAGH**MR. WILLIAM BUNTING of Dromore**

IT IS with deep regret that I write of the passing away of our beloved brother, Mr. William Rodgers. His death has come as a great shock to all who knew him, for though he was in his 72nd year and his strength had been declining for some months, no one suspected that the end was near. He attended Ardstraw Believers' Meeting on Wednesday, February 28th, and spoke with freshness and power upon our Lord's Temptations. Next night he was present at Omagh Assembly Prayer Meeting and followed up his Ardstraw address by speaking from Luke 22:28: "Ye are they which have continued with Me in My temptations." This was his last message. About 5 a.m. the following morning, he passed quietly in his sleep.

As a young Christian he was greatly influenced by coming in contact with late James Campbell and William Matthews who were laboring for the Lord in his district. He made rapid progress in the things of God, and while still in his teens gave his full time to Gospel work, laboring with Dr. W. J. Matthews, Mr. James Megaw and others who are now with the Lord. In those early days he did much pioneering work and was used in the planting and upbuilding of scripturally gathered Assemblies.

Mr. Rodgers was one of the soundest and most reliable of expositors. Perhaps it was in Bible Readings that he was at his best. For many years he had taken a leading part in the annual Lurgan Readings. In these his presence was always a pillar of strength. His judgment when expressed was always sane, balanced and mature. He was a man of profound wisdom, consequently, his counsel was much sought and from all parts of the world he received letters asking for guidance and advice in spiritual matters.

He was an able writer. For many years he contributed papers to Assembly periodicals. Some of his series of articles are now in book form, while his "Things Written Aforetime" which some years ago appeared in WORDS IN SEASON, is at present in the hands of his printer and will shortly be published.

The truths of Separation and Church Order were dear to Mr. Rodger's heart and he was deeply grieved by the present trend of some who would amalgamate with unscriptural systems and introduce amongst the Assemblies methods copied from the religious world. He visited the U. S. A. and Canada in 1905, and again in 1928.

He will be much missed, especially by the small country Assemblies of County Tyrone, for which he had such a godly care.

May we who are left to carry on the testimony which he so faithfully maintained, have grace to "follow him, even as he followed Christ."



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. T. CAMPBELL of Bangor

MY OWN acquaintance with our departed brother was both close and of long duration. My first meeting with him was at a Conference in Letterkenny in 1900 where he was one of the speakers. I can distinctly recall the Scriptures he dealt with on that occasion. His youthful appearance, together with the able manner in which he handled his subject, led me to form the impression that he was an exceptionally promising young man.

First impressions are not always correct, but in this case, the fifty years and more that have intervened have amply justified mine. I have yet to meet the man who had such a profound knowledge of the Word of God. This deep knowledge, coupled with his modest, retiring and unassuming disposition, went to make him altogether a man by himself.

Although possessing every qualification of a severe critic, he was anything but critical. The youngest brother who had a little word could feel quite free in speaking in his presence, whilst other brethren of much less consequence would have embarrassed or deterred them. Younger brethren could always count upon his fatherly advice and encouragement. May his mantle have fallen upon some other young man who will come forward to stand in the breach for God and His Truth and for the good of His people.



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. JAMES QUINN of Omagh

DURING all my life as a Christian I have looked upon Mr. Rodgers as one who had a special care for my spiritual state. Though he was a junior to me in years, he was regarded as a father. Mr. Rodgers carried out in his lifetime the exhortation of 1 Cor. 15:58 for he never seemed to tire in the Lord's work. His powerful grasp of God's Word, and understanding of His ways, constituted him a unique gift to the Church. The most obscure passages of Scripture were almost immediately accessible to his mind.

Being strong, physically, he was ready to do any work in the service of the Lord. He assisted in the erection of a number of Gospel Halls, and in his early days worked canvas tents, preaching, sleeping in them, and doing his own cooking, etc.

My recollection of Mr. Rodgers goes back to his school days but I became intimately acquainted with him in the year 1894 and a friendship was then formed which continued until his death.

I accompanied him once on a tract distribution tour of 400 miles in the year 1897, and considering the quality of bicycles and roads in those days, it meant a lot of work to do a circuit of Ulster. In those times his usual journeys on Lord's Days would be almost sixty miles on a push bicycle. He did this in order to be with the young Assembly at Rooskey in the morning and preach the Gospel in County Fermanagh in the evening. He usually preached five times each Lord's Day.

When we think of all the work our beloved brother Rodgers did and how we enjoyed his messages, we have a faint idea of how much we have lost by his death. But we know that "he rests from his labors, and his works do follow him."



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. R. CURRAN of Banbridge

MY RECOLLECTION of Mr. Rodgers dates back to Easter 1915 when I heard him speak at one of the Belfast Conference meetings from the text—"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He emphasized the denying of SELF—i. e. should be prepared for death in the Lord's cause. Though 36 years have passed since then, that address is still fresh to me.

A year later, Mr. Samuel Wright and I pitched our Gospel Tent about five miles from Omagh. Not being able to secure lodgings in the district, Mr. Rodgers invited us to stay in his home. This we did, and I have often thanked God that He guided me there, as the time spent under his roof has been a blessing to me ever since. I soon learned that Mr. Rodgers had a profound knowledge of the Word of God. I also learned the secret of this — the Bible was his constant study. Even when visiting in homes, he was sure to be at its sacred pages if a little quietness gave him opportunity. And, of course, it was the great theme of his conversation, for he believed that those who preach should not spend their time in idle talk. In his own home I much enjoyed the family Bible readings, morning and evening, because of his valuable comments. Then after the others had retired to rest he sat up, night after night, seeking to help me from the Scriptures. Indeed it was usually 2 a.m. when we got to our beds. Is it any wonder, therefore, that I thank God that I ever got to know Mr. Rodgers?

Though so deeply taught himself, our brother was always very humble and was always willing to take a low place. When

he attended the meetings to which I have already referred, he stood at the door of our tent and gave out the hymn books. He was sympathetic, considerate, hospitable and liberal.



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. ROBERT BEATTIE of Omagh

AFTER my conversion to God he was a great blessing to me and the help he gave me from the Scriptures still remains. He always had a special interest in the lambs of the flock and sought to lead them on in the ways of the Lord.

Mr. Rodger's interest in the little Assemblies of Tyrone, Fermanagh and Donegall was very real. He often visited them and took his place, perhaps with only two or three others, on a Lord's Day morning to "remember the Lord" and then passed on a word of encouragement and help from the Scriptures. He never got occupied with numbers but could address a meeting of half a dozen people just as he would three thousand at the Belfast Easter Conference.

As a preacher of the Gospel he had a great desire to bring the good tidings into new districts, often searching his map to find places where they had not heard the Gospel message. It is believed that for the last fifty years, he preached in a tent every Summer without a break.

Although a man of profound knowledge of the Scriptures, it was a treat to hear him speak to the children at their Annual tea meetings. He always brought his message down to their level. We have seen him pull a leaf from the tree as he went into the Hall and from this object speak to the children of life and death. We have also seen him take a lamp from the wall, thus referring to the lamp mentioned in the Scriptures.

There was no work too mean or journey too long for Mr. Rodgers because he had the welfare of God's people at heart.



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. W. J. ABERNETHY of Dungannon

IT IS with a measure of grief that I make an attempt to place on record my appreciation of our departed brother. I well remember an address he gave when I was a young believer in 1914. His subject was "Unity as seen in Psalm 133." At that time we formed a happy fellowship which has remained unbroken during the intervening years. When taking my leave of him and apologizing to him and Mrs. Rodgers on the Wednesday evening before his homecall, his last words to me were—"We are not tired of you yet."

An attempt to place on record the true value of his helpful addresses, given to small and large gatherings, would be

futile. His lucid opening up of the Holy Scriptures was undoubtedly a precious gift from the ascended Lord which may not be duplicated in our day. It is a pleasure to recall it. I have heard him speak from every Book in the Bible. He was strong in the belief that the Bible is ONE Book, "welded together" and he sought to teach it as such. It was continually in evidence that his life's work and aim was to care for the Lord's people and the unsaved in every way possible. His interest was untiring, tending to their temporal and spiritual needs.

Small, out of the way Assemblies could always count upon his help, and the freshness of his ministry was greatly appreciated.



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. WILLIAM WARKE of Chicago, Ill.

I WAS saddened to hear of the homecall of our two dear brethren, Mr. William Rodgers and Mr. Samuel Wright.

I met both of these men shortly after I was saved and they were a great help to me. I have held them in the highest esteem ever since. The kindly and gracious manner of Mr. Wright and Mr. Rodgers' profound knowledge of the Scriptures, impressed me deeply.

From these men, and others like them, I learned God's truth in those early days. Recently I was struck with the words of 2 Tim. 3:14, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." As I thought of the outstanding godliness, the unwavering principles and the sincerity of these men, I could not help but contrast them with the men who today speak of these same truths as "mere traditions" and "non-essentials."

William Rodgers was an intellectual giant and would have been a genius in any field; but he devoted himself to the study of the Scriptures and the result was, a written and oral ministry that far surpassed in depth and tone anything of this generation. He had a thorough knowledge of the Greek and Hebrew languages but, in spite of this, he was most unassuming. While home on a visit to Ireland in 1925, it was my privilege to preach with him for three weeks at Ballycastle, Co. Antrim, and I have never preached with a more humble or congenial partner.

The Assemblies in the North of Ireland have been preserved in a great measure from the declension that is so evident in other places and I feel, that in no small measure, this has been due to his fearless ministry and sound advice. It has been truthfully said — "He was a terror to evil doctrines."

May the Lord raise up others who will practise the same self-denial and show the same devotion to God and His Word.



MEMORIAL OF WILLIAM RODGERS OF OMAGH

MR. W. FISHER HUNTER of Waynesboro, Pa.

IT IS an honored privilege to utter a few words to the memory of the late William Rodgers. I had heard so many persons speak of his spiritual worth, and in such terms, that I often questioned if it were not over much. But when, in June, 1950, I met him and spent several days in his company, fellowshipping with him over the things of God in his home; listening to him in his public ministry of the Word of God, I freely acknowledged that "the half had not been told me."

I never met a man who was so mighty in the Scriptures and so unanimously loved, or so highly esteemed by all his brethren, as was Mr. Rodgers; yet, with all that, he remained humble and kept his ways free from pretense and ostentation.

In his going to be with the Lord, the Assemblies in the North of Ireland have been bereft of their most valuable gift and a wise counsellor.



MEMORIAL OF WILLIAM RODGERS OF OMAGH

THE FUNERAL SERVICES

ON LORD'S Day, March the fourth, about two thousand mourners gathered together, according to the newspaper account, which said that "the sorrow and sympathy at his demise was not confined to Omagh. Rather was it manifest throughout the length and breadth of Ireland, for there was scarcely a single corner of the country in which the deceased was not known for his active evangelical work for more than half a century." It then continued to report many interesting and spiritual results of Mr. Rodgers' testimony which we forbear to give, but it showed the respect and esteem in which our beloved friend and brother was held by those who knew him in his own community.

Mr. W. Abernethy gave out the opening hymn—"Midst the darkness, storm and sorrow." Mr. William Bunting read 2 Sam. 3:38; Acts 7:54, 60 and 2 Tim. 4:5, 8. He spoke of Stephen as a New Testament "prince"—his name meaning a "crown." In Acts 7 he won the martyr's crown. Five aspects of his life and testimony were pointed out:

A man of honest report—testimony in the world.
Intense love for saints, as his deacon work manifested.

A faithful preacher.

Profound knowledge of Scriptures, as revealed in
Acts 7.

Outstanding for his wisdom—Acts 6:3, 10.

All of these aspects, Mr. Bunting pointed out, were prominent in the life of our dear, departed brother who had now “finished his course.”

Mr. James Quinn of Omagh Assembly, a life-long friend of Mr. Rodgers, then prayed. At the grave, Mr. T. Campbell gave out the hymn—“Man of Sorrows.”

Mr. T. McKelvey gave a very searching and suitable Gospel address on Hebrews 11:13, 32 and 12:1, 3 — speaking of the list of “worthies” not yet being closed, including “godly guides,” and he closed with an appeal to us all today as in Heb. 12:1. Mr. R. Curran then prayed.



Thus this humble servant of Christ has passed from our midst — we feel deeply the loss we all have suffered; but it is ours to carry on for God in all conscious weakness and seek to emulate his godly example and cling, tenaciously, to the truths he enunciated during his valued testimony.

“YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY.” Hebrews 10:37.

WHOSE FAITH FOLLOW

Lessons from the death of Godly Leaders

WM. H. FERGUSON

CHANGES in life are inevitable—“One generation cometh and passeth away” and in each succeeding generation there is left an impact for good or ill. Well is it for us if we realize this and live for the future, in view of eternal manifestation and eternal reward, 2 Cor. 5:10. That godly and capable leaders amongst the saints are becoming fewer is very evident. Therefore, in the removal of such when there seems to be so much need, there is real food for thought and cause for deep exercise.

FINISHING THE COURSE

Paul, the loved apostle, writes—“so that I might finish my course with joy” Acts 20:24 and later on, on the eve of his execution, he re-iterates this thought and triumphantly, as a dying warrior, yet in deepest humility, he could say “I have finished my course.” He does not refer to the mere fact of meeting up with death but rather that he had been enabled to “fulfill the ministry” which he had received from the Lord and there is doubtless a reference to the “courses of the priesthood” as outlined by David centuries before. Happy is the servant who can “finish his course with joy.” Too many finish under a cloud, or in a state of decay, as Asa (diseased in his feet) or in a state of separation from God’s house (through

rashness and pride) as Uzziah, 2 Chron. 26:21; and perhaps under such a heavy cloud that it causes wonder as to the eternal state—sad thought indeed.

FINISHING WELL

To finish well is to live well and those who do, leave a rich heritage for us—Paul writes to Timothy—“Continue thou in the things which thou hast learned . . . knowing of whom thou hast learned them.” And again, “the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” 2 Tim. 2:2. Thus we see a perpetuation of godly teaching follows godly living and stewardship.

GOD'S WORKMEN

These are not all cast in the same “mould” but they are all cast by the same Hand and to them is committed the Holy Scriptures and the precious deposit of truth contained therein. The injunction of God to stewards of His truth is—“Hold fast the form (or pattern) of sound words” 2 Tim. 1:13. This implies an acquaintance with the Holy Scriptures, not only so, but a very deep and real study and apprehension of the revealed will of God contained therein. It has been this which has characterized such godly men. Coupled with prayer and consistency of life, it has marked them out as men of the Book. Thus we see the importance of the study of the Word—“Meditate upon these things; give thyself wholly to them (live in them); that thy profiting may appear to all.” 1 Tim. 4:15.

This entails much self-denial, as to time spent with friends and families; and many things which might occupy the time and energy of the servant of Christ, will need to be laid aside that he may more fully enter into the presence of God and spend time alone with God. THERE IS FAR TOO LITTLE TIME SPENT WITH GOD TODAY BY ALL OF US, consequently there is weakness in the ministry and a lack of freshness and “mouldy bread” is often offered to God's people or something “stale” and well worn because there has not been time spent in God's presence in prayer and meditation. One can detect this in ministry very readily. Our aged brother Mr. Gould used to say—“An old sermon is all right, if it has been born again.” Those who would be helpful to God's people, as have been some of our lately mourned leaders, must not neglect any of the whole range of truth and must be prepared to pay the price of loyalty to it. Well has it been said that “on every coin for which we sell any of God's truth, there is stamped, faint as it may appear, the image of antichrist.”

MEN OF STABILITY

All things in connection with God's testimony are weighty and men and women of God who desire to live for God must abandon all lightness, frivolity and worldly show.

Usually God's men have been attached to some district with definite sphere of service therein. Paul says—"Not boasting of things without our measure, that is, of other men's labors; but . . . 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." 2 Cor. 10:15, 16. Donald Ross said to John Knox McEwen—"God does not send preachers to the church to preach the Gospel, He sends them to the world." And Dr. Matthews asked bro. John Knox years ago — "How many preachers would be around if there was not an assembly to receive them?" God's men have no need to parade themselves over vast stretches of territory, nor, like the Levite of old—"look or search for a place and a suit of clothes and victuals." Nay, rather, the godly have SOUGHT THEM and their advice and help. The fact that saints know where to find such men and be able to get spiritual help from them is a great comfort to many thousands of His own who are, more or less, affected by such godly and stable living. Even when God's call leads such men farther afield, there is a weighty consideration of the path—cp. Paul in his planning of his journeys in 2 Cor. 1:15, 17—"Did I use lightness?" No! It was a real burden to him, consequently a real blessing to saint and sinner. Good is it when the call of God leads such men to visit what might be termed "far-away fields," that they leave behind them a "godly seed" and a "savour of God." The false enthusiasm and popularity of men who can grasp an opportunity and use it to the fullest advantage and then retire from it to seek fairer and richer fields, is as valueless as it is unscriptural.

LET US CARRY ON

"God buries His workmen, but carries on His work" is an old adage and so He leaves us here to carry on "till He Come," to "strengthen the things that remain" and to throw our weight behind every thing that is of God. This will keep us all busy, leave no room for meandering into "by-path meadow" and one who seeks to do this will find abundant scope for any gift that is of God and his time will be fully occupied for God. The true servant is not envious of fellow laborers nor does he seek to derive personal advantage at another's expense.

The great evangelist George Whitefield was asked by a strong and sturdy Calvinist—"Do you think we'll see Wesley in heaven?" That good man mused . . . and said slowly . . . "No, perhaps not . . . you see, he'll be so near the Throne and ourselves so far in the rear that we'll hardly see him." Noble answer by one of God's noblemen.

THE Word of God teaches us lowliness of mind; it teaches us to know ourselves. If we learn not humility, we learn nothing.

H. & S. Commentary

THE WEEPINGS OF JOSEPH

JOHN P. CONAWAY

JOSEPH seems to be the best type of Christ in the Bible, as he is seen to typify the Lord Jesus Christ in about one hundred fifty ways. He is also one of the few people in the Bible that have nothing recorded against them, apart from original sin. Joseph best represents Him who was a "Man of Sorrows and acquainted with grief," as he is seen weeping seven times. In this little article I wish to comment on the seven occasions of his weeping.

Jacob had an unusual love for Joseph, and gave him a coat of many colors, which in Eastern Countries marks out the heir; this deed aroused the hatred and envy of his brethren—they could not speak peaceably with him. "Jealousy is as cruel as the grave" and bides its time, waiting to get rid of the hated one. The cruel brethren finally have him in their grasp and seemingly dispose of him forever. They take back to their father the bloody coat to cover up their sin. The lament of Jacob was — "An evil beast hath devoured him." Envy is an evil beast that few can withstand. "Who is able to stand before envy?" Neither Abel, nor Joseph, nor David; and David's Royal Lord was delivered because of envy. However, God looked after His servant and prospered him wherever he went.

Someone has said, "Truth is the daughter of Time." The Word says: "be sure your sin will find you out." Twenty years have changed things—Potiphar's servant has become Potiphar's Lord. He "whose feet they hurt with fetters" now binds princes at his pleasure. Joseph's brethren now stand before him although they do not know him. Time has softened them. They admit their guilt and chide one another because of their treatment of Joseph. This is acceptable in Joseph's ears. He turns from them and weeps—the FIRST of the seven times he weeps.

Joseph's brethren represent the "Remnant" in the latter day. They will not know their Lord 'till, like Thomas, "they look on Him whom they pierced." Mary, type of the Church, believed without seeing.

Joseph's brethren go back to Canaan having received orders not to return to Egypt without Benjamin. Jacob very reluctantly lets him go with them. They come into his presence and bow themselves to the earth. Joseph had foretold this—"Your sheaves stood round about, and made obeisance to my sheaf," and further—"The sun and the moon and the eleven stars made obeisance to me." Genesis 37:7, 9. His brethren "hated him yet the more for his dreams." "We shall see what will become of his dreams" was their evil remark as they put him into the pit.

GOD'S PURPOSE

The plans of God must be carried out; however, in spite of the rage of men and demons. The brethren of Joseph bow before him. The sheaves are seen bending. We have a picture here of Him whom Joseph typifies—the Lord Jesus Christ. The luminaries will at last revolve around the One Glorious Sun; the shocks of corn of the millennial earth in the Grand Harvest will bend and bow before the One Great Sheaf. Every eye in Heaven, Earth and Hell must see Him; every tongue in Heaven, Earth and Hell must confess Him as Lord; every knee in Heaven, Earth and Hell must bow to Him. Bow now and be saved, or bow at the "Great White Throne" and be damned.

Joseph lifts up his eyes and sees his real brother Benjamin (the others being half brothers) whom he had not seen for over twenty years. Benjamin had nothing to do with the selling of Joseph. Joseph's words to him were tender—"God be gracious unto thee my son." However, he must find a place to weep for the SECOND time. The brethren were amazed at the table arrangement—Benjamin's mess was five times that of the others. Joseph acted the part of a real brother toward Benjamin.

The THIRD time of weeping for Joseph is seen in Chapter forty-five "while Joseph made himself known to his brethren." When he announced who he was, "they were troubled at his presence." There was nothing now to hinder a full unburdening of their sin and his love. At the Judgment Seat of Christ we will see God's purposes in all things. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

Joseph weeps for the FOURTH time in verses 14-15. "He kissed all his brethren, and wept upon them: and after that his brethren talked with him." Here we see the vail removed—Israel reconciled and received into the arms of love and communion. This will be the real fulfilment of the fifty-third chapter of Isaiah.

Joseph weeps for the FIFTH time at the reunion with his father Jacob. Chapter 46:29-30. Here we have the joys of reunion as each had regarded the other as dead. "Now let me die, since I have seen thy face, because thou art yet alive." But God had planned it otherwise. Seventeen of the best years of his life lay ahead of him. Jacob had been limping for over thirty years, but he limped on for seventeen more. Many of the Lord's workers are limping now. Sometimes an old wagon does a heap of work after it starts to squeak and God often has to do His work with dull tools. "The lame take the prey." "The race is not to the swift nor the battle to the strong." God takes up "the weak things to confound the mighty." Some day, soon perhaps, we'll go to that land where we'll never grow old.

The man at the gate called Beautiful went into the temple leaping and praising God. The lame will finally leap as the hart on the golden street.

The SIXTH scene of weeping is at the deathbed of Jacob. Jacob has reached the end of the road as far as earth is concerned. The company arrives at the old family plot—the cave of Machpelah. What illustrious dead are buried there—Abraham, Sarah, Isaac, Rebekah and Leah. However, 'tis only the dust that is buried in that famous cave, as our Lord reminded the error-filled Sadducees—"ye do err, not knowing the scriptures, nor the power of God — But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, I am the God of Abraham and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." Matthew 22:29, 31-32.

The SEVENTH scene of weeping is in Chapter 50:15-21 when his brethren began to doubt the sincerity and love of Joseph after all he had done for them. Oh, how unbelieving is the human heart! When our blessed Lord stood in the midst of His own saying, "peace be unto you," they were terrified and affrighted—and He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts?"

May the Lord help our unbelief and increase our faith as doubt and fears (and most of us are afflicted by them) are of no credit to the child of God. 1 John 4:18-19.

The Book of Genesis begins with a man in a garden, and ends with a man in a coffin. Sin brought in sweat, tears and death. These will continue 'till that time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

LIPS OPENED THROUGH TRIALS

AN OLD Puritan said, "God's people are like birds; they sing best in cages." He said, "God's people sing best when in the deepest trouble." Said old Master Brooks, "The deeper the flood was, the higher the ark went up to heaven." So it is with the child of God: the deeper his troubles, the nearer to heaven he goeth, if he lives close to his Master. Troubles are called weights, and a weight, you know, generally cloggeth and keepeth down to the earth; but there are ways, by the use of the laws of mechanics, by which you can make a weight lift you; and so it is possible to make your troubles lift you nearer heaven instead of making them sink you. Ah! we thank our God, He has sometimes opened our mouth when we were dumb; when we were ungrateful, and did not praise Him. He has opened our mouth by a trial; and though when we had a thousand mercies we did not bless Him, when He sent a sharp affliction, then we began to bless Him.

AN AVALANCHE IN ICELAND

Death and Destruction in a Moment

A BLINDING snowstorm had been raging for over three weeks on the north-west coast of Iceland. All outdoor work had been abandoned. The snow was so deep that it covered houses in exposed valleys in the Isaford Peninsula. When the elements stilled, little by little the people dug their way to their neighbors' homes, to see if all was well. A day's calm after the storm was enjoyed, but the night saw another change. In the grey dark of that February morning, above the village of Hnifsdalur, a village of some 400 people, composed for the most part of fishermen and their families, and built on the strand between two huge mountains, a "slide"—the beginning of an avalanche—took place more than halfway up the gigantic incline, owing to some unknown atmospheric disturbance. Nobody knew how, but in a moment down it came, swift as an eagle's fell swoop, growing in bulk and velocity in its awful descent. No obstacle could withstand its force — stores and dwelling houses were swept into the angry surf lashing remorselessly on the rocks below. When the great calamity became known, willing helpers exerted themselves in every possible way, and tears mingled freely with those parents, children, brothers, sisters who had lost their loved ones, in one dread moment, in that awful scene. How it brought to mind the words so often read, so little thought of: "When they shall say peace and safety, sudden destruction cometh upon them." 1 Thess. 5:3! Thus it will be without warning when the Lord arises in judgment to deal with sinners who have heard but not received the message of the great salvation now proclaimed to all mankind in all the world as in Mark 16:15, without money and without price.

Eight days after the dread calamity, eighteen lifeless bodies, rescued and washed up by the angry sea upon its shore, were reverently laid in one common grave, and the rest are held until that final hour in which the sea must, at the call of the Lord, give up its dead, Rev. 20:13, to stand before the judgment throne.

A WARNING VOICE

Such solemn events have their message and their warning voice to all. Who knows what a day, an hour, may bring forth? Today you are in life, in health; tomorrow you may be in the eternal world. Death reaps his sheaves on every hand. The rich, the poor, the old, the young, alike fall under his sickle. Singly, and in groups; by slow decline, and sudden summons, men, women, children, pass from earth—but where? Echo answers, where? Man, with all his learning, all his skill, stands silent at the boundary—he does not know; he cannot tell. Revelation—the Book of God, the Bible, despised by some, neglected by many—alone casts light on the world beyond the

present. It tells of a present salvation here, and of an eternal home hereafter, to all who hear and now receive and confess Jesus Christ as their Saviour and Lord, Rom. 10:9. To them, death has no terrors—it only opens the gate and passes them in to be "with Christ, which is far better" Phil. 1:23. Can you, reader, look forward to this as your portion beyond death? Are you ready to pass thither?

IT IS GOD WHO GATHERS

ANY two or three believers (or any two or three hundred) can have a meeting. They may resolve to meet; but it is only God who can gather.

This is an important distinction, although one that is apt to be forgotten. In Isa. 11:12, it is written: He shall "gather together the dispersed of Judah." And, again, it is written: "The Lord who gathereth the outcasts of Israel, saith, yet will I gather others to Him, besides those that are gathered unto Him." Isa. 56:8. In these cases, and others that might be adduced, it is God who gathers.

When we get to the New Testament, we see that the Lord is still the gatherer of His people. In Matt. 18:20, we find these words: "Where two or three are gathered together . . . or as the true construction of the verse is (see Newberry's Bible) . . . "Where two or three are, having been gathered together unto My Name, there am I in the midst of them." We thus see the Lord at work, as of old, gathering His people. It does not say, "Where two or three meet." It says, "Where two or three are gathered unto My Name, there am I," etc.

An Assembly of God, then, is a company of believers whom God has gathered together. They have heard the Divine call; and, in obedience to that call, they have gone forth to the rejected Lord Jesus Christ. But when God gathers,

HE GATHERS INTO A NAME;

and that is the Name of the Lord Jesus Christ. God never gathers into the name of any man, however eminent that man may be. Nor into the name of any doctrine, nor into the name of any church. As there is "none other name" by which we must be saved, so there is none other name into which God gathers His people, save the Name of His Son.

When God gathers a company of believers together, they at once drop all names devised by man's wisdom, such as Presbyterian, Baptist, Methodist, etc.; and this for the simple reason that the Holy Spirit does not gather saints into these names, but into the one great Name of OUR LORD JESUS CHRIST.

Let the simple question be asked, "What are you?" and perhaps you are told, "I am a member of the Presbyterian, Methodist, or Baptist Church, as the case may be.

Very well, dear brother, we have no fault to find, personally. But stay a moment—is that the Name into which the Holy Spirit of God gathers His people? Is the Presbyterian Church, for instance, the center around which the Lord gathers His redeemed? You answer "No"—you are compelled to answer "No." Then you cannot say you are one whom God has gathered, for

HE GATHERS ONLY INTO ONE NAME

In the Scriptures there is no vestige whatever, of God's gathering to a sectarian name. We there find Him gathering; but we search in vain for His gathering into the name of any sect or party of men, be it Episcopalian, Methodist, Baptist, etc.

It surely, therefore, becomes the child of God, to stand still and ask the question: "Has God gathered me to where I am? Am I here in obedience to the call of God? Is this where I have been led by the Spirit, in accordance with that which is written? Or am I here simply because of the accident of my birth, my religious up-bringing, or personal choice?"

These are solemn questions. Some may treat them lightly; but we are satisfied that no loving heart will thus treat anything that is dear to Him whom they seek to own as Lord and Christ. We would simply contend for the light of Truth being let in upon the great question of Church fellowship.

GOING BY THE BOOK

Let the Word of God be appealed to, and whatever the verdict may be, we shall rejoice. We have no interest, whatever, in contending for anything that is not in the Word. If some man-devised church—if some sectarian name—is the thing into which the Holy Spirit of God is gathering the saints in this dispensation, then we think it is time that God's people should know what that name is.

But, if on the contrary, we find there is only One Name into which God is gathering His people—The Name of the Rejected Lord Jesus—it is surely time His people should know it. Let it, therefore, be counted high and clear that, whether it be the salvation of sinners or in the gathering of saints by our God—then,

"None other Name is given—
None other Name is known."

---From an old "Record"

FROM OUR MAILBAG

QUESTION: What about the practice of gathering in homes for a party after a solemn Gospel message? How can preachers after such a message go to a gathering of young folk and laugh and joke to midnight? The past generation of preachers hardly spoke after Gospel meetings but retired to be alone with God. We wonder at the lack of power and interest and then think of this going on. A word of warning is long overdue.

ANSWER: This is another development of a "decadent" ministry amongst the saints on the part of professed preachers. Nothing could be farther from the mind of God than this "lightness" and empty talk —truly the "talk of the lip tendeth only to penury." Godly men still seek God's face in quietness.

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FROM IRELAND: We look forward to receiving our copy of WORDS IN SEASON and enjoy the faithful ministry of the precious Word of God contained therein.

FROM EGYPT: I have always felt this Magazine to be something very worth while having. I like its spiritual freshness.

FROM PENNSYLVANIA: Your Magazine, though small, is packed with good things. It has been a great help and comfort to me. I pray it will continue to help me and others to be separated unto Him.

(From a young believer.)

FROM WASHINGTON: We do enjoy WORDS IN SEASON. So often the articles just fit the situations which arise in an Assembly.

(From an Assembly correspondent.)

FROM NORTH DAKOTA: We are often encouraged and refreshed by its messages.

FROM A SERVANT OF CHRIST IN ANOTHER LAND: Thanks for all the plain, outspoken ministry. It never was so much needed as just now. There is a great swing over from the old truths to something more popular with sectarian Christians — "The time is come when they will not endure sound doctrine."

FROM PRINCE EDWARD ISLAND. It is such a reliable Christian Magazine I would not want to be without it in my home. I pray our beloved Lord will greatly bless you and all, who in any part, help to make it so instructive and beneficial to the Lord's people while we tread this wilderness scene.

FROM ONTARIO: Our home would not be complete without this old stand-by.

Editor's note: Thanks for all this encouragement which we pass on for the encouragement of those who seek "the old paths" of the Word. God's message to Elijah was—"I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal." Romans 11:4.

AN INSTRUMENT OF TEN STRINGS

DAVID'S ten-stringed harp had its own power of melody, and all combined under the touch of his fingers to swell the strain. That skilful hand touched as its master willed the trembling strings. Some might be seldom bidden to speak, while others might bear the chief burden of the accompanying harmonies, but had one string been broken, or out of tune, how would it have troubled the musician's ear, for in a well-tuned harp there is an unbroken sympathy of sound. Every string echoes the song in soft vibrations and sounds that give the perfect symphony. And when the Word of Christ dwells richly in His saints, and they are filled with the Holy Spirit, they speak to one another in psalms and hymns and spiritual songs, and sing with grace in their hearts to Him. Would that it were so with us; but alas! too often are the harp-strings out of tune, too often mute to the praises of Jesus, our Lord.

Anon.

DEAD, YET SPOKEN OF**Hebrews 11:4**

MIGHTY in word and deed, a man of God,
Lover of truth, the pilgrim path he trod;
Teacher and Shepherd of the blood bought flock,
A stalwart of the old and faithful stock.

Gone! But the saints on earth are sore bereft,
A prince has fallen, dearest ties are cleft;
Yes! But his memory and walk still lives,
And to his words a power and fragrance gives.

His giant mind, with heavenly treasures stored,
Sought not earth's fame, sought not the world's accord;
Sought not the praise of men, sought not their gold:
The truth he bought so dear, he never sold.

Oh! May our hearts, though bleeding now and torn,
Cherish the mem'ry of the one we mourn,
And cherish more and more the truth so dear;
Till our short pilgrimage shall end down here.

Until these broken links are joined once more,
In hallowed union on th' eternal shore;
Until, with tearless eyes, God's ways we learn,
May nought but God's own glory us concern.

R. Hull.

New York, N. Y.—Wm. Ferguson had a visit with the saints of 73rd St. Assembly and found a hearty interest in the Word. He also visited Longport and Midland Park, N. J. where saints are anxious for the Word.

Detroit, Mich.—Wm. McBride (of Chile) had a nice interest in some of the Halls in the city with some helpful ministry and accounts of the Lord's ways with the brethren laboring in that distant spot.

CANADA

St. Thomas, Ont.—David Miller had meetings here recently and did considerable tract work as usual. He can use good, clean Gospel tracts if mailed to him at his home address—Box 252, Barrie, Ont.

Bolton, Ont.—G. P. Taylor held three weeks of really profitable and needful ministry here. He went on to Barrie, Ont.

Kirkland Lake, Ont.—Bro. R. Bruce was giving help here at last report. The saints appreciate their new Hall which God helped them to build last Summer.

Victoria Road, Ont.—George Wilson was expected for Gospel meetings here during May.

Orillia, Ont.—Bre. Watson and Aiken had five weeks here recently. Attendance good and much prayer, but they found it hard to get unsaved in. However, God gave some tokens of His saving Hand being with them. Bro. Aiken returned to Sydney, N. S. accompanied by bro. Bert Joyce who seems to have the work in Newfoundland laid upon his heart. May God help our young brethren who have definite exercise regarding particular fields to realize the value of such work carried on faithfully over a period of years. It is easy to turn aside to unburdensome and more comfortable work. Let us remember all faithful laborers especially in prayer that God may encourage and preserve them for Himself.

Huntsville, Ont.—Bro. Widdifield has been having three nights a week in Port Sydney and also helping in the three regular meetings in Huntsville. God has given encouragement in several professing to be saved.

Toronto, Ont.—Bro. Wm. McBride (of Chile) saw the good hand of God in Mimico in a nice number professing faith in Christ. Bro. Craig of Ireland was expected in the city during May in various Halls. He seems to have enjoyed his visit amongst the saints on this side. R. Jordan had a few nights in the Broadview Hall. D. Calderhead had two weeks of appreciated ministry meetings in Eglinton Hall recently.

Straffordville, Ont.—Bre. David Miller and Spencer lately gave us a call. Bro. Wilkie has had some blessing at nearby Tillsonburg.

OTHER LANDS

Barbados, B. W. I.—William Templeton, who labors in the West Indies, writes that they are reaching out with the Gospel to the vast sugar plantations. He says: "I use an amplifier and gather the laborers in the cool of the day and tell them the story of Love and Light. We get a splendid hearing and we always distribute good, sound literature. In our Bible Classes we have much joy. Some of the lads have recently accepted the Lord." Our brother has no sympathy with the "mass evangelism" which has brought many "strange children" into the assemblies with their accompanying "lusts" for light things.

CONFERENCES

Byfield, Mass.—Seventy-second Annual Conference, D. V., Fri., June 1 at 7:30 p.m. for prayer—Sat. and Lord's Day, June 2 and 3 all day. Saints will freely entertain visiting Christians. Believers' Hymn Book will be used. Corresp. Wm. Ward.

Crapaud, P. E. I.—Conference D. V. in Gospel Hall here June 3 and 4. Prayer meeting June 2nd. Brethren walking in the "old paths" welcome for ministry. Corresp. Russell Cairns.

Victoria Road, Ont.—64th Annual Convention will be held D. V. in the Gospel Hall, Long Point, June 15, 16 and 17. Prayer Meeting Thurs., June 14th, at 8 p.m. Commun. to Frank H. Stone, R. R. 2, Kirkfield, Ont. A hearty invitation to the Lord's people to attend. Believers' Hymn Book will be used. Trains met at Kirkfield C. N. R., Friday at noon. D. S. Time.

Sarnia, Ont.—Conference dates, June 8, 9 and 10—Prayer Meeting June 7.

Charlton, Ont.—Annual Earlton - Charlton Conference, God-willing, Fri., June 29th and 30th, at Charlton. Lord's Day, July 1st, at both places. July 2nd and 3rd at Earlton. Prayer Meeting Thursday eve., June 28th at both places, 8 p.m. For Earlton, write Norman Ferguson and for Charlton, write Stewart C. Rodgers, R. R. 1.

London, Ont.—Conference dates, June 2 and 3—Prayer Meeting June 1.

Roseisle, Man.—Conference dates June 9 and 10—Prayer Meeting, June 8.

Portage La Prairie, Man.—Conf. dates June 15, 16 and 17—Prayer meeting June 14.

(See May issue for further particulars of above four Conferences)

Stratfordville, Ont.—39th Annual Conference D. V. will be held in the Gospel Hall, Lord's Day and Monday, July 1st and 2nd. Meetings at 10:30, 2:30 and 7:30 (Daylight S. T.) Corresp. George Adlington.

FALLEN ASLEEP

Montreal, Que.—On March 3rd Mr. James Coull "went home" in his 91st year. Saved in Montrose, Scotland 74 years ago. Came to Montreal 40 years ago. Leaves a good record.

Hamilton, Ont.—Our sister Mrs. Donald H. Graydon "went home" March 13, aged 50 years. Saved 35 years ago at a Hamilton Conference. In fellowship at Port Dover and Guelph before coming to Hamilton. A sister beloved, with a good testimony.

Creemore, Ont.—Our brother Jos. Manning was called home March 14 in his 98th year. Not saved till he was over 70. Leaves a widow, 4 saved daughters, 4 sons for whom prayer is requested that the family circle may be complete in eternity.

Bolton, Ont.—Our brother Jas. McAllister "went home" March 20th. Saved through bre. George Watson and F. G. Watson nearly 50 years ago. His consistent life spoke to many. Greatly missed in the Assembly.

Hamilton, Ont.—On March 23rd, our sister Mrs. Norman L. Goodfellow was called home, aged 51. Saved 31 years ago and in happy fellowship in McNab St. Gospel Hall. Pursued a steady course and witnessed a good confession to the last.

Providence, R. I.—Mrs. Margaret Morrow passed into the presence of the Lord March 28th. Saved March 21, 1902 through preaching of Dr. E. A. Martin and William Hunter. A godly woman who testified to all with whom she came in contact. Her Jewish doctor to whom she gave the tract—"A Jew's search for the atoning blood" seemed to treasure this tract. For many years in the Pawtucket assembly. "How bright that blessed hope."

Pennsville, N. J.—Mrs. Anna Stark "went home" on April 9th. Saved Feb. 1, 1915 at meetings of bro. Wm. Beveridge in Barrington, N. J. In fellowship for many years in Barrington, Camden and Hammonton.

Springfield, Mass.—Our sister Miss Lily Wadge was called home April 12th, aged 61. Saved in 1903 in Westfield, Mass., during meetings held by David Morrison from Scotland. The daughter of bro. Frederick Wadge, one of the early brethren in Westfield, who survives her.

Westbank, B. C.—Our brother J. Dunfield, oldest in the assembly here, passed peacefully into the presence of the Lord, April 22nd, in his 88th year. Saved in Ontario when 21. For a number of years in fellowship in Prairie Assemblies. Quiet and consistent, he attended meetings regularly until the week he was taken home.

Pittsburgh, Pa.—Our dear sister Mrs. Rachel Woods "went home" April 26th in 82nd year. Born in Ireland, saved 43 years ago through the testimony of her brother-in-law, the late John Bristow—in fellowship since then in Friendship Ave. Hall.

Toronto, Ont.—Mrs. Mary Kitcher of Central Hall passed peacefully into His presence May the first in her 90th year. Saved 70 years ago in England. 50 years ago she, with her husband, came to Toronto. Her Letter of Commendation bore the signature of the late Robt. C. Chapman of Barnstaple. In Brock Ave. Assembly formerly. A true "mother in Israel" many young Christians found her home a place of spiritual help and fellowship.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Beloved

"He is altogether lovely" — S. S. 5:16.

O DEW abundant from the depths divine,
O sweet white Flower, pure as mountain snow,
O precious Fruit of that celestial Flower,
O Ransom from the everlasting woe —
Thou holy sacrifice for sins of men,
The gift that the eternal Father gave —
O Dew of life, by Thee I live again,
By Thee Who camest down to seek and save.

I see Thee small in low and humble guise,
And me Thou seest, great in shame and sin —

Lord, I would be Thy daily sacrifice,
Though I am worthless, vile, and foul within.
Yet into that mean cup Thy grace will pour
The love that overflows for evermore.

Mechthild of Helfde, A.D. 1277.

JULY, 1951

WORDS IN SEASON

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CHANGE OF ADDRESS

Moncton, N. B., Canada.—Robert McCracken, R. R. 4.

UNITED STATES

Arlington, Wash.—Our dear brother Louis Hoy lies suffering here and longs for his release.

Seattle, Wash.—Bro. David Scott had some helpful meetings here—his first visit for some time.

Stout, Iowa.—It was good to see over 600 Christians here, mostly farmers, at recent Conference where God gave help to 8 or 10 of His servants to faithfully and fearlessly proclaim much needed ministry for the present day. The work in Iowa is outstanding and Satan doubtless is looking for weak spots in the hedge, so pray for our brethren who labor in that fruitful field and have a shepherd's heart. Wm. Ferguson remained to give a little help in ministry in the district. Garnavillo Conference also reported good, although not quite so large—quite a few of the Lord's servants present to give helpful ministry.

Manchester, Iowa.—Saints here had recent visits from brethren Warke, Fisher Hunter and W. Ferguson.

Tacoma, Wash.—Bre. McKinley, Harris and Scott ministered at the one day meeting here Decoration Day. Pray for brother Chas. Summers who has been ill.

Forest Grove, Ore.—Our aged brother Ben Arnold is failing in health and some of the elder shepherds in the assembly feel the burden of years—pray for our brethren.

Anamosa, Iowa.—Oliver Smith and Paul Elliott were hoping to baptize some here and have further meetings nearby.

Mechanicville, N. Y.—C. Patrizio had a good spell of meetings here, mostly for believers.

Orange, N. J.—F. Pizzulli had a series of meetings here and went on to Hoboken. He expects to work with brother Carboni in tent work this Summer—looking to God for a good place to "pitch."

Methuen, Mass.—Conference here excellent. Word faithfully ministered by bre. Patrizio, Carboni, Porteous, Rosanio, Capiello, Brecia and Pizzulli—one professed.

Byfield, Mass.—Bre. McCullough, Porteous, Patrizio, Rae, Pearson and Farquhar present to help at recent conference, carried on faithfully for years by this small assembly.

Frostburg, Md.—A good report comes to us of the recent Conference here—saints feel they may add another day if the Lord be not come before the next one.

CANADA

Deseronto, Ont.—Conference reported good with about eight of the Lord's servants present to give the needful ministry.

Midland, Ont.—Conference reported large and, for the most part, profitable and helpful ministry—a large number of preachers present.

London, Ont.—Conference larger than formerly and the Lord gave some help to bring before the saints some needful ministry for present conditions. One feels the need of this more and more from men who truly fear God.

St. Thomas, Ont.—Saints are busy looking after the building of their new Hall—one sister was baptized recently when bro. Dobson spent a day with the saints.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 43

JULY, 1951

No. 7

GATHERED GEMS

THE evening comes, the sun is sunk and gone
And all things lie in stillness and in rest;
And thou, my soul, for thee one rest alone
Remaineth ever, on the Father's breast.

« « «

A person may know what is right, but may not have
the moral courage to do it.

If you are going to walk with God, you will be out
of step with the world and with carnal Christians.

Two things which go together in Scripture — Reproach
and Reward.

To read this portion (Hebrews 11) is a "tonic" in this
day of weak-kneed Christianity.

The Church will never sink while her Head is above
water.

The more it costs us to give to God, the more He likes
it, because He sees in it a victory over ourselves.

Here is the "acid test" for all who profess to be saved—
"Is He precious to me?"

(Gems from Manchester Conference).

« « «

The devil's business in the world is twofold; first, to
keep sinners happy on the way to hell and, again, to keep
saints miserable on the way to heaven. (Donald Ross).

« « «

Imputed righteousness is worked out in practical righteoussness.
Benj. Bradford.

« « «

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

R. C. C.

« « «

He who speaks sows — he who listens, reaps.

« « «

The wanderer rests at last each weary limb;
Birds to their nests return from heath and hill;
The sheep are gathered from the pastures dim —
In Thee, my God, my restless heart is still.

Gerhardt Ter Steegen.

A CALIFORNIAN INCIDENT

SOME years ago in the city of Los Angeles, California, a chain gang was employed in making a cutting through a hill. A mounted police officer was detailed to help in guarding the prisoners at work.

One afternoon he took a noble part in a thrilling incident. While standing on the high bank overlooking the street below he saw a runaway team come dashing down dragging the front wheels of a lumber wagon after them. He saw also a little Mexican child in the path of the runaway horses! Death or terrible injury was certain for it, unless something turned the team aside. And by the way, reader, as you peruse this, reflect on another dangerous position. Whether you are young or old if you have not yet been converted you are in a terrible danger of being overtaken by the wrath of God.

But about the officer. Without a moment's hesitation Arguello seized his siata (or lasso) and jumped down the bank, slipping and falling thirty feet to the road below. As he slipped down he got his lasso ready, and when he reached the ground he let it fly. The coil flew over the head of one of the horses and tightened. The strain whirled the animals to one side just in time to save the child's life. But the runaways were going with such momentum that they dragged Officer Arguello a considerable distance along the street. When he had stopped them the heels had been torn from his shoes, the soles were full of holes and his clothes were torn and soiled. But he had the happy consciousness that by his promptness, daring and skill he had saved a child's life.

It is perhaps impossible to read this without admiring the noble action of the police officer; but let me ask you, my friend, have you ever been stirred with emotion as you pondered an infinitely greater act than this?

It meant a great deal indeed to dash down the thirty foot embankment to save the little Mexican; but oh! what must it have meant for the Son of God to come down from the glories of heaven to that awful place of suffering—the Cross of Calvary? And He did this for you and for me. He "gave Himself a ransom for all," not merely to save from temporal death but from the eternal death, "the lake of fire," to which all are hastening who are unsaved. Yet alas! though tales of human love and heroism move many to emotion, how comparatively few care for "the love of Jesus," or have any real desire to hear about His finished work on the Cross.

Today, reader, I implore you, stop a little and consider eternal things. Are you aware that if you have not received Christ as your personal Saviour, you are in imminent danger of being lost for ever? The Lord Jesus Christ has seen your danger and has come down to save you. On the cross He has

paid the mighty ransom price. By the shedding of His blood He has satisfied the claims of Divine justice. He has accomplished such a great work that even now as you read these lines you may be eternally saved if you are willing to take God at His Word.

Think of these words that were spoken by the Lord Jesus, "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. Ponder this glorious statement carefully. Mark the word whosoever. It means you as well as anybody else.

J. MONYPENNY

THE APPROACHING CRISIS

THE day of God's longsuffering is rapidly drawing to a close, and the day of wrath is at hand. The wheels of divine government are moving onward with a rapidity truly soul-subduing; human affairs are working to a point. There is an awful crisis approaching; precious souls are rushing forward along the surface of the stream of Time into the boundless ocean of Eternity. In a word, "the end of all things is at hand" 1 Peter 4:7. Now, seeing these things are so, let us ask each other: How are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging our fourfold responsibility to the Lord, to the Church, to perishing sinners, to our own souls?

C. H. Mackintosh

FOR THE LONELY CELL

ABOUT twenty-five years ago a man was imprisoned on a charge of which he was innocent. His sentence was a year's penal servitude. When he entered his solitary cell his spirit sank within him as the door was locked; and for the first time in his life he felt alone. At that moment he recalled to his mind what a little girl said in her cot one night, "A person wants but three things in this life: the grace of our Lord Jesus Christ to make him holy; the love of God to make him happy; and the communion of the Holy Ghost, that he may always be in good company." "Then," said the condemned man, "by the grace of God I will seek to get these three things in my lonely cell, and it will be the beginning of heaven to me."

—John Blair

THE MINISTRY OF WOMEN

WM. H. FERGUSON

IT SEEMS necessary, for the instruction of the young and with a view to reminding many amongst us who may be ensnared by the specious arguments of those who wish to enlarge the woman's sphere beyond that permitted by the Scriptures, to bring before the saints afresh woman's true place in the church.

HEADSHIP

There can be no real and vital testimony for God apart from the acknowledgment of the true Headship of Christ our Lord. This truth is preeminent in the Epistle to the Colossians, cp. ch. 1:18 and ch. 2:4, 10, 19, etc.

However, its practical expression in the Church of God is seen in the Epistle to the Corinthians in connection with church order. We are told in 1 Cor. 11:3 that "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." So that in the church there must be a visible expression of the truth of headship manifested. This is further spoken of as the design of God because of the onlooking of the angels, 1 Cor. 11:10. If angelic beings are to be taught the manifold wisdom of God, through the church, Eph. 3:10, and we are to have a part in God's plan of so teaching them by our manifested subjection to Christ and His Word; how important it is to maintain a godly order and subjection in the church. (The suggestion has been made that the expression—"because of the angels"—has reference to the fact of the angels covering themselves in the presence of God. We merely state this, we do not adopt this as changing the aforementioned meaning of 1 Cor. 11:10).

This subjection is seen in the uncovered head of the man, 1 Cor. 11:7 and the covered head of the woman, v. 5. It is further seen in the "long hair" of the woman which is enjoined by God and is not left to her choice or fancy. The present day cutting of woman's hair is definitely disobedience to a plain command of the Word and could not be considered by a Christian woman unless backslidden, untaught or rebellious. We are not left to "choice" in the matter—she "dishonoreth her head"—she dishonors Christ.

THE COVERING

There are two "coverings" in 1 Cor. 11. In v. 10 the word is "eksousian" and shows that she is under authority and has the thought of the acknowledgment of Lordship in it, hence the wearing of a hat or covering. In v. 15 the word is "peribolaion" and refers to her long hair being given her as a "protective veil of womanly modesty"—a covering thrown around her by God. The word for her hair in v. 14 is "koma" and is derived from "komao" which means "to let the hair grow

long" or "to wear long hair." It seems the "long hair" would do for her what a mantle thrown around her would accomplish, i. e., would grant to her that womanly token of reticence and modesty which God has devised as a protection to her sex and a mark of it.

All this beautiful figure of subjection to Christ is dispensed within the masculine, self-assertive, prominent, boastful and proud woman of today, even seen amongst us at times. That such should be found in the church is a sad commentary on the apostacy of the day and the weak and halfhearted shepherding of the doorkeepers or shepherds.

HER SILENCE IN THE CHURCH

Turning to 1 Cor. 14:34 we read—"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience . . . for it is a shame for a woman to speak in the church."

Such is the pattern of church order relative to the place of women in speaking or being to the fore in the church—it is expressly forbidden by God. That should be sufficient for the godly.

Again, in writing to Timothy evidently directly with reference to the church at Ephesus, as well as all other churches of the saints, Paul writes by the Spirit—"Let the women learn in silence in all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The word for "authority" here is a strong one—"authentes"—and signifies "having power or authority over" and seems to have a connection with the thought of "doing anything with her own hand" as a master mind, etc., "I do not commit to the charge of the woman" to use authority in respect to the man, viz. by teaching, by speaking, for example, in prayer.

Lower down, in v. 15 (1 Tim. 2), we have the part of the woman described, in antithesis to the duty of teaching and governing: (teknonogonias), bringing forth and training children, i. e., "in the home sphere, not ordinarily in the active duty for advancing the kingdom of God, which contradicts the position assigned to her of God." Bengel's note here is interesting—"The woman being more easily deceived, she more easily deceives; Deceiving indicates less strength in the understanding; and this is the strong ground on which woman is not allowed to teach."

WOMEN'S MEETINGS

Since these are seen in certain quarters, the question is raised as to their Scriptural character. One would search in vain for any suggestion of such a thing in the early church or in our pattern of Church Order in the New Testament. Hence it follows that the adoption of this sort of meeting must be undertaken without Scriptural precedent or command—a very dangerous ground on which to build an idea or theory. We are only safe when we abide by the pattern.

WOMEN'S CONFERENCES

This is a further development where women plan, devise, carry on, announce, occupy platforms, etc., etc., forsaking the place God has given them and all carried on without a particle of authority from the Word of God. Carried on indeed, yes! But carried on without God's Word or sanction. Is it any wonder there is weakness in the testimony today when there is so much palpable disobedience to the Word of the Lord?

THE WORKER'S WIFE

Can we not hear her? Must we be kept in ignorance of what is going on? Certainly not. God has given the wife her place as a help to her husband—she recognizes the same place in a faraway field as she would at home, i. e., in relation to her sphere of service. Valued and wonderful help has been the evangelist's and preacher's wife in a foreign land—always at her husband's side—helping on in every conceivable way, a true help in the work; yet never departing from the Scriptural pattern of womanly modesty and silence in the church. There is not a Bible for U. S. A. and another Bible for India or Africa or elsewhere. The same Word regulates all activities of brethren and sisters.

It used to be, when a brother would come home from afar, and sisters were anxious and exercised to learn more of God's faithful dealings with His own, that in a most informal way they would learn of this from the wife or sister and a number of exercised souls, learning of God's faithfulness, could intelligently pray and help in prayer such a wife or sister.

We fear very much that the present day emphasis on the public ministry of women (when a husband would have a meeting in one hall in a city and the wife in another hall in the same city at the same approximate time and frequently a regular schedule of meetings maintained after this fashion) has had, and will continue to have the effect of bringing the testimony down to the level of the Christendom around us where woman is to the fore as much as man, in some cases, more than man.

It was only when Israel was away from God that women occupied a place of rule — cp. Isaiah 3:4, 12—"As for My people, children are their oppressors (i. e., the young have gotten into the place of rule and authority), and women rule over them." And the Lord continues in v. 12—"O My people, they which lead thee cause thee to err, and destroy the way of thy paths." Then God describes the "haughtiness" of the daughters of Zion in Isa. 2:16, 26 with their "ornaments"—"earrings," etc. You will find all of these characteristics, more or less, amongst the advocates of the enlarging of woman's sphere today. Let us beware of such a course.

HER TRUE MINISTRY

At the cross we read where "many women beholding afar

off, which followed Jesus from Galilee, ministering unto Him." Blessed service, Matt. 27:55. In the early church in Acts 9:39—"they brought Peter into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." Again, at Philippi, upon the conversion of Lydia we read, "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained us (compelled, wouldn't take 'no' for an answer). Then again in Romans 16:1—"I commend unto you Phebe our sister, which is a ministering servant of the church which is at Cenchrea . . . for she hath been a succourer of many, and of myself also." The word "succourer" is "prostatis" and equals "at her place or post, a patroness." Evidently she was a woman of some standing in Corinthia and had used her influence on behalf of those who had no civic rights, somewhat akin to an alien or immigrant (and there were many without such rights in ancient Rome). The word was used to mean to "live under the protection of a patron"—"to attach one's self to a patron," etc., and might signify her willingness to stand by the servants of God and indeed the whole church, i. e., sharing their reproach in the midst of her position and standing in the community, thereby placing herself at the disposal of the saints and offering the protection of her home and influence. THERE IS NO THOUGHT OR SUGGESTION HERE OF PUBLICLY MINISTERING THE WORD. We have detailed the meaning of the words a little as some might suppose that "deaconess" or "succourer" would suggest more than the Scripture assigns thereto.

We must mention also that worthy pair, Priscilla (little old woman) and Aquila (an eagle or immovable), Romans 16:3 where she takes the foremost place when it comes to a matter of hospitality and Acts 18:26 where he takes that place when it comes to a matter of teaching. They had a home for the Gospel in Corinth, Acts 18:2 — later in Ephesus, Acts 18:18, 19 and here again in Rome, there was a church in their house—Romans 16:5. "Greet Mary who bestowed much labor on us" v. 6, etc.

ELDER SISTERS' RESPONSIBILITY

To Titus in ch. 2:2, 5—giving instruction as to church order—the Word is—"The aged women likewise, that they be in behaviour as becometh that which is sacred . . . teachers of good things; That they may teach the young women (the word means to 'school' by sensible, discreet, prudent, wise counsel) to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." They should recall them to their senses, moderate, control, chasten. This is the function of older sisters towards their younger sisters and never was a ministry more needful than

this in the days in which our lot is cast. The Judgment Seat of Christ is ahead and those sisters who would live in view of it have an excellent opportunity of service right at hand, and in subjection to the Holy Scriptures they will have the smile of God upon their service and testimony.

Nothing will affect workers farther afield, either for good or ill, more than the spiritual state of the churches of the saints in the so-called homelands. May the Lord stir up all as to our responsibility in connection with the ministry and sphere of service which He has assigned to us—not of our own choosing — BUT HIS BLESSED CHOICE FOR US.

« « «

Note: In connection with the long hair of the sisters which we have commented on, while all godly ones deplore the cutting of the hair by younger Christian women, what shall one say about the practice of older and elderly women, professing to be Christ's, going in for this token of insubjection and denial of the Lordship of Christ! Their example before the younger has hastened the day of apostasy, and only by a genuine repentance can this wrong be righted. We would emphasize—"The cutting of the hair by professing Christian women is one of the 'hall-marks' of love of the world and love of the praise of men . . . John 12:43."

THE TRUTH GUARDED BY THE SAINTS

"The good deposit which was committed unto thee, guard through the Holy Spirit, which dwelleth in us." 2 Tim. 1:14 R. V. Margin.

BY THE LATE WM. LINCOLN

A COMMON way by which the devil leads the people of God to reject some part of God's truth, is by the presentation to their minds of some other part of the truths of God. Now beware of that! Do not, because you see one doctrine in God's Word reject another. Hold fast all. You cannot afford to give up one atom of God's Word; let it search us through and through, and permeate our whole being, the more the better, and let us hold it fast, beloved friends. It may be that some of you will say, "But we cannot all be adepts in the Word of God, or such deep divines, to know exactly what is God's truth and what is not: we cannot be all such clever scholars in the Word of God as that. It may be competent for the church or it may be competent for a gathering where there is a great number of intelligent and mature Christians, to be able to judge; but it is not possible for a little gathering which consists only of half a dozen, and those young Christians or old women, and those recently converted, it cannot be competent for them!" Now I ask your attention to this. Is it not designed of the Holy Ghost that the 2nd Epistle of John is written to a woman? It was not written to some deeply-read theologian; the instruction was not given to some advanced and profoundly intelligent divine; it was given by "the elder

unto the elect lady," and, as if that was not enough, "and her children"—to a mother and her children. Beloved friends, I do not admit that it is such a difficult thing to know the truth of God. My idea is, if we keep our eye on the Cross, and on a risen Christ, we shall quickly apprehend that which is for His honor, and that which dishonors Him, and that when any doctrine is presented, or any heresies get into the church, it seems to me not difficult for those who are sensitive of Christ's honor and glory, to see the source from whence they emanate, and judge them quickly and well. Yes, even this elect lady and her children were charged with the care of the truth—not some great gathering of aged Christians merely.

COMPANIONSHIPS

"A gazingstock both by reproaches and afflictions; and . . . ye became companions of them that were so used." Heb. 10:33.

NIGEL JOHNSTON

THE last clause of Heb. 10:33 is of special interest, as it points to a fact in the early experience of these Hebrew Christians which was perhaps an even surer indication of the reality of their profession than the previously mentioned one, that they themselves had personally suffered such things; since this was the almost unavoidable outcome of the stand which they had taken. In this deliberate choice on their part, however, when they cultivated the COMPANIONSHIP OF THOSE WHO WERE BEING SUBJECTED TO REPROACH AND AFFLCTION, we see a clear evidence of the new birth and a definite operation of the Spirit of God leading to such a path. They might have kept aloof from them for the time being, even as Paul's friends, though doubtless good men, found reasons to be somewhere else during his trial of 2 Tim. 4:16.

An old proverb says that "a man is known by the company he keeps" and though it is not found thus worded in the Scriptures, it is entirely in accord with what the Scriptures teach. The writer of Ps. 119 says—"I am a companion of all them that fear Thee, and of them that keep Thy precepts" v. 63; which implies that they were likeminded with himself. On the other hand, we read in Proverbs 13:20 that "a companion of fools shall be destroyed," which suggests that he himself is also a fool, and suffers the fool's fate.

From this point of view there is a big contrast between these early saints of Hebrews 10 and many who claim to be the Lord's people today; who, instead of companying with brethren who are in reproach and affliction, endeavour by every means in their power to form associations with those who, financially or socially, are better off than themselves.

How different also from such were those mentioned in the eleventh chapter of Hebrews, who confessed that "they were strangers and pilgrims on the earth" and, especially, Moses who refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God," at a time when he could as readily have chosen to company with the aristocracy of his day.

So well pleasing to the Lord is such a course that in v. 16 of chapter eleven we read—"wherefore God is not ashamed to be called their God." Surely this should encourage us to "remember them that are in bonds, as bound with them; and them which suffer adversity, as being ourselves also in the body." Heb. 13:3.

Doubtless this path will involve discomfort and even temporary loss, but Heb. 10:37 seems to come in with timely encouragement—"FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY." This suggests, as we see from the context, that whatever apparent loss there may be from doing the will of God, it will be found then to be true and lasting gain.

HURTFUL COMPANIONSHIPS

Another serious matter, though one which many saints treat lightly, is that of forming companionships with those from whom we are clearly exhorted to "turn away," 1 Tim. 6:5 - 2 Tim. 3:5. The deliberate continuance in such a path will inevitably lead to the blunting of spiritual discernment, resulting in the compromising of truths once held dear. FAMILIARITY WITH THOSE HOLDING ERROR will no doubt have a corrupting influence upon ourselves and this seems to be one of Satan's most successful wiles for ensnaring saints who, at length, find themselves like Samson in Delilah's lap with their strength shorn.

Another danger in such a course is that of our example and influence upon younger saints. By forming these unlawful associations we shall lead astray those less enlightened, and these may not even call a halt at the point where we ourselves do, but may "increase unto more ungodliness." The purpose of Satan, as when of old through the strategy of Balaam, Rev. 2:14, he sought to mix the people of God with the world, remains unchanged; and the enemy of our souls will use every device possible to accomplish that purpose. Let us seek grace with all humility to heed the warning of God—"Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14.

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Editor's note: Our brother Johnston showed this article to our late brother William Rodgers of Omagh shortly before his homecall and, at his suggestion, sent it on to us. We urge a careful perusal and consideration of the thought expressed therein.

FEATURES OF A SCRIPTURAL CHURCH

FRANKLIN FERGUSON, NEW ZEALAND

1. The Church is a People "called out" and "separated" from the world by means of the Gospel, Acts 15:14; John 17:14; assuming the form of local Churches, otherwise called "Churches of the saints," 1 Cor. 14:33; each Church designed of God to be a local representation of the greater Church and His witness in its immediate surroundings. It must be composed of believers only, for none but the redeemed can truly worship, and unconverted members are an unequal yoke. Acts 5:13, 14; 2 Cor. 6:14-18.

2. God's present dwelling is not in "temples made with hands," Acts 17:24, but in the midst of His gathered people, Psalm 50:5; Matt. 18:20; His worship is not associated with an elaborate and costly ritual, John 4:24.

3. All believers are a "holy priesthood," 1 Peter 2:5, with equal right to draw nigh to God and offer spiritual sacrifices, (with certain restrictions on sisters, 1 Cor. 14:34-35); all such distinctions as "clergy and laity" being man-imposed.

4. The children of God shall meet every Lord's Day to break bread in remembrance of the Lord in His death, and worship the Father in spirit and in truth, 1 Cor. 11:23-34; Acts 20:7; John 4:21-24; refusing all sectarian names, 1 Cor. 1:10-13.

5. A one-man ministry is at variance with 1 Corinthians, Chapters 12 and 14; the Holy Spirit is Leader in all gatherings of the Church, whether for worship, prayer, or teaching; a presiding minister or chairman being out of place on such occasions, and usurping the Holy Spirit's office.

6. There are gifts given to the Church by the Lord for its building up, such as evangelists, pastors and teachers, not chosen or ordained of men, but qualified and empowered of the Holy Spirit, Eph. 4:11-16; 1 Cor. 12:8-12.

7. The Holy Scriptures, inspired of God, are the Church's only and all-sufficient appeal and guide, John 17:14; Acts 20:32; 2 Tim. 3:16-17; arranged creeds, articles of faith, etc., are merely selections of Apostolic teaching, not the whole and varying more or less, which fosters the pernicious notions of "essentials" and "non-essentials."

8. All "Churches of the Saints" shall acknowledge the absolute Lordship of Christ, as "Son over His Own house, whose house are we," Heb. 3:6; we cannot do as we may please, for His Will in Church order is before us in the Word.

9. Theological Colleges and Training Institutes for the fitting of young men as pastors or ministers of Churches, and as missionaries to the heathen, are nowhere found or suggested in the New Testament; nor is a hired ministry and the use of flattering and ecclesiastical titles, 1 Cor. 7:23; Job 32:21-22; Psalm 111:9; Matt. 23:8-11.

10. The church in its Universal Aspect is not an organization, as the Roman Church; has no power or jurisdiction, and cannot be approached nor can it come together; there is not any "confederation of churches" of a country, province or district; nor are there national churches, as the "Church of England," "Church of Scotland," etc. There is "One Body"—the Church, embracing all saints from the day of Pentecost until the Lord's Coming. Eph. 1:22-23; chap. 4:4.

11. Church testimony in the world is by local Churches each standing by itself and directly responsible to the Head in Heaven, Col. 2:19, R. V.; without a confederacy or union of churches, though recognizing the "unity of the Spirit," namely, one Body, Spirit, Hope, Lord, Faith, Baptism, God the Father, Eph. 4:3-6; constituting a sweet fellowship arising from such a Divine "Unity." Elders, guides, overseers or bishops (all meaning the same) are without official control beyond their local Church.

12. Rule and Discipline must be maintained in each local Church, through its elders, in accordance with the Word, for "holiness becometh Thine house, O Lord, for ever," Acts 20:28; 1 Peter 5:1-4; Heb. 13:17; Psalm 93:5.

13. A woman's place in creation and in the Church is that of subjection (her long hair given as a sign of it); she is to keep silence in the church in public speaking and in prayer; otherwise she has a unique service taxing all her strength, time and skill, 1 Cor. 11:3-16; 1 Cor. 14:24-35; 1 Tim. 2:8, R. V.; verses 9-14; Romans 16:1-12; 1 Tim. 5:5-14; Titus 2:3-5.

14. God demands of His people separation from all sin, from conformity to this world-system, and from religious evil and unequal yokes, 2 Tim. 2:19; 1 John 2:15-17; 2 Cor. 6:14-18; Rev. 18:4. In identification with Christ we become despised and rejected of men, strangers and sojourners, "going forth unto Him without the camp, bearing His reproach," Heb. 13:12-14. There can be no return to those things that have been left for Christ's sake, Jer. 15:19; Gal. 2:18.

15. Music in the Church. Instrumental music was cultivated and devoted of old to the service of God, as the Book of Psalms abundantly shows, and in accord with those ritualistic times. But in the New Testament there is no mention of music when the Church is come together, 1 Cor. 11:23-29; chap. 14:23-40, and is in keeping with the new order which is entirely spiritual, John 4:23. There is, however, singing, the "making melody in the heart," Eph. 5:19, and the accompaniment is "with the spirit and with the understanding," 1 Cor. 14:15.

16. In receiving a child of God seeking a place among His people, they are welcomed to a blessed fellowship or partnership, to a share in all things that a scripturally, constituted assembly stands for, in its testimony for God in the world.

Three things are essential in receiving (1) a clear conversion. (2) freedom from fundamental error and (3) a moral character above reproach. At the beginning of the Church the order was conversion, baptism by immersion, and adding, Acts 2:41 . . . none but genuine believers, "and of the rest durst no man join himself to them," Acts 5:13. In receiving a person, the elders are responsible to see that all is in order; then the Church can gladly take to its heart the newcomer. In these "last days" the "perilous times" there is an increasing need to exercise a godly care in all matters.

17. In conclusion let us teach along the old lines of truth, and the rising generation will gain an intelligent apprehension of what are the features of a true church position.

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Editor's note: Thank God, there are many "churches of the saints" throughout the world who seek to perpetuate the precious truth of God as outlined by our esteemed brother from the Word of God. Our duty is to "strengthen the things that remain" and throw our weight behind all testimony which is based upon the Holy Scriptures with the consequent acknowledgment of the Lordship of Christ in the midst of His gathered people. Very many of our beloved brethren and sisters count it an honor, to turn away from the vain and empty "baubles" and "trifles" of Christendom and seek to have a part in this godly succession which has continued through the centuries—2 Timothy 2:1, 3. The reward will be ample at His Coming.

JOINING THE CHURCH

IT IS not only the will of God that His people should be separate from evil, but that they should be sharers of that which is good. "Abhor that which is evil: cleave to that which is good" Rom. 12:9, is the Divine order of things. And the Lord's ways with His people are all according to this principle. He separates them from the world, Gal. 1:4; He brings them unto Himself, 1 Peter 3:18; He delivers them from the authority of Satan, Acts 26:18; and translates them unto the Kingdom of His dear son, Col. 1:13. The tie that bound them to sin, Rom. 6:17; and the law, Rom. 7:4, is broken; they are joined into the Lord, one spirit with Him, 1 Cor. 6:17, and made one with all who are His, 1 Cor. 12:12. These are the operations of the Spirit of God; they are wrought for every saint, and human failure cannot reach unto, or undo them. But the answer to these great acts of the Lord should be seen in the lives of saints. This is what the Lord has commanded. There is to be a manifest and practical separation from the unconverted, a coming out from that which is unclean, 2 Cor. 6:17, a turning from those whose religion is an empty form, 2 Tim. 3:5. They are not to forsake the assembling of themselves, Heb. 10:25. They are to be His church, His ecclesia, His assembly on earth. Isolation is not the path of the saint.

He is to "follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." 2 Tim. 2:22. The Christian is to seek the fellowship of his brethren. Like the Apostle Paul, the pattern man of this dispensation, 1 Tim. 1:16, whose ways in the Lord we are to imitate, Phil. 3:17; 4:9. The young believer is to "join himself" to disciples, Acts 9:26, found gathered together according as the Lord hath commanded. He is to seek fellowship with a church constituted according to the Word of the Lord. The seeking of such fellowship is his responsibility; the receiving of him to that fellowship is theirs, Rom. 14:1; 15:7; 16:2. But let the young believer see to it, that those to whom he goes seeking such fellowship, are a people in whose midst the Lord Jesus is, Matt. 18:20. It is not simply that they are Christians. They might be all born again, and yet gathered as a sect. The ground of their fellowship might be a doctrine such as Baptism; in which case they would not be an Assembly of God, but a sect of Baptists. A number of true believers might come together, simply as brethren, each one free to do as he pleased, believe as he liked, go where he chose; with no discipline, no order, no rule, such as the Lord has commanded to be in His church. It would be a serious thing for a young believer to join himself to such a company, inasmuch as it is not according to the divine pattern, and has no claim whatever to be regarded as an Assembly of God. The individual lives of those who compose it may be excellent: their diligence in service may be very estimable, but so long as they disregard the commandments of the Lord, as to the constitution, fellowship, ministry, order, and rule of God's church, they cannot claim to be walking in the truth, and therefore ought not to be associated or accompanied with, as a church, by one who desires to "observe all things" whatsoever the Lord hath commanded, Matt. 28:20.

—Selected.

THE ATTRACTIVENESS OF THE PERSON OF CHRIST

WHAT attractiveness there must have been in Him, for the eye and the heart that had been opened by the Spirit! This is witnessed to us in the Apostles. Doctrinally they knew little about Him, and as to their worldly interests, they gained nothing by remaining with Him. And yet they clung to Him. It cannot be said that they availed themselves of His power to work miracles. And yet, there they were with Him; and for His sake had left their place and kindred on the earth. What influence His Person must have had with souls drawn of the Father! And this influence, this attractiveness, was alike felt by men of very opposite temperaments. The slow-hearted, reasoning Thomas, and the ardent uncalculating Peter, were together kept near and around Him.

Anon.

HOME LABORS AMONG ITALIANS**Acts 16:6-10****FRANK PIZZULLI**

IN WRITING this article, and giving the "Macedonian Call," I'd like to give a brief history and report of the work of the Lord among the Italian speaking people, here in the United States of America, and in connection with those "Gathered unto the Name of the Lord Jesus Christ" alone.

Although there are two Assemblies that have been going on for over 45 years, the real development of the Italian work in the United States has been within the past 30 years, or so. The Lord has worked in a marvelous way, and there are, at present, 23 Assemblies, and also several places where Gospel work is being carried on, but where there is no Assembly as yet. Although some of these Assemblies are small and weak, we praise God for these "Lampstands," from which the Gospel is faithfully proclaimed, and where the truths of God's Word are jealously guarded, and carried out.

The first to go out into "full time" Gospel work, was Bro. Cesare Patrizio, whom the Lord has used in a marvelous way in the salvation of precious souls, and in teaching the Saints Assembly and Separation Truths, and encouraging them to walk in the "old Paths" outlined in the Word of God. For several years he was assisted in his Gospel Tent work, etc., by Dr. H. A. Cameron, and by Charles R. Keller, and others among our English speaking Brethren, who have taken and shown a real interest in the work of the Lord among the Italian People.

The next one to follow Brother Patrizio in this work was Bro. Luigi Rosania, who went out as a "Fellow-Laborer" with him. They have worked together ever since, in Gospel Tent Work, and in the special and fruitful meetings that they have conducted in the past. Both of these brethren owned their own Tailor shops, before going "forth for His Name's sake, taking nothing of the Gentiles."

Brother Rocco Cappiello was next, whom the Lord had used in a unique, and inimitable way. Next, was Brother Frank Carboni, and last of all, myself, who am the only one who is American born. Brother Carboni has been greatly used as a Teacher among us, as well as a Gospeller of no mean ability. I've had the privilege of working with Bro. Carboni in Gospel Tent Work since 1938, as well as in other efforts among our dear people.

Many have wondered why we must have a foreign language work in English speaking America! The reason can be simply given as follows. Most of the older Italians who immigrated to this country were either illiterate, or had very little schooling. They came here, to a land of opportunity, to improve themselves both socially and financially. Not knowing

the English language, they began to congregate together, and to form sections in cities and towns, where they could live together socially, and trade, and do business in their own native language, with the result that very few of them learned much of the English language, outside of a few words that they needed to get along with, from day to day.

Thus, it became in the past, and is, today, necessary to preach the Gospel to them in their own language, as well as in English, and after they are saved, it is necessary to teach them in their own language, that they may grow for the Lord. Almost all of our meetings are now conducted in English and in Italian, in order to reach both young and old.

There are Italians all over the United States and Canada. Most of the Italians are in the States of California, Connecticut, Massachusetts, Michigan, New York, New Jersey and Pennsylvania. There are a total of 4,600,000 Italians in the United States. If we remember that there are 1,552,000 people in Rome, the largest city in Italy, and over 2,000,000 Italians in New York City, and its immediate vicinity, we can realize the great need that there is of workers among us.

Among all these Italians, there are only five full time workers among the Assemblies, and two of these are over 65 years of age. As far as we can see, there is no prospect of any going out of our Italian young men, though we have among us those who are gifted, and fitted for such work. Much ministry has also been given on this line of truth. We need workers badly, not only in this country, but for Italy itself, where the door is at present, wide open for the Gospel. Can it be that the Lord has those in the English speaking Assemblies that He would use among Italians, in this country, and in Italy? The need is great, and presents a challenge to all!

Note, that the Apostle Paul was stopped by the Holy Spirit, to go where He had chosen, and was guided to go to Macedonia! May we also, at this time, send out the Macedonian Call to all who may read this article, "Come over . . . and help us!"

"They from Italy salute you." Heb. 13:24.

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Editor's note: A very suitable monthly Magazine, named "La Voce Nel Deserto" (The Voice in the Wilderness) which contains excellent articles in the Gospel as well as ministry may be obtained from Mr. Michael Rannelli, 49 No. 14th St., E. Orange, N. J. This would be an excellent means of spreading the Gospel amongst neighbors and friends who are Italian.

SOME enter the port of heaven as a shipwrecked mariner climbs the rocks of his native country, like Lot dragged out of Sodom, but all he had burned up—"Saved, yet so as by fire."

QUESTION: Is There Any Scriptural Authority for Women Preaching?

ANSWER: Judging from the number of questions which have of late been put to us on the subject of female preaching and teaching, we conclude that there must be considerable misgiving on the point in the minds even of some who engage in the work. We have again and again ventured to give expression to our judgment on the question. We believe the spirit and teaching of the New Testament, and the voice of nature itself, are entirely against the idea of woman's taking the place of a public preacher or teacher. Home is pre-eminently the woman's sphere, whether we view her as a daughter, a wife, or a mother. And, oh, what a holy, happy, elevated sphere it is to one who carries herself aright therein! The most devoted heart may find in that sphere ample scope for the exercise of every gift. We know nothing more lovely — nothing more attractive — nothing which more adorns the gospel of Christ and the doctrine of God than a Christian woman who occupies aright the place in which the providence of God has set her. Look through Scripture, and through the entire history of the Church, and see who were they that rendered most effectual service to the cause of Christ. If we mistake not, you will find, without exception, that those who showed piety at home, who walked holily and graciously in the midst of the domestic circle — those who commended the truth to their parents — those who lived in godly subjection to their own husbands — those who trained their children in the fear of God — those who guided the house according to the authority of Holy Scripture — these were the women who most effectively served their generation, left the most hallowed impress on their times, and walked in fullest harmony with the mind of heaven. We would ask you, dear friend, of what use is it to point us to this one and to that one who can preach eloquently and impressively to assembled thousands? The real question is, "What saith the Scripture? Is this a woman's work? And does it not sometimes happen that, while a woman seems to be reaching the most splendid and exciting results in a forbidden sphere, her simple, obvious, divinely appointed home duties are grossly neglected. Her parents are not requited — her husband is neglected — or her children are left to the care of godless or unprincipled servants, who pollute their imaginations, initiate them into vile practices, train them in deceit and falsehood, and lead them into habits which ruin them for life.

It is vain to say that God blesses the preaching of women. This is no defense. What does not God overrule and bless? It was only this very week we heard of two young men who were converted through one of them praying, in downright mockery, at a public prayer meeting. God made use of the shocking conduct of one to bring conviction to both. Such is His sovereign goodness. But to use this goodness as an argument in defense of what is plainly opposed to Scripture is a fatal mistake.

It may, however, be asked, What are we to learn from Acts 21:9, and 1 Cor. 11:5? The former passage simply teaches us that Philip's four daughters possessed the gift of prophecy, while the latter teaches that this gift was to be exercised only with covered head. It remains to be proved that this prophetic gift was exercised in the Assembly. We do not believe it. In chapter 14, the teaching is positive and unmistakable: "Let your women keep silence in the churches; for it is not permitted unto them to speak, but to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." verses 34, 35. So also in 1 Tim. 2:11, 12. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

But it is further urged, that preaching the gospel to the unconverted is not teaching in the Church. We reply, the Holy Ghost commands the woman to be in silence, and to be a keeper at home. How far obedience to these holy injunctions is compatible with going about from place to place, and preaching to large assemblies, is for others to judge. It may however be asked, Is there no way in which a woman can take part in the Lord's work? Assuredly there is. In Luke 8:2, 3, we read of certain women who enjoyed the high privilege of ministering directly to the Lord Himself; and in Philippians 4:3, we read of other women who labored with the apostle in the gospel. There are numberless ways in which a woman may help on the Lord's work without going out of her divinely appointed sphere, and acting in opposition to the voice of nature and the authority of Holy Scripture.

Submitted by Chas. Summers.

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Editor's Note: The above question asked of the late C. H. Mackintosh and answered by him in the monthly of his day, about ninety years ago now, we have added as an adjunct to our own article on the Ministry of Women in this issue. It should be interesting from the standpoint of showing the unchanging character of the Word of God in spite of the many changes which are taking place today in the thinking of believers. Thank God for the unchanging Word.

He is poor indeed who has not the testimony of a good conscience.

FROM A WORKER IN JAPAN

“IN SPITE of all the trumpet blowing, there are still less Protestant missionaries in Japan than in 1939 . . . I'm afraid these new missionaries are going to have a disappointing time, for the Japanese Church has never repented of its compromise (pre-war) with idolatry, so they are building on a rotten foundation.

I was saved through the preaching of John Blair 33 years ago. You will have heard of the homecall of my father (the late Samuel Wright on Feb. 18th). He never left Ireland but has spiritual children worldwide. He was the “log cabin” type who liked building little assemblies off the beaten track. Am hoping to make a trip in a day or two to Southern Japan, visiting isolated Christians en route. Pray for us. The Gospel goes out every night somewhere in Tokyo. The fourth little assembly (about 15) has been commenced. It is not all sunshine, BUT THE CLOUDS BRING RAIN.

Christian love,

Yours through Calvary,

ROBT. J. WRIGHT,
9 Daikyo Machi,
Shinjuku Ku,
Tokyo, Japan.

FROM OUR MAILBAG

QUESTION: Three sisters inherit a parcel of ground, two of them are saved and one is not. How is the property to be disposed of without involving the "unequal yoke?" They have been offered a reasonable cash offer but think that more could be gained by selling on payments extended over a period of time (we presume on account of interest accumulation.) We wish to honor God in all our dealings.

ANSWER: There is no unequal yoke in the property being bequeathed but there would be in the entering into of an agreement to perpetuate a business relationship to obtain higher interest, where one of the parties to the partnership would be unconverted. Therefore a cash settlement of the matter would seem the proper course. In a question asked of the Lord in Luke 12:13, 15, He expressly mentions COVETOUSNESS (a desire for more and more) as something to beware of.

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FROM NEBRASKA: We esteem very highly WORDS IN SEASON which contains such rich and wholesome ministry for God's people. How grateful we are to each contributor of the messages based upon His precious Word.

FROM A CHRISTIAN NURSE: Have just been reading "Importance of Proper Motives" in the May Issue; that, together with the article "Giving Wine to the Nazarites" has made my heart so heavy. Even "In the multitude of my anxious thoughts within me, Thy comforts have delighted my soul" leaves little cheer at the moment. Why? . . . because I have been giving more of my means than of myself. How patient He is with us; God be thanked for that.

FROM A YOUNG SISTER: We enjoy WORDS IN SEASON very much. I am reminded of a statement Mr. William Warke made in Waterbury Conference two years ago—"God will not hold us so much responsible for being depositors of the truth, as for how much of that deposited truth we have been dispensers of."

FROM NORTHERN IRELAND: As a reader of WORDS IN SEASON for many years, I would like to say that the solid doctrine and practical ministry as contained therein is greatly appreciated. I would recommend this Magazine to all who seek for the "OLD PATHS," with the desire to walk therein.

FROM ONTARIO: I don't want to lose WORDS IN SEASON, being thankful for its ministry, which I hope will long continue to be fresh and clean-cut and suitable for the times that we are living in. I do dislike controversy in connection with the things of God. But I DO LIKE the trumpet to give no uncertain sound, too! To maintain an even path is no easy matter, in these days, and so the Editor of a magazine that aspires to please God, and to really edify His people, needs much help from God in his work. I hope He will more and more manifestly give this help to the Editor of WORDS IN SEASON . . . It must always be a real pleasure and encouragement, to know that God has supplied the "Word in Season"—"A word spoken in due season, how good is it!"

FROM NEW ZEALAND: The Magazine is much appreciated and we trust the Lord will richly bless in this service to His people—Prov. 11:25.

MY VISION OF CALVARY

HENRY M. TAYLOR

(I had been reading John's story of Calvary. After I retired I lay pondering, and the sight that came to me more than forty years ago, came again in these lines. In the morning I wrote them down.)

« « «

I SAW that the sun was hidden
 And refused to shed his light,
 The sky was thunder riven
 And day was dark as night;
 The earth quaked more terrific
 Than human tongue could tell,
 'Twas to hide a scene so tragic,
 That it shook the depths of Hell.
 For the Son of God was dying
 On Calvary's cruel tree;
 The crimson Blood was flowing
 From sin the world to free.

The mob that gathered around Him,
 With hate and envy cried,
 With platted thorns they crowned Him,
 With a spear they pierced His side;
 To the cruel Cross they nailed Him,
 They watched him dying there,
 With mocking then they hailed Him,
 "Forgive them," was His prayer.
 For the Son of God was dying
 On Calvary's cruel tree;
 The crimson Blood was flowing
 That sinners might be free.

By faith I saw Him dying,
 I knew He died for me;
 My guilty soul was saying,
 Could I forgiven be?
 The past rose up before me—
 My sin—that nailed Him there;
 Deep penitence came o'er me
 As I knelt in humble prayer.
 For the Son of God was dying,
 I knew it was for me;
 The crimson Blood was flowing
 From sin to set me free.

« « «

(*My Grandfather's Conversion*)

N. B. T.

Sarnia, Ont.—Conference here large and the Word was ministered with a goodly measure of liberty and power. Saints from many parts were encouraged—nine were baptized here May 30th, the recent meetings by brethren McBain and Dobson proved a real season of blessing.

Bolton, Ont.—Conference larger and needful ministry by brethren Wilson, Pearcey, Bruce, Miller and Sprunt.

Newbury, Ont.—Saints here had a visit from bro. Calderhead who also called at Partington Hall, Windsor and then Merlin. Jas. Blackwood also visited Windsor—our aged brother William Lever is in failing health, but kept happy in soul.

Eden Grove, Ont.—Bre. G. Taylor and T. Kember commenced Gospel meetings here June 3rd. These small assemblies appreciate help from exercised men who do not have their eyes on large and well nourished assemblies constantly. We urge a deeper consideration amongst us all as to the need of small assemblies who continue nobly in testimony. Five were baptized here May 20, a large company witnessing.

Arnstein, Ont.—Gordon Johnston had a nice visit here—Christians responding nicely, he also had two weeks in Peterboro in April.

Huntsville, Ont.—Bro. Widdifield has been well occupied around these parts during the past three months and says "God has been working in a quiet way and some have been saved—bro. Jas. McMullen came along for a week of meetings which saints enjoyed." This practice of "publicly and house to house" making known the Word has apostolic precedent but is largely forgotten today in many quarters. E. Dellandrea was at Elk Lake and Matachawan and pursued visiting saints in the North again.

Moncton, N. B.—Since finishing at Charlottetown, P. E. I. brother Robert McCracken has been having Lord's Day evening meetings only at home, as able. The Lord has given interest in the regular meetings and three have professed. Bre. D. Howard and John McCracken had a nice visit in New Glasgow, N. S. with some conversions. Bre. Albert Ramsey and Simms were at Augustine Cove, P. E. I. in wooden tent. Bro. Frank Elliott had a slight stroke recently—he was recovering but must rest.

OTHER LANDS

Venezuela, S. A.—Apartado 38, Puerto Cabello.—Bre. Williams and Fairfield had five weeks in the tent in Valencia, in a new district about two miles from the Hall. The Lord gave the best hearing bro. Williams had seen there. A nice number confessed Christ and three or four who had grown cold and away from the Assembly for years got warmed up and restored. Nothing like a good spell of Gospel meetings to warm up the saints.

BRAZIL, S. A.—John McCann is laboring in Rio Grande do Sul, a province of four million people with no assembly in it—he says, "As we have become more acquainted with the conditions and need in these parts our prayers have been that God will, Himself, raise up "helpers in the work." Around us there are towns and villages which need the Gospel, while every liberty for its propagation by the Authorities is readily granted. A couple, if God sends them, will be welcomed; those who would want to see Assemblies formed on New Testament lines and who can continue when there is very little to encourage."—John McCann, Caixa Postal 264, Caxias do Sul, Rio Grande do Sul, BRAZIL, S. A.

CONFERENCES

Galt, Ont.—Annual Conference D. V. commences Friday eve., July 6th, at 8 p.m. in the Gospel Hall, 30 Cambridge St., continuing Sat. and Lord's Day, 7th and 8th. Further information from Stephen Fletcher, R. R. 1, Galt.

Mervin, Sask.—Annual Midsummer Conference D. V. July 14, 15 and 16th, preceded by Prayer Meeting, July 13th. Correspondent to Clifford C. Cox, Drawer C.

FALLEN ASLEEP

Calgary, Alta.—The death of Mr. J. J. Rouse on May 8th, removed one well known through a long life of service in these parts and in many parts of U. S. A. which he frequently visited. In younger days worked in country districts, as did most of our departed brethren who put in years of backwoods work ere they moved into a wider known

sphere. Our brother's ministry was terse and practical, of an exhortatory character. One by one the older generation of preachers is passing off the scene and there is a direct challenge to younger men to follow up the work of the early pioneers and seek the welfare of the saints in their district as well as reaching out to the perishing. The Prairies is a vast field with few aspirants for the honor of being known as 'laborers' in this field.

San Gabriel, Calif.—On May 30th, our beloved sister, Mrs. T. D. W. Muir went into the presence of the Lord she loved. Having passed the four score years and in failing health for some time, her home-call was not quite unexpected but as these godly sisters leave us we are made conscious of our loss. May the Lord exercise more of our younger sisters to follow on in their quiet and godly ways.

Beetown, Wisc.—On April 30th, Mrs. Amelia Jamison "went home" at the advanced age of 84. She was saved after her sons got saved and in fellowship here. For a number of years totally blind, what a change to be in His presence where all is unsullied light.

Manchester, Iowa.—Mr. William Dempster "went home" April 30th, aged 67. In 1932 bro. Oliver Smith had meetings in a country school—he was part of the Gospel fruit then and in assembly here since.

Red Oak, Iowa.—Our dear sister Mrs. Guy Briggs "went home" May 2nd, aged 66. In fellowship in Lyman Assembly. Funeral large.

Chicago, Ill.—On April 9th, at the advanced age of 98, our dear brother Walter Dunnett was taken home. Saved in Scotland over 70 years ago. In 1897 he came to Chicago with three of his four motherless boys and became identified with the old South Side assembly (now known as 86th St. Assembly). Our brother spent some years in Lake Geneva and Oakland. He loved to speak of the truths of Scripture—now at home. We also record the passing away on Feb. 27th, of Mrs. T. Carlisle of 86th Assembly. A consistent Christian, regular in her attendance at the meetings. Prayer is requested for her sorrowing husband.

La Crosse, Wisc.—On May 20th, our beloved sister, Mrs. Ettie Trocinski of Dakota, Minn., was called home, in her 78th year. Latterly in assembly here. Saved through preaching of Alex Matthews, a godly sister. Leaves one son and three daughters.

Hillman, Mich.—On May 25th, Mrs. Howard Robinson was "called home." Formerly of Caro, Mich. Unable through circumstances and sickness to be present much at the Lord's table where she knew her place was, she maintained a hearty interest in the Lord's work in her quiet way.

Auchinleck, Scotland.—Our dear sister Mrs. William Geddes of Detroit (Central Hall) accompanied her husband on a trip to the old land. The second day or so at sea (May 25th) she was called suddenly into the Lord's presence on board S. S. Ascania about 11 p.m. For some years in Bay City, Mich., latterly Detroit. She went on steadily, a kindly Christian woman. Buried in her native Scotland in the family plot to await the resurrection morn. Remember our brother in his loss.

Cleveland, Ohio.—On May 26th, our dear sister Miss Alice Douglas, (daughter of the late W. P. Douglas) died suddenly after a short illness in her 51st year. Saved in 1914 in Peterboro, Ont. Two brothers and her mother survive.

Phoenix, Arizona.—Our beloved brother Joseph Ismay went to be with the Lord early in May in his 63rd year. Born twice in Scotland, saved in Leven, when 20 years of age. For over 40 years lived a consistent life in the Assembly—last 24 years in Phoenix. Very active in open air testimony and known to hundreds who had the utmost respect for his godly life.

Cleveland, Ohio.—Our brother Harry Emms went home about the middle of May five weeks after his wife's homecall. She was tending him in his sickness when the call came. They came to Cleveland from England and had been in fellowship in Addison Rd. Assembly over forty years—both now in His presence.

St. Thomas, Ont.—Our brother S. J. Winger passed into the Lord's presence June 7th, aged 82. A quiet, stedfast brother, saved many years and an able teacher. He will be greatly missed by the saints.

(We regret lack of space for more detailed notice of some of above accounts.)

Words in Season

THE BIBLE FAMILY MAGAZINE



The Husbandman's Psalm

Good is the Lord, the heav'nly King,
Who makes the earth His care;
Visits the pastures every Spring,
And bids the grass appear.

The clouds, like rivers rais'd on high,
Pour out, at His command,
Their wat'ry blessings from the sky,
To cheer the thirsty land.

The barren clods, refresh'd with rain,
Promise a joyful crop;
The parch'd grounds look green again,
And raise the reaper's hope.

The various months, Thy goodness crowns;
How bounteous are Thy ways!
The bleating flocks spread o'er the downs,
And shepherds shout Thy praise.

Psalm 65:9, 13.

AUGUST, 1951

WORDS IN SEASON

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THE PATTERN ASSEMBLY: This valuable Booklet of 26 pages, covering this important subject, reprints of articles by our former Editor, Dr. E. A. Martin, we believe should be in the hands of every family who reads WORDS IN SEASON and many others. To this end, we are offering it postfree with each NEW subscription to our Magazine. Try to make the subscription for 2 years as this saves us considerable bookkeeping. We will be glad to cooperate with assemblies who desire to place the Booklet amongst those in their midst.

UNITED STATES

Springfield, Mass.—C. Fite paid us a visit—the assembly goes on nicely, seeking to walk in the "old paths"—bro. Fite also gave an encouraging visit to Hartford, Conn.

East Boston, Mass.—"As usual, at our recent semi-annual Conference, our platform was left open, leaving the Lord free to send those whom He would to minister His Word to us and, as usual, under such circumstances, He did not disappoint us but gave us good and practical ministry designed to draw the hearts of His own closer to Himself."

East Aurora, N. Y.—The recent Conference was a time of refreshing to saints of this district and those who came a considerable distance from various parts to hear the good Word of God. Liberty and freshness characterized the ministry and the Gospel was faithfully proclaimed—one professed the morning after the Conference. Present to help in ministry were bre. Duncan, Govan, Klabunda, Joyce, Roberts, Taylor, McBain, N. Crawford, A. Stewart and W. Ferguson. Bre. Klabunda and Govan remained for Gospel meetings in the tent.

Cleveland, Ohio.—Bro. Allan Ferguson had some weeks here helping West Side and Addison Assemblies in their children's work. Jas. Lipke was hoping to hold tent meetings in Parma, a suburb.

St. Louis, Mo.—Our brother Carlos Ostertag (2251a Indiana Ave.) is commencing again his printing of "Palabras Fieles" for distribution to the Spanish speaking people of South America, etc., and Latin countries. He may print as many as 350,000 as the need is great. Pray for our brother in this wonderful work which is much appreciated by Spanish missionaries who circulate this Spanish Magazine.

Munith, Mich.—Bro. Norman Crawford has constructed a portable Hall and has been exercised about this new field—bro. McBain and he were hoping to commence July 15th. The Jackson brethren are exercised regarding open air work and are getting a good hearing in nearby towns, etc. This is good training for the young. Bro. Crawford had a week with the small Alpena assembly recently, with appreciation.

Detroit, Mich.—Bro. Sydney Porteau had ten days here recently with the West Chicago Assembly, emphasizing needful truths, with interest. A. Stewart returned from protracted visit to the west, seeking to help various assemblies by the way. Wm. Ferguson is continuing work through the Northern Mining country of Upper Mich., as in past years, following up former Bible Carriage work.

Kansas City, Kansas.—Saints of Grandview Gospel Hall had an appreciated call from bro. F. L. Pearson and Wm. Ismay of Phoenix, Ariz., and were looking for bro. Allan Ferguson on his way west.

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. 43

AUGUST, 1951

No. 8

GATHERED GEMS

THUS saith the Lord to Ephesus,
And thus He speaks to some of us;
"Amidst My churches, lo! I stand,
And hold the shepherds in My hand."

« « «

Gems picked up at recent conferences:

The Christian who is not acquainted with the Old
Testament is in great danger of falling into temptation.
1 Cor. 10:11. « « « W. W.

We sometimes think the blessing should come before
faithfulness, but God's ways show that faithfulness comes
before blessing. Dan. 1:8. « « « W.

Francis Logg in early days of Gospel work in Orillia,
Ont., on hearing some young believers pray: "These new
babes seem to be praying in the Holy Ghost, while some
of us who are older have so grieved the Holy Spirit that
He cannot answer."

There is only one thing that can hinder fellowship
between a child of God and his Father, and that is, uncon-
fessed sin.

Any man who takes a public place in connection with
God's people must be absolutely without reproach.

« « « F. G. W.

Young Christian! You can be absolutely sure of the
inerrant Word of God—every hammer directed against it
dissolves to dust. It stands for ever. A. J.

« « «

Trouble in assemblies today, leading away from
God and God's ways, is largely caused by spiritual Philis-
tines—If denominations had their way, there would not
be an assembly of God in the land. A. K.

« « «

In company - - - - - Watch your actions
Alone - - - - - Watch your thoughts
At home - - - - - Watch your tongue

« « «

"Return at once, when I reprove,
Lest I thy candlestick remove,
And thou, too late, thy loss lament;
I warn before I strike: Repent."

Newton.

THE SINNER AND THE SAVIOUR

Isaiah Chapters 1 and 53

WILLIAM WARKE

IN GOD'S description of the nation of Israel in Isaiah 1, we have a graphic picture of how the sinner appears in the sight of God; while in chapter 53, we have the Saviour revealed Who meets the need of that sinner, and the remarkable thing is that the very words used to speak of the sinner's dire need is the language used to describe the Saviour.

In the opening verses of chapter 1, Isaiah comes out from the presence of God calling upon heaven and earth to hear "For the Lord hath spoken," and in the first verse of chapter 53 he goes back into the presence of God with the sad lament, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Surely when God speaks it is most fitting that every creature should listen with awe and respect for He is the supreme ruler of the universe. But few then or now "believe the report" that comes from heaven. Because Israel refused to believe God's report of their own condition they could see "no beauty" in the Saviour, chapter 53:2. Thus it was when Christ actually came. "The Pharisees and lawyers rejected the counsel of God against themselves" by refusing the baptism of John, Luke 7:30. They spurned the thought that they were under condemnation, and deserving of death, and in danger of "the wrath to come," so when Christ presented Himself to them He was "despised and rejected," Isaiah 53:3. "He came unto His own, and His own received Him not." John 1:11.

They were like the children in the following parable, Luke 7:31-35. They refused to weep under the solemn preaching of John or to rejoice at the sweet story of the gospel as told out by Christ Himself. They could not be moved by either the preaching of the wrath of God or the love of God.

Thus we see that it is only when a sinner is awakened to flee from the coming wrath, that he can appreciate the love of God, or will accept Christ as his own personal Saviour.

Thank God for those who "Justified God being baptized with the baptism of John," Luke 7:29; and did as John exhorted "That they should believe on Him who was to come after, that is, on Christ Jesus." Acts 19:4. Of them it was written, "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

THE REBELLIOUS SINNER — THE OBEDIENT SAVIOUR

In Isaiah 1:5 God says, "I have nourished and brought up children and they have rebelled against me." "They are gone away backward" v. 4. Christ speaking through the prophet declares in chapter 50:5-6, "The Lord God hath opened mine

ear, and I was not rebellious, neither turned away back. I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

Man is here seen in rebellion against God, and so he has ever been since Eve stretched forth her hand in disobedience against Him. "The carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be." Romans 8:7. One of the fearful results of the fall was that the mind of man was put in a state of revolt against God. This demands that the sinner must be reconciled to God through the death of His Son, or be banished forever into the lake of fire.

What a blessed contrast He presents Who came to do His Father's will, and ever did those things that were pleasing in His sight, "becoming obedient unto death, even the death of the cross." Philippians 2:8. The life of Christ on earth was one of absolute submission and perfect obedience, "Lo, I come to do Thy will." We remember how that in the garden of Gethsemane the thought of the cross, caused Him to sweat as it were great drops of blood falling down to the ground, and yet we hear Him say, "Not my will, but thine be done." The perfect obedience of Christ fitted Him to be a perfect sacrifice on behalf of the rebellious sons of men.

In this connection God goes on to say, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider," chapter 1:3. He here contrasts man with the most stupid and the most stubborn of the brute creation. We sometimes hear the expression, "As stupid as an ox and as stubborn as a mule." Surely this is not very flattering, but it is perfectly true, that men seem to be bereft of that wisdom that would lead them to consider their latter end, and seem determined to pursue the path that leads to eternal misery. On the other hand in chapter 53:7, God compares Christ in His meekness and unresisting character to two other animals, namely, the sheep and the lamb. "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." This was fulfilled to the letter when he went forth and gave Himself into their hands saying, "If ye seek me let these go their way." It is a well known fact that the lamb offers no resistance and makes no outcry when it is being led to the slaughter. This shows us how well chosen this animal is to represent Him who prayed, "Father forgive them for they know not what they do." As the sheep submits to the shearer, so He allowed men to strip Him, to scourge Him, to crown Him with thorns, to spit in His face, and last of all, to nail Him to the tree.

THE SIN-LADEN SINNER—THE SIN-BEARING SAVIOUR

God speaking of Israel in chapter 1:4 breaks out with these words, "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger. And in chapter 53:6 we read of the Saviour, "The Lord hath laid on Him the iniquity of us all."

The sinner is here seen as laden with his own sins, and while he may protest that he feels no such load, they are there nevertheless; sins that have been added to daily and have accumulated through the years, until they are numerous enough to damn a thousand souls for ever.

It is indeed a blessed day in the sinner's experience when under the awakening power of the Holy Ghost, he is made to cry, "Mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me," Psalm 38:4, for such may hear the voice of Jesus saying, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest." Matthew 11:28.

What deep sweet peace it gives to the soul of the believer to know that the Lord has laid upon Him the iniquity of us all; so that His own self bear our sins in His own body on the tree and put them away forever by the sacrifice of Himself. No wonder we sing so often and so heartily:

All thy sins were laid upon Him,
Jesus bore them on the tree;
God who knew them laid them on Him,
And believing thou art free.

As the high priest on the day of atonement, Leviticus 16, stood with his hands on the head of the live goat and confessed over him the sins of the nation for one year, so God transferred our sins to the holy head of His dear Son on the tree and punished Him for them, as though they were His own.

THE SINNER'S WOUNDS — THE WOUNDED SAVIOUR

"Why should ye be stricken any more? Ye will revolt more and more: The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." chapter 1:5-6. The nation of Israel had been stricken by the chastening hand of God, until it looked like the body of Lazarus, Luke 16:20, but this produced nothing but further rebellion on their part, as it usually does in any sinner, and God asks why they should be stricken any more. When we turn to chapter 53:4-5, we read of our blessed Saviour, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and

afflicted. But 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."

Thus we see in chapter 1 that the sinner is pictured as covered with vile sores from head to foot, and in chapter 53 the Saviour is wounded from head to foot, because of man's guilt, and the result is, the sinner is healed of all his wounds. We might well cry out, "Hallelujah, what a Saviour!"

Putting the two chapters thus together we see how dreadful is the sinner's condition, and how perfectly Christ meets the sinner's need. May you learn your need of Him and accept Him as your Saviour today. Then you will be able to say, "The Son of God who loved me and gave Himself for me," Galatians 2:20. "Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: BY WHOSE STRIPES YE WERE HEALED." 1 Peter 2:24.

"AND THE DOOR WAS SHUT"

REJECTERS of Christ; cold empty professors, foolish virgins; a few more words and tears for you. Think of these words, "And the door was shut." What will this world be to you when that door is shut? What will be the value of this world's riches then? What pleasure will you find in sin then? What will the applause of men and the flatteries of Satan be worth then? Think, O think, dear reader; think seriously on that coming, solemn hour! Look that day in the face, and tell me, what is there in the wide range of thy thoughts and visions worth having when compared with Christ? If Satan's world be thy choice here, hell must be thy portion hereafter. And oh, remember the time is short; the door will soon be shut, and shut forever.

Haste, then, O thoughtless, careless sinner: delay not; forget not; but at once, and with thy whole heart, flee to Jesus. He is waiting to receive thee; ready to pardon thee; willing to save thee. He invites thee to come to Himself; hear then His voice of love—"Hear, and your soul shall live." Isaiah 55:1-3.

A WONDROUS CONTRAST

A WONDROUS contrast in myself I see:
 As black as sin can make me by the fall,
 As fair as Jesus is in God's account;
 For, God be praised, it is not what I know,
 But what the Father thinks, and sees, and knows
 Of the exceeding beauties of His Son;
 That's my exceeding comfort, joy and rest,
 In spite of all.

THE ABANDONMENT OF GOD

The Fruit of Apostacy

W.M. H. FERGUSON

AMONG whom ye shine as lights (luminaries) in the world." God's purpose for His children in this world is "light-bearing"—a "witness for Himself." Inasmuch as the only light we have is "reflected" light, that which is "mirrored and reflected" (2 Cor. 3:18), it is essential that we must be dwelling in the light of His presence to effectually produce any testimony for God in the world.

COLLECTIVE TESTIMONY OF CHURCHES

The establishment of "churches of the saints" as thus giving testimony to His power and glory is a fact so well established in the New Testament (and, in principle found in the Old Testament, though the Church is not mentioned there) as to warrant universal acceptance by all who know the mind of God in this dispensation of grace and of church testimony. To deny the possibility or practicability of such is to deny the Spirit's intent and power in the plain declaration of the Word of God.

The establishment of such at the beginning needs little comment here—the corruption of such towards the close of the first century and later, is history written in the inspired Word and in later church history and is a well established fact.

ABANDONMENT OR SURVIVAL

To say that God has abandoned His purpose in this day and that the Church is so in ruins as to testimony that it is impossible to build after the original pattern, is to adopt the language of ritualism, making way for the establishment of an order fashioned after man's will and not according to the revealed will of God, nor owning the Lordship of Christ. This has its ultimate end in the Babylon of Rev. 18.

NO ROOM FOR BOASTING

To say that "We are the people and wisdom will die with us" is the language of pride and self sufficiency, but to go on in all humility, clinging tenaciously to the precious Word of God in all its clarity as to fellowship collectively as a testimony for the Lord and to seek to obey the injunctions of the Word, in spite of the sneer and contempt of the great Babylon around, is not only a safe course—IT IS THE ONLY COURSE TO PURSUE AMIDST THE WRECKS AND SUNKEN REEFS OF TRADITIONAL RELIGION. The Word cannot fail, the promise is true, the purpose of God must be accepted to the very last "That which thou hast" hold fast "till I come."

THE RESOURCE IN WEAKNESS

Weakness has characterized testimony for God in various generations—at times it would seem that the lamp of testi-

mony has gone out, but—NO! It flares anew and bright and cheering in its beams, it spreads and leads to the true source of all life and blessing. Weary souls and often weary believers who are caught in the maelstrom of religious corruption, longing to be free from that wherein they are held, and to know the calm and peace and quietness of fellowship with God, with kindred spirits, catch the cheering beams and are led into the path of God. WE BELIEVE THIS IS OF GOD. The disquietude of the world, the internal strife often in professed churches, but tells the sad tale of Satan's inroads as he seeks to disrupt and destroy all testimony for God.

THE QUIET OF THE SANCTUARY

Godly men and women are peaceable, they love the "quiet of the sanctuary": they understand the holiness of God's house, they have learned subjection to that blessed will in the school of God. They long for the manifest, acceptable and precious presence of God in the midst of His gathered people. Nothing less than this will satisfy them and when they see and are brought into contact with that which is so characteristic of pride and human self-sufficiency and the copying of the world in its every phase, no wonder their hearts are grieved, the Spirit of God is grieved and quenched, man rules in his own appointed way in the Diotrephes spirit and the rule of the Lord is displaced.

GIVE US A KING

When Israel abandoned the divine position God gave to them as subservient only to Himself and His Word through His prophets, their next step was to desire a king. (Do we not see this desire coming to the front in many quarters—the rise of so-called Bible Schools, catering to the very thing which those who abandon a divine pattern desire, clears the way for the introduction of the "cleric," even though he is just a miniature of the full fledged priest of Christendom?)

The godly Samuel was crushed but God spoke to the heart of His servant, words that told the innermost working of evil in the midst of the congregation—"They have not rejected thee, they have rejected ME" 1 Sam. 8:7. The Spirit emphasizes this in the words of Samuel — 1 Samuel 10:19—"YE HAVE THIS DAY REJECTED YOUR GOD."

Such is ever the root evil in all abandonment of divine position, IT IS THE ABANDONMENT OF GOD, it is the rejection of God. Called by the spurious names of "liberty in Christ"—"freedom from tradition"—"making room for youth" and "large-heartedness," it may deceive some who are superficial as to divine things and it may, and does, deceive many young and immature Christians but there is no deceiving of God, nor of those who have learned God's ways—it is the "old leprosy" — "the fretting leprosy"—ever breaking out, never healed—IT IS SIN—it is dissatisfaction with God's pro-

vision for us in the wilderness—the despising of the manna (Christ in His lowliness and rejection); it is human self will and pride, as opposed to the will of God.

THE END OF SELF WILL

As one contemplates the end, let us look back and see whither the same thing that developed in earlier days led. Look at the vast organizations of human origin and human control, with their vested interests, their wealth and investments. Note how they glory in this—look at their ritual, robes, flattery, perversion of truth and hatred expressed to those who would oppose such or expose the latent and evil workings, undeveloped yet ever working with an evil design against that which is of God. All this is too evident to remain long hidden.

ESSENTIALS AND NON ESSENTIALS

This is just another “battle cry” of those who would abandon the divine path of rejection. We were interested of late to notice that in the days of the Reformation this evil manifested itself in the case of Melancthon. “The feeble Melancthon, partly through fear of Charles, and partly from his excessive complaisance towards persons of high rank, endeavored to steer A MIDDLE COURSE, and the other theologians followed him. He then introduced the pernicious principle of ESSENTIALS, NON-ESSENTIALS, and things INDIFFERENT in religion. . . . His decision gave rise to several long and bitter controversies . . . This lax principle has been doing its evil work in all the Reformed churches from that day even until now. It is a convenient covering for those who have no conscience as to the authority of the Word of God, and wish to serve their own ends. But surely no part of divine truth can be either INDIFFERENT or NON-ESSENTIAL. “The words of the Lord,” says the Psalmist, “are pure words; as silver tried in a furnace of earth, purified seven times.” Ps. 12:6. How different is the estimate of the Spirit of truth and theology as to the “words of the Lord . . . purified seven times.” (See Scott’s continuation of Milner on Melancthon’s submission, vol. 2).

The end of self will and departure from the pattern in testimony, will have the same result even in professed assemblies of the saints unless the Word of God and the ordinances and commands of the Word are carefully obeyed. Once let the case be weakened as to the supreme authority of the WORD OF GOD and the submission of all to the One Lord, then we hear the cry—“HEAR THE CHURCH” not “HEAR THE WORD” and “We decide” takes the place of “Thus saith the Lord”; the blessed “unity of the Spirit” is set aside for a “united judgment” of committees, district oversights or schools of men and the “light of testimony” may give way to the “light of your fire and the sparks which ye have kindled.”

Isa. 50:11. What a miserable substitute for the warmth and simplicity and genuineness of the "first love" and the "waters of quietness" and the "resting place in the heat of the day" or the "footsteps of the Shepherd's flock"—leading to HIM-SELF.

LET US GO ON

To all assemblies of God, even though small, even down to the "twos and threes" we commend this word and the holding fast—"Till He Come." There is nothing better, though we should do better; there is nothing more Scriptural though we should be more diligent to know the mind of the Lord through His Word and Spirit; there is nothing more fruitful, and we should all yearn for more fruit; there is nothing more peaceful, and we can all help to this end by dwelling more in His presence; we emphasize—there is nothing which will bring more glory to God than this whole-hearted desire to go on in simple and godly ways and in more separation from an ungodly world which is fast ripening for judgment. BABYLON THE GREAT, which comes in for the full measure of God's wrath at the end of this dispensation, Rev. 18, is rising up to her final position of power (riding in earthly glory on the beast) and she will soon make known her power and hatred towards true testimony to the NAME OF THE LORD which she hates. She is growing richer and more united in numbers, wealth and prestige every day now and the message of God to His people regarding her is found plainly in Rev. 18:4—"COME OUT OF HER, MY PEOPLE."

OUR HOPE

Soon the Bright and Morning Star shall arise and from our vantage point in heaven we shall see the full and final destruction of this corruptress of God's truth and persecutor of God's faithful ones down through the years. We shall be in the blessed light of His presence, seeing Himself in that glory which shall never be dimmed by earth's failure and sin. For that day let us earnestly prepare and look.

WHERE SHOULD WE LOOK?

Read Psalms 73 and 77

IN PSALM 73, the soul looks out, and reasons on what it sees there, namely, successful wickedness and suffering righteousness. What is the conclusion? "I have cleansed my heart in vain." So much for looking about one.

In Psalm 77, the soul looks in, and reasons on what it finds there. What is the conclusion? "Hath God forgotten to be gracious?" So much for looking in.

Where, then, should we look? Look up—straight up, and believe what you see there. What will be the conclusion? You will understand the "end" of man, and trace the "way" of God.

PHARAOH'S PROPOSITIONS

G. G. JOHNSTON

THE separation of the redeemed soul from the world and its pursuits has always been opposed, for various reasons. First, such separation is a condemnation of the world's position, since if the believer cannot walk with them and please God, therefore they must be wicked. Second, the world wishes the Christian to amalgamate with them because that is the shortest road to the destruction of his testimony against them. Third, because the world is, secretly or openly, inspired with hatred of God, there is no surer way of robbing God of the affection and loving service of His people than by keeping them mixed up with worldlings and their worldly pursuits.

This does not suggest in the least that the pretended renunciation of the world made by a nun or monk, upon taking so-called "holy orders," is of God. The separation taught in the Scriptures is one that signifies "in the world but not of it," a separation which is the result of loving devotion to the Lord, a turning from the world because its sins, its pleasures, its politics, its enterprises, all it holds is but a vain substitute for the deep and hidden joy of communion with God. Having learned that "whosoever . . . will be a friend of the world is constituted an enemy of God." James 4:4, and having received a nature that longs after fellowship with God, and service for Him, he readily chooses this.

In the proposals of Pharaoh, king of Egypt, by which he hoped to keep Israel, God's redeemed of old, in slavish subjection to him, we may learn some very helpful lessons. In Egypt we see a type of the world and in Pharaoh a figure of Satan, the god of this world.

PROPOSAL NUMBER ONE

"Go ye, sacrifice to your God in the land." Since there were already many gods in Egypt, what harm could there be in permitting the introduction of one more religion? Pharaoh evidently considered that, if he could succeed in getting them thus to compromise, their knowledge of the true God would soon degenerate into one of the many religions of Egypt, and Israel would be lost in the confusion. Why should they be so bigoted as to imagine they alone were right, and acting upon that, separate themselves from all the good (?) religious people of Egypt? Why occupy an isolated, wilderness position, when they could remain and share with the Egyptians? But they had heard the call of God and nothing less than three days' journey from Egypt — complete separation — would satisfy them.

SECOND PROPOSAL

"Ye shall not go very far away." Pharaoh, seeing Moses demanded they be allowed to leave Egypt, seeks another type

of compromise. To put a considerable distance between them and Egypt would make Egypt's sins too painfully apparent, and frustrate Pharaoh's desire to retain Israel under his thralldom. It could be said truthfully of the primitive Christian church: "The church and the world walked far apart, on the changing shores of time." But, is it not also true that she has been lured back into Egypt to her own loss? Our safeguard is in keeping at a safe distance from this Egypt world, lest her siren calls lure us unto the rocks of spiritual shipwreck.

THIRD PROPOSAL

"Not so; go now ye that are men, and serve the Lord." Ex. 10:11. Could Pharaoh but persuade them to do thus he might still hope for their return to Egypt. At the worst he would have lost only the elders, retaining the youth for himself. There would at least be some comfort in thus robbing God of the affection and service of the young. What about it, brethren? Are we satisfied to escape from Egypt's sin and doom ourselves, and do little about saving our children out of it? What is our chief aim for our little ones? Is it to prepare them for the world, or for God? While we profess separation from it ourselves, do we encourage our children to seek their portion outside of it, in the unseen and eternal, or do we pave the way for them to make their mark in the world? While we cannot save them, do we cause them to feel we would prefer to see them occupy the humblest sphere in this life and heavier at last, rather than a position of worldly affluence and then a lost eternity? When special gospel meetings are being held do we allow them to absent themselves with the excuses that their studies demand it? If we parents will admit this is of greater importance, little wonder if our children doubt the reality of what we profess.

FOURTH PROPOSAL

"Only let your flocks and your herds be stayed." Ex. 10:24. This last proposal was aimed at retaining their business in Egypt, seeing the Israelites were herdsmen. But they had determined not a hoof should be left behind in Egypt. How God's people today would be blessed in soul and God's work advanced, if every Christian determined that his business should not be aimed at worldly accomplishment, but dedicated to God. Moses said: "Thereof must we take to serve the Lord our God." Brethren, let us see to it that our business is not run after the fashion of the world, nor for the same purpose of pleasing the flesh. Let it be run in the fear of God, in righteousness and for God's glory. As God blesses you in it, and gives you increase, do not fail to take of it to serve the Lord. He will be honored thereby, and some pioneering in the gospel may be made possible, whereby precious souls will be saved.

In effect, let us all be separated, out-and-out Christians, devoted to our God. Nothing would give greater comfort to

Satan, our enemy and God's, than to keep us confused with those of the world, world-borderers, with little evident difference between the world and us.

THE MIND

WILLIAM WILLIAMS

IN READING the Epistle to the Philippians, it is noticeable how many references there are to the mind. In chapter 1:27 we read—"with one mind striving together for the faith of the Gospel." This is the GOSPEL MIND. What a blessing it is to have this mind; a mind interested in the Gospel, a mind full of interest in the spread of the Gospel, a mind that knows, thinks upon and remembers those who are actively engaged in propagating it. We repeat that it is a blessing, a gift from God to have such interest. A large percentage of God's people, we fear, take little or no interest in the spread of the Gospel. True! If there is a missionary meeting, to save face, they will be there and even join in singing heartily (it would seem):

Waft, waft ye winds the Story,
And you, ye waters roll;
Till like a sea of glory,
It spreads from pole to pole.

But the winds simply will not carry the story. It will not flow South on the crest of the waves. Exercised laborers, at home and abroad, have to carry it. Do you know any of them? When did you pray by name for them?

THE LOWLY MIND

In chapter 2:5 we get "the lowly mind." Let this mind be in you, which was also in Christ Jesus." The apostle Paul gives us a marvellous picture of that mind. He starts at the top with the Son of God equal in power and glory with His Father God. He traces Him as He comes down, down, down to a naked, humiliated malefactor (in the eyes of man)—nailed to a cross, the vilest form of death that man could invent. Yet, as He hangs on that accursed tree, in all His seven steps downward, He never ceases to be "God over all, blessed for ever." The only one who had a reputation, made Himself of no reputation; the only one who had a right to be served, became a servant. The only one who had a right to be high and lifted up, humbled Himself. The only one who had no right to die, died the death of the cross. Herein lies the unfathomable depth of the cross. How the heart rejoices at His immediate exaltation, forty days after His resurrection, as He ascends up, up and still up to Heaven's highest place—"the depth and height" (not the height and depth as often cited). The depth of that death cannot be measured, the height of His exaltation is in-

finite. Would we have the humble mind? Contemplate the Christ of God.

THE SAME MIND

"I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." There did not appear to be anything very far wrong with the Philippian Assembly, apart from this divergence of opinion between these two sisters. Euodias means "fragrant" and Syntyche "success" or "well met." Nor is it revealed as to the cause of their discord. But it shows us how the harmony and testimony of an assembly can be seriously affected by the sisters' behaviour. They were both likely what we would call "strong characters" and perhaps they swayed their husbands, if married. Each would get a party of followers. They would watch each others movements and judge their motives. Gossip would be rife instead of the Gospel mind and it would be the "gossip mind" instead until the fine spirit of harmony hitherto felt in the meeting was destroyed (or about to be so), souls would not be saved and barrenness would be the result. The elders would meet and pray, the godly would mourn, but Euodias and Syntyche kept up the feud. One down the one aisle and the other down the other after the morning meeting, their party friends awaiting to salute them.

EFFECT OF GODLY SHEPHERDING

How it must have humbled them as they heard Paul's letter read in the Assembly: "I beseech Euodias and I beseech Syntyche, that they be of the same mind in the Lord." They heard their names mentioned separately: not merely, "I beseech Euodias and Syntyche": but I beseech Euodias and I beseech Syntyche. He was very wise, he made them both equal. He named them personally. No general or inclusive terms used. He hit the nail on the head without fear or favor.

How would the modern Euodias and the modern Syntyche like to hear a letter read from a servant of the Lord acknowledging a gift of fellowship, after the morning meeting, "I beseech Mary and I beseech Ethel to be of the same mind in the Lord"? Today such frankness would be considered inopportune; it might be misunderstood, others would assert. As those two sisters thought of the Apostle in the prison at Rome, and his earnest desire that they might have their differences arranged, we feel that it would be a powerful plea to get together in frank confession and so thus be "of one mind." They would hear that word in verse 13, chapter 4—"I have strength for all things in Him that giveth me power."

Give us Thy meek, Thy lowly mind,
We would obedient be;
And all our rest and pleasure find,
In fellowship with Thee.

THE PURSUIT OF HOLINESS

JOHN DICKIE

THE FLESH, the old nature, cannot be made holy. "Cannot" is God's Word when He speaks about it, Rom. 8:7, 8. He does not mean to make it holy; He means to destroy it, after it has served its useful purposes in our education. Now this incurable flesh remains in us until death, and how any man with this unalterably sinful flesh in him, can be said to be **PERFECTLY HOLY**, is beyond my comprehension.

It is often said that to speak in this way discourages the pursuit of true holiness, and it has been asked—"How can a man earnestly seek what he knows he shall never attain to?" Well, I grant that it is likely to discourage mere professors, who are not **POSSESSORS** of Christ, but God has taken care that truly living souls shall be constrained to seek holiness under all hindrances. They cannot but seek it. The new nature in them hungers and thirsts after holiness, with a vehemence of desire which has no parallel among human desires.

I shrink from saying a word about myself, but I know that I have sought after holiness as I never did after anything else, and I have not been discouraged by the knowledge that I shall never be perfect. But, in the eager search, I have found and I am still finding, what, for the present, is infinitely better for me than the blessing aimed at. I am learning more thoroughly than would otherwise be possible, what a wretched creature sin has made me, what infinities of all that is horrible exist in every sin and I am learning, too, many precious lessons about the infinite holiness and love of my God and Father, which are of higher value by far to me than an attainment in which I might rest self-satisfied.

As for the eager seeking after perfection, **THAT** will always be the true believer's aim, just in proportion to the vigor of his grace, but to say he has attained to it is a very different thing.

Beloved John Dickie was greatly afflicted in body and his last eight years were spent in entire seclusion but his consolations abounded. His diet consisted of from one to two ounces of bread, in milk or milk and water, three times a day. His weight, dressed in overcoat and boots, was around 87 pounds, and, as may be guessed, he was like a skeleton. He would say, laughing—"The worms may get a cheat with me some day." This was not his expectation, however, for his lonely chamber was the gate of Heaven, as he waited for the Lord, yea, it was a dwelling place of the Most High.

AMONG the marks of true communion with God, two of the plainest are a spirit of thanksgiving and a spirit of confession.

A ROYAL CEMETERY

WILLIAM RODGERS

AS YOU have walked through some ancient burial ground, and have gazed on the various memorials of those whose bodies lie mouldering to dust in it, you have doubtless seen much that was of interest, and, it may be, have been not a little profited as well. Now I want you to walk with me through a cemetery more ancient than any you have thus far visited, in the hope that you will find it, too, both interesting and profitable.

THE ROYAL HOUSE OF JUDAH

It is the burying place at Jerusalem of the royal house of Judah that we shall visit; and if you inquire, How are we to get there? I reply, it is quite easy, for we have but to open our Bibles at the Second Book of Chronicles. There we find a series of particulars, which are not elsewhere recorded, as to the place and manner of the burial of the kings, of whose times it contains the history; and, unlike the record usually inscribed on tomb stones, which tell only what is good of the person lying beneath, we shall find that these appraise each man at his actual worth, as estimated by those left behind him.

When a king of Judah died, his subjects appear to have had it in their power to decide where and how his burial should be; and however much they may have flattered him in his lifetime, having now nothing either to fear or to hope from him, they seem to have made their real opinion very manifest in each case. They proved themselves shrewd judges too, and even where they had allowed their king to lead them into wickedness while he was alive, they showed that they still knew the difference between good and evil, when it came to be a question of his funeral.

Thus it may be also with ourselves. We may have been flattered and fawned upon, until we have come to hold much too high an opinion, both of our spirituality and our ability. But behind all this flattery, we have been scrutinized carefully; and it would perhaps surprise some of us very much, were we to see ourselves as others see us, and to learn how well our measure has been taken.

But come along to this royal cemetery, and let us see what is to be found there. Like every other place of the kind, there are in it some positions more honorable than others; and here, in the very best of all, we find a well known name. It is the tomb of Hezekiah, concerning whom the record is, "They buried him in the CHIEFEST OF THE SEPULCHRES OF THE SONS OF DAVID, and all did him honor at his death." 2 Chron. 32: 33. Well they might do so, for since the days of David himself there had been no king like him. 2 Kings 18: 5. There had been good men, of course, but none of whom it could be said, as it

was of him, "In every work that he began, in the service of the house of God, and in the law, and in the commandments, to seek His God, he did it with all his heart and prospered." 2 Chron. 31:21.

There had been kings who sought to put down idolatry; yet the brazen serpent which had been turned into an idol, was let alone until he destroyed it, 2 Kings 18:4; and the high places where unauthorized worship of the Lord was carried on (as distinct from those devoted to false gods), were not interfered with, until he put an end to them, 2 Chron. 32:12. And there had been those, as Jehoshaphat, who desired to bring together the two parts of the divided nation; but none made a definite effort in that direction on a Scriptural basis until Hezekiah did so in 2 Chron. 30:1, 11.

But moving onward, we notice another sepulchre, which, like Hezekiah's, is evidently that of someone held in high esteem. When we reach it, we find to our surprise that, although in the royal cemetery, it is not the tomb of a king at all, but of the high priest Jehoida. This man, while not himself a king, might like a certain earl famous in English history, have been called a king-maker; for it was to him king Joash owed his crown; and through his instrumentality God was pleased to preserve the line of the house of David in a time of deadly peril. Of him we read, "They buried him in the city of David AMONG THE KINGS; because he had done good in Israel, both toward God, and toward His house." 2 Chron. 24:16.

Passing by other honored tombs, such as that of Josiah, who, we may see, lost his life prematurely by meddling with strife which did not concern him, 2 Chron. 35:20, 25, and that of Asa, who seems to have outlived his usefulness, 2 Chron. 16:12, 14, we arrive at the boundary of the royal cemetery proper, though beyond it there lies an extension of the field in which it is situated. Placed away by itself in this portion, we see the sepulchre of Uzziah, the leper king, as lonely in his burial as he was during the latter years of his life. His story is that of a good man, who allowed his testimony to be ruined beyond recovery in a moment of pride. Concerning him it is said, "He was marvellously helped till he was strong, but when he was strong his heart was lifted up to his destruction." And when he died we read, "They buried him IN THE FIELD of the burial of the kings, for they said, He is a leper." 2 Chron. 26:15, 16, 23.

Still further away from the resting places of Judah's great ones, we come on quite a group of tombs, those of the men concerning whom it is written, "They buried him in the city of David, but not in the sepulchres of the kings." Among them we find Joash, who got on well so long as he allowed himself to be guided by the good priests Jehoida; but who showed himself in his true colors, as soon as the prop was removed,

and evil associates got his ear, 2 Chron. 24:25. Here too lies Ahaz, the man who sought to improve on the order of God's worship by arrangements of his own, 2 Chron. 28:27, with 2 Kings 16:10, 17. And here in the uttermost corner is the neglected tomb of Jehoram, concerning whom it was written, "The people made no burning for him, like the burning of his fathers . . . and he departed WITHOUT BEING DESIRED." 2 Chron. 21:19, 20. Possibly when he first ascended the throne, it might have been said of him, as it was of Saul, "On whom is all the desire of Israel, is it not ON THEE; but if so, he speedily manifested himself to be a troubler of the nation, until at his end God's people were glad to be rid of him.

A CLOSING LOOK

Before bringing our walk to a close, I would like to take you to the grave of yet another king; but you will have to travel some distance to get there; for not only must we leave the royal cemetery, and its environs, but we must go outside the walls of Jerusalem itself. Moreover, we shall have difficulty in discovering the exact spot, for there is no memorial stone, and the nearest indication we are given, is that it lies in the place where the citizens buried their dead asses. It is the grave of Jehoiakim, and the record is to be found, not in 2 Chron. this time, but in Jeremiah 22:18, 19 where we read, "They shall not lament for him saying, Ah my brother . . . he shall be buried with the BURIAL OF AN ASS, drawn and cast forth, beyond the gates of Jerusalem." This was the end of a man who trampled on everyone's rights, vv. 13, 17, in order to gratify his own selfish whims. Small wonder that there was no one to say, "Ah my brother," when he died.

A CLOSING WORD

Now let me remind you, my brother, that these things have been "written for our admonition," and it rests with ourselves to profit by the lessons which they teach. If the Lord were to remove us, would our funerals be like that of Stephen, over whom "devout men made great lamentations" (Acts 8:2; or that of Dorcas, where "all the widows stood by, weeping and showing . . ." Acts 9:39? Or would it be on the other hand with us, as with Jehoram, that our departure would be looked on as a relief by the people of God? Let us remember, too, that our record is being day by day set down, not by our fellow-men merely, but by God Himself. And ahead of us there lies, not only the rough and ready justice which those who knew us may mete out to us on the day of our funeral, but the Judgment Seat of Christ, where we shall all be made manifest as we really are ; and where the Lord will honor us, according as we have honored Him here.

CROWNS

A Badge of Royalty — Symbol of Honor

CROWN OF THORNS - - - - -	Matt. 27:29—INSULT
CROWN OF GLORY AND HONOR - - - - -	Ps. 8:5; Heb. 2:7, 9
CROWN — Incorruptible - - - - -	1 Cor. 9:25; 2 Tim. 2:5
CROWN OF REJOICING - - - - -	1 Thess. 2:19; Phil 4:1
CROWN OF RIGHTEOUSNESS - - - - -	2 Tim. 4:8
CROWN OF GLORY - - - - -	1 Peter 5:4 — Shepherd's
CROWN OF LIFE—For those proving God in testing -	James 1:12
CROWN OF LIFE — Victor's or Martyr's - - - - -	Rev. 2:10
CROWN FOR COLLECTIVE TESTIMONY - - - - -	Rev. 3:11
CHURCH CASTING CROWNS AT HIS FEET - - - - -	Rev. 4:4, 10
CHRIST'S MANY CROWNS — Universal Empire - -	Rev. 19:12

A beautiful expressive action—contrast the crown of thorns
of Matthew 27:29.

NOT UNTO US BUT UNTO THY NAME BE THE GLORY
Benjamin Bradford.

THE ACTIVITIES OF CHRIST ON BEHALF OF HIS PEOPLE

HE GAVE HIMSELF FOR THEIR SINS - - - - -	Gal. 1:4
HE QUICKENS THEM BY HIS VOICE - - - - -	John 5:25
HE SEALS THEM WITH HIS SPIRIT - - - - -	Eph. 1:13
HE FEEDS THEM WITH HIS FLESH AND BLOOD -	John 6:56, 57
HE CLEANSES THEM BY HIS WORD - - -	John 13:5; Eph. 5:26
HE MAINTAINS THEM BY HIS INTERCESSION	
	Rom. 8:34; Heb. 7:25; 1 John 2:1
HE TAKES THEM INDIVIDUALLY TO HIMSELF	
	Acts 7:59; Phil. 1:23
HE WATCHES OVER THEIR ASHES - - - - -	John 6:39, 40
HE WILL RAISE THEM BY HIS POWER	
	John 6:39, 40; 1 Cor. 15:52; 1 Thess. 4:16
HE WILL COME TO MEET THEM IN THE AIR - -	1 Thess. 4:17
HE WILL CONFORM THEM TO HIS IMAGE -	Phil. 3:21; 1 John 3:2
HE WILL ASSOCIATE THEM WITH HIMSELF, IN HIS EVERLAST- ING KINGDOM - - - - -	John 14:3; John 18:36

Thus the activities of Christ on behalf of His people, take in, in their range, the past, the present and the future. They stretch, like a golden line, from everlasting to everlasting. Well may it be said, "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord."

Happy they who trust in Jesus
Sweet their portion is and sure.

FROM OUR MAILBAG

QUESTION: I am writing for some advice regarding an important matter. In the Assembly there have been a few Christians who have married unsaved persons. Some have been married by ministers, and some by R. C. priests. What I would like to know is—what ought to be done to these Christians. Should they be disciplined and, if so, for how long?

ANSWER: This is a prevalent question today, sad to say. However, proper measures should be taken beforehand—the attitude of the party involved to the Word of God should be carefully noted. Definite warning should be given against such an unscriptural union. If there is a rebellious spirit and determination to go ahead with the union, notwithstanding, then the Scriptures which would apply, we would judge, would be found in 1 Thess. 5:14 "Warn (or admonish) them that are unruly (or disorderly)—leading to 2 Thess. 3:6—"Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Then the public rebuke of 1 Tim. 5:20—"Them that sin rebuke before all" would be in order, which should be done after the morning meeting when the whole assembly is together—"that others also may fear."

To allow this condition to go unchallenged and unrebuked and without disciplinary action is but to invite further deterioration of testimony.

If there is humility, after the gravity of the step has been apprehended, and a true desire to remain in fellowship with God's people, definite prayer could then be made for the salvation of the unsaved partner on the part of the Assembly and the Assembly would be cleared of compliance with the unscriptural marriage.

In aggravated cases, with definite reproach on the testimony, the back seat would be the place for the offender and this would seem to fit many cases today which have come under our observation.

WORDS OF CHEER FROM VARIOUS SUBSCRIBERS

I am praying this magazine might be used of God to point this dear Christian woman to God's way—"Gathered unto Him."

May the Lord bless all those who are working and serving our Saviour with the publishing of WORDS IN SEASON, for it is a small Magazine but contains precious words.

The Magazine is like a letter from home to me as I am quite isolated here. (From Oregon).

Copy of the May issue much enjoyed. I did not know or realize that some Assemblies had gone so far into games and sports, as is shown. I can, of course, see a definite trend in that direction.

The ministry of our beloved brethren cannot be equalled.
(From Ireland).

IN CHRIST WE HAVE . . .

A LOVE THAT CAN NEVER BE FATHOMED
 A LIFE THAT CAN NEVER DIE
 A RIGHTEOUSNESS THAT CAN NEVER BE TARNISHED
 A PEACE THAT CAN NEVER BE UNDERSTOOD
 A REST THAT CAN NEVER BE DISTURBED
 A JOY THAT CAN NEVER BE DIMINISHED
 A HOPE THAT CAN NEVER BE DISAPPOINTED
 A GLORY THAT CAN NEVER BE CLOUDED
 A LIGHT THAT CAN NEVER BE DARKENED
 A PURITY THAT CAN NEVER BE DEFILED
 A BEAUTY THAT CAN NEVER BE MARRED
 A WISDOM THAT CAN NEVER BE BAFFLED
 RESOURCES THAT CAN NEVER BE EXHAUSTED

THE LORD IS MY SHEPHERD

THE LORD has e'er my Shepherd been,
 My keeper in the night;
 'Tis He Who leads me step by step,
 Who guides me in the light.

When I am lost and darkness falls,
 When steep the rocky way
 'Tis Christ, the Shepherd of my soul,
 Who seeks me when I stray.

I shall not want, for He is mine,
 He satisfies each plea;
 And though I through the valley walk,
 I know He's there with me.

He leadeth me, O blessed thought,
 Beside the waters still;
 The wondrous peace of knowing Him,
 My hungry soul doth fill.

I shall not fear though waters deep,
 Through valleys I must roam,
 For Christ my Shepherd e'er shall be,
 Until He leads me home.

(Unknown)

IN ROMANS, Colossians, and Ephesians we get three stages of advance; in Romans, dead with Christ and alive through Him; in Colossians, dead with Him and risen with Him; in Ephesians, dead in trespasses and sins, quickened together, raised up together, made to sit together in Him in heavenly places.

Hickory, N. C.—Bro. MacLeod has his tent pitched about 15 miles away in a small place—rather uphill but interest improving when he wrote. He hopes to pitch again in Hickory later in Summer. Bro. Geo. Baldwin of Bryn Mawr was with him, spending his vacation time helping in the preaching and tract distribution, etc. This is commendable and we wish there were more willing so to do.

CANADA

Abbotsford, B. C.—Our bro. George McKinley is seeking to sow the seed of the Word in the northern towns of Sask. and Manitoba. The work is mostly of a personal kind and he will appreciate the prayerful interest of the Lord's people. He had some nice meetings at Sault Ste. Marie, some little time ago. Faithful plodding is not a spectacular work but will bring a rich reward from God and corresponding joy, even now. Let us remember all who thus plod on quietly for God.

Winnipeg, Man.—Bro. Frank Knox had some good Gospel meetings in the West End Hall—some professed, Conference recently one of the largest. A good variety of ministry by bre. Knox, Willoughby, Meridew, A. Wilson, S. Maxwell and Jas. Ronald. A prayerful spirit prevailed.

Portage La Prairie, Man.—The Conference this year was the largest in recent years with ministry from bre. F. Knox, A. Douglas, S. Maxwell, T. Meridew, J. Ronald, J. Gray and A. Wilson. Ministry very practical and searching while one soul professed during the Gospel meeting Lords Day evening. This, likewise, caused thanksgiving to God.

Eden Grove, Ont.—Our brethren Taylor and Kember had some interesting meetings here—one professed. The one day Conference was larger and encouraging.

Picton, Ont.—“Bro. Kember and I are seeking to help the brethren here to start a new Hall. When we get the cement poured for the foundation, we hope to pitch my tent in a new place about 10 miles from Picton. We have never worked this place before and know not what we may find but we may go there tomorrow and see about a lot.” G. P. Taylor.

Muncey, Ont.—On June 24th, we had a baptism on the Oneida Indian Reserve here—an old man, a young married woman and a young married man were baptized by bro. Elijah Davis. Brethren from Leamington and Straffordville gave helpful ministry to a large crowd. The Indian brethren miss the visits of George Thompson (now with the Lord) and appreciate any help in the Word. Corresp. John W. Antone.

OTHER LANDS

Sion Mills, No. Ireland.—Our brother William Warke is on a visit to his native Ireland and will give help as the Lord gives strength. He hopes to return to U. S. A. in September. We trust this trip will be beneficial to our brother and a blessing to those he contacts. His ministry in the Gospel and amongst the saints is much valued by the spiritual on this Continent.

Rotorua, New Zealand, (P. O. Box 38).—“We are encouraged here in the Rotorua district as we see some saved and plucked as brands from the burning and their feet set on the narrow way. There is an open ear for the Word of God amongst our Maori people today, and as we continue to sow the precious seed, believing God will give the increase, our prayer is that we may see many saved and gathered out unto His precious Name—cast out and going forth unto Him without the camp. The Magazine is much appreciated and we look for it month by month as the ministry in it is good and what we require.” Jas. Patterson.

CONFERENCES

Longport, N. J.—Annual Conference D. V. Sept. 22nd and 23rd, with Prayer Meeting Fri., Sept. 21st, at 7:30 p.m. All meetings will be held in the Auditorium of the Gospel Hall, 29th, and Atlantic Ave. Believers' Hymn Book will be used. Address all communications to William Moon, 11 So. Essex Ave., Margate, N. J.

Arlington, Wash.—Annual Conference D. V. will be held in the Gospel Hall, Sept. 1, 2 and 3. A hearty invitation to the saints to come for spiritual refreshing. Commun. to Peter Kazen, Sr.

Orillia, Ont.—Our Annual Conference commences with Prayer Meeting in the Gospel Hall, Sat., Sept. 1st at 7:30, continuing Lord's Day and Monday, Sept. 2nd and 3rd. No circulars issued. Commun. to Cecil R. Clark, R. R. 4.

Sault Ste. Marie, Ont.—Joint Conference of Mich. and Ont. Assemblies "gathered to His Name" will be held D. V. in the Technical High School, Sept. 1, 2 and 3, preceded by Prayer Meeting in the Gospel Hall, Wellington & Spring Sts., August 31 at 7:30 (Daylight time). Those attending will be freely entertained. Corresp. to R. H. Davis, 178 March St.

Hartford, Conn.—Annual Conference D. V. will be held in the Odd Fellows Hall, 420 Main St., Sept. 1, 2 and 3, preceded by Prayer Meeting Fri., August 31 at 8 p.m. in the Gospel Hall, 53 Whitmore St. The Lord's servants, "holding the mystery of the faith in a pure conscience" will be welcome. Communications to N. Vendetta, 35a Giddings St., Hartford 6.

Hitesville, Iowa.—The Assembly plans to have their Annual Conference D. V. Sept. 15th and 16th, preceded by Prayer Meeting, Fri. eve., Sept. 14th. The Lord's servants, walking in the truth, will be welcome. For information write Geo. L. Frey, Aplington, Iowa.

Midland Park, N. J.—Annual Conference D. V. will be held here Sept. 29th and 30th, preceded by Prayer Meeting in the Gospel Hall, Fri. eve., Sept. 28th. The Assembly is looking to God for ministry which will be a blessing to saved and unsaved at these meetings. Corresp. L. C. Greene, E. 20 Glen Ave., Paramus, Ridgewood, N. J.

La Crosse, Wise.—Our Annual Conference will be held D. V. Sept. 1st and 2nd, with Meeting for Prayer on Fri. eve., Aug. 31st. Accommodations freely provided as usual. Corresp. L. Uglum, 316 So. Sixth.

FALLEN ASLEEP

Chicopee, Mass.—Our dear brother Sydney Finch "went home" May 29th. Saved 28 years ago and in fellowship in Springfield Assembly since—a worthy and trusted brother.

Saginaw, Mich.—Early in May our sister Mrs. Leola Krone "went home," aged 69. Saved about 35 years ago in Flint. In fellowship here about 15 years.

Detroit, Mich.—A worthy sister, Mrs. Robert Hicks, was called home suddenly June 6th, aged 53. Saved in Chapman Valley, Ont., Nov., 1917, baptized and received into fellowship soon after. Came to Mich. in '34. She loved the Lord, His work and His people. Pray for her sorrowing husband and family.

Alhambra, Calif.—On June 7th, our sister Mrs. E. F. Roy was called home suddenly, aged 67. She was saved in Dearborn, Mich., in early life. She and her husband were in fellowship in Central Hall, Detroit, for many years—moving later to So. Calif., being connected with West Jefferson Assembly, Los Angeles, the past 15 years. Saints have been saddened but the "blessed hope" is ever present. Pray for our brother in his deep loss.

Jackson, Mich.—Not long after his wife's homecall, our dear brother Robert J. Atkinson "went home" June 22nd, aged 56. Saved in 1922 and received into Assembly here shortly after. They both went on steadily and knew the "place of His Name." For some years correspondent of the Assembly. Much physical trial was their lot, borne patiently and well.

Arlington, Wash.—Our dear sister, Mrs. Johanna Breekveldt departed to be with Christ June 22nd, aged 78. Saved in Holland 60 years ago—in this Assembly 30 years. She will be much missed by the saints.

Portage La Prairie, Man.—On June 2nd, our dear sister, Mrs. E. Ainsworth, passed suddenly into the presence of the Lord. Saved 20 years ago during a series of tent meetings at Pine Creek by bre. McCracken and Herb Harris. In fellowship there from the beginning, the past five years in this Assembly.

Glencoe, Mich.—The Assembly here suffered the loss of two of their number recently, our aged sisters, Mrs. Elizabeth Kitchen, aged 86 and Mrs. Dan McDonald, aged 79 on June 10th and 12th, respectively. Mrs. Kitchen was saved through preaching of W. B. Johnson about 47 years ago and Mrs. McDonald some time later. Both went on well and steadily and showed the grace of God in their lives—now "at home."

Words in Season

THE BIBLE FAMILY MAGAZINE



My Beloved Is White



Purer than any dewdrop,
Whiter than driven snow
Fresh from the clouds of heaven
Carried by winds that blow;
On Him, no spot defiling
Fell as He passed along,
Touching the weak and sinful
Healing the needy throng.
In Him was seen no blemish,
Perfect in all His ways,
Sinless, spotless and holy
Through all His earthly days.

T. H. Lyttle.

« « «

"My beloved is white and ruddy, the chiefest among ten thousand." S. S. 5:10.

SEPTEMBER, 1951

WORDS IN SEASON

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THE PATTERN ASSEMBLY.—This valuable Booklet sent post free to all who send us in a NEW subscription. Make checks or money orders payable to W. H. Ferguson, Detroit. Your help in increasing our circulation is valued.

CHANGE OF ADDRESS

St. Thomas, Ont.—After Sept. 1, saints will move D. V. into their new Hall at 3½ Erie St., just off Ross St. "We would appreciate visits from the Lord's servants walking in the "old paths."

UNITED STATES

New Haven, Conn.—Bre. Rosario and Cappiello were having good tent meetings here—1 Cor. 16:9—some blessing.

Bristol, Conn.—Bre. Carboni and Pizzulli found a favorable opening here for the tent—local authorities very friendly.

Waubeek, Iowa.—Bre. Oliver Smith and Paul Elliott here 8 miles from where they were last Summer. Eight were baptized here July 8th, fruit of earlier work. Some interest reported.

Manchester, Iowa.—All Day Meeting here July 15th, was good, two were baptized in afternoon, after meeting. Bre. O. Smith, C. Yost, P. Elliott, H. Alves, L. Prandt and Dale Hyde were present for ministry and the Gospel.

McGregor, Iowa.—S. Mick and Dale Hyde were trying meetings here.

Amerit, Minn.—Bre. L. Debuhr and C. Yost pitched here—a new place. The people seemed friendly and they were encouraged to see a number in.

Pine Hill, Wisc.—Bre. had all day meeting here July 4th.

Beloit, Wisc.—E. B. Jamison was preaching in tent here, Christians from Rockford and Brodhead came to help attendance. This city of 30,000 has no assembly in it.

E. Aurora, N. Y.—At last hearing tent meetings by bre. Govan and Klabunda were somewhat encouraging, especially Lord's Day evening.

Cooper Country, Mich.—Wm. Ferguson found very nice interest in the Mining Country. The small Assembly at Laurium, 600 miles N. W. of Detroit goes along nicely with a desire to follow the Word of God in all simplicity. They have a nice S. S.

Munith, Mich.—Meetings here by McBain and Crawford show a little interest, one had professed.

Winthrop, Maine.—Bre. McCullough and Rea pitched their tent here, 10 miles from Augusta, their fifth year under canvas in this district. God has blessed and interest seems to continue. Pray for needy Maine.

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. 43

SEPTEMBER, 1951

No. 9

GATHERED GEMS

I HAVE only just a minute,
Only sixty seconds in it;
Forced upon me—can't refuse it,
Didn't see it—didn't choose it;
But it's up to me to use it,
Give account if I abuse it;
Just a tiny little minute,
But ETERNITY is in it. (God's Minute)

“ “ “

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single, quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is the purest.

“ “ “

In prayer it is better to have a heart without words, than words without a heart. John Bunyan.

“ “ “

A Christian without trials would be like a mill without wind or water. What place should we have for patience, meekness, readiness to forgive, if we had nothing to try us? John Newton.

“ “ “

It is said of a certain little insect, that it always exhibits the color of the leaf on which it feeds. So it is exactly with the Christian. It is very easy to tell what he is feeding upon.

“ “ “

A shepherd knows the state of his flocks by going among them. If the pastor and teacher does not visit the homes of saints and learn their spiritual condition, he may shoot over their heads when he ministers the Word.

“ “ “

If we were deeper students of His bitter anguish, we should think less of the ripples of our waves, amidst His horrible tempest.

“ “ “

How God rejoices over a soul, which, surrounded on all sides by suffering and misery, does that upon earth which the angels do in heaven; namely, loves, adores and praises God! Tersteegen.

NO HOPE IN HELL

How a Universalist was saved

IT WAS in the Fall of 1892 that I met Mrs. V., who related to me her conversion, which I shall try to tell in her own words.

"For over thirty years I was a firm believer in Universalism, and had never heard the Gospel till last Spring, when I was called by the death of my sister, to an Indian village in Northern Michigan. Soon after my arrival, two young men came to hold Gospel meetings. (These two young men were our late and beloved brethren, James Kay and Robert Jamison—both of whom were truly earnest workers for the Lord and much used of Him in Michigan — Editor). The people talked so much about the new kind of preaching that I concluded, at last, to go to the Hall which was a very plain one, without a window, and only a few panes of glass in the door.

One of the preachers spoke much of the love of Christ and the other told of the horrors of hell. I considered it rough language.

After some time I went again, as I liked to hear the singing, and though I was not any better pleased with the preaching, I continued going as I seemed unable to remain away.

During one of the meetings, much was spoken concerning the love of Christ, describing His sufferings on the cross—the thorny crown, the wounds in His hands and feet, and His heart of love for the lost. It came home to me like an arrow, 'THERE IS A HELL, AND CHRIST DIED FOR ME!' I knew then that I was a sinner, and going to hell. I began to pray, read and cry, but it was of no use. At one of the meetings, while I was weeping bitterly, they sang:

WEEPING will not save thee . . .

WAITING will not save thee . . .

WORKING will not save thee . . .

I was in despair. I could not stay in the house: I would go to the barn, to the woods, or to the river, and return with my load of sin. I could neither eat nor sleep for two weeks, and I came to the conclusion, "There is no salvation for me."

I decided to go to only one more meeting. That hymn:

All glory to Jesus be given,

That life and salvation are free,

was given out; and just then Jesus was revealed to my soul as my Saviour. I got salvation, peace and joy through faith in His precious blood, May 27, 1892."

READER! Are you saved from Hell, which awaits every Christ-rejector? Think not that "God will finally restore the whole family to holiness and happiness," as an article of the Universalist's Confession of Faith affirms.

According to their theory, the ungodly shall suffer for

a time for their sins and, by means of this suffering the heart shall be renewed, when they shall be transferred to everlasting bliss. But God's Word gives no such hope, see Rev. 22:11. The thought that HELL IS A NURSERY OF HOLINESS is absurd.

If this doctrine were true, the word "eternal" would mean in one place ETERNAL, and in another NOT ETERNAL, but temporal. See Matt. 25:41, 46. How awful will be the doom of those who dare to preach that "hell is a sure, though a rough road to heaven"? You may reject the Scriptures but you cannot twist them to teach Universalism, save as a false and wicked deceiver. Once the day of grace is closed, your state is eternally fixed. Accept the "gift of God" now—Romans 6:23—Job 36:18.

E. W.

THE HARVEST PAST

Or

THE DYING SCOFFER'S LAMENT

“**I**IFT me up to see the fields once again father, the fields in which we reaped the corn a month ago.” The dying man's request was granted, and then exhausted by the effort, he sank back upon his pillow, and covering his face with his hands mournfully said, “The harvest is past, the summer is ended, and I am not saved.” The closing words were repeated slowly with trembling voice, and then he lapsed into unconsciousness from which he never woke. That night he entered Eternity, I fear, poor fellow, by the gaping door of procrastination. Once and again he had been awakened to see himself a sinner, in need of a Saviour, but he was so fully occupied with football and amusements, that he seemed to get his convictions stifled as soon as they arose, and soon forgot all about God and eternity. After a short, unsatisfactory career, he was laid down to die, and passed away into the eternal world.

What an end for a bright young fellow such as he was! What a death! What an Eternity! Are you following in the same course? How will it be with you when you come to die? Pause a moment and think. He was not ignorant, for his early years were spent in a godly home, where they taught him the truth of God, and sought to lead him to the Saviour. But he did not like to be restrained. He would be his own master; so he left his father's house, took lodgings for himself, and went in heart and soul for pleasure of every kind. Very soon, he showed indifference to the things of God, refused to go to hear the Word, and became a scoffer. Then he was brought home to die, and after a short illness, he passed into eternity. “He that being often reproved hardeneth his neck, shall suddenly be destroyed.”

Selected.

CHRISTIAN SIMPLICITY

The Simplicity of Giving

Wm. H. FERGUSON

HE THAT giveth, let him do it with simplicity" (or liberality) is the message to the saints in Rome in this very practical twelfth of Romans, verse 8. This could be rendered also as "he that imparteth" and could find application in many more ways than the giving of money or goods for the Lord's work.

THE LIBERALITY OF GIVING

In the matter of the ministry of the Word, let those who thus minister do so in "simplicity" and in liberality. The river of God is full of water and those who minister the Word, if drinking at the fountain head, need never fear a drying up of such messages from God as shall be profitable and timely for the saints, or messages of love and power for the unsaved. One marvels, at times, at the drought and barrenness in the ministry of the Word. Instead of hearing something fresh and tender, and good, or of power to reach the conscience and heart, how often it is the same thing preached many times —gone over so often—the same phraseology, the same sermonizing, the same illustrations, etc., all indicative of mere repetition, that one wonders how the time is spent or if proper time be spent at all in the real and true study of the Word.

The brethren of a past day usually did not get to their feet without a definite message from God, to meet the present need, and then it was something fresh and timely and heart searching and heart warming. The wise teacher brings out of his treasures "things new and old." The old things are "old truths" brought to the memory and attention of saints in new power and freshness. There is not much excuse for the lack of this. Improper attention to this needful preparation for ministry has produced baneful results and caused many of the saints to go away hungry and ill-fed. If there were less running aimlessly, less taking advantage of every opportunity to make a new acquaintance of an assembly or district and less idle talk and gossip, there would be more power for God in the ministry of the Word and it would truly be "in simplicity and liberality" in the spirit of prayer.

GIVING OF ONE'S MEANS

This is an essential part of true Christian living and conduct and a necessary exercise if one would prove the "blessing of the Lord, which maketh rich and He addeth no sorrow with it." Prov. 10:22. One feels the necessity of impressing this upon younger Christians, as in Prov. 3:5, 6—"Honor the Lord with thy substance and the firstfruits of all thine increase.

So shall thy barns be filled with plenty and thy presses burst out with new wine." There is a joy in giving truly to the Lord in simplicity and liberality which those who practise this would not miss for anything.

AVENUES FOR GIVING TO THE LORD

Let us consider the various channels into which this that is precious in God's sight can be directed. There is, of course, the "laying aside" systematically as legislated for in 1 Cor. 16: 1, 2. This is the Lord's store or portion and out of this we give as God lays upon the heart. Not to have such a preparation and just haphazardly to dig into one's pocket or purse to find a coin or a bill when there seems to be a need thrust in one's face betrays a condition of the soul, truly niggardly and barren and worldyminded.

At once, on the first day of the week, when "the disciples came together to break bread" Acts 20:7, the need of the Lord's work in connection with the Assembly is present. This is an important phase of the "giving" as there would be incidental expenses. And the care of the needy and the fellowship of the Assembly in the Lord's work and the Gospel and in the ministry of the Word, to be considered.

Paul, writing to the Church at Philippi in Phil. 1:5 could thank them for their "fellowship in the Gospel from the first day until now." The French version of this verse reads—"for the part you have taken in the progress of the Gospel, from the first day until now." This intimates, unquestionably, a true desire to assist in the spread of the Gospel through the Lord's servant and such is a sweet savour to God as expressed touchingly in Phil. 4:18.

Possibly there could arise such a condition in an Assembly where the true servant of Christ would feel impelled to refuse the proffered gift if he felt God's Word was dishonored, and the authority of the Lord, or His headship, refused. Even then it could be the privilege of the godly to have fellowship with the "brethren" who have gone forth "for the Name" in an individual way as suggested in the third Epistle of John, verses 5 to 8. A Diotrephes might rule and might try to shut off any practical fellowship reaching the Lord's servants (a most contemptible thing, and we should say, a most useless procedure, since the Lord's servant has the Lord's resources at his command). God is unlimited in His resources and knows how to care for His honored servants engaged in His work, which is both honorable and glorious. Such mercenary and dishonorable tactics should have no place in the thinking of the believer. Nothing seems to speak more definitely to such "workers in the darkness of their own imaginations" than the way in which God can counteract their deplorable reasonings.

INDIVIDUAL GIVING

This has been a power in the carrying on of God's work and still is, and the day of manifestation will declare the full results of such unselfishness. Those who give individually are usually properly exercised about "collective" giving whereas those who never give individually, it is to be feared lack proper exercise as to all proper channels of giving. How sad to think of small coins dropped into the offering when one has every evidence of being well clothed and with steady work, etc. If there is real poverty the "widow's mite" is more precious to God than magnificent sums from the wealthy but there is little excuse today for niggardly giving. God does not want such, neither does He need it. Hence it fails of any useful purpose. We are living in comparative comfort in this land and this is true, generally speaking, of the English speaking world; hence, to give professedly to the Lord in a mercenary, closefisted way, is only an excuse to soothe the conscience.

GIVING TO FUNDS, ETC.

There has arisen of late a form of proclaiming the needs of the Lord's work (though we cannot see that it has produced more work for the Lord in pioneer work and opening up new territory, or in shepherding of the saints) and a virtual begging for money to carry it on which savors of the world's tactics, especially so of Babylon's attempt to get as much gold and silver as possible into its coffers. Revelation 18 shows her wealth which she has accumulated through her illicit intercourse with the nations.

Under the specious plea of helping on the Lord's work many are enticed into investing funds, etc., "at interest"—presumably with a rich reward from the Lord for so doing. This we fail to see at all as fitting into the picture of "giving to the Lord" whatever other things it might accomplish. To loan money at interest (even to Christians) is not "giving to the Lord" in the Scriptural sense at all—it rather savors of Israel's failure in Nehemiah's day — Neh. 5. Even to this day Jews in larger cities and possibly elsewhere, loan money to each other for various enterprises, WITHOUT INTEREST, so it is no mark of Christian virtue or liberality when a fellow Christian tries to get as much interest as he can from another. It rather points to a desire for "more and more" which is always deprecated by God.

Let us beware, therefore, of trying to carry on the work of the Lord in a purely business manner. This can be a real snare to the testimony of the saints. Everything must be brought to the "plumb line" of the Word of God—"To the law and to the testimony, if they speak not according to this Word it is because there is no light in them." A godly pattern of Christian Simplicity must be maintained even in a day of departure and apostacy and alliance with denominationalism.

This can only lead back into the morass from which many of God's saints have been delivered and into which many of us have no desire to return.

DIRECT COMMUNICATION

If possible, and it is usually not difficult, have direct communication with the Lord's servants at home and abroad—this saves any intermediary, or if an intermediary be used, let it be after the fashion of an Epaphroditus as in Phil. 4: 15, 20 and Phil. 2:25, 30. There have been those who have been thus willing to serve in a truly simple way, apart from the forming of organizations, etc., and have been useful in their simple way but one must beware of the forming of societies, etc., in connection with Assembly testimony for such, invariably, leads back into the methods and devices of Christendom. In these days of ease of mailing, either domestic or foreign, little real difficulty will be experienced when the object is stated to the proper channels for transmission of moneys, if one only has the proper exercise regarding certain fields of labor and laborers therein. God makes it easy for the exercised souls—and unexercised are always "finding a lion in the way." We would strongly suggest a consideration of laborers, at home or abroad, who are carrying on the work of the Lord in the Scriptural manner, and apart from the methods of Christendom and associations therewith. True pioneers who are sticking to their respective fields are worthy of the deepest exercise and prayers of His own—this will lead to a proper consideration of their respective fields. We fear sometimes, the very mention of "missionary" is sufficient for some, without due consideration as to the merits of the case and all are classed alike—in reality they are not alike. Many faithful laborers who do not publicize their work are thus passed by who might well be worthy of the prayerful fellowship of His own. The great need is **TRUE EXERCISE BEFORE GOD.**

MINISTERS WITHOUT PORTFOLIO

This is an expression used in State matters to signify one who is in the employment of diplomatic service, apart from real authority, or definite and established assignment. GOD HAS NONE SUCH. All He sends forth are definitely sent forth by the Holy Spirit for definite service and, like the apostles of old, we read of the work to which they had been recommended and which they had fulfilled—Acts 14:26. For a man to be commended to a definite field and then leave it at the first opportunity, travelling over the country, perhaps "looking for a place," does not commend itself to right thinking men and women, nor does it show honesty of purpose in the Lord's work. One of the unpleasant situations of today in relation to the work of the Lord is that brought about by the prosperity and abundance of the day we live in and the susceptibility of many of God's dear people to plausible tongues and much

profession of doing work which may not be always as outlined. One must not forget that the Judgment Seat of Christ will reveal motives, even those underlying professed service for God.

Let us all be more liberal in our distribution, but let us also be more careful to see that it is distributed to those who are well known or properly approved by their work and labor, over a period of time. A Letter of Commendation is not, in itself, a proof of work done, or attempted to be done, as that remains to be seen. As it is seen, the godly can have confidence in communicating with all such faithful laborers who have "proven" themselves or are "proving" themselves by sticking to definite work and service for the Lord in definite fields of labor, or any particular service to which God has called them. His seal will be upon their labors.

Nothing in this article should be construed as to "drying up" the sources of supply. Old brother David Oliver used to speak of some who held the dollar so tight you could hear the eagle scream. Rather, let one and all increase such proportionate and systematic giving, and thus prove God's blessing; at the same time seeking definite guidance as by the Word of God as to the God-appointed channels.

ASSEMBLY PROBLEMS

Not a few assemblies have a constant "round" of preachers (at times to the tiring and overfeeding of the saints) and, naturally, they feel a measure of responsibility towards such. They are consequently unable to do as much as they would like, perhaps little at all, towards the true spread of the Gospel in new fields. Irrespective of this, the true pioneer keeps at it, his eye is on God; he looks not to assemblies or to any man and God lives to meet his need in His own inimitable way, but by proper exercise and proper giving, more might be accomplished.

THE FIRSTFRUITS

Let us give, then, in all simplicity as a token of appreciation of redemption, cp. Exodus 12 and Exodus 13:1, etc., with Romans 12:1, etc., and we can rely upon the promise of blessing—"He that hath a bountiful eye shall be blessed" Prov. 22:9—"The liberal soul (the soul of blessing) shall be made fat: and he that watereth shall be watered also himself" Prov. 11:25.

To the elders of the Ephesian Church, Paul could confidently suggest a hitherto unrecorded saying of the Saviour—"Remember the words of the Lord Jesus, how He said, 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.'" Acts 20:35.

Editor's note:

The mention of funds above has no reference to any particular fund — their names in the Babylonish system are "legion" and they find no place in the pattern of church fellowship or testimony.

THE MORNINGS OF SCRIPTURE

IN the progress of Scripture, we have several infant-seasons, as I may express myself, or mornings.

Creation was one — but that of course. That was the birth-day of the works of God—the morning of time. And when the foundations, in that season, were laid, “the morning-stars sang together,” as we read in the Book of Job.

THE EXODUS was another of these mornings. Israel, as a nation, was then born, or in its early infancy. “When Israel was a child, then I loved him, and called my son out of Egypt,” the Lord says by the Prophet Hosea. The year started afresh then, as though it were new-born. The month of the Exodus was made the beginning of months. Life from the dead, a resurrection morning, was celebrated in the song of Moses and the congregation on the banks of the Red Sea.

THE BIRTH OF THE LORD JESUS was another. That event rose upon the world like the light of morning. A very long and dreary night had preceded it. Israel was a captive, and in the dust. There were no signs. The voice of the last of the Prophets had been silent for centuries. No Urim or Thummim, no ephod of the priest, was delivering oracles, or answers from God. No glory filled the Temple. Nothing distinguished the city of peace, the favored seat of God on the earth, save now and again the angel-stirring of the waters of Bethesda, when little expected and scarcely welcomed. But the birth of the Lord Jesus, like the morning, awakened the creation; and the lights of many other days broke forth together, to tell that the long, dark night had at length given place to a very bright and cheerful morning. Heaven rejoiced like the sons of God at the creation. Angels, once so well known in Israel, re-appeared. The grace that had acted in infant, patriarchal days, again displayed itself. Promises to Abraham and to David, which anticipated the new birth of the people and of the kingdom, are cited and rehearsed. All this is seen on this great occasion, this fresh morning-hour in the progress of the ways of God. And the child born in Bethlehem is welcomed by the Seer of God as “the day-spring from on high,” the sunrise or the morning. See Luke 1, 2.

THE RESURRECTION OF THE LORD was another of these mornings. It came after the gloomiest night that ever brooded on the face of creation. But it was light, and light indeed. It was the pledge, the harbinger of an eternal day. It was the turning of the shadow of death into the morning. “It began to dawn towards the first day of the week,” when this great mystery disclosed itself—as we read in Matthew 28.

THE KINGDOM will be another of these mornings. It will be day after night, Christ’s day after the night of sin and death. Christ’s world after man’s world. “He that ruleth over

men must be just, ruling in the fear of God; and He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." This is written of this coming kingdom. 2 Sam. 23.

THE NEW HEAVEN AND THE NEW EARTH will be another. It will be creation at its second birth. "And I saw a new heaven and a new earth," says the prophet: "for the first heaven and the first earth were passed away." It is called the dwelling-place of righteousness, the scene where "God will be all in all."

Sweet it is to see morning after morning thus rising, as we pass down the ages which Scripture measures.

But we have another sight to see to. Man has been again and again turning God's morning into the shadow of death. Creation, which came forth from God so fair and full of joy, quickly was turned into a wilderness of thorns and thistles. The ground was cursed which, at its morning-hour, had witnessed the joy of the Lord over it, and the blessing of the Lord on it. Israel, who sang their resurrection-song on the banks of the Red Sea, became a captive in the dungeons of Babylon, and the land of the glory was left wasted and desolate under the foot of uncircumcised oppressors. The Sun that in the morning of Bethlehem rose on the world as the light of it, and on Israel as the pledge of a renewed day, set in the night of Calvary—for man was a sinner, and rejected Him. The same blessed Jesus who rose a second time upon the world and upon Israel as life from the dead, bringing light and life for eternity to us with Him, now has to see the waning, fading, evening shades of Christendom, which are soon to close in the midnight of Apocalyptic judgments. The kingdom which is to break forth as the light of "a morning without clouds," is to close in the great apostasy of Gog and Magog, in the judgment of death and hell, and all not written in the book of life, and in the fleeing away of the heavens and the earth from the face of Him who sits on the great white throne. The morning, however, of the new heaven and the new earth, God will maintain in its first beauty and freshness for ever. There will be no evening shades of man's corruption and revolt, no night of judgment in the story of it. It shall be maintained as the one eternal day, the sun of which shall never go down.

What sights are these which pass in vision before us! The blessed God begins again and again to lay His foundations, as in the freshness of morning, and man again and again turns His morning into the shadow of death. But God cannot dwell in darkness. He is not the God of the dead, but of the living—and, therefore, though man may not join Him in maintaining the light, but plunge the whole scene in darkness again and again, He Himself will make good His own glory and se-

cure His own joy, and having at the beginning called forth light from darkness in the morning-hour of the first creation, will hold in eternal beauty the morning of the second creation.

J. G. B.

NEW TESTAMENT PRINCIPLES

As to Church Testimony

ICAN only feel myself responsible to present myself in the assembly when it is gathered on proper church ground, i. e., the ground laid down in the New Testament. People may assemble and call themselves the Church of God, in any given locality, but if they do not exhibit the characteristic features and principles of the Church of God as set forth in the Holy Scripture, I cannot own them.

If they refuse, or lack spiritual power, to judge worldliness, carnality or false doctrine, they are evidently not on proper church ground: they are merely a religious fraternity, which, in its collective character, I am in no wise responsible before God to own.

Hence the child of God needs much spiritual power, and subjection to the Word, to be able to carry himself through all the windings of the professing church in this peculiarly evil and difficult day.

C. H. MACKINTOSH

A proper test of Scripture put to many professing bodies today would be sure to discover the truth of the above: where worldliness, lack of proper discipline and care as to Divine order seems to be current and accepted and gloried in, there would seem to be no obligation to acknowledge such, notwithstanding the profession of the lips. Spirituality and carnality, worldliness and godliness, order and disorder, light and darkness cannot dwell together.

Editor.

EARRINGS

IN GEN. 35:4 we find earrings associated with the strange gods, and given by his household to Jacob with their gods as things that were not fit for God's presence. By him they were hid under an oak which was by Shechem, for they were shameful things.

In Exodus 32:2, 3, the Israelites' sons, wives and daughters, broke off their golden earrings in order to make them into a god—a golden calf. This is not to be wondered at, for strange gods and earrings are most closely connected.

In Judges 8:24, 27, we read that the Ishmaelites had their golden earrings and when they were overcome in battle Gideon demands their rings. These he made into an Ephod and had it put into Ophrah, his city: "Which thing became a snare unto Gideon and his house."

Job, also, who lived before Abraham, and had in his nature a strong element of the oriental heathen, receives in his prosperity after his trials a piece of money and an earring of gold, from his heathen acquaintances.

In Hosea 2:13, we find earrings and jewels associated with forgetting the living God. This is consistent in God's Word—the three things usually go together.

In Isaiah 3:16, the earrings are mentioned among the ornaments worn by the haughty and voluptuous daughters of Zion, which God in judgment said He would take away—and which he did take away in the days of the humiliations already experienced by the Jews—and He still will, in the time of "Jacob's trouble" which is still future.

All these vain and foolish embellishments will, instead of being savory, become a stink.

DONALD ROSS, EDITOR OF THE "BARLEY CAKE"

THE LORD'S DAY

A Timely Letter

Dear brother Ferguson:

Do you think you could find space in Words in Season to give us some sound teaching on the observance of the Lord's Day? Some of us claim liberty to buy and sell on the Lord's Day, even buying the loaf for the Lord's Table on the way to meeting, Sunday morning. They tell us we are not under law, but under grace and we have liberty to do so. Those who oppose are called ignorant and legal.

It seems to me, however, that from the beginning the thought in the mind of God was that of REST—Gen. 2:3. Not that God was tired, but "all things are for your sakes." 2 Cor. 4:15. God saw everything that He had made and behold it was very good, Gen. 1:31, and in ch. 2:1 "all the work was finished" and in v. 3 God is resting in a perfect and finished work of creation. Does not this remind us of our Lord Jesus Christ? However, God's rest, thus, was broken by sin and, at a later time, when they rebuke the Lord Jesus for healing the sick on the sabbath day, He said—"My Father worketh hitherto and I work."

John 5:36 reads "The works (plural number) which My Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me," and in John 17:4, in speaking to the Father, He says "I have finished the work (singular) which Thou gavest Me to do." That first work was the fulfilling of all the righteousness of the law, so glorifying God and at the same time providing a robe of spotless righteousness for the believer. This being done, He goes on to the work of redemption and on the cross, again He says—"IT IS

FINISHED." These seem to be the two finished works of John 5:36 and God raised Him from the dead. From that time until now and forever, God has a resting place in His beloved Son and so have we.

Having been brought up on a farm and having lived on a farm most of my life, I know that there is much that must be done on the Lord's Day but to go beyond that which is necessary is to make the day common and to deny the Person and work of our Blessed Lord Jesus Christ.

His loving care for us provided the day and what tongue can express the joy of being "in the Spirit on the Lord's Day." Gathering with His people around Himself in praise and worship and holy testimony for Himself completes a "day in His courts" which is better than a thousand.

These thoughts of Him have been a great joy to my own soul, it is only through His having met all the righteous requirements of the law that it became dead for us.

From a subscriber.

Editor's note:

We have thought we could do no better than print our brother's letter in the hope it may exercise the Lord's people as to their responsibility on this day of days. To liken it to every other day and buy and sell, go pleasure riding to parks or beaches and cottages, sprawling on beaches in the company of the ungodly who desecrate the day in every possible way, only betrays the poverty of soul of the Christian or the absence of divine life at all. We have seen Christians camera "shooting," etc., on the Lord's day and doing many things which belie the true spirit of this Day which He hath been pleased to call The Lord's Day and we trust the above letter will be a real exercise of soul to all of us.

The charge that such teaching is "legalistic" is to be expected from the carnal and worldly minded who wish to do all that comes into their minds, irrespective of the Lord's commands and wishes, therefore it should not cause the Christian to be discouraged, but rather, cause him to cleave more to the Word and the true spirit of the Word. Thus will he learn more of God and God's ways and be more truly happy in giving to God that which is His due on His Day.

INFLUENCE OF CHRISTIANS

THE doctrine of the Gospel is like the dew and the small rain that distilleth upon the tender herb, wherewith it doth flourish, and is kept green. Christians are like the several flowers in a garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.

Bunyan.

COMFORT IN THE DARK HOUR

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

“Once,” was faintly uttered from the next bed.

The first speaker paused for a moment; and then, in a still more impatient tone, resumed her complaint:

“Nobody knows what I pass through. Nobody ever suffered more pain.”

“One,” was again whispered from the same direction.

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

“Oh, not myself! not me!” exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered, not to herself, but to another.

She spoke with such earnestness that her restless companion lay still for several seconds and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as if by pain. Yet there dwelt an extraordinary sweetness in the clear, gray eyes, and a refinement on the placid brow, such as can only be imparted by a heart acquaintance with Him who is “full of grace and truth.”

“Oh, not myself! not me!” she repeated. There was a short pause; and then the following words, uttered in the same low tone, slowly and solemnly broke the midnight silence of the place:

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

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

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

“She is talking about Jesus Christ,” said the other woman, already beginning to toss less restlessly from side to side. “But,” added she, “talking about His sufferings can’t mend ours—at least not mine.”

"But it lightens hers," said the nurse.

"I wonder how."

"Hush!"

And the gentle voice again took up the strain: "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

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

The gentle voice was again heard: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

A few days passed slowly away, when on a bright Lord's Day morning, as the sun was rising, the nurse noticed the lips of the sufferer moving, and leaning over her, she heard these words: "Going home—I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over; the soul had gone to dwell in that city where "there is no more death, neither sorrow, nor crying; neither shall there be any more pain."

"Our Record."

BLESSINGS, TRANSIENT

WHEN I see leaves drop from their trees in the beginning of autumn, just such, think I, is the friendship of the world; just such are the comforts and joys of this life. While the sap of maintenance lasts, my friends will swarm in abundance, my joys and comforts will abide with me; but when the sap ceases, the spring which supplies them fails, in the winter of my need they leave me naked. And those few leaves which I see falling, remind me of the coming winds and rains, when those trees shall be wholly stripped of their leaves; and of that season, that evil day, when all that administers to the gaiety and comfort of life shall fall from under me. Happy he who has that "Friend" which, saith the Scripture, "sticketh closer than a brother," and that peace, and those pleasures, which are at God's right hand, and which shall never fade away.

Salter.

CHRIST EVER THE SAME

HE WHO looks upon Christ through frames and feelings, is like one who sees the sun on water, which quivers and moves as the water moves; but he that looks upon Him in the glass of His Word, by faith, sees Him ever the same.

ARE WE IN FELLOWSHIP?

FRANKLIN FERGUSON, NEW ZEALAND

IT IS quite a common thing to say that such and such a Christian is "in fellowship." The thought is that they belong to a certain Assembly of saints, and are "breaking bread" with them. But is this all that "fellowship" really implies? By no means. It is fellowship as far as it goes, but it falls far short of the full import of the truth.

Fellowship is partnership, the sharing of things in common; that is, there is a sharing in common of all that pertains to an Assembly — its privileges, its testimony, and its responsibilities. And this is a far different thing to the prevalent but inadequate idea of the Scriptural conception of fellowship.

To be welcomed among a company of saints who gather in the Lord's Name alone, owning the Lordship of Christ and the guidance of the Holy Spirit, having no creed or constitution but the Word of God; this is a wonderful privilege and should never be lightly esteemed. Fellowship embraces all the Assembly stands for. We are helpers together of one another in maintaining and strengthening all that we have been taught of God, and hold dear. There is a fellowship on the Lord's day morning in the "breaking of bread" in loving remembrance of the Lord's death, till He comes; a fellowship in the evening in the Assembly's Gospel testimony; a fellowship in the weekly prayer-meeting, and in the weekly Bible-reading or gathering for ministry; a fellowship in all the Assembly's activities, its gifts and expenses.

Do we merely "break bread," or are we really "in fellowship"? Do we realize both our privilege and responsibility concerning the Assembly in all its bearings? Look where we will, we can find nothing better and more in accord with New Testament principles than what we hold; and this is true even in the face of confessed weakness and failure in giving expression to Divine truths. "To whom shall we go?" John 6:68.

There is a serious leakage in Assemblies: young life that ought to be present is drifting elsewhere. This drift might be stemmed by teachers and elders themselves holding more firmly to the truths we have learned; in giving more of their presence, time and help in the meetings, in the building up of the believers in their "most holy faith," feeding the flock with food convenient.

Let us do all we can to maintain a collective testimony for our Lord, in a day when much of His will is rejected, distorted, or neglected; to be "watchful and strengthen the things which remain, that are ready to die"; and in view of His coming quickly, to "hold fast that which we have, that no man take our crown" Rev. 3:2, 8, 11.

CRUCIFIXION

WHAT worth there must be in human souls, under all the ruin of sin, that Jesus was willing to make such a sacrifice of His own precious and glorious life to redeem the lost!

What a pattern of all life we have here! The cross is Jesus giving Himself to bless and save others. The more completely we forget ourselves and live for others, the nearer do we get to the example of Christ. How can we ever complain again of our little privations and sacrifices for the sake of others? The cross, where Jesus was giving all, should make us ashamed even to mention again any little thing that we have done or suffered for another.

Crucifixion was such a BLOT at that time, wrapped a name in such ignominy, that one who died thus was buried forever in shame. He could never be mentioned but with thought and memory of dishonor. But Jesus, instead of being covered and borne down forever by the cross, in the black waters of reproach, lifted the cross itself to glory, until today it is the emblem of hope, of victory, of blessedness, and of joy wherever the gospel has gone.

Let no one be afraid to endure of Christ's sake, for when the cross is taken up, in His Name, it becomes a WEIGHT OF GLORY.

J. R. M.

TRUE CHRISTIAN CHARITY

WILLIAM RODGERS

Dear brother——:

I went through 1 Corinthians, taking about six nights to it, and giving a sort of outline of the entire epistle. I enjoyed going over it myself, for somehow I always learn more, when I am trying to get something for others. One simple point that impressed me much was this—if the Corinthians had possessed the charity or love described in verses 4-7 of chapter 13, every one of the troubles described in the Epistle would have been avoided.

1. They wouldn't have had the divisions of ch. 1:11, 12, for "love is not puffed up."
2. They wouldn't have tolerated the fornicator of ch. 5 for "love rejoiceth not in iniquity."
3. They wouldn't have taken their brethren to law, as in ch. 6:6, for "love suffereth long and is kind."
4. They wouldn't have stumbled the weak brother, as in ch. 8:10, 12, for "love seeketh not her own."
5. Their women would not have been uncovered, nor their men have gotten drunken at the Lord's Table, for "love doth not behave itself unseemly."

6. They wouldn't have been jealous of greater men, or more gifted men, as in ch. 12:15, 16, for "love enviieth not."

7. And they wouldn't have been pushing their ministry on the others, as in ch. 14:23, 34, for "love vaunteth not itself."

So there's a wee sermon you can pass on.

With love in Christ,

Yours in Him,

W. Rodgers.

A brother sent us this letter, part of which we have thought very good and suggestive for lovers of the Word.
Editor.

A WORD ABOUT PREACHERS

THERE are preachers whose preaching is the result of an intellectual effort. Their sermons smell of the study and the midnight lamp, instead of a Throne of Grace and communion with God. Their efforts are only an appeal from the head to the head. This is useless work, but cold Christians like it.

There are preachers, who every time they preach, expose their own ignorance. They talk, and talk, and talk—simply for talking's sake, it would seem. These are simply meeting-killers, and ought to try meetings on their own responsibility to learn this.

There are preachers, who, like second-hand dealers, only give out what is not theirs. They prime themselves with other people's things and then inflict that on others—what an infliction! This is like an attack of theague.

There are also repeating preachers whose thoughts are so repeated as to become obnoxious to all their hearers, who deem it a relief when they are done. In a prayer recently heard, the words "blessed God and Father" were repeated twenty-five times.

There are also imitator-preachers who, it would seem, take a special delight in efforts to talk like some other person or other. Specially are they who have an ear for music, apt to slip into this habit—a most intolerable one truly, "Be thyself."

And there are preachers who are neither eloquent nor profound but have something to say and say it; then they cease. These are always tolerated, nay! they are approved and appreciated. Preaching reader! Stop when you say your say. Do not go on repeating yourself after you have finished your say and start off again. This always wearies an audience.

(The above quaint remarks, made by bro. Donald Ross long ago are timely today. His son, C. W. Ross, said about a preacher, some time ago—"You'll never hear him say anything you cannot read in a book." We need Holy Ghost preachers today more than ever.)
Editor.

FROM OUR MAILBAG

QUESTION: What should be our attitude towards preachers who, at times, preach in the "Sects" and then desire to come amongst the assemblies for ministry? Is not their identification with unscriptural systems of men evidence that they are not clear as to the truth of "Gathering unto Him" in assembly testimony?

ANSWER: We would judge so, from their hob-nobbing with sectarianism and we have never known such to be of value in the building up of testimony. Usually the effect of their so doing is to cause younger, immature Christians to follow their example and betake themselves to the various "churches of men" and soon any real and vital testimony to the Name of the Lord is gone. Such men "weaken" rather than "strengthen the things that remain" hence it would seem that assemblies desirous of continuing in God's ways, should make it clear to all such that they are not in a position to endorse their actions by granting them the privilege of ministry in the assembly. It is a self-evident fact that when a man stands on an assembly platform to minister the Word of God, he does so with the assembly behind him—otherwise he would not, or should not be there. Much could be written on this subject and many Scriptures would apply. A word to the wise should be sufficient.

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THE FAITHFUL WORD:

"Thy counsels of old are faithfulness and truth." Isa. 25:1. Thanks for the faithful ministry of Words in Season.

FROM ILLINOIS

We continue to receive Words in Season. Have been so keenly disappointed of recent years. I thought to wait and see how this one keeps up. We follow every article every month, and have been greatly blessed by the ministry. May this continue "till He come."

FROM CANADA:

"Separation seems to have been lost sight of by many who once taught and practised it.

Speaking of others, I do not feel "that I am holier than thou" and yet there are those who would say that we maintain a 'sectarian' stand because we cannot fall in line with those around us who know the truth in part but yet are not free from the religion of their "fathers" and are not conformed to the truth as taught and practised by one who has received it from the Lord.

I was saved 38 years ago and soon afterwards I cast in my lot with those Christians who "gather unto the Name of our Lord Jesus Christ." Since then, I have gone a long way as I received teaching which has stood me good right along and I have no desire to go back to what I left, social, political or religious.

Now I am told by some that I am very sectarian because I will not conform to the times and seasons and the many activities of other groups that are not gathered as we believe from the Word—"Young Peoples' Youth Movements" and a general "get-together" by all denominations for concerted action . . . , etc.

I consider our "testimony" is a separate testimony from everything else around us—AM I RIGHT? As an individual, I say that there has been much failure on my part and as a collective testimony, I think I can say we have failed, but this is no reason why we should join everything around us."

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The above letter describes the opposition many have who seek to go on for God according to His Word but our answer to our brother's query would be found in 2 Tim. 3:10, 14.

CONSIDER HIM!

HE WAS	HE IS
Obedient	Phil. 2:8
Meek and lowly	Matt. 11:29
Tempted	Heb. 4:15
Despised & rejected	Isa. 53:3.
Wounded & bruised	Isa. 53:5
	Merciful
	Faithful
	Able to succour
	Exalted
	Crowned with glory & honor

MY BELOVED IS RUPPY

SEE in the garden He prayeth,
Down to the ground does He fall,
Soul filled with sorrow exceeding
As on His Father He calls.

Look on that pure holy body,
Forced by the conflict so sore,
Blood, the rich blood of the Saviour
Gushing from every pore.

Falls on the ground where He lieth,
 Stains the rough garment He wears,
Covers the face of my Saviour,
 Mingles itself with His tears.

Then in the hall they called Pilate's
Stripped of His garments was He;
Ploughed was His back with long furrows
Suffering my Saviour for me.

See how the warm blood is flowing,
Over His body so white,
Making it now just like crimson,
My soul, my soul, what a sight.

See on the cross where they nail Him,
Blood from His head, hands and side,
Makes my Beloved all ruddy.
May the great sight still abide

'Till I shall see Him in glory,
 Sing of the blood which He shed,
Blood, the rich blood of atonement,
 When He so suffered and bled.

T. H. Lyttle of Ireland.

CANADA

Earlton - Charlton, Ont.—The Conference here was reckoned one of the best in these North districts. 10 of the Lord's servants were present to help. Bro. Widdifield writes—"We had no great gift apart from the Holy Spirit but there seemed to be room for Him to work throughout all the five days' meetings. One, at least, professed." He continued with E. Dellandrea at Earlton. Six were baptized in a little lake near Charlton, July 8th, a large company witnessing. Five were baptized at Huntsville ere bro. Widdifield left for the North.

Rollet, Que.—Conf. here (in French) July 8th, was a happy and profitable time. Six of the brethren who labor in this needy province were present to minister the Word, the first Conf. held here.

Victoria Road, Ont.—A. Joyce rented the Town Hall here for nightly meetings, visited considerably and was looking up for blessing.

Glen Rae, Ont.—J. B. McMullen gave a helpful visit to this small assembly—he also visited Sarnia for a few ministry meetings, which saints appreciated.

Hillsburn, N. S.—Jn. McCracken had portable tent here with bro. McIlwaine and when the latter had to leave for a spell, Robt. McCracken went along to help his brother. He reported people coming well and showing a nice interest.

Taylorside, Sask.—Attendance largest since Conf. was started, the Lord giving blessing. Bre. Knox, Willoughby, Meridew and Douglas present for ministry.

Mervin-Louisville, Sask.—Conf. large in numbers for these parts. Word ministered by bre. Meridew, Knox and Willoughby. Bro. Meridew remained for meetings, bro. Knox went on to Maidstone, bro. Willoughby remained also in the district.

Creemore, Ont.—Jn. Adams was working in West Hill with local Toronto brethren. Arnold Adams and family arrived home from Cuba and will stay with John while on furlough.

OTHER LANDS

Apartado 38, Puerto Cabello, Venezuela, S. A.—Bro. W. Williams writes of the safe arrival of Miss Martha Kember of Sarnia and Miss Sadie McIlwaine of Lawrencetown, Nova Scotia—school teachers—who will, unquestionably, be helpful to the laborers there. They are staying with Mr. and Mrs. Williams, as above.

CONFERENCES

For insertion, in this column, Conference Notices must be free from pre-advertised, pre-arranged speakers. Please note.

Hitesville, Iowa.—Annual Conf. Sept. 15 and 16, preceded by Prayer Meeting, Fri., Sept. 14. "The Lord's servants walking in the truth" are welcome. Corresp. Geo. L. Frey, Aplington, Iowa.

Huntsville, Ont.—Annual Conf. in Gospel Hall, Main St. begins with Prayer Meeting, Thurs., Sept. 20, continuing Sept. 21, 22 and 23. The Lord's servants teaching in the "old paths" and practising the same are welcome. Corresp. Geo. Cottrill, R. R. 1.

Simcoe, Ont.—One Day Annual Conf. here D. V. Lord's Day, Oct. 14th. Meetings will be held in the Junior Farmers' Bldg. which has appropriate accommodations. "We need much prayer in this matter, especially that we may have God-sent servants of the Lord and in this manner have a spiritually profitable time together as the Lord's separated people." Corresp. to Jas. A. Young, R. R. 5.

Longport, N. J.—Conf. dates D. V. Sept. 21 (Prayer Meeting), Sept. 22 and 23. All meetings in Auditorium of Gospel Hall, 29th, and Atlantic Ave. Corresp. to Wm. Moon, 11 So. Essex Ave., Margate, N. J.

Oshawa, Ont.—Annual Conf. D. V. Sept. 23rd, in the new Union Hall, Bond St. E. (1½ blocks E. of Simcoe St. N.) 10:30, 2:30, 7 p.m. Prayer mtg. Gospel Hall, Sept. 22 at 7:30 p.m. Corresp. to A. Mattice, 105 Hillcroft St.

Midland Park, N. J.—Annual Conf. dates D. V. Sept. 29 and 30, preceded by Prayer mtg. Fri., Sept. 28. All corresp. to L. C. Greene, E. 20 Glen Ave., Paramus, Ridgewood, N. J. All meetings in Gospel Hall, 61 Prospect St.

Creemore - Strongville, Ont.—Joint Conference D. V., Oct. 7th and 8th in the Creemore Town Hall. Prayer mtg. Oct. 6th in the Orange Hall. Corresp. Harry J. Clark, Box 136, New Lowell, Ont.

FALLEN ASLEEP

Kesley, Iowa.—Our beloved brother Walter Eltjes "went home" from a La Crosse Hospital, July 6th, following a heart attack, aged 53. Saved May 26th, 1926 while standing in his garage door in Kesley. He operated a garage in that town and lived to prove the truth of that Scripture "If any man be in Christ, he is a new creature." Among the first who gathered "to His Name" at Hitesville, in 1927. Five years ago commended to the Lord's work, a faithful witness. The Editor shared a meeting with him last May at Blue River, Wisc., when he gave a timely and warmhearted word on "shepherding" and its responsibilities amongst saints. 800 were present at his funeral in the Gospel Hall at Hitesville and his brethren, amongst whom he had labored, preached the Word faithfully.

Boston, Mass.—Our beloved sister Mrs. Geo. Watson "fell asleep" July 8th, aged 81. Came to U. S. A. 62 years ago from Ireland, led to Christ shortly after. For 56 years in happy fellowship in Cliff St. Assembly. The grace of God was seen in her long, useful life amongst His own—joy and contentment was her portion in Christ.

Detroit, Mich.—Our beloved brother John A. Johnson "went home" July 20th, aged 70. Saved over 40 years ago in Central Gospel Hall while they were singing that hymn "Just as I am without one plea." Never one to seek a place prominently, he found many ways in which to serve unobtrusively and was a most valuable brother. Many acts of kindness will be revealed in a coming Day. His wife, who suffered a stroke some time ago, and his daughter Jean should have an interest in our prayers. For years he transported children to the S. S. in his car—"The day will declare it."

Deckerville, Mich.—Our dear brother Wesley Hooper passed into the Lord's presence July 20, aged 68. Associated with the assembly at Mills for many years, a kindly brother.

Malden, Mass.—On July 23 our beloved sister Dorothea Procopio "fell asleep," aged 18. Saved at age of 12, soon after baptized and received into fellowship in East Boston Assembly. Her last three months were spent in a hospital where she shed cheer and sunshine of God's presence to those around her. Her father, two sisters and three brothers remain, all in assembly fellowship.

Kesley, Iowa.—Mrs. John Wessels "went home" July 30th. In fellowship in Hitesville Assembly for 20 years. A quiet, faithful sister who will be missed. Leaves a large family, some in Christ.

Portage La Prairie, Man.—Our esteemed brother Lorne S. Wild "went home" July 30th in his 64th year. Saved Oct. 10, 1916 while reading John 3:16 early in the morning in his home. Baptized and received into Assembly fellowship shortly afterwards, he bore a consistent and good testimony to the end. Active in Gospel work and in shepherding.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Heavenly Loadstone

Why should my heart descend so low,
To brood on earth — a world of woe?
While heaven, where endless pleasures
roll,
Waits to entrance my new-born soul.

Saviour! Let Thine attractions be
But felt in all their force by me;
Then shall I mount on wings of love,
And fix and dwell on things above.

O grant that nothing in my soul
May dwell but Thy pure love alone;
O may Thy love possess me whole,
My joy, my treasure, and my crown.

Selected.

OCTOBER, 1951

WORDS IN SEASON

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THE PATTERN ASSEMBLY: This valuable 26 page booklet by our former editor, Dr. E. A. Martin, will be mailed freely to all who send us in a NEW subscription. Now is a good time to order the Magazine for a Christian friend in this country or some foreign land. Send all subscriptions to Editor in Detroit.

CHANGE OF ADDRESS

British West Indies—Samuel McCune, % P. O. Bridgetown, Barbados.

CHANGE OF CORRESPONDENT

Laurium, Mich.—Mark Martinmaki, 109 No. Iroquois St.

UNITED STATES

Philadelphia, Pa.—At last report our beloved brother John Conaway was very low—remember him especially in prayer.

New York, N. Y.—Our brother Bradford mentioned that Mrs. Bradford had improved, causing thanksgiving to God. Our brother James Waugh keeps very well and able for limited service, which he enjoys.

Long Branch, N. J.—Bro. Pizzulli writes of a good tent season with brother Carboni—excellent attendance. Some professed, Christians helped.

New Haven, Conn.—Bro. Cappiello mentions one man professing and tent meetings continuing.

Boston, Mass.—R. McCracken of Moncton visited here recently at East Boston and Cliff St. assemblies. The doctors here report that his operation of last year was satisfactory in every detail.

Chicago, Ill.—Our brother Wm. Warke returned from Ireland early in September.

Cleveland, Ohio—Saints of Addison Road Assembly thought to have some ministry meetings over Labor Day weekend. Although short notice was given, many gathered in from surrounding assemblies and districts and a happy time was enjoyed, with freedom and liberty in ministry. Seven of the Lord's servants were present, brethren Watson, Klabunda, Roy, Foster, Lipke, Porteous and Wm. Ferguson. The latter remained for a week or two of ministry on the Feasts of Jehovah, using his chart. Nice interest. Our brother Robert McCracken has been confined to the house for months; remember him in prayer.

Amiret, Minn.—Bre. DeBuhr and C. Yost seemed to be having some interest here.

Midland, Mich.—David Miller was doing considerable house to house tract work here of late.

Jackson, Mich.—Some blessing seen as a result of meetings recently of bre. McBain and Crawford.

Waterbury, Conn.—“We enjoyed a visit from bro. Spencer. He also visited the Bristol Italian Conference.” Saints here continued their open air work this past Summer. Eccles. 11:6.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 43

OCTOBER, 1951

No. 10

GATHERED GEMS

Without THE WAY, there is no road:
Without THE TRUTH, none knoweth God:
Without THE LIFE, there's only death:
"But Christ is ALL," the Scripture saith.

Dr. H. A. Cameron.

Never allow truth to engage you apart from the person of Christ.

Alex Matthews.

FELLOWSHIP: From root "koinoneo," means:
To have in common share. Heb. 2:14
To be associated in, become a sharer in.
Rom. 15:27.
To become implicated in, be a party to.
1 Tim. 5:22; 2 John 5:11.
To associate oneself with, by sympathy and assistance, to communicate with, in the way of aid and relief. Rom. 12:13; Gal. 6:6, whence comes Acts 2:42; 2 Cor. 6:14; Gal. 2:9; Phil. 3:10; 1 John 1:3, et al Heb. 13:16. "Koinonos" means fellow-partner, sharer, partaker. Marginal notes.

Saints that carve for themselves, always cut their own fingers.

R. C. Chapman.

If the pleasures of the world don't leave you, you'll leave them.

Geo. Gould.

THE UNKNOWN PATH: It is by no means enough to set out cheerfully with your God on any venture of faith. Tear into small pieces any itinerary for the journey which your imagination may have drawn up. Nothing will fall out as you expect. Your Guide will keep to no beaten path. He will lead you by a way such as you never dreamed your eyes would look upon. He knows no fear, and He expects you to fear nothing while He is with you.

The heavy darkness lost its strength,
My waiting eyes beheld at length,
The streaking dawn:
On, safely on, through sunrise glow
I walked, my hand in His, and lo!
The night had gone.

A. P. J.

GOD'S DEALINGS WITH A SINNER

I WAS born of Christian parents and attended Sunday School from the age of three. I also attended the Gospel meeting each Lord's day but the word spoken never reached my heart until I was thirteen years old. Then God spoke to me through one of His servants from the United States, Mr. B. Bradford, who came over to visit Ireland. While he was there, he secured the Orange Hall for Gospel meetings in a place called Crieve outside Newry. So it was announced in the morning meeting where Father and Mother were in fellowship (I was one of those sitting behind) that Mr. Bradford would preach the Gospel in Crieve Orange Hall that Lord's day evening. That was the best news I ever heard for I often wished Father belonged to a popular religion instead of the Brethren. So I was overjoyed when we arrived at the Orange Hall for I always wanted to get inside an Orange Hall just to see King William's picture. And, as anyone knows who ever entered an Orange Hall, there are plenty of pictures to make one realize that it's no place for a Roman Catholic. I was happy and only longed for the time when I would be eighteen years old so I could join the organization; but God had other plans for me.

AN ARROW

I paid little or no attention to the preacher, all the time I was occupied with the pictures on the wall, but at the close of the meeting he said, "Earth's fairest flower will bloom and die—and so will you, young man!" These words struck terror to my young heart. I came out of the Orange Hall and have never been in one since. My heart was breaking. I said nothing all the way home. Those words were continually before my mind—"Earth's fairest flower will bloom and die—and so will you, young man!"

Some time after this meeting a funeral procession passed by our home led by two black horses and a man with a black hat sitting up on the hearse. We stood silently with our hats off as the procession moved slowly to the cemetery. Father asked who was dead. The answer was, "one of the Gourleys from Diverna." One with my own name! Once more those words came before me, "Earth's fairest flower will bloom and die—and so will you." I went away from everyone and wept and even asked God to save me, but I was not saved. Satan would not give up his hold on me so easily. From then on I was more or less troubled. Sometimes I was very careless.

A FAITHFUL PREACHER

In the month of January 1909 a new hall was opened in Newry. The preacher was James Meharg. I was going to the meeting on the first Sunday night and on my way in I was having fun with a number of young people. I told them I was not going to come to the meeting every night. I said, "Sunday nights will be enough for me." As the preacher was mak-

ing the announcements, he said, "If you want to get saved, you will need to come every night, but I suppose some of you are already saying, 'Sunday night will be enough for me.'" Those with whom I came to the meeting turned around and looked at me. My face was red. I thought, "God is speaking to me now." Going out the door he said to me, "You will be back tomorrow night?" I didn't give him any answer but I was there each night. One night he spoke on the door of the sheep and he said the door that will close father, mother, brother and sister in will be the same door that will close you out for eternity. That was my family! I had a father, mother, brother and sister saved. It was an arrow from God and it reached my heart and soul. I mourned like a dove and chattered like a crane. I tried to believe, I even told myself, "I do believe"; the next moment I would say, "I don't believe." Yet I believed the Bible from cover to cover, being taught from infancy that the Bible was the Word of God. I knew I was lost. I realized that if I didn't get saved soon, I would be lost forever. Even when I told myself I believed, I knew I was not saved for the burden of my sin was still hanging as a heavy burden on my soul. So I asked Mother how she got saved and she told me. Then I asked my grandmother how she got saved and some days she would tell me the story of her conversion over and over again. Then I asked my father how he got saved. I wanted a conversion like theirs; in other words, I wanted a real conversion. The preacher used to visit us about once a week and that didn't make me feel very good. One afternoon we were all around the table having supper before we went to meeting and one of those present said, "I don't think William will ever be saved." That made me feel terrible, so I said to myself, "I am sick of it all. I am going to tell him (Mr. Meharg) that I am saved tonight." This was the devil's last attempt to keep me from God. Oh, I often tremble now as I realize how near I was to Hell for ever. Mr. Meharg always came to the door as we were passing out, so I decided I would tell him I was saved. The conviction left me for the rest of the afternoon. As he walked down to the door, I was planning to tell him I was saved but as I approached him, he held out his hand and looked me straight in the face as he held my hand and said, "Well, William, still on your way to Hell?" That was the last straw. I was speechless. I burst into tears, saying, "I am lost; God knows I'm lost." I started home from the hall that night and went the wrong way whether consciously or unconsciously, I do not know; but when I came to myself, I was on Canal Street so I turned and walked home alone as everyone else had gone. Each step I took that night my feet seemed to say to me, "Well, William, still on your way to Hell?"

THE LORD'S COMING

I came home of all men most miserable—not only a lost

condemned sinner but had tried to lie to one of God's servants. I got into bed that night but as he had spoken on the Lord's coming, I was afraid to go to sleep. I lay awake and I could not hear a sound. I thought now I am not only lost but left behind as I thought the Lord had come. So I got out of bed and went to where my father was sleeping. I didn't light the light. I put my hand out and felt his feet, so I said, "Thank God, the Lord has not come yet. Father was not sleeping so said, "Who's that?" I said, "It is I." He said, "What's the matter?" "I am lost!" "Well," he says, "God wants to save you." So we sat on the side of the bed together but all the scriptures he quoted to me brought no relief so I went back to bed miserable. Only those who have passed through deep soul trouble know how I felt.

Well, the meetings came to a close. I sat through weeks of meetings. The last hymn that was sung on the last Friday night of the meetings was "The Harvest Is Past." The preacher wanted to see me on Saturday before he left the district. On his way to see me he called to visit my cousin and he told me she was saved. He asked me how I felt. I said, "Lost and on my way to Hell." He read different scriptures, but no light. Then he read 1 John 5:1. After he read that scripture, he said that the way you get born again is through believing. All at once the light suddenly dawned upon me and I said, "I'm saved!" He cried and I cried for joy. He said, "William, it was a hard struggle. Let us thank God for saving you." So he was getting down on his knees but I couldn't wait. I got down before he did and I cried, "Thank God for Jesus."—my first prayer. Then I ran and told every one I met, "I'm saved." It was late in the afternoon when I met my father and said, "I'm saved." He replied, "I was praying for you all day." We rejoiced together.

God has saved me and kept me these forty years. This is my conversion as I remember it and God says, "Call to remembrance the former days."

William Gourley,
Saved February 27, 1909.

TODAY AND TOMORROW

TWO young men, returning from a meeting where they had heard the Gospel and been warned of their danger in neglecting it, parted at the street corner, one saying to the other—"I'll see you tomorrow night at the meeting." The other, who was deeply convicted of sin, said, "Tomorrow is not yours, Jim." The night following, Jim was carried away dead, killed by a fall in the shipyard. "Tomorrow" found him in the eternal world. There are no "tomorrows" with God. "Today, if ye will hear His voice, harden not your heart." Today, He calls "Come, for all things are now ready." Tomorrow is not yours: there is no certainty that you will be alive tomorrow. Be wise, then, and settle the matter of your eternal salvation today.

CHRISTIAN SIMPLICITY
The Assembly Meeting Room

WM. H. FERGUSON

TO VISIT what is usually designated a "Church" or Cathedral or Chapel for the first time, one would be occupied considerably with the situation, the exterior; the more costly and imposing, the most prestige would be begotten in the admirer. Antiquity, beautiful architecture and the work of well known sculptors or painters or designers would all enter into one's thoughts, dependent, of course, upon their ability to appreciate such and evaluate the same.

Upon entering, the internal beauty, serenity and religious atmosphere would be next expected; the pulpit, the altar, the organ, etc., would all call forth admiration or awe. When services begin, the choral character of the service would be prominently first, the choir would sing and chant, the peals of the musical instrument would fill the place and please the ear and after a considerable time is spent thus, the cleric would stand forth in a formal, short prayer. Again, probably more music or choir or solo singing would anticipate the sermon which, of course, would be in keeping with the whole atmosphere and usually according to the desires of the attendants and church-goers. After this, some more choir singing, chorals, etc., a brief dismissal and the congregation disperses, quite satisfied with what has taken place.

That any should go for the purpose of heart-searching or pricking of conscience and to hear eternal verities is possibly farthest from the thought and not at all "in the program." If hell is mentioned it would be so camouflaged, one would with difficulty recognize the preacher's use of the expression. The eternal loss of the soul, the burning flames of eternal fire, the weeping and wailing of damned souls—quite evidently would not fit in to the preaching to such an enlightened and respectable audience. The young folk would not like it, their tender feelings would be hurt; their wills, seldom, if ever, crossed at home, must not be broken—are they not from Christian homes, have not many of them followed in the faith of their fathers?" Why disturb them so? Why distress them? And any from the district who come must not hear anything which would so disturb that they would think the congregation old fashioned or queer. Such is the modern concept of many regarding a religious service.

Others have copied the 20th century "jazz" and Hollywood manner and between a boisterous sing-song and an up to the minute "pep talk," the uproarious time soon passes, almost as quickly as any professed zeal for salvation or God—"From such turn away."

THE NEW TESTAMENT MEETING ROOM
"And when they were come in, they went up into an upper

room . . . these all continued with one accord in prayer and supplication . . . Acts 1:13, 14.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind . . . and they were all filled with the Holy Ghost." Acts 2:1, 4.

"And being let go, they went to their own company, Acts 4:23. (Note absence of description of any ecclesiastical building).

"Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves in the church (margin) and taught much people. (They were constituted a church, locally, seven days a week, fifty-two weeks a year). And the disciples were called Christians first in Antioch." Acts 11:25, 26. The absence of any reference to a building in connection with this notable and large assembly is remarkable, considering today's emphasis upon this, even amongst those professedly gathered to Christ. They must have had such, no reference however, by the Spirit, is made to it.

In Acts 12:12 we have a "prayer meeting" in the house of Mary, the mother of John, whose surname was Mark; where "many were gathered together praying."

"Now there were in the church that was at Antioch certain prophets and teachers . . . As they ministered to the Lord and fasted (not feasted) the Holy Ghost said . . . (His presence and power manifested) . . . And when they had fasted and prayed . . ." Acts 13:1, 3. No need for a social tea room there, no mention of any wonderful music or choir singing, etc. Evidently not in the plan or pattern.

"And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed." Acts 16:40. Lydia was evidently well to do but there is no word of Paul consulting with her as to the building of a chapel or cathedral. He was not interested in her money but in her soul and the souls of others in Philippi.

"And upon the first day of the week, when the disciples came together to break bread." Acts 20:7. They gave to God the first part of the first day of the week. The Jewish sabbath ended at 6 p.m. The first day of the week began then—hence the evident breaking of bread in the evening here. Our day ends at 12 midnight, hence we give to God in worship (and not a stinted half-hearted hour or less) the first and best part of the first day of the week. Afterwards Paul preached to them—a much needed word of exhortation and instruction and comfort doubtless, interspersed with the faithful, warm-hearted, earnest warnings of a man of God, who lived for eternity, until midnight. The Word gripped them. "And there were

many lights in the upper chamber where they were gathered together. And there sat in a window (neither in nor out, a half hearted listener, perhaps) a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft" Acts 20:9. What an unreasonable place for a meeting, a loft, an upper room, the third floor—you'll never get anyone up there, but strangely, the best known and loved servants of God were with Paul there, also the church at Troas, but best of all, GOD WAS THERE. Acts 20:10, 12.

"And finding disciples, we tarried there seven days": Acts 21:4. The church at Tyre has no reference made to its place of meeting—rather strange.

"Greet Priscilla (little old woman) and Aquila (an eagle) my helpers in Christ Jesus: . . . Likewise greet the church that is in their house." Romans 16:5; 1 Cor. 16:19.

"To our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house." Paul's letter to Philemon, evidently a man of standing and wealth, v. 2.

"The church that is at Babylon, elected together with you, saluteth you." 1 Peter 5:1, 3. Evidently there was not much of the characteristic wealth and splendor of the present day and future Babylon, Rev. 18, seen here.

Some little time ago the writer visited the archeological, oriental room in Yale University and saw there a room which, unostentatiously bears the name of the "Christians' Meeting Room from the plains of Dura, Babylon," the year A. D. 230. You will recognize the place of Nebuchadnezzar's great image. Evidently God had an assembly there. What struck us about this reconstructed meeting room, dug from the sands and ruins of centuries and brought to this country, was its simplicity—nothing ornate—a baptismal tank in an alcove, much like that found in a humble Gospel Hall today—no baby sprinkling then.

NEEDED—GOD'S PRESENCE

We have given a brief resume of some of the scriptural references to the assembly meeting rooms. You will readily note the absence of any reference to architectural refinements — no attempt to create an atmosphere of "religion" — no "chapel" or ornate edifice here—no reference to choirs or musical instruments or accompaniments and refinements — no tea room prominent, certainly no recreational facilities. But GOD WAS THERE—the Spirit's presence and power felt. The Word of God, prayer and preaching was to the fore and an unbeliever or an unlearned one coming in "he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:24, 25. God reaches such in the place of His Name and

power. In the days of Jonathan Edwards in New England, as he continued preaching in late afternoon until evening came, sitting on primitive wooden benches (no theatre seats there), none could move, even to light the lamps, as the terrors of hell got hold upon them. When some light was obtained it revealed some of the hearers clinging to the pillars to save themselves from dropping into hell. No modern attractions then. Today, behold the lovely surroundings, listen to the musical program, flatter the designers and the whole "set-up," but of the power of God, note the absence.

Our late brother T. D. W. Muir gave some advice regarding "Building Gospel Halls" a good many years ago in one of the monthlies of his day and said in part—"Let us remember that our blessed Lord began His earthly history in a stable, and that the church's first recorded meeting place was a simple upper-room, and the nearer we keep to the simplicity of this, the better for us and our work . . . A Gospel Hall should, as far as possible, be central to the people it is desired to reach, easily accessible, neat and tidily kept (nothing is more unseemly than dirty windows and floors and dusty chairs), well ventilated and lighted. All this can usually be obtained in most places, if there is a heart to practise a little self denial on the part of the Lord's people. And if there be an exercised heart in God's people that the Gospel should be preached in power, in the Holy Ghost, and in much assurance," the result will be blessing to souls as well as glory to God. And as He leads His people onward in the triumphs of faith, they will be "content to fill a little place if He be glorified."

THE PIONEERS

The men of God who did the work of planting assemblies got along well without the modern accoutrements we have referred to and without the expensive buildings now desired by the worldly minded who desire to escape the "reproach of the cross." They were careful not to saddle a load of debt upon the saints, yea they would rather do anything than be a burden to the saints; they were too intent on doing God's work in God's way to be enticed by the religious Babylon around into that mixture and corruption into which many today, sad to say, have fallen—to their own loss.

This is written to note the lack of emphasis in the Scripture as to church buildings—"The Most High dwelleth not in temples made with hands." The true emphasis is on the spiritual, scriptural character of the church or assembly using the meeting room for their assemblings as they continued steadfastly in the apostles' doctrine, etc., Acts 2:41, 47.

Let all who "love our Lord Jesus Christ in incorruption" go on in godly ways, seeking above all the presence and blessing of God in our midst; making room for the Word of God, leaving the direction as to ministry in His hands and in the true spirit of prayer and humility, seek to fulfil the Lord's de-

sire—"till He Come." "Be of the same mind one toward another. Mind not high things but condescend to men of low estate (be contented with mean things, or lowly things). Be not wise in your own conceits." Rom. 12:16. Let the world go by—don't saddle yourselves or the saints with debt but rather give, not looking for anything in return.

RESTORATION TO GOD

The Character of the Restorer

I WANT you to observe the term, "Ye which are spiritual." Gal. 6:1. To some the word "spiritual" seems to be exceedingly ambiguous, and many Christians appear instinctively to conjecture to their mind's eye a man of a peculiar kind, with a specialty of demeanour, and of a "nice, pleasing, outward appearance." Now, Bible Spirituality is a solid, tangible reality. God has defined it Himself. Read carefully, and meditate upon 1 Cor. 14:37: "If any man think himself to be a prophet OR SPIRITUAL, let him acknowledge that the things I write unto you are THE COMMANDMENTS OF THE LORD." True spirituality never sacrifices or undervalues a single morsel of God-revealed truth, and any person's spirituality may be known by the measure of his submission to the doctrines of Scriptures.

Notice also the manner of spirit which is to characterize the man who seeks the restoration of his erring brother: "in the spirit of meekness." How often this is forgotten, and the case made worse by the harsh and unspiritual manner of some. Better far, that those who act in this way, left the matter alone. Indeed, it is absolutely essential that they should.

DAVID AS A WARNING

Let us take warning by the way in which David, out of communion with God, would act. "The man that hath done this thing shall surely die." 2 Sam. 12:5. Here is apparent zeal, but what underlies it? Self will and fleshly determination! It is so easy to act in a wrong spirit, and go even beyond the requirements of God. One other word, that is

INDIVIDUAL RESTORATION

This does not call, either for the action of brethren in the plural, or of the assembly as a whole—"considering THYSELF." Do you know of a case where anyone has been tripped up by Satan, "overtaken in a fault," then do not whisper to this one and that one about it, but go privately to the individual in question and seek his restoration. Carry in your heart the compassion of God! Take with you somewhat of the sympathetic love of Christ. Weep with such an one, pray with him, and do not forget the wholesome proverb which says, "An ungodly man diggeth up evil." Prov. 16:27. If the sin be confessed, bury it, and never give it a resurrection.

Frederick Arthur Banks.

EVENTS IN JACOB'S LIFE SHADOWED FORTH IN ISRAEL'S HISTORY

THE outstanding events in Jacob's life are shadowed forth in Israel's history and often appear in the present generation.

TASK MASTERS

Jacob's waywardness brought him into Laban's home, who, though at first kind, developed into a hard task-master, see Gen. 31:38-42, but through the grace of God he was fruitful.

Jacob's descendants found themselves in similar circumstances. Though kindly treated at first and fruitful, bitter bondage was imposed upon them by means of the task masters. Many since then, through misfortune or misbehaviour find themselves under task masters. It may be through debt or dishonesty or unequal yokes, etc., they are under task-masters that like Pharaoh, will hardly let them go.

ESCAPE

At length God spoke to Jacob and called him out of Haran. In spite of his "taskmaster" he obeyed God's call and escaped as later Israel did, "Not a hoof" being left behind. May this be our attitude too if in any bondage or unequal yoke. May we cry to God for deliverance—the whole "three days' journey," all the distance that the death and resurrection of the Lord separates us from the world.

PURSUIT

Though Jacob carried nothing to Laban, he was taking much away and Laban pursued with the intention of "repossessing" himself of this wealth and, but for God's intervention, would certainly have done so. Similarly when Israel sought to escape, Pharaoh with his host pursued. "The enemy said 'I will pursue, I will overtake, I will divide the spoil . . . I will draw the sword, my hand shall repossess them.' Ex. 15:9 margin. If one be redeemed by blood and seek to escape from worldly friends and associations, there will be a hundred hands stretched out to bring back and "repossess" for the world. Dear Christian, don't help the enemy of souls to drag back the young saint to worldly amusements and ways.

THE FALSE BROTHER

Esau came out against Jacob with his men of war, an enemy that only God could appease. His descendants followed in his footsteps. Israel desired to pass peaceably through Esau's possessions, for God said "Meddle not with them," Deut. 2. Nevertheless Esau and his men of war came out against them. God would have us pass peaceably through this world and "meddle not" with its possessions and its politics, etc. "Men of the world have their portion in this life" Psalm 18:14. God has something better for His own.

SEEMING TO COME SHORT—HEB. 4:1

We observe first that Abraham failed in this respect and halted at Haran instead of crossing the Jordan (of death) into the land of Canaan—God's objective for him. God's objective for Jacob was Bethel, "where thou anointedst the pillar and where thou vowedst a vow unto Me" Gen. 31. But his cattle delayed him. He built a house for himself and booths for his cattle and settled at Succoth, failing to cross the Jordan into the land. Now turn to Joshua 13 where two and a half tribes because of their cattle, received their portion this side of Jordan, settling at the very place where Jacob had halted (see Succoth among their possessions.) While observing that they were the first to be carried away captives, may we beware of "seeming to come short" of God's objective for us. God has a "best" for each of us, but often we are found satisfied with a "second best." God's best for Moses was to lead Israel alone, but refusing this, he was given the man that made the golden calf. God's best for Israel was Canaan, but because of unbelief, many failed to enter in.

H. J. Bates.

TALEBEARING

THOU shalt not go up and down as a talebearer among thy people." Lev. 19:16. This is a good admonition much needed in some parts in these days. What is a talebearer? It comes from a word which may be translated scandal-monger, slanderer, talebearer. How much mischief is sometimes done by carrying tales! Then how the thing grows as it is passed on! Of many an assembly it may be said, "In her are men that carry tales, slanderous men." Ezek. 22:9. "A talebearer revealeth secrets." Prov. 11:13. Something told in confidence, alas! so often a mistaken confidence. "The words of a talebearer are as wounds, and they go down into the innermost part of the belly." Prov. 18:8. There the word may be translated "whisperer" as in Prov. 26:20-22. Someone says, "Did you hear what brother So-and-So told me? but don't mention it again." Whisperings. Then comes backbitings and in the midst of such a list as 2 Cor. 12:20. Read it over with Rom. 1:30. Dear brother, dear sister, can it be said of you in the little assembly you are connected with that you go up and down as a talebearer—if so, I pray you get before God next time ere you are guilty of this sin. "Where there is no talebearer, the strife ceaseth." Do not add wood to the fire, let it go out, Prov. 26:20, and when anyone comes to carry scandal to you, just let them see the angry countenance. This will drive them away. Prov. 25:23. How much better for the Lord's dear people to "let the Word of Christ dwell in them richly in all wisdom." Col. 3:16. Let your speech be always with grace seasoned with salt. Col. 4:6. Then there will be no talebearing.

F. W. B.

DISSATISFACTION WITH GOD'S ORDER

Sinful Aspirations

FRED LAWSON OF NEW ZEALAND

NUMBERS 16 opens with a sad picture. Once again we are in the midst of a rebellious people. That we have important truth here is borne out by the fact that the Holy Spirit through Jude refers to Korah's sin in an application of the truth to the last days. We do well to ponder it. Korah was highly privileged—a Levite, and of the family of Kohath too. He was one who was privileged to handle holy things. The others, Dathan and Abiram, were Reubenites, of Jacob's firstborn son. (Editor's note: Reuben was the tribe pitched nearest to Kohath, on the south side of the tabernacle; perhaps this would account for his being affected primarily by the rebellion of Korah). But neither privileged position or priority of birth allows for the setting aside of the will of God in connection with His people and His rule over them.

These men, inflated evidently with thoughts of their own importance, "rose up" and caused division among the people and got a following. Does not this at once bring before our mind the scene in Acts 20, where the apostle has before him the elders from Ephesus? It is among the ELDERS that the danger lies. A feeling of importance gets hold and so the evil affection works. He tells them in v. 30 that of themselves shall men arise, speaking perverse things to draw away disciples after them. Paul had, no doubt, the Old Testament Scriptures before him and this very portion of Num. 16. From Jude we learn that this is the very spirit of the apostacy of the last times. This spirit was manifested very early and already the watchful eye of the apostle had detected it in Corinth and hence his plain words in the first three chapters of his first epistle to them. Now he would warn the elders of the assembly for they are the first ones who should detect the working of evil, see Hebrews 12:15 and note that "looking diligently" is overseeing. This is the very essential of oversight. To the Thessalonians, the apostle says—"warn the unruly"—1 Thess. 5:14 and here in Acts he warns the elders and puts before them the safeguard in commanding them to God and the Word of His grace, v. 32. His own example was one of humility, as His Master. There was no seeking place or glory on the part of Jehovah's Servant, but ever a waiting on God's time; and the apostle prays for those at Thessalonica—"the Lord direct your hearts into the love of God and into the patience of Christ," 2 Thess. 3:5, margin.

DESPISING THE AUTHORITY OF GOD'S SON

The action in Num. 16 is very serious in the eyes of Jehovah. His holy jealousy is awakened. There is envy here, Ps. 106:16. We may expect much else for "where envying and strife is, there is confusion and every evil work," Jas. 3:16;

"gainsaying" too, as Jude says and this is most serious. It was against Moses and against Aaron. This brings us to the real center of things. Here is God's leader and God's priest. God had placed these men in this place, so this action of Korah's was virtually to set aside DIVINE SOVEREIGNTY and DIVINE PRIESTHOOD.

Anything that sets aside the authority of His Son and His priesthood over the house of God is viewed most seriously by God, hence the very solemn warning judgment of this chapter. We look around today and see the development of things on every hand and we may well tremble lest such a spirit gets into the assemblies of God and each one seek to do that which is right in his own eyes and despise the authority of our Lord Jesus Christ.

So serious is this matter that, out of the burning of His judgment, Jehovah instructs that the brazen censers be taken and made into plates and put on the sides of the altar. The brazen altar tells us of the cross, the place where divine judgment fell upon sin. Let us ever look there and see how God hates sin in all its forms and we will dread every manifestation of it. God's memorials are important and there are a few of them left on the page of Holy Scripture, for our learning.

THE SPIRIT OF MEEKNESS

We may think of the spirit of Moses in all this scene. He takes the place of intercessor and he is seen also in the spirit of meekness. So far from seeking the place of leader, he will allow God to work for him when he is thus falsely accused. In this there is surely a lesson for us. As to priesthood, Jehovah now settles this question beyond dispute. "Seek ye the priesthood also" in Num. 16: 10 lays bare the aspiration of these men, so, in ch. 17 we have the matter settled by the commandment of the Lord. The chosen tribe is indicated and the rod of Aaron is the marked one. Buds, blossoms and fruit are seen here. Life is in the rod. It flourishes. This is resurrection, so we think of the One Who became dead and is alive for evermore and Who now appears in the presence of God for us. He is the firstborn among many brethren, the Alpha and the Omega, Rev. 1:8.

LOVE OF THE TRUTH

ONE of the great wants of the day is not so much the knowledge of the truth, as the "Love of the Truth" 2 Thess. 2:10, without which the truth itself can bring no blessing. For this needful, indispensable love of the truth, we ought to seek on our faces from God, Who alone is able to work it in us. Divine truth, like the sun, shines with its own bright light; but just as the light of the sun needs an eye to discern it, so Divine truth is not rightly seen, except by those who have susceptible souls.

John Dickie

"RECEIVING" AND "PUTTING AWAY"

To a letter received, asking, "Should a person be received or put away from an assembly, without the fellowship of the saints gathered there? In case of disagreement what would you suggest?" We replied:

IN THESE days of multiplied error, and laxity in the work of God, we need to be increasingly careful as to who is accorded a place as a Christian, and fit for the fellowship of God's people. The youngest in an assembly of saints, or some obscure one of the company, might have knowledge that would scripturally bar one from an acknowledged place among them. Therefore godly care suggests that they should be given the opportunity of stating their objection, and the reason for it. No individual, or set of individuals should arrogate to themselves that which is the privilege of the whole assembly, to say who should or should not have a place among them. And if objection be raised to their reception, that fact should cause the whole assembly, and especially such as seek to go before the flock, to wait on God until unanimity of judgment is reached, and the person can be heartily accorded a place in their midst. If the party seeking fellowship is right with God, they will only too gladly sit back till all are satisfied, in order that harmony, peace, and godly order may be maintained.

With regard to putting away from the assembly, surely the same principle holds good. It is the assembly that must decide from the evidence brought before them, what the judgment of the Word of God is. To put away a child of God from all the privileges of the assembly of God, is the most solemn act that they are called on to participate in, demanding the deepest soul exercise on behalf of the Lord's people, (read 2 Cor. 7: 8-11), and surely should be the last resort, when every other thing had failed. It is not a way of "getting rid" of some one whose ways we do not like, it is the equivalent of that awful act commanded in the books of Leviticus and Numbers of "stoning" certain ones "to death." But, as it was in Israel, so is it now, there were and are many things, which may call for varied forms of discipline, but not for the extreme penalty. Here then, the assembly must discriminate and act upon authenticated evidence, for which the Word of God calls upon them to "put away from among yourselves that wicked person." (1 Cor. 5:13). Those who take the Oversight, and seek to guide the people of God according to the Word, may present the evidence, and the Scriptures that apply to such a case—then it becomes the act of the assembly to deal with the person. If a number object—either considering the evidence insufficient or the Scriptures inapplicable, then godly care, and that wisdom which is from above (read James 3:17), should call a halt, that God's face might be sought in humiliation and prayer, and oneness of judgment reached. Nothing is gained by forcing matters, and nothing is lost by waiting on God. But, alas,

nothing is more painfully evident, than that most of us know very little of waiting on Him, and that especially when difficulties arise about church matters. We get weary in waiting, and seek to hurry up matters by "doing something"; but a divided judgment is evidence that we should have been still on our faces before God.

And here it may be said, that if the accused one in any matter, is really right with God, and has a proper sense of the honor of the Lord, or the peace of the assembly, they will not hesitate to bow to what God is *allowing*, even though they may be convinced that it is not what He has commanded, in such a case. On no account will they allow a "party" to be formed of sympathizers, nor have aught to do with such as would use the occasion to divide the flock of God.

Mr. Robert Chapman was once asked, "What do you do in the assembly when you do not agree on some course of action?" "We seek to humble ourselves before God," was the reply, "and seek His face in prayer while we search His Word for further light to guide us." "But what if you still disagree?" "Then we cry to Him still more, and do not move until we do agree. How else could we have fellowship one with another."

I pass this on. It is good counsel. A brother or sister may cause grief to some, who consider their ways objectionable, yet it may not be an offense calling for excision. Where the foundations of the faith are assailed, or immoral or bad conduct is manifest, there is seldom any difference of judgment. All loyal hearts demand that proper discipline shall take place.

Selected.

FAITH—AND WHAT IT DOES

THERE are three things which faith does, namely:—It purifies the heart Acts 15:9; it works by love Gal. 5:6; it overcomes the world 1 John 5:4. It acts on the fountain-head of all my feelings and affections. It exerts its hallowed influence upon all my relationships and associations. And, finally, it renders me victorious over the circumstances and influences which surround me.

THE FOLLY OF PRIDE

ONE of the words that the Lord Jesus frequently repeated was: "He that humbleth himself shall be exalted." The one thing that is common to mankind is pride. It is the nature of the flesh. Pride, personal pride, party pride, purse pride. Antichrist is the man that "exalted himself above all that is called God." He will be just the full development of the old corrupt Adam nature. What is the Lord Jesus Christ? The One that "humbleth Himself, and became obedient unto death, even the death on the Cross." Now, which are you and I the likest? The true path to exaltation is self-abasement.

J. R. Caldwell

THE LORD'S COMING**2 Peter 3:11, 14**

I WOULD express the following few thoughts on the above mentioned Scripture. From the doctrine of Christ's second Coming, we are exhorted to purity and godliness. (The Day of God, of course, has reference to the eternal state and follows the Day of the Lord which ends in rebellion and disaster to the earth—this is why such judgments are mentioned at the beginning of the Day of God. The end of the one is the beginning of the other, Editor).

All the truths revealed in Scripture should be improved for our advancement of godliness. This is the effect real knowledge must produce. If the sin of man has brought the earth under a curse, from which it cannot be freed without being dissolved, what an abominable thing sin is, and how much to be hated.

Let us look therefore at what shall abide, which though not present is certain and not far off (note that the longsuffering of God is salvation). This looking for the Day of God is one of the directions the apostle gives to bring about an eminently holy and godly conversation. The first coming of our Lord Jesus Christ was what the remnant earnestly waited for and looked for; that coming was for the consolation of Israel, Luke 2:25 and consequent blessing to the nations, through the cross and redemption. How much more should we wait with expectation and earnestness for His second Coming which will be the day of complete redemption and His most glorious manifestation. True Christians look for a new heavens and a new earth, freed from the vanity to which the present are subject, and freed from the sin they are polluted with. Those only who are clothed with the righteousness of Christ and sanctified by the Holy Ghost shall be admitted to dwell in this holy place. He is faithful who has promised. Let us rise and regulate ourselves as to our expectations of all the great things which are to come according to the Word of God; and as to the new heavens and the new earth, look for them as God has directed. (Our Lord Jesus Christ shall appear in majesty and glory to the earth, His translated ones being glorified with Him just previously, the Day of the Lord shall ensue for one thousand years while the Church is glorified above and associated with Him in His millennial reign, though not necessarily and literally on the earth until the Day of the Lord is fulfilled—Editor).

"Wherefore, beloved, seeing that ye look for such things be diligent that ye may be found of Him in peace, without spot and blameless." 2 Peter 3:14. Those whose sins are pardoned and are at peace with God are the only safe and happy people, therefore follow after peace and that with all men. We have peace with God through our Lord Jesus Christ, we have peace in our own conscience through the Spirit of grace witnessing

with our spirit that we are children of God. Peace with men means that we should have that calm and peaceable disposition wrought in us resembling our blessed Lord, that we may be found of Christ without spot and blameless.

T. M., No. Ireland.

GRACE IN THE HEART

Better Than Gold in the Bag

RICHES have made good men worse, but they never made bad men better.

Gold in your bag will make you greater, but grace in the heart will make you better.

A rich man lives by his wealth, a righteous man lives by faith.

It is a great mercy to have a portion in the world, but to have the world for a portion is a great misery.

Our affections were made for things above us, not for things around us.

Inward piety is the best friend to outward prosperity, though prosperity be many times the worse enemy to inward piety.

Some look upon gain as the highest godliness, and not upon godliness as the highest gain.

Labor more for inward holiness, than outward happiness; more for the seed of grace than the bag of gold; more for inward piety, than outward plenty; more for a heavenly conversation, than for an earthly possession.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." John 6:27.

THOUGHTS FROM A SICK CHAMBER

OFTEN toward the end of the road, the Lord allows His own to come through the fire. Seldom is it that, as one gets older, life becomes more serene, quiet and peaceful. Often it is the very opposite. Weakness, trouble, trial, pain and sorrow is there. But there is a divine purpose in it all. What we cannot understand by our reason, we should accept by faith.

We got a little encouragement in our daily reading this morning, reading in the 4th chapter of Exodus. Note the last three verses—the "people believed Moses when they saw the signs" but blessing did not come right away. In fact, things got worse. We have often experienced this. The end of the 5th chapter and the 9th verse of the 6th, showed this out; but when God's purposes were accomplished, the deliverance came. This encourages and helps us to go on.

(It is our privilege to visit this sick chamber at times, and the precious Word of God is the mainstay, comfort and strength of this couple—Editor.)

THE BIBLE AND PRAYER

An Extract from a Writing of Nearly 350 Years Ago

THEIR importance to honest seekers of divine truth, and their value in the formation of a sound Christian character, cannot be exaggerated; all other helps to religious improvement used instead of these—the one or the other—will prove but hindrances, and will waste rather than invigorate the newborn desires of the soul. And yet it is to be feared that the study of the Bible and prayer are much less insisted upon, in the instructions which are given to inquirers and converts, than would seem natural and necessary; and the consequence is that they too often go to other counsellors and other books for that spiritual enlightenment and quickening which God alone vouchsafes through His word or Spirit . . . Read the Bible and read again, and do not despair of help to understand something of the will and mind of God, though you think they are fast locked from you. Neither trouble yourself, though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man; also, what is from man is uncertain, and is often lost and tumbled over by man; but what is from God is fixed as a nail in a sure place. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things, is because they are content with what comes from men's mouths, without searching and kneeling before God to know of HIM the truth of things. Things which we receive at God's hand come to us as things from the minting house, though old in themselves, yet new to us. Old truths are all new to us, if they come to us with the smell of heaven upon them. P.

LOOKING ON

SOME have not guidance because they ask not; some ask not lest His guidance should cross their desire, others because they have no faith.

The martyrs found more rest in their flames than their persecutors in their pomp and tyranny, because they foresaw the flames they escaped, and the rest to which their fiery chariot was conveying them.

The children of God ought to count it their chief joy, in drawing nigh to God, that they have His ear and heart. Great is the difference between a child of God full of petitions and burdens, but doubting God until some outward deliverance be granted. The character of God and His love demand our perfect truth at all times.

FROM OUR MAILBAG

QUESTION: Would it be correct to sit down and partake of a meal at a Sunday School Tea Meeting with two people who had been put away from an Assembly for fornication, having in mind 1 Cor. 5:11—"with such an one no not to eat"—having the conscious knowledge that they were in the Hall before we gave thanks for the food?

ANSWER: To sit down socially, or at a table (in good fellowship) with those thus "put away" is contrary to Scripture. This would nullify the discipline of God in making such to feel their sin and state. The leper must "eat his defiled bread" in "the dark" (after the sun is down), Lev. 22:7, outside of conscious light and enjoyment of the congregation.

A MARK OF DISHONOR: There has been something on my heart that has lain heavily for a long time, that is—sisters using lip stick sitting at the Lord's Table — Surely it should be spoken against very strongly.

ANSWER: The fault lies in "faulty ministry" which neglects to reach the practical side of Christian living and testimony and also in "faulty shepherding" which permits such a thing to exist in an Assembly. To parade such "dishonor to the Lord" at the Lord's table is of the same character as the brazenness which is described in Numbers 25:6, 18—though not the same sin, there is the same utter disregard of the Lord's command and Word. God names the guilty offender, v. 14. No use preaching of "things in the heavenlies" to such—the "cleansing of the leper" would be more fitting. The mark of lipstick on the "cup of remembrance" is a mark of dishonor and hypocrisy.

FROM IOWA:

"Regarding a lady who came to meetings we had in a _____. Her husband had gotten saved last Fall. She had professed to be saved about the same time but seemed to lack the real thing. They continued to come until the meetings closed. Shortly after the first of the year she wrote that she had gotten really saved through reading brother John Monypenny's article "IT INCLUDES ME" in the January issue of Words in Season. We have since seen her and she seems to be real." (Eccles. 11:6 comes to mind).

FROM A LONELY OUTPOST: For quite a time I have been receiving your most edifying monthly "WORDS IN SEASON," for which please accept my warmest thanks. (Some exercised subscribers make possible such distribution). I can assure you, dear brother, that I value it very much. I have sent several copies to my friend, bro. Lovstrom in Copenhagen, who is Editor of our monthly in Denmark, "Lyspaavejen." He has translated several of the articles for our monthly, such as "Hold Fast, etc., 2 Tim. 1:13." I would be most thankful if I could have another copy of June issue with the Memorial of the late Mr. W. Rodgers.

Angus McKinnon, TRANGISVAAG, FAROE ISLANDS.

FROM NEW ZEALAND: I am particularly glad for the ministry through "WORDS IN SEASON"—practical teaching for heart and conscience, never more needed than today. Most Magazines circulating among the Assemblies, though giving plenty of instructive teaching, come short in plain, practical ministry as given in older times by godly men, now with Christ.

(We appreciate greatly this aged and esteemed brother's words of encouragement and help—Editor).

I'M NOT EXTREME

I REALLY want to do what's right,
And walk according to my light;
But, oh! I do not care to be
At all extreme.

You're saved but still you court the world,
A little fun in life's short whirl;
Well, just enjoy it in your teens,
I'm not extreme.

And lest the Bible seem too dull,
For modern's life, so wide and full;
We'll intersperse with pleasures keen,
We're not extreme.

And then on Lord's Day's leisure hours,
We'll find our way to pleasure's bowers;
What harm in mingling midst the crowds,
Why be extreme?

And truth, well that's all right and well,
But only as it saves from hell;
To say 'tis needful for our walk,
Is too extreme.

These people who would hew a line,
And seek to walk in paths divine
According to the former days,
Are too extreme.

Have they not heard that times have changed?
And separation's not much named
Amongst us in our gatherings, lest
We get extreme.

But, Oh! what great extremes I see,
When gazing on the accursed tree;
Extreme of love for sinful man,
'Tis God's extreme.

Yet look! I see another here,
Extreme of hate for God's own Son;
The world, in all its varied sphere,
Show man's extreme.

On which extreme then would I be,
As here He dies, Who died for me;
I'd rather share my Saviour's fame,
GOLGOTHA'S SHAME.

W. H. F.

Laurium, Mich.—A very good interest developed in our recent visit to the Copper Country. Brethren of this small assembly carry on well. Here lies a good field, away in the extreme North, for labor in the Gospel.

Hartford, Conn.—Conf. reported good, one young man professing. Bre. McCullough, Pearson, Fite, McMullen, Rea, Joyce, Taylor, McCrory and McCracken present in ministry.

McComb, Miss.—L. Ballhagen had four weeks in a tent and was going to try another district. He was working on some highway signs.

La Crosse, Wisc.—Conf. good and well attended. Nine ministering brethren present. Good Bible readings and pr. mtgs, reported. S. Mick & Dale Hyde at Mt. Ida, Wisc., S. Hamilton and A. Studnicka at La Fargo, F. Hunter went to Brodhead.

CANADA

Langley Prairie, B. C.—Bro. Russell Harris and a young brother from Vancouver, A. Mycroft, had tent meetings here. Numbers attending gave encouragement and some blessing reported.

Crown Hill, Ont.—David Miller had some nice cottage meetings here, 5 miles north of Barrie, one woman professing.

DeBarc, N. S.—Bro. Frank Knox was preaching here at last report. He enjoyed much his visit to the small assemblies in Cape Breton, hoped to be at River Hebert Conference, then visit P. E. Island and Halifax as the Lord would lead and perhaps later, visit Toronto. He reports a soul getting saved at Ninevch, others anxious. We have an interesting letter from our bro. Knox as to his various meetings here. He says—"I only came out to see my sisters in Philadelphia for a few weeks and return again to Belfast to pitch a tent but that is 18 months ago and I am still here and not much sign of getting home yet." His eleven weeks in Vancouver was a season of blessing and he visited the West Coast Assemblies as far as Phoenix, Ariz. He attended the Prairie Conferences and says—"Preachers are so scarce out here and the little assemblies do appreciate a little help."

Vancouver, B. C.—Five of the assemblies here put up six large highway texts so that those entering and leaving the city can read them. Winnipeg brethren, too, and others have been exercised about this matter of getting good Gospel texts before the unsaved in their district. Properly executed and placed they should be greatly used of God if constant prayer accompanies the effort. We pass on this suggested medium of spreading the Word amongst the unsaved. Our brother Knox has sought to stir up saints as to the above.

Gore Bay, Manitoulin Island—Bro. Cesar of Hamilton writes—"My wife and I spent nearly two weeks on the Island. I was able to give a little help in the small assembly at Gore Bay while getting refreshed physically." (A good way to spend the Summer rest period is to get near some such small assembly and give such encouragement, Editor.)

St. Thomas, Ont.—Our brethren Dobson and T. Kember were to commence a series of Gospel Meetings in the new hall here. Pray especially for this effort. We wish our brethren in St. Thomas much of the Lord's blessing in their new location.

CONFERENCES

Clementsvale, N. S.—Conf. dates here D. V. Oct. 7 and 8, preceded by Prayer Mtg. Oct. 6. Ministering brethren, walking in the old paths, welcomed in ministry. Willard Maling, Corresp.

Detroit, Mich.—61st Annual Conf. of Central Gospel Hall will be held d.v. in Ionic Temple, Grand River & Chope Place, Oct. 6th and 7th, with Prayer Mtg. Fri. Oct. 5th, at 7:30 p.m. Accommodations provided as usual. Corresp. C. H. Simms, 12672 Griggs Ave.

Hamilton, Ont.—Annual Conf. of McNab St. Gospel Hall will be held d.v. Oct. 7th & 8th, in Scottish Rite Cathedral, Cor. King St. W. & Queen St., beginning with Prayer Mtg., in Gospel Hall, 140 McNab St. N. Sat. Oct. 6th, at 7:30 p.m. Address corresp. to G. P. Cesar, 124 Wentworth St., So.

Manchester, Iowa—Annual Conf. will be held, Lord-willing, Oct. 6 and 7, with Prayer Mtg., Oct. 5th. Accommodations provided as usual. Corresp. Dan Lubben, 505 E. Buttler St.

Pittsburgh, Pa.—Annual Conf. of Friendship Gospel Hall, 4917 Friendship Ave., d.v. will be held Oct. 6th and 7th, with Prayer Mtg. Fri. eve. Oct. 5th. Corresp. N. Gunn, 3043 Delwood Ave., Pittsburgh 16.

Boston, Mass.—We are pleased to announce a Convention d.v. beginning Sat. Oct. 20th, at 2:30 p.m. and continuing through Lord's Day Oct. 21st. Prayer Mtg. Fri. eve. Oct. 19th. All meetings in the Gospel Hall, 24 Cliff St., Roxbury. Address all corresp. to W. G. Farquhar, 51 Fairbanks St., Brighton 35, Mass.

Waterbury, Conn.—Annual Convention d.v. will be held Oct. 27th and 28th, commencing with Prayer Mtg. Fri. Oct. 26th, at 8 p.m. All meetings will be held in the Gospel Hall, Spencer Ave., one block North from center of city. Corresp. Wm. Batterton, Box 4131, Waterville, Conn.

Simcoe, Ont.—Annual Conf. d.v. will be held Oct. 14th, commencing with Prayer Meeting in the Gospel Hall, Sat. Oct. 13th, at 7:30 p.m. See last month's issue for further information. Corresp. Jas. Young, R.R. 5.

Peterborough, Ont.—Annual Conf. d.v. commences Sat. Oct. 13 at 2:30 continuing Lord's Day 14th, Brock St. Gospel Hall. Correspondence to W. Cecil Parrington, 593 Sherbrooke St.

Creemore - Strongville, Ont.—Joint Conf. d.v. Oct. 7th & 8th, in Creemore Town Hall. Pr. Mtg., Oct. 6th, in the Orange Hall. Corresp. Harry J. Clark, Box 136, New Lowell, Ont.

Blue River, Wisc.—Annual Conf. d.v. will be held Oct. 20 & 21, with Pr. Mtg. Oct. 19. Ministering brethren walking in the "old paths" welcomed. Accommodations as usual.

Detroit, Mich.—West Chicago Gospel Hall Conf. dates are Nov. 17 & 18, Pr. Mtg. Nov. 16. More particulars next issue. Corresp. A. Stewart, 9320 Burnette, Detroit 4.

FALLEN ASLEEP

Bleary, Lurgan, Ireland—Our dear sister, Mrs. Jas. Rennix passed into His presence July 22, aged 49. Saved 32 years ago at Tullyroan, the past 21 years in happy fellowship here. Given to hospitality and well known to the Lord's servants upon whom she bestowed great care. Will be missed greatly by husband and the people of God.

Jerome, Penna.—Our esteemed brother Robert M. Crawford passed into the Lord's presence, Aug. 10th. Born in Scotland in 1886, saved in Feb. 1903. In fellowship at Larkhall and Bothwell before coming to U.S.A. A good man, rich in spiritual qualities, with a generous heart for the Lord's work, he will be greatly missed for his godly counsel and guidance, not alone in his home assembly but amongst the Lord's people in this part of the State where his lot was cast. (Our dear brother had purposed a visit to his native land this past Spring but was stricken with a heart ailment the purposed week of sailing—Editor.)

Arlington, Wash.—Our beloved brother and servant of Christ, Louis Hoy, passed peacefully into the presence of His Lord Aug. 14th. A wife and 12 children mourn their loss, all professing to be saved. Saved 46 years ago—in fellowship here—he had the "colored" millions of U.S.A. on his heart, laboring amongst them in Chicago and elsewhere. Our brother also visited of recent years Denmark and the Faroe Islands and was anxious to get the truth of the Word to those he thus visited. Our "colored" brethren feel their loss. His fellow worker, Theo. Williams, Sr., says—"He was sent to us for such a time as this: he was a good man: a glad man: a going man who went after others for Christ. He was a giving man, an assembly man—a waiting man. Who will dare to rise and answer God's call to take his place?"

Campbellford, Ont.—Our dear sister Mrs. Mary Diamond of this assembly passed away to be with the Lord recently. A faithful sister, in fellowship in the Assembly since it was formed. The saints will greatly miss her.

Words in Season

THE BIBLE FAMILY MAGAZINE



Thanksgiving

We thank Thee, Lord, for peaceful days,
When cannon's roar throbs not the breast;
For peace to go our lawful ways,
No more by hideous war distressed.

For quiet nights, — for sleep thus given,
Unrent by sounds that terrify;
No screaming shells crash now from heaven,
Nor cruel bombers fill our sky.

We thank Thee for this respite given!
We pray that men may turn to Thee, —
May think of God, and Christ, and Heaven,
And of the vast Eternity.

And for ourselves, so richly blest,
Redeemed by Christ — through Him forgiven —
His life by us should be confessed
As daily we draw nearer Heaven.

J. D. S.

« « «

(Written in Britain after the close of World War II. Let us pray we may be spared such here, remembering the injunction contained in 1 Tim. 2:1, 6.)

NOVEMBER, 1951

WORDS IN SEASON

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New Subscribers.—We are pleased still to be able to offer THE PATTERN ASSEMBLY by Dr. E. A. Martin to all who send in a NEW subscription. We will also include NOV. and DEC. and all of 1952 for \$1.00.

CHANGE OF ADDRESS

Hartford, Conn.—Assembly formerly meeting at 53 Whitmore St. is in new location at 464 Farmington Ave. Correspondent for Assembly is N. Vendetta, 35a Giddings St., Hartford 6, Conn.

UNITED STATES

McKeesport, Pa.—Saints here had an appreciated visit for a week by S. Porteous. Bre. Lipke and Klabunda spent a Lord's Day with them also.

Hickory, N. C.—Oswald MacLeod plods on here with nice interest in tent meetings. Lord's Day evening attendance good. Our young brother James Smith spent his vacation period with bro. MacLeod. Two professed recently.

Detroit, Mich.—Bro. Luigi Rosanio has been giving valued help to Italian Assembly here. One had professed. W. G. Foster had a short visit with saints of Schoolcraft Assembly. Bre. Dobson and Lipke started a Gospel effort in W. Chicago Hall Oct. 1st.

Longport, N. J.—The Lord gave saints gathered to His Name here help and cheer at their recent conference. Many came from far and near under the sound of the Word which was searching, upbuilding and refreshing, as the Spirit led the ministry. About 10 or 12 of the Lord's servants were present and the remark "that it was like an old time Conference" seemed to express the mind of many.

Midland Park, N. J.—Conference here was good. The Word ministered seemed to meet the very need of the saints which was cheering to them. Five or six of the Lord's servants gave help in ministry and there was a sense of the Spirit's presence pervading. Practical ministry touched home and assembly life.

McComb, Miss.—“We are seeing encouragement in meetings held about 35 miles in the country.” R. Ballhagen.

Philadelphia, Pa.—We had a visit with our brother John Conaway in Hospital here recently. He is kept happy in soul and submissive to God's dealings and enjoys much fellowship in the things of the Lord. Pray for him, also his wife, in this long trial—2 Cor. 12: 8, 10 comes to mind. Robert Crawford has not been well of late and needs our prayers.

Arlington, Wash. — Conference here large and ministry good. Saints from Vancouver assemblies present, also Tacoma, Seattle, Forest Grove, etc., and other districts—a few from California.

Hitesville, Iowa.—Conference very good—brethren Warke, Stewart, Hamilton, F. Hunter, McBain and the Iowa laboring brethren present to give the good Word.

Cement City, Mich.—Norman Crawford has erected his portable hall here for meetings.

Wisconsin - Iowa.—Bre. Mick and Dale Hyde closed in Mt. Ida, had six weeks. S. Hamilton and O. Studnicka still going on at La Fargo—interest keeping up. F. Hunter visited Pine Hill, Beetown, then Stout—E. B. Jamison at Lynxville with interest. A. Stewart started in La Crosse on EGYPT TO CANAAN chart. Paul Elliott was at Brodhead. Conference at Manchester, Iowa very good, ministry very practical and needful—ten took part in ministry and the gospel.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

DR. EDWIN A. MARTIN « CHARLES R. KELLER « SAMUEL C. KELLER

Vol. 43

NOVEMBER, 1951

No. 11

GATHERED GEMS

DRAW me! I will run after Thee, will seek
To hear obediently what Thou wilt speak:
And step by step the blessed path would trace
Of my Beloved — full of truth and grace.

“ “ “
Sin has many tools, but a lie is the handle which
fits them all.

THREE THINGS WORTH REMEMBERING:

1. The nearest way to a man's heart is round by heaven
2. The best place for quarrellers to meet is in the dust.
3. The next best place to being with Christ, in the glory, above, is to be with Him, in the gutter, below.

“ “ “
Christ is not a winter sun which only gives light;
but He is a Spring sun. He warms and cultivates the
Christian's heart, and makes the fruits spring forth.

“ “ “
Who can measure the difference between the great
sun and that little blade of grass? And yet the grass has
all of the sun it can need or hold. So Christ and the least
of His people.

“ “ “
Do you think that with such a starting point as bap-
tism into the Saviour's death, and with such a goal as
the marriage supper of the Lamb, Christians can love the
world and the things of the world?

FOUR LIVELY THINGS:

1. Lively stones.....	1 Peter 2:5
2. Lively oracles.....	Acts 7:38
3. Lively hope.....	1 Peter 1:3
4. Lively enemies.....	Psalms 38:19

I know the Revised Version renders three of
these Scriptures "living", but I prefer the word
"lively" because it includes both. A thing may be
living and yet not lively, but a thing cannot be lively
unless it be living. Let us be "lively stones" resting
upon "lively oracles", sustained by a "lively" hope,
putting to flight our "lively enemies."

"ONCE IT MIGHT HAVE BEEN"

GOOD W^{ILL} you try and say a few words to a new patient of mine, before you leave the ward this afternoon?"

It was the head nurse in one of the large wards of a city hospital who spoke, and her manner was peculiarly grave and thoughtful; so that I asked at once, "Is there anything special in the case, nurse?"

"It is as sad as I have seen since I have been in this hospital, and that is many years now," she said; and the tears stood in her eyes.

"What is wrong with your new patient, nurse?" I asked.

"Consumption, ma'am. She will not last more than forty-eight hours, if she does that; but poor child, what is so bad is, she is only nineteen, and she is a wife, and has been a mother. She lost her little baby some months since, and from that time has just pined away, so they tell me. Her husband brought her in last night. She is such a pretty young thing to die—and the worst of it is, I am sure she is not prepared to die. Maybe she would listen to you, if you would speak a few words to her."

Nurse K——'s words thrilled me with deepest interest. Only nineteen—a wife, and a mother, beautiful, dying fast, and "not prepared to die." My own heart was full as I walked down the ward to the bed indicated.

When I reached it, my interest deepened in the young sufferer. She looked almost a child, and so lovely. Never had I seen so fair a face. She was propped up in bed, nearly in a sitting posture, and was gasping for breath. A bright color was on her cheek, a still brighter light in her eye; but it was very evident that death had laid his hand on this young and beautiful one, and was hurrying her away.

She looked up, as I came close to the bed, and smiled sadly. I had in my hand some lovely roses and ferns. She looked longingly at the flowers, and I said, "Would you like to have some of them?"

"Oh, so much," she answered, "they are so beautiful."

She spoke with difficulty, but showed great interest as I began to arrange the flowers in a vase to stand by her side.

"It is so kind of you. I am so fond of flowers," she said.

"So am I," I answered. "They are some of God's own handiwork; the God who seeks us to be His children, that He may show us a Father's heart; the God who gave His own Son, Jesus our Lord, to die for us, to save us. Do you know Jesus?" I whispered.

Never shall I forget how that young face changed. Her brow darkened, and a look of thorough hatred gleamed from her eyes. Only once before, in all my life, had I ever seen a

look like that in a woman's face. It was not weariness or indifference; it was hatred to the very name of Jesus.

In a moment I was silenced—the shock was so great of seeing a dying girl turn so decidedly from the Fountain of Life. Then, I thought, I hoped, perhaps it was only a look of pain; and, stooping down, I repeated, in a low voice, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Would you not like to possess this everlasting life?" I asked her.

Again came that terrible look of deliberate rejection. "I do not want to hear of these things," she said; "I am too weak."

"I know you are very weak, too weak to talk," I answered; "but you will let me read to you a verse or two of God's own word? I will not tire you."

"I do not want to hear you," she said; "it is too late now. Once I might have listened, and believed. Now it is too late. I am dying, and I do not want to hear"; and she closed her eyes, as much as to say, "You may as well leave me; my decision is final."

Horror-stricken, I stood as though rooted to the spot. She was so young, so interesting; it seemed too awful to think she was just about to lose this life, and the next too. I could not leave her thus; and when I could speak, I said: "It is never too late to trust Jesus. He says, 'Him that cometh to Me I will in no wise cast out.' He would not cast you out. He would receive you, and take you to Himself. Come and try Him."

Once more her brow darkened. "You are kind," she said; "but I do not want to hear; it is too late. I know I am dying. Once it might have been. Not now."

Nurse K——, who had followed me to the bed, and heard all that passed, looked greatly distressed, and said: "Listen to the words of Jesus, dear. You know you are very ill; turn your thoughts to God."

"I do not want to hear," was the only answer; and she turned her head from us to the wall. The nurse and I looked sorrowfully at each other. I had no resource but to leave; but before I did, I repeated three verses of Scripture, in as clear a tone as I could command: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"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."

"Him that cometh to Me I will in no wise cast out."

There was no response, no movement even of a muscle of the face, and sadly I turned away. "She has been like that

ever since she came in," Nurse K—— said. "I tried to read a hymn to her, but she would not listen. She said always: 'Once it might have been; but now it is too late'."

Never did I leave a hospital ward so sick at heart; never had I seen exemplified quite so plainly our enmity by nature to God. Here was one dying, and knowing it, with nothing left on earth, and yet unwilling to have Jesus and His salvation.

That fair young face, with its expression of hatred to the Son of God, haunted me. I could not rest for it, and longed to see her again, hoping some ray of light might have entered her soul. But no; twenty-four hours after she had told me so decidedly she did not want to hear of Jesus, she was in eternity.

"How did she die?" I asked Nurse K——.

"As you saw her," she said. "She seemed to have no fear of death; but to the last she refused to listen to the Bible, or anything sacred. I never saw the like since I have been a nurse."

"Once it might have been; once I might have listened and believed, now it is too late." The words ring in my ears yet, though months have rolled by since they were uttered by those dying lips.

Once, before then, she had heard of Jesus; once she had been inclined to listen; once she had been near salvation—near it, but missed it, and missed it forever!

Has this been your case, my reader? Have you once listened, and almost believed? Have you once been near salvation, but missed it hitherto? If so, may the Lord make this poor girl's case a warning voice from the dead to you, lest the devil tempt you to put off decision for Christ till another day, and lead you, as he did her, on and on towards eternity blindfolded, and even on the very brink of that awful eternity, lull you still, so that no warning cry of danger reach you to rouse you; lest God leave you alone and you wake up and find yourself shut out from Him for ever and ever.

Some one will knock when the door is shut,
By and by, by and by.
Hear a voice saying, "I know you not,"
Shall you? shall I?

Some one will call and shall not be heard,
Vainly will strive when the door is barred,
Some one will fail of the saint's reward:
Shall you? shall I?

CHRISTIAN SIMPLICITY**The Life of Contentment**

W.M. H. FERGUSON

"Let your conversation (or manner of life) be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:5, 6.

HOW much discontent manifests itself to our loss of happiness and joy in God! The butcher says—"I wish I were a baker"—the tailor asks why he must sit and ply the needle so steadily when he might be outside enjoying the world and fresh air like the travelling man. The doctor is envied by some who do not understand his life of hardship—rising all hours of the night—always at the beck and call of the needy, with the burden of human life on his shoulders. The preacher asks betimes why he must be knocked about from pillar to post while many have their own comfortable homes and fire-side to enjoy nightly etc., etc.

To all such discontent, we advise the reading and acceptance of this lovely promise of Hebrews 13. To those who covet more and more, we append the warning, through the Spirit in Paul's letter to Timothy regarding this danger in the assembly at Ephesus—"But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. "But thou, O man of God, flee these things," v. 11.

RESULTS OF DISCONTENT

As seen in the above Scripture, there is the falling into temptation—this the contented soul may avoid. There is Satan's snare, a trap well laid for the unwary—soon they are caught in the web of covetousness from which nothing but the hand of God can rescue them. There follows "many foolish and hurtful lusts" drowning men in "destruction and perdition." The end of the ungodly is pictured here and how sad to think that saints may die "like such, saved so as by fire—the life lost while the soul may be saved. We have known of many cases like this and sometimes a large question mark could be placed against any profession of God. But "the Lord knoweth them that are His." Covetous, grasping people soon "err from the faith" and the result is that they "pierce themselves through with many sorrows."

How graciously our God desires to save us from all this by the simple prescription—"Be content with such things as

ye have." Let us consider a few spheres where this "contentment" can manifest itself.

IN THE HOME AND FAMILY LIFE

How many, in this day of "building" as in the days of Lot, Lk. 17:28, are thinking of building greater and grander homes. For what? All is under the decree of destruction—why seek to make a name on earth and cause the roots to grasp the earth too firmly—rather should we seek to send on material (spiritually) to heaven.

One likes to see young couples thrifty and wise and enjoying their little homes but "doth riches endure for ever and shall the crown endure to all generations? How many today are weighing themselves down with a heavy burden of debt which might have been avoided had they been content with lesser things. Then how much they deprive God of that which could be put to useful, eternal work in His service.

It is a well known fact that children reared in homely (though comfortable) surroundings with the warmth of love and genuine Christian character pervading the home, become more useful and industrious and again, the testimony of such a home life where God is honored, can be greatly used amongst one's associates. On the other hand, those reared in the atmosphere of greed and a desire to compete with others, "keeping up with the neighbours" etc., show it in their selfish and eager desire to get into everything worldly. Soon they are "drowned" with their foolish parents in the miry sea of worldliness.

IN THE BUSINESS LIFE

To be content here is also a mark of true Christian virtue. "More brick, more brick" is ever Pharaoh's cry and the great industries of today, geared to a war-mad world are crying out for the best brains and talent and strength of manhood in its prime. So more and more money is offered which is the only, or chief, commodity the world has wherewith to bait its traps. Occasionally a name and prestige will do the work as the snare is set and for such a transitory, empty foible, some Christians will sell their happiness, well-being and Christian testimony.

When a Christian gets home to heaven at the Judgment Seat of Christ, the amount of energy, ability and time they have put into the mad- pleasure loving and war-weary world's efforts for mastery will mean nothing. God is looking for those who will forego earthly advancement and, in a life of contentment, giving their masters their due, seek to live pre-eminently for God—"not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Titus 2:9, 10.

Oftentimes, one may need to choose a lower plane, a simpler life, less money, the scorn of fellow workers as they refuse to be "unequally yoked" in man's organizations, but is not the promise we have repeated, Heb. 13:5, 6, a worthy compensation for any seeming loss, and is not the check book of the bank of heaven better than promised benefits of a combine of "clay and iron." All too soon many are beginning to see the world's rewards and benefits vanish in the smoke of the "world's fire" but, thank God, the currency of heaven is not affected by changing times, changing dynasties or man made regulations. Let us trust God more in the business life and "be content."

IN THE ASSEMBLY

How blessed to see the Lord's people content with a godly order and a comfortable meeting room! When God's people are going on well with Himself, they are not hankering after the latest and most popular preachers or the most exciting address or the latest innovations of some who have gone out into the field of the world to gather the wild gourds of an unknown and wild vine, only to find "death in the pot." 2 Kings 4:38, 44. The religious world wants the best brains, most highly educated and cultured in the ministry which they can obtain, i.e. for a price; but the children of God who know God's mind, look only to the Lord to supply all ministry from the risen Head of the Church and, thank God, He is still supplying such according to the need and capacity of His own. The more our spiritual capacity, the more will our God supply all needful, spiritual food to fill us, "Open thy mouth wide, and I will fill it." Ps. 81:10. It has been well said, "Our capacity to enjoy God in eternity, shall be enlarged and increased by our capacity to enjoy Him, through His Word, down here." This is a precious heart-warming thought to draw forth truly spiritual desires after a greater knowledge of God.

SCHOOLS OF MEN

The latest attempt to organize such with the specious argument of supplying the needs of the saints through this medium, is just a miniature of the schools of theology of the religious Babylon and should have no part in the thinking or plans of the believer for a more extended knowledge of the Word. Our experience, relative to the so-called 'teachers' of such, is that they themselves, have much to learn as to the true character of assembly testimony, many of them have not learned the basic principles governing an assembly of God, hence their professed zeal to instruct the young in assemblies of God is a "zeal without knowledge" and a man can lift others no higher than the plane on which he stands. All such schools of theology have more or less vanished in the smoke of false teaching, modern ideas or blatant infidel-

ity and many of them, at first, seemed to bid fair to steer a different course but, being a man, they were doomed to failure from the start. The present modern ideas thus promulgated will prove no exception. Truth will be divided up into "essentials" and "non-essentials"—false theories will be tolerated; indeed "toleration" is the watchword. They will never be denounced. An atmosphere of worldly sports and good times and pleasures will be felt and even be a part of the curriculum and soon, perhaps very soon, false, deceptive and God-dishonoring teaching will find a way in and all such could, and probably will, sink down into the same "bog" which has "mired" the many schools of Christendom. Young Christian, Beware! "Be content" in the assembly of God where God has placed you, God's best and only training school for happy, fruitful service for Himself. Do not be content with your own vain efforts but seek, more and more, in prayer and study of the Word, the presence of God, even on bended knee, and you will not be disappointed.

Our best, most reliable, most spiritually intelligent, most blessed preachers and teachers amongst us today, have not been the product of any school of men but, rather, have learned in God's school and in His desert training, the needful lessons necessary to a fruitful, weighty and spiritual ministry. The many churches of God scattered here and there, and constantly being maintained under such scripture ministry, are a standing proof of God's seal on such men and their labors. It is amongst such churches of the saints today that the young are being "recruited" if possible to attend schools of men which have not produced this sort of fruit, nor can they ever hope to produce such by methods distinctly unscriptural.

CONTENTMENT IN MINISTRY

A true minister is a true servant—consequently has a sphere and place of service. To be content with such and stick to one's job is to find the greatest sphere of usefulness and blessing. To learn of God one's work, to prove God's sustaining grace and help therein and to see His hand of blessing is truly cheering. Such attendance to one's sphere of service gains the confidence of saints generally rather than the "butterfly" type of service flying and flitting here and there on light wing, appealing to some eye no doubt but soon vanishing and little missed.

Many parts of the country are truly needy, few to enter into needy fields and do useful, plodding work. If it were not a serious matter, it is comical to note how many seem to be led to leave work in the North and seek the warmer climes of the "sunny south" in the Winter months, all claiming to be so led of God. As a rule, the pleasure spots of the country are enervating—depriving of force and vigor, i.e. spiritually,

and weakness of testimony is often characteristic of such places. Great mixtures of peoples are characteristically seen there and assembly testimony can suffer from "mixtures" i.e. men and women of mixed principles. All honor to the brethren in their respective assemblies who "stay by the stuff" and to preachers who could take advantage of such trips, by reason of age and experience and confidence of saints, who prefer to continue work for the Lord where the Lord has placed them.

We need more men and women of contentment, willing to stick to the work God has given, Sunday School teachers, preachers, pioneers, shepherds; all realizing that they have a work given them by God and willing to stick to it through thick and thin. May God raise up many more of such in our midst—to one and all we suggest this good prescription of God's—"BE CONTENT."

HEARSAY

WE WELL remember hearing the late Mr. Wm. McLean tell how he was rebuked and humbled, and learned a good lesson.

On a certain occasion, he repeated a grave matter he had heard to the late Dr. McLean, of Bath, who, having listened quietly referred him to Deuteronomy 13:14, and asked,

1. Have you, dear brother, "enquired"?
2. Have you "made search"?
3. Did you "ask diligently"?
4. Is it "truth"?
5. And "the thing certain"?
6. That "such abomination IS wrought among you"?

Our dear brother could only acknowledge, regretfully, that he had not fulfilled one out of the six questions, and was repeating a grave matter on "hearsay," without making any attempt to act in a Scriptural way! He never forgot this lesson and often passed it on for the good of his brethren and sisters. "If thou shalt hear say . . . then shalt thou enquire, and make search, and ask diligently, and behold if it be truth, and the thing certain, that such abomination is wrought among you." Deut. 13:12-14.

Let us each one suffer the word of exhortation.

Anon

THE CHRISTIAN'S SPEECH

"Thy lips are like a thread of scarlet,
and thy speech is comely." S. S. 4:3

* * *

AS THE river of God's grace which flows through this world, is deeply tinged with the blood of the cross, so should the conversation of the believer be. "I determined," says Paul, "not to know anything among you, save Jesus Christ, and Him crucified," and again, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." 1 Cor. 2:2—Gal. 5:14. Observe carefully, O my soul, the significance of this feature in holy scripture. And, oh! may a deep scarlet line thread its way through all thy conversation; so shall thy speech be comely to thy well-beloved.

Nothing could be more loathesome, to the eye, than the lips of the leper; such are the lips of nature to God. Leprosy is typical of the sin of our nature. The leper was to "put a covering upon his upper lip, and cry, unclean, unclean . . . he shall dwell alone; outside the camp shall his habitation be." Lev. 14. Such, alas, is the representation of man's sad moral condition before God, however fragrant the lips, or comely the speech, to our common nature. But, oh! how changed when washed in the blood of the Lamb! In place of the white scaly lips of the leper, there is the pure, deep scarlet color of the pardoned, healed and purified believer. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

When Isaiah saw the glory of the Lord in vision, he was brought to see himself, morally, as a leper, and exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphims unto me, having a live coal in his hand which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah 6.

The bright scarlet thread that was bound in the window of Rahab invites thy meditations. It speaks loudly, and distinctly, of the power of the blood of Christ; but, for the present, it may be left. More than ever, O my soul, let thy lips be preserved from everything that would mar their living freshness to the eye of Jesus, and also, in the sight of others. "Let your speech," says the apostle, "be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

Selected.

EUODIAS AND SYNTYCHE

Individual Estrangement

Philippians 4:2, 3

HE letter to the Philippians is characterized by an absence of apostolic censure or rebuke in a specific sense, and is, in this respect, unlike all the other Pauline epistles.

And yet there was a germ of trouble existing, which, if not destroyed, would hinder fruitfulness, and in all probability create faction.

Euodias (a sweet savour) and Syntyche (affable), two sisters, **WERE ESTRANGED**, and Paul, in a letter which would be read publicly, refers to this matter.

Some might be apt to say, "Why call attention to such a trivial thing? Two sisters disagreeing, though deplorable in itself, is not a very serious thing, and its effects cannot be very far-reaching or hurtful." But Paul, with divine insight and wisdom, knew better. "Behold how great a matter, a little fire kindleth!"

Were the saints of God more careful to watch and remove the beginnings of sorrow, there would be less trouble and fewer divisions.

In Matthew 18 a personal trespass or positive sin is referred to, but in Philippians 4 it is rather a personal difference or disagreement, and hence the corrective course is not the same.

Now let us observe the apostle's wisdom in dealing with this matter. Remember he was cognisant of the fact, ere he penned a line of this epistle, but he does not place this quarrel in the forefront.

But in the most sublime and pathetic strain, he depicts the lowliness and meekness of Christ, and ere Euodias and Syntyche heard the reference to themselves, they listened to the most thrilling and graphic account ever written of the humility and personal abasement of Christ. Thus their hearts would be prepared and moved to covet the grace of self-abnegation.

Besides, instead of scolding them, the apostle beseeches them to be of one mind, and the very tenderness of his attitude would make his words all the more powerful.

It is interesting, too, to notice that Paul exhorts another, whom he calls his "yoke-fellow" (probably Epaphroditus), to assist these women to be reconciled (R.V.), thus leaving us an important precedent for all time.

To give his yoke-fellow an impetus for assisting them, Paul says, "they laboured with me in the gospel." The word

rendered "laboured" here is translated in Philippians 1:27, "striving together," and by no means implies that these sisters had preached publicly. If it does, then "striving together" in the first chapter, which refers to the action of the whole Church, means that every saint was a public preacher.

In conclusion, are there not personal estrangements among us? Probably the absence of individual sympathy and affection lies at the root of many Assembly troubles.

Can it be, that after partaking of the one loaf and one cup, beautiful emblems of our union with Christ and one with another, and make it a study to shun a brother or sister to avoid a personal greeting? We fear it is so often; nay, we know it to be the case.

In many instances offence may have been unjustly given; in others there may be what we would deem a justification, but oh! dear brethren, let us remember the magnitude of Christ's love to us, and covet to be tenderhearted and forgiving!

The flesh would say, "I'll stand upon my dignity, I'll assert my power," but grace would teach us to uproot "a root of bitterness," and for Christ's sake to cover a multitude of faults.

If the Lord would teach us to heap coals of fire upon an enemy, that we may successfully break down his bitterness and ill-will, how much more would He teach us so to act toward a mistaken and erring saint? May we not only sing, but sing in conscious integrity before the Lord:

"One with Thyself, may every eye
In us, Thy brethren, see
That gentleness and grace which spring
From union, Lord, with Thee." F. A. BANKS

ABSENT FROM THE FEAST

WE FEAR that believers are often absent from the Breaking of Bread for very unsatisfactory reasons.

If the attendance is meagre, and you begin to inquire into the causes of absence, you are amazed to find how trivial some of these causes are. "I slept in," says one, and "when I looked at the clock I saw there was no use in making the attempt." This is certainly a very lame excuse for the meeting is not too early. Do you mean to say that you lay so long in bed that you could not be ready at that hour to meet your Risen Lord at His own Table in response to

His own invitation? If you were going on some other day for an excursion by the 7 a.m. train, you would be at the station in splendid time, and run no chance of missing it. Yet it sometimes "beats" you to be at the Memorial Feast. This is surely strange.

But, says another, "I was just not so well this morning as I would have liked, and thought I would be as well to stay in the house." Well, illness may come upon us at any time, and the suffering saint who is reluctantly a prisoner in Zion must command our sympathy. But how is it we hear so much about not being well on the Lord's Day? You seem to be well enough on Saturday. You had no lost time at your work, and on Monday you were ready to resume your labors on the stroke. How then, does it come about that you were so much out of sorts on the Lord's Day? There is something very mysterious about the whole business. This is a matter which needs looking into. An appointment with a dignitary, or good friend, would be kept to the moment, unless something serious came in the way. Yet the appointed meeting with the King of kings and Lord of lords is treated in a very different manner.

These things ought not so to be. And we do not believe these things can be if the heart is right with God. If we can truly say, "I joy when, to the Christ of God, 'go up' is said to me," we will not cast about in our mind to find an excuse to be absent. We will rather sit down to consider how we can righteously overcome any obstacles that may present themselves. We fear that the waning lamp of love is at the root of the indifference to which we have been referring. Love will find a way, if there is a way, to the object of its adoration. We go up on the first day of the week to meet with Him Who died for us and rose again, and Who has told us in His own heart touching words—"This do in remembrance of Me." True, adoring worship must find an outlet and the pouring forth of this fragrance is especially dear to His loving heart—as the "ointment poured forth" S. S. 1:3, cp. John 12:1, 8—"the house was filled with the odour of the ointment." A beloved brother, in writing to us recently on Deut. 26 in connection with the united worship of His people and the baskets of the firstfruits of the good land, mentioned that the baskets were not all the same size but they were all put in the hands of the priest who offered them unto the Lord and the smallest basket was just as acceptable as the big, full ones. Such is the grace of our God that He delights in that which appears small to us but, if it is the outcome of a glad and obedient heart, it is especially precious to Him as it is the reminder of the work of His beloved Son, our blessed Lord Jesus Christ, upon the cross.

Adapted.

HOSPITALITY

HOSPITALITY in its varied aspects has a very prominent place in the Scriptures of Truth. We see it so beautifully portrayed in the case of Abraham in Gen. 18:2-8, and reference is made to this act in Heb. 13:2, where in entertaining strangers he entertained angels unawares. In this portion of His Word, we are exhorted, "Be not forgetful to entertain strangers." What is done to the Lord's people is done unto Him. How our Beloved Lord appreciates, commands and places His value upon this service is clearly seen in Matt. 24:40 and Acts 9:4,15. Ought we not then seek to please Him in this. If hospitality be withheld from His own, He takes it as being withheld from Him. How solemn! May we not be forgetful of this, and may we not also be deceived, James 1:22, for whatsoever a man soweth, that shall he also reap, Gal. 6:7. Withhold hospitality and don't be disappointed or grieved when hospitality is withheld from you. "Use hospitality one to another without grudging . . . as good stewards," 1 Peter 4:9-10, is the exhortation of the Holy Spirit through the Apostle Peter.

Hospitality is one of the Divine qualifications found in Holy Ghost appointed overseers, Acts 20:28, as recorded in 1 Tim. 3 and Titus 1. So every scripturally qualified overseer, bishop, shepherd of elder will be given to hospitality, 1 Tim. 3:2, and a lover of hospitality, Titus 1:8. These overseers, bishops or shepherds are to be examples to the flock, 1 Pet. 5:3, in this qualification as well as in others. Dear overseer, are you given to hospitality, are you a lover of hospitality, and are you an example to the rest of God's dear people in it?

How hospitality has cheered the heart of many a dear child of God, and how has a lack of hospitality cast down, grieved and disappointed many.

May those who profess to be His shepherds lay this to heart, and be exercised before the Lord that this Divine qualification be not lacking in them. Trivial excuses are of no avail to Him. The more it costs to do it, the more value will He place upon it.

May each one of us then seek to please the Lord, to cheer the hearts of His beloved, blood-bought people and be an example to them by our being given to and a lover of hospitality.

Without it, ministry of the Word has a lack. With it, ministry of the Word has acceptance and blessing.

—W. J. Driller.

Never have any had so bitter draughts upon earth as those whom God loves best. The palate is an ill judge of His favors (Heb. 12:6).

"MAN OF GOD"

THE Apostle Paul, the veteran warrior of the Christian faith, was nearing the close of life and taking a retrospective view of the past, he could say—"I have fought a good fight, I have finished my course, I have kept the faith:" 2 Tim. 4:7. His mind was fresh and alert and, as he looked around on his children in the faith, it must have given him great satisfaction to see any of them going on well in the service of the Lord. No doubt Timothy, his genuine son in the faith, must have been a great joy to him as he watched his steadfastness in the doctrines of scripture which he had learned through himself, in his youth.

It is interesting to study Timothy's character and also the commandments which he received from the apostle's pen and it would be helpful for every young man who longs to be a "man of God" to give himself to the study of these two epistles.

The term—"man of God—is very seldom heard today, rather one often hears the expression, "man of the world" or "man of the hour" or "men of profession" etc., but, alas, how seldom, we emphasize, do we hear the term—"man of God." Too often younger Christians are "carried about with every wind of doctrine," Eph. 4:14 instead of being like Timothy, opposed to everything which is "contrary to sound doctrine," 1 Tim. 1:4. What explanation can be given for such a deplorable condition? One answer would, without doubt, be found in 1 Tim. 4:13 where Paul exhorts Timothy to "give attendance to reading." Going to meetings, reading Christian literature, or substituting promise boxes etc., can never replace the old fashioned, determined and prayerful study of the Word of God. Peter, in his epistle, reminds us "As new born babes, desire (earnestly desire) the sincere milk of the Word," I Pet. 2:2. Just as milk is essential for the steady growth of a child, so the Word of God is necessary for every spiritual child.

Encouragement is needed for the young Christian today, sad indeed when it is entertainment instead which is provided. Should not older brethren remember that in assemblies today, there are delicate, feeble young Christians who need encouragement on their uphill homeward road? Instead of urging the newly saved to a public appearance on the platform, would it not be more beneficial to gather the young lambs around and explain to them, simply, the fundamental doctrines of Scripture. If young believers have the opportunity thus to express, to their elders, their thoughts, their difficulties relative to certain Scriptures etc., and are able to receive fatherly advice from men of experience and godliness, it would seem to do something really valuable for them.

- (a) It would give them an intelligent understanding of Scriptural truths:
- (b) It would take their interests off flimsy literature, even so-called Christian novels (which belie the name — Editor). Sad when these are found in evidence for sale amongst the saints.
- (c) It would cause them, no doubt, to give attendance to more reading and study of the Word, as Paul advises —“Meditate in these things”—“be in them” i.e. “live in them.” The result would be more men and women of God amongst younger ones.

Young believer, watch your thoughts! Prov. 23:7. The mind, in every person, is the higher control centre of all actions and words. Conformity to the world in manner of living, manner of dress, manner of conversation is the blight of many today—hence a consideration of the first two verses of Romans 12 should lead to that transformation (deep and abiding change—Editor) brought about by the “renewing of your mind.” (This is a daily “renewing”—Editor). What a warning is found in James 4:4—“Whosoever, therefore, will be a friend of the world is the enemy of God.”

Usually every child of God starts off on the pilgrim journey with great zeal but then, gradually, the world, the flesh and the devil become the victors and some, like Lot and perhaps Demas, are to be found mixed up in the things of the world, testimony or life gone. It is possible even to preach but without power and presence of God, the signs following will be absent.

EDWARD S. LAMONT

(Editor's note: The above article, by a comparatively young brother, we have printed for his encouragement and the encouragement of other younger ones who would seek to truly live for God and be “outstanding” in this respect, that they are willing to let the world go by and devote themselves to prayer and the study of the Word and in constant assembly testimony, seek to “continue steadfastly in the Apostles' doctrine”—Acts 2:42.)

HEART AFFECTION

NOTHING but a heart affection for Christ will keep us from the world's:

Religious pretensions and
Unscriptural inventions which assume
Huge dimensions and cause
Many contentions and
Some dissensions

When love for Christ is low, the world and its ways come in both individually and collectively. Frank Knox.

ANCIENT THINGS

IN READING lately I Chronicles, we are struck with wonderful things in connection with God's dealing with His people. Small, but very significant references, are made concerning some. One reference concerning the family of Shelah, the son of Judah, in I Chron. 4:21, 22, 23:

Briefly, Shelah means "praise"

Er means "watchful"

Lecah means "going forward," "progress"

Laadah means "order," "to set in order"

Mareshah means "that which is at the head"

Ashbea means "I adjure"

Jokim means "The Lord will set up"

Chozeba means "lying," "deceptive"

Joash means "the Lord gave"

Saraph means "Serpent"

Jashubilehem means "He is restored by bread"

These are indeed ancient things.

Is it not striking that all the above is found in the Lord's assembly. A little further on, in chapter 15:13, David admitted that "we sought Him not after the due order." How necessary to keep to God's order. Then, we need to keep close to and in full fellowship with the Head.

Also, to adjure each other to provoke unto love and good works. It seems unfortunate that Chozeba is mentioned, but there was Ananias and Sapphira in an assembly in the past, and we need not be surprised if such would be present at times. The picture would not be complete without the serpent. He has the dominion in Moab, but he also tries to dominate the believer and so also the assembly. But how encouraging is the last one—he is restored by bread. The Word of God will keep us from the paths of the destroyer. It being a lamp unto my feet and a light unto my path. These were potters dwelling with the King's plants in the King's enclosure with the King for His work. Yea, happy is such a people whose God is the Lord and, moreover, of such people it could be truthfully said, "they wrought fine linen."

Notes contained in letter from
Gilbert Zwies of New Zealand

If you meet with misfortunes, consider that you merit greater ones.

QUESTIONS AND ANSWERS

REPLY to one who questioned the pattern of Acts 2:

FIRST, as to the Gospel in Acts 2. While presented in a different way by the Apostle Paul, it is the same in substance. As you know Peter preached Christ from Psalm 16, His death and resurrection; Psalm 110, His Lordship—and from the prophecy of Joel, the coming of the Holy Spirit. We find this truth in the writings of the rest of the apostles. Of course Peter dwells more on the truth of the kingdom. Then as to his words—"Repent and be baptized every one of you in the Name of the Lord Jesus for the remission of sins," I cannot see a difficulty here as I believe repentance to be an inward work of the Spirit, while baptism was the outward sign. The words further down seem to me to cover all—"Then they that gladly received His Word were baptized."

SECONDLY, you say baptism and remission of sins were found together, and if this were offered in the Gospel at present, how many through infirmities would be excluded? Might not the same apply if it were true in Acts 2? How many then would have been excluded? Take the thief on the cross. Is there any more difficulty than in Mark 16, where Jesus said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be damned"?

IN your third point, your explanation is that the Jew received the Holy Spirit on his confession of Christ as Lord in baptism. I take it that they believed Peter's message, were saved and the Spirit came upon them, that is, sign gifts were manifested. See Acts 2:15, 18. In Acts 8 the Samaritans believed Philip's preaching of the things concerning the Kingdom of God, and in the name of Jesus Christ they were baptized, both men and women. Of course these were not Jews. You know how those Samaritans believed and were baptized. Upon their believing they were born of the Spirit as in John 3, yet in v. 16 "He had fallen upon none of them; only they were baptized in the Name of the Lord Jesus." I suggest that the coming of the Spirit here upon them had to do with sign gifts. As you know, in connection with the Spirit's presence there was the WITHIN you; WITH you and UPON you; in Acts it is the latter that is prominent.

H. Bailie.

The blessed presence of the Lord Jesus Christ in our souls makes all the difference in our lives, in our homes, and in our meetings. Since I've gotten saved, the world is a lonely place without Him. However, we generally find HIM where we left HIM, Luke 2:43, 49—2 Kings 6:6—"Where fell it"? They supposed HE was in their company, Luke 2:44, but He was not and how many "companies" are like them!

Frank Knox.

FROM OUR MAILBAG

FROM IRELAND: Thanks from my heart for the article in July issue on "The ministry of Women." Thank God for plain speaking on this subject which is scarcely ever touched on these days.

FROM AN ESTEEMED AND AGED SERVANT OF CHRIST: We did enjoy that word on "Women's ministry" and I hope it goes into tract form to be given out to all.

FROM CHICAGO: Thanking the Lord for the faithful ministry that is printed for His own. How sad the condition we find ourselves in. Trusting the article on "Women's ministry" may be available in tract form.

Editor's note: We have had much comment on this subject which shows a real exercise as to the ever-rising trend to take the woman out of the place God has assigned to her. Sorry we have not had time and opportunity to comply with requests for this article in tract form. From far off lands have come such requests, showing deep exercise.

FROM AUSTRALIA: Desire to express thanks for the excellent articles printed. Find them very helpful and very necessary for the last days.

FROM A YOUNG MAN: I cannot praise your Magazine as highly as I ought for I am not a Christian. However, it has been a help in that it has diverted my worldly thoughts toward spiritual matters. Some day soon I hope to be able to enjoy this magazine as many godly Christians undoubtedly have.

FROM ONTARIO: Enjoying the Magazine (or in other words) His blessed Word contained in it. May the Lord continue to bless.

FROM CONN.: Was reading a little by Soltau. He quotes: "The learned Bengel has said—'When God tells us of creation and how the world was made, He took two chapters; but when He wanted to tell of the Tabernacle, it took 16 chapters'." I thought when He wanted to tell us of His place amongst His heavenly people, the Assembly, it has taken whole Epistles. J.J.

FROM MASSACHUSETTS: Enjoyed August. Each article seems to be so intensely practical. "The Royal Cemetery" by William Rodgers should provoke us all to serious thinking as to the testimony we will leave behind.

FROM NEW YORK: Will try to get some more subscriptions as it is a wonderful help. A brother in England writes me that he looks forward to getting it so we must keep looking to Him Who loved us so that He gave Himself for us.

FROM KANSAS: We are thankful for His servants who are feeding on His Word and passing it on to others. May the Lord bless His Word, the Bread of Life, until He come.

A CHAIN OF LOVE

God's loved commended to us.	Rom. 5:8
Shed abroad in our hearts.	Rom. 5:8
Never faileth—follow after it.	1 Cor. 14:1
A fruit—to be brought forth	Gal. 5:22
A path—to walk in.	Eph. 5:2
Love preaches Christ.	Phil. 1:17
Put on—be united in.	Col. 2:2; 3:14
Our hearts to abide in.	2 Thess. 3:5
Then to give out.	1 Tim. 1:5
Let it continue.	Heb. 6:1

(See also Eph. 1:15; 3:17; 4:2, 15, 16.)

A.M.P.N.

HOW TO GROW IN GRACE

I asked the Lord that I might grow
 In faith and love and every grace;
 Might more of His salvation know,
 And seek more earnestly His face.

I hoped that in some favored hour
 At once He'd answer my request,
 And by His love's constraining power
 Subdue my sins, and give me rest.

Instead of this, He made me feel
 The hidden evils of my heart,
 And let the angry powers of hell
 Assault my soul in every part.

“Lord, why is this?” I trembling cried.
 “Wilt Thou pursue Thy worm to death?”
 “ ‘Tis in this way,” the Lord replied,
 “I answer prayer for grace and faith.”

“These inward trials I employ
 From self and pride to set thee free,
 And break thy schemes of earthly joy
 That thou mayest seek thy rest in me.”

Anon.

Hartford, Conn.—Jas. McMullen had some appreciated meetings here recently—he also visited the Italian Assembly. Bro. Capiello visited Poughkeepsie, Mechanicville and New Rochelle recently with nice interest.

CANADA

Soo, Ont.—Conference here reported large and good with tokens of God's blessing. Chauncey Yost and John Adams stayed on for Gospel meetings.

Edmonton, Alta.—Our brother Willoughby had a visit to the West Coast recently—"my first in over twenty years." He speaks of good Gospel activity amongst the Assemblies of Vancouver.

Montreal, Que.—Our brother Bert Grainger plods away here, as do the other brethren with the French population upon their hearts. Their quiet, unostentatious way of working amongst the people gains them entrance into many homes and hearts—"unknown, yet well known." Bre. McBain and Douglas Howard were to commence Gospel meetings Oct. 7th, in the Ogilvy Ave. Gospel Hall. Pray for them. Bre. McBain and Douglas Howard were to commence Gospel meetings Oct. 7th, in the Ogilvy Ave. Gospel Hall. Pray for them.

Toronto, Ont.—Bro. Frank Knox is having a long anticipated visit amongst assemblies here. Bre. Watson and Joyce left for Vancouver district for a while. Eglinton Avenue Assembly notifies us of Gospel meetings being held by brethren Bousfield and Wilkie and would appreciate prayer for blessing.

Pugwash, N. S.—Bre. Leathem and Jordan had good tent meetings here and a nice hearing in the open air, some had professed, giving joy. "Prejudice seems to have melted away and we have been well received in most of the houses we have visited."

Charlottetown, P. E. I.—Albert Ramsay, helped by Robert McCracken, has been going on in the Gospel for past nine weeks with God's blessing.

St. Thomas, Ont.—Bre. Taylor and Kember saw God's hand in the special meetings here recently in the new Hall. Two had professed. Saints had an all-day meeting Oct. 8th, when the Lord gave signal help and cheer—short notice was given to surrounding Christians but many gathered together to hear the good Word of God told out as God would have it, apart from human arrangement—this leaves room for God to give the needed Word to meet conditions and the presence of God was a precious reality. The presence of saints from far and near for such Spirit-led ministry shows the need of it and their appreciation of it. Brethren Taylor, Kember, Whitehouse and W. Ferguson ministered the Word.

Noranda, Quebec.—Bro. E. V. Davey is still going on here in these parts in the French work—bro. Harry McCready moved recently to Quebec City where there seems to be some interest amongst the French people.

OTHER LANDS

Uruguay, S. A.—We have been receiving WORDS IN SEASON for over 12 years and enjoy reading it every time it comes. May the Lord continue to use and bless its ministry in these latter days when such teaching is not always appreciated but greatly needed. We are busy with tract distribution, open air work and indoor meetings in this large city. We hope to get the Gospel tent going again within the next few months, now that warmer weather is coming—(Our Winter, Editor).

W. K. Goodson,
Calle Jose Pedro Varela 3514,
Montevideo, Uruguay, S. A.

Barbados, B. W. I.—Thanks for the "parched corn"—it is satisfying and strengthening. May the Lord give grace and wisdom. So many standard bearers are fainting. We feel the drift tide very strong in the Caribbean. May God continue to bless the testimony of Words in Season, as its ministry is much needed for such a time as this. During the dry season (now closing), we had wonderful opportunities to carry the Gospel to the vast sugar plantations. The Bible Readings continue with much blessing from the Lord.

W. M. Templeton, Anglesea, 9th Ave.,
Belleville, St. Michael, Barbados, B. W. I.

Puerto Cabello, Apartado 38, Venezuela, S. A.

Bro. W. Williams had meetings with bro. Linares in the new Hall in Barquisimeto, they worked by day to finish the Hall and preached

at night. Interest good, four women and two girls professed. At the "opening" on the 23rd Sept. Sr. Linares baptized three before a packed Hall. They used to have their meetings in a room and it was so hot. They are only a little company but they worked and prayed and Sr. Linares took charge of mason work while John Frith took charge of the carpentry. They made a good team and it is a lovely hall, cool and airy. They moved on a Chivacoa for the opening of their hall end of Sept. Brn. Milne, Fairfield and Kerr also came along, bro. Frith took a severe cold and was unable to attend. Mr. Milne baptized eight before the largest crowd they had even seen in Chivacoa. Fine order and real help to preach—this was the seventh new building to be opened within the year—WHAT HATH GOD WROUGHT! They were then leaving with bre. Saword and Turkington for the Valencia conference after which they were hoping to make a long trip East to Ciudad Bolivar and take in Puerto la Cruz on their return. (Editor's note—The work in Venezuela is a noble work, carried on in simplicity and according to New Testament principles and deserves the prayers and godly exercise of the Lord's people.)

CONFERENCES

Detroit, Mich.—Annual Conference will be held D. V. Nov. 17th and 18th. Meetings at 10 a.m., 2:30, and 7:30 p.m., preceded by Prayer Meeting Friday, Nov. 16th at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd., (Cor. Prairie). Those coming from a distance will be freely entertained. Corresp. Alex. Stewart, 9320 Burnette, Detroit 4, Mich.

Bryn Mawr, Penna.—Annual Thanksgiving Conference will be held D. V. November 22, 23, 24 and 25 in the Fire Hall here. Order of meetings: Thursday, Nov. 22, 10:30, 2:30 and 7:30; Friday, Evening only at 7:30 p.m.; Saturday, 2:30 and 7:30 p.m.; Lord's Day, Breaking of Bread, 10:30 a.m.; Ministry of Word, 2:30 p.m.; Gospel Meeting, 7:30 p.m.

Phoenix, Arizona.—Christians gathered in the Name of our Lord Jesus Christ at 1246 E. Garfield, Phoenix, intend D. V. to convene their Annual Conference at Thanksgiving season, November 22, 23, 24 and 25—preceded by Prayer Meeting on Wed. evening, Nov. 21. Servants of the Lord who teach and adhere to Scriptural paths only, will be welcome. All who intend to come please contact the Correspondent, Wm. Ismay, 3302 E. Pierce St. Phoenix, Ariz.

FALLEN ASLEEP

Hartford, Conn.—On October 4th, our beloved and respected brother George Brescia was suddenly called into the Lord's presence, causing deep sorrow amongst New England assemblies. Saved 30 years ago through preaching of Cesare Patrizio, Luigi Rosario and Chas. R. Keller in Philadelphia, he went on well and steadily, his life being marked by faithfulness and consistency. A true stalwart amongst the Italian and English Assemblies, known for his godliness and steadfastness in the truth relative to the Assembly of God—his godly influence will be much missed. Our brother possessed many gifts and was a true help to younger men whom he sought to lead on according to the principle enunciated in 2 Tim. 2:1, 3, etc. Twenty-seven assemblies were represented at his funeral. Six of our ministering brethren took part in his service. (Editor's note—The taking away of these godly brethren whose loss seems extremely severe is not without a warning voice to us all. The night shades are upon us, the laborers are being called home, let us not surrender our "piece of ground" to the Philistines, but like Shammah (Astonishment) hold it for God and defend it, 2 Sam. 23:11, 12.) Pray for the widow and four children, all saved.

Derragh, No. Ireland.—Our beloved sister Mrs. Martha Watson was called home on August 16th. Sister of James McMullen and the late Isaac McMullen. Saved 27 years ago under preaching of Mr. John Hutchinson, a godly sister who loved the Lord, His work and His people, much given to hospitality—much missed.

Fall River, Mass.—Our aged and esteemed brother James R. Reid "went home" to be with the Lord August 25th, aged 82. Saved about 65 years ago in Glasgow, Scotland, baptized and received into fellowship there. He came to Fall River about 1890 and was identified with assembly since its formation. Ever faithful and true to the testimony—to the very last he took care of the Hall. A man with a shepherd's heart—he lived to see all his family saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Bridegroom Cometh

And now He comes! He comes to claim
Her for whose sake the fight was fought,
In robes of light, with glory crowned;
Behold, thou loved and dearly bought,
Thy Bridegroom now!
His shout of triumph rends the skies,
And bids thee to His throne to rise —
Its sharer thou!

Oft has the cry escaped thy lips
While waves of sorrow tossed thy breast,
"Oh that I had the dove's fleet wings!
Then would I flee and be at rest."
Divinest calms
On crystal seas of perfect bliss
Now thine; but far beyond all this —
HIS waiting arms.

Haste, haste to break, thou glorious dawn!
Sweet dawn that brings an endless day;
For waiting hearts with hope beat high
To see the Bridegroom's face alway —
Once crowned with thorn,
But NOW with light — while at His feet
What smile of love His Bride shall greet
That marriage morn! Selected.

DECEMBER, 1951

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Toronto 4, Ont.—Robert Hamilton, 118 Armstrong Ave., for Brock Ave. Assembly.

Town of Mount Royal, P. Q.—Wm. E. Reid, 25 Highfield Ave. (for Montreal).

CHANGE OF ADDRESS

La Crosse, Wisc.—Sam Hamilton, 2233 So. 25th St.

Port Arthur, Ont.—J. A. Gray, 21 College St.

UNITED STATES

La Crosse, Wisc.—A. T. Stewart had three good weeks here on Egypt to Canaan chart. Left for Brodhead to join Paul Elliott. Bre. Mick and Hyde were at Black Earth. Bro. Fisher Hunter is in Iowa, visiting Hitesville, he had a week at Hampton.

Wellsboro, Pa.—A. Klabunda had three weeks here recently, much enjoyed by the Assembly.

Hopewell, Va.—Christians of Kenwood Heights Gospel Hall have been encouraged of late by four weeks of meetings by Hayward Morrison, some professing. They have commenced their Friday night cottage meetings—attendance good. Pray for these Christians.

Lonacoking, Md.—R. Roberts of Aurora, N. Y. had 3 weeks here with fair attendance, also had 3 weeks at Frostburg. This good seed should be watered by praying Christians. In this we may help—1 Cor. 3:6, 7.

Sandusky, Ohio.—C. Patrizio stopped here to visit an interested family. He had 3 weeks earlier in Buckley, Ont., with good attendance.

Cement City, Mich.—Norman Crawford was plodding away here in his portable tent—one had professed—weather turned cold early in these parts, as elsewhere.

Boston, Mass.—Recent Conf. of Cliff St. Assembly largely attended and, on the whole, thought very good. God gave help as saints looked to Him for all in connection with the meetings. 8 or 9 of the Lord's servants present. Wm. Ferguson stayed on for some nights in Cliff St. in ministry, also visited E. Boston and Cliftondale.

Waterbury, Conn.—Conference here well attended and felt to be very profitable to the saints. Bre. Jos. and F. Pearson, McCullough, Fite, Fletcher, Hatherly, Wm. Ferguson and Warke present for ministry. Bro. Warke was not too well but was staying for opening of new Torrington Hall following weekend.

McKeesport, Pa.—Assembly here enjoyed very much a week of meetings by Geo. Duncan. "Breaking of Bread" has been changed to 10 a.m. with S. S. and Bible Class following at 11:45.

La Farge, Wisc.—Bre. Hamilton and Studnicka saw blessing here, also bro. Jamison at Lynxville.

Everson, Wash.—Bre. Joyce and Watson had short visits here and at Arlington. Bro. Joyce also visited Seattle—the Word much appreciated by these Christians.

E. Boston, Mass.—Bro. Fite had a nice visit with saints here and at Cliftondale. Bro. Cappiello had meetings in Philadelphia and Poughkeepsie.

CANADA

Merlin, Ont.—Jas. Blackwood had two weeks here recently with interest, went on to Partington Assembly in Windsor.

Words

in

Season

May we suggest your subscribing for friends here or for some in foreign lands who are finding it difficult to get currency to us. What about those you subscribed for last year?

« « «

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AN APPRECIATION

To ALL who have loyally sought to maintain and increase the circulation of WORDS IN SEASON, we return sincere and warm thanks in the Lord's Name.

It is evident that none subscribe who do not see the need of the practical and simple truth of God being spread amongst the Lord's people. We have nothing to offer to those who wish to adopt an attitude of "compromise" relative to the world and Christendom, but we are not anxious to court their favor either. We know that such are vacillating, unreliable in exposition and application and ever ready to adopt means—should such appeal to them—not clearly revealed in the Word of God.

So to all our subscribers the world over, we urge steadfastness and loyalty to the Word since none can be loyal to Christ if not true to His Word, John 14:23—results belong to God. The Lord is coming soon and the DAY OF CHRIST with all its "bringing to light," 1 Cor. 4:5, and reward, is at hand. Let us "hold fast till He come."

~

A REQUEST

Many of you have subscribed for a friend or a worker in foreign fields, etc. Do you wish to continue these subscriptions? One of our greatest problems is with such subscriptions as we are often left in the dark as to your desire and requirements for the coming year, D. V.

So please inform us at once, sending in for renewal or advising us as to cancellation. This is important.

Thank you!

WILLIAM H. FERGUSON, Editor,
Detroit, Michigan.

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. 43

DECEMBER, 1951

No. 12

GATHERED GEMS

The Church

WE ARE a garden walled around,
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness.
Like trees of myrrh and spice we stand,
Planted by God the Father's hand
And all the Springs in Zion flow
To make the young plantation grow.

« « «

Humility

The sweetest, loveliest flower
That bloomed in Eden,
And the first that died;
Has rarely blossomed since,
On mortal soil.
'Tis gone, if it but look upon itself;
And he who ventures to esteem it his,
Proves, by that very thought,
He has it not.

« « «

If I prefer anything in my heart to God and His will,
my whole state and being, every thought, word and work
is swayed.

« « «

The will of God is my pole-star, and with my eye constantly upon it, I shall be carried safely through all storms and tempests.

« « «

Accustom yourself to unreasonableness and injustice in the world. Abide in peace in the presence of God, Who sees all these evils more clearly than you do, and Who permits them to continue as long as He sees fit.

« « «

Gleanings from Isaiah 40:31 Compare Hebrews 12:1, 3.

They that wait — Our attitude.
Upon the Lord — Our object.
Shall renew strength — Our need.
Shall mount up, run, walk — Our experience
Not faint — Our victory.

W. K. Goodson of Uruguay.

"HE WAS WOUNDED"

DR. H. A. CAMERON

WOUNDS, according to the definition of the surgeon, are divisions of the soft parts of the body by a mechanical force applied externally, and they are classified by their different characters as (1) contused, (2) lacerated, (3) penetrating, (4) perforating, and (5) incised wounds. It is remarkable that in the simple statement "He was wounded" (Isa. 53:5), there is included each kind of wound, as we may readily see from the examination of the scripture records concerning the sufferings of our Lord Jesus Christ.

(1) **THE CONTUSED WOUND:** A wound produced by a blunt instrument. Such would result from a blow by the rod, as foretold in Micah 5:1: "They shall smite the Judge of Israel with a rod upon the cheek," and fulfilled, as recorded in Matt. 26:67: "They smote Him with rods." (Margin—Newberry), Matt. 27:30: "They took the reed, and smote Him on the head," and John 18:22: "One of the officers struck Jesus with a rod." (Revised and Newberry margin).

(2) **THE LACERATED WOUND:** A wound produced by a tearing instrument. Laceration of the tissues was the result of scourging, and scourging had become a fine art among the Romans at the time of our Lord's submission to its infliction. The Roman scourge was a many-tailed lash, each thong tipped with metal or ivory, so that, in the hands of a cruel expert, the sufferer might truthfully say, "The ploughers ploughed upon my back. They made long their furrows" (Psa. 129:3). The torture, the laceration, and the consequent loss of blood, often resulted in the death of the victim, but scourging, while part of our Lord's sufferings, was not to be the means of His death. Thus the prophetic word of Isa. 50:6: "I gave My back to the smiters," finds its fulfilment, as recorded in Matt. 27:26, and in John 19:1, where we read, "Then Pilate therefore took Jesus and scourged Him." And let us remember that upon His back, thus lacerated, the cross was laid as He went forth to the place called Calvary.

(3) **THE PENETRATING WOUND:** A deep wound caused by a sharp pointed instrument. This we have exemplified in the wounds upon the head produced by the crown of thorns. The Jerusalem thorn, from which that "victor's crown" was platted, bore spicules four inches long, and, as the soldiers pressed down that cruel diadem upon His head (Matt. 27:29—John 19:2), a circlet of wounds ensued, wounds which were deepened by the blow of the reed when they smote Him on the head (Matt. 27:30).

(4) **THE PERFORATING WOUND:** From the Latin word meaning "to pierce through." "They pierced My hands

and My feet" (Psalm 22:16). The iron spikes were driven between the bones, separating but not breaking these. Crucifixion was not practised as a means of capital punishment by the Jews, and the words must therefore have puzzled even the writer of the Psalm, but at that early date God was thereby "signifying what death He should die," for to Him Who knows the end from the beginning, the Roman subjugation of the Jews at the time of Messiah's advent, and His "cutting off" by the exquisitely painful death of crucifixion, were all foreknown. Yea, and to our Lord by anticipation and at last in fearful reality "the decease which He should accomplish at Jerusalem" was a matter of perfect knowledge. The prophetic question in Zechariah 13:6: "What are these wounds in Thine hands?" was ever before Him, and thus we can truly sing—

"Twas love that nailed Thee to the tree
Or iron ne'er had bound Thee."

(5) **THE INCISED WOUND.** A cut produced by a sharp edged instrument. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34). This wound was inflicted after the death of the Lord Jesus, inflicted by the practised hand of the Roman soldier to make certain that whatever vestige of life was present would be extinguished, but while it did not cause death in His case it is an assurance to all men that death had actually occurred, and it is also a fulfilment of the scripture which saith, "They shall look on Him Whom they pierced."

AND from the wound (so large that Thomas could have thrust his hand into it), "came thereout blood and water. And he that saw it bare record and his record is true." This wonderful sight awakened surprise and deep interest in John and may surely engage our attention also, namely the water that flowed from the pericardium and the blood that flowed from the heart. The pericardium is a closed sac encasing the heart and lubricated by a small amount of fluid (about a teaspoonful) to facilitate the motion of the heart. How could John, it may be asked, distinguish such a small quantity of water? In answer let me quote a significant statement from a standard work (Mallory and Wright's Pathological Technique): "The normal amount (of the pericardial fluid) is about a teaspoonful, but it may be increased to 100 c. c. (24 teaspoonfuls) where the death agony is prolonged." Here then is a confirmation by scientists of the mute testimony borne by "the water" to the intense suffering of our Lord Jesus Christ. And what shall we say to the fact that, contrary to nature, blood flowed from One Who had died? Is it not to show that in death, "He vanquished death and did not see corruption"? Thus the last wound, the last indignity offered

to the Body prepared for Him proclaims both purification and redemption, for, "The very spear that pierced His side, drew forth the blood to save."

MAY THE CONTEMPLATION OF THESE WOUNDS, whereby His body was broken and His blood was shed, deepen our love for Him Who "was wounded in the house of His friends," "wounded for our transgressions and bruised for our iniquities," and cause each of us like Thomas to worship and acclaim Him as "My Lord and My God" (John 21:28).

Sinner! The consideration of the wounded Saviour should cause you to consider as the most important questions of your whole life — Why did Jesus die? For whom did He die and rise again? What shall the end be of them that obey not the Gospel of God? 1 Peter 4:17. (Editor.)

SETTING ASIDE THE TRUTH OF GOD

IT IS impossible to close our eyes to the startling fact that the claims of Christ, the value of truth, the authority of holy Scripture, are being more and more set aside each day, each week, each year. We believe we are approaching a moment in the which there will be toleration for anything and everything save the truth of God. It behooves us, therefore, to look well to it that God's Word has its own proper place in the heart, and that the conscience is governed in all things by its holy authority. A tender conscience is a most precious treasure to carry about with us from day to day—a conscience that ever yields a true response to the action of the Word of God—that bows down without a question to its plain statements. When the conscience is in this fine condition, there is always a regulating power wherewith to act upon one's practical course and character. Conscience may be compared to the regulator of a watch. It may happen that the hands of the watch get astray; but so long as the regulator has power over the spring, there is always the means of correcting the hands. If that power be gone, the entire watch must be taken to pieces. So with the conscience. So long as it continues true to the touch of Scripture, as applied by the Holy Ghost, there is always a safe and sure regulating power; but if it becomes sluggish, hardened, or perverted—if it refuses to yield a true response to "Thus saith the Lord," there is little, if any, hope.

Selected.

GOD PLANTS

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

GOD CALLING US BACK

WM. H. FERGUSON

AS ONE approaches the milestone of the year's passage, it causes serious reflection as to our path and God's ways with us. This is as it should be in the case of all God's children but, alas! so frequently this holy retrospect is lacking amidst the hurry and hustle and godless festivities of a corrupt civilization which, professedly honors our Lord, but by abominable practises and deceit, brings His Holy Name down in the dust of their contempt for things truly spiritual. May we not allow ourselves to be engulfed in this, even in this closing month.

A proper and spiritual reflection will enable us to rise above this and maintain the quiet and peace of fellowship with God in the midst of wickedness, with resulting testimony to this same godless world.

CALL THEM BACK

It is ever God's way to remind His people of His faithfulness at such seasons and also (as a matter of sequence and record) their lack of faithfulness to Himself, where it has been lacking. He is not unmindful of all done for Him and His glory and for the good of His saints and the welfare of the perishing around us. He gives us abundant assurance in His Word of His knowledge of all this. "I know thy works" is the opening declaration to each of the seven churches in Rev. 2 and 3, in some cases good, in others, bad. But He knows all.

DECLINE

This has ever been the history of the testimony committed to man, whether Israel or the Church and it is only by repeated pleadings that God seems to find a response in the heart of a feeble folk who have been weakened by failure and sin and waywardness. That He does find a responsive heart, or hearts, in a collective sense, is some cause for thanksgiving and the year that has almost passed into history has given proof of more and more godly exercise as to conditions of apostacy; leading to a yearning on the part of many to get back to the simplicity of a former day. This is a matter for thanksgiving to our God. It should cause still deeper exercise as to holiness of life and personal godliness, resulting in more true separation to our Lord Jesus Christ. It has been complained that this preaching of the separated life will cause separations between saints and divisions amongst God's churches. This is merely the cry of those who would condone departure and shut the eyes to a condition which is so prevalent today that it portrays itself in all its effrontery, effectively enough to cause consternation amongst saints as to the end of it all.

THE CAUSE OF TROUBLE

When Elijah and Ahab met in 1 Kings 18:17 (in the midst of a period of barrenness and withholding of God's blessing

on a sinful and apostate nation), "It came to pass, when Ahab saw Elijah, that Ahab said 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, and thou hast followed Baalim.' SIN IS EVER THE CAUSE of separations and divisions amongst God's people and those to blame for this condition are those who have departed from the Word of God and the commandments of the Lord, as the above Scripture clearly shows. His commandments are not grievous but many are substituting the devices and practices of men for the inerrant pattern of the precious book of God.

CHANGING TIMES

Under the plea of "difficult days" and "meeting present conditions" and "reaching the people" new ideas and innovations are largely to the front, great sums of money spent on "putting such over" amongst the Lord's own and consequently, a new trend has certainly come into existence; but its weakness lies herein—it is without Scriptural precedent or pattern or divine sanction and, being an imitation of religious Babylon, it must be carried on with Babylonish tactics and men who are hobnobbing with Babylon's systems. This, as we have said, is a source of grief to God's gathered saints.

GATHERING TO HIS NAME

One wonders if many professedly amongst us today have even seen the precious truth of being "gathered to the Name and Person of our Lord Jesus Christ alone" according to Matthew 18:20, owning no other authority than His, learned only through His precious and unfailing Word. This Word of His, in all its fulness, is interpreted to us by the "other Comforter," John 14:16. Blessed Interpreter! Did not our Lord say, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you?" John 14:26. Thus we see that part of this blessed ministry of the Spirit is to "CALL US BACK."

Let us consider this thought further in the ministry of godly men. Note how Paul exhorts Timothy in his first epistle, ch. 4:6, "If thou put the brethren in remembrance of these things" etc., and again in his second epistle, ch. 2:2, note his earnest, yet tender solicitude for his son in the faith as he exhorts to a faithful stewardship—"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This same trait of the Holy Spirit is seen in the apostle Peter's 2nd epistle ch. 1:12, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." He continues this strain in v. 13 in view of his coming decease and in v. 15 says—"Moreover I will endeavor that ye may be able after

my decease to have these things always in remembrance." And in v. 16 he contrasts this unchanging Word with the "cunningly devised fables" of men.

The apostle Jude, also, in his epistle of warning of apostacy, brings a most serious warning to professors in v. 5—"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

All of above surely adds up to this fact that a refusal to get back to the Word of God and simple ways of God with His people, is an evidence of a choice in favor of the words and ideas of men rather than the blessed Spirit-indited Word which calls us back to former days of fellowship with God and His beloved people, where the Word alone was the Guide and Counselor. **THIS COURSE IS FRAUGHT WITH THE GRAVEST CONSEQUENCES TO TESTIMONY** and individuals responsible are marked men by the God of heaven, 1 Cor. 3:17.

We noticed lately where one of such modern exponents of ultra-liberalism in assembly testimony said something to the effect that the sooner we got away from that foolish expression in Letters of Commendation — "From Christians gathered to the Name of our Lord Jesus Christ" the better, for says he, it is not found in the Bible. It is very evident that this man knows not what it is to be "gathered to that precious Name." There are many like him who would destroy the "old landmarks." May the Lord preserve His people from unscriptural alliances with those who thus disparage His Word and the precious truth of "being gathered unto Himself alone"—outside the religious camp (for it is Judaism without doubt in Heb. 13)—going forth unto Him, Heb. 13:7, 18.

These are the modern ideas of men which have, for years, been working insiduously to the destruction of true testimony in a collective way and the leading of the people of God back into the folds of interdenominationalism and sectarianism. They are more brazenly spoken today.

DIVINE UNITY

We reiterate the words of one of our brethren which are timely—"If God's people were going on well with God, you couldn't keep them apart, much less try to get them together." Man's attempts to "unify" on the basis of agreement to differ and withholding of some of the truth of God, is not what the Word teaches and has been a prolific source of sectarianism as is evidenced to any unbiased reader of church history in the past. The only "unity" which will stand the test of time and meet with the requirements of the Word of God is that brought before us by the Spirit in the words of the apostle in Ephesians 4:3—"Endeavoring to keep the unity of the Spirit in the bond of peace." Note that this is a "uniting bond of

peace" and where God has His gracious way, the result is peace with the fragrance and savour of His Name pervading all.

In an assembly of God there must be room for all the Word of God, otherwise sectarian ground is evident for sectarianism has room for "some" of the Word of God, NEVER FOR ALL OF IT. There must be room for the ministry of the Word which would touch on the matter of the so-called "open table," etc., where all and sundry are welcomed, even though not in assembly fellowship. There should be ministry showing the folly of going back to Judaistic religion in its forms and ceremonies and imitations as carried on in Christendom today. There must be room for the Word of God which would separate from the world's false ways evidenced in the deportment and dress and worldly tendencies of those committed to such course. Ministry which would not touch upon these things, and others needful, might be welcomed in certain circles but not that ministry which would stir up the sleeping conscience and arouse the soul sleeping under the deadly "night-shade" of a delusive world. And despite all the protestations of love and largeheartedness proclaimed in such circles, one has only to come in contact with the same to find out how sadly lacking is the spirit of Christ, His love and compassion, and instead bitter opposition is manifested to any who would thus seek to stand for God in an evil day.

True it is today that "Faithfulness to God carries a heavy price"—Let us weigh seriously and well the consequences and "count the cost."

There is a statue in Germany showing a "headless" knight, holding in his right hand his own head. He had suffered for receiving the Word of God and sheltering those who were persecuted for righteousness' sake. Underneath the statue however, one reads the words—"There is a day coming that will make up for it all." So let us not forget this aspect of things in a temporary lust for popularity and escaping of the shame and reproach of the cross.

IS IT WORTH WHILE?

CERTAINLY! After the refining of the priesthood in Mal. 3, we read in v. 4—"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." God looks forward to this pleasure in the coming day of Israel's restoration, though He does not have pleasure in the sinful nation today. And again, as to the Levites in Ezekiel 44:15, 16, God avers—"But the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God: they shall enter into My sanctuary and they shall come near to My table, to minister unto Me, and they

shall keep My charge." This is in the future earthly day and in the future Temple in Zion but a divine principle of reward is stated and the New Testament counterpart is, of course, the Judgment Seat of Christ where faithfulness relative to the collective testimony shall be rewarded, 1 Cor. 3:10, 17 as shall all else done for God—2 Cor. 5:10.

STUMBLING OF YOUNG CHRISTIANS

We fear it is sadly possible for some younger ones to be stumbled by the "changing views" of professed shepherds and leaders who once preached these things but have "gotten more light" of recent years and today treat them lightly. One might ask—"Is it not the light of your fire—and the sparks that ye have kindled?" Isa. 50:10, 11. Shall this course not end in sorrow?

We heard a preacher a good many years ago at a Conference preach from the text—"Meddle not with them that are given to change." Whatever the original meaning of this Proverb, he used it to signify the proper course to pursue when one came in contact with men of "chameleon" character who "changed their views" to meet up with the conditions they found themselves in. This word stuck to us for the man, himself, shortly after changed so radically as to turn aside completely from that which he had taught and practised and left sorrow and grief in his trail.

So today we have those who, a short time ago, would have been horrified to see men on the platform who can likewise go on denominational platforms, now they accept this without a word of protest. Men who decried the use of instrumental music as not being in the pattern of the church in the New Testament, now accept the same without question or protest. A few years ago the pre-arranged, cut and dried platform and invited speakers at Conferences would have met with instant disapproval. Now they go in for this also under the plea of expediency. This latter tendency never characterized the work of God on this "continent" except in a few notoriously "liberal" companies and indeed, never made progress until the "stalwarts" of a past generation went to be with the Lord and men arose who had not known "all the work of the Lord that He had done." Joshua 24:31.

Men of this stamp are a great stumbling block to younger, immature Christians inasmuch as they confuse the pattern, condone unscriptural methods, and turn away from the simplicity that is in Christ. Truly one must turn from man to the Living God and one of His wondrous characteristics is found in Mal. 3:6—"For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed."

NO ORGANIZATION

Let us beware then of any attempt to form an organization of men which would eventually take its place amongst the

multitudinous sects of Christendom as a "little cog" in its great wheel which is surely and steadily being geared to greater and more powerful machinery for worldly and world-dominating religion. This is the aim of the "woman" of Rev. 17 and 18 in the kingdom of the Beast—all comes to its untimely and disastrous end, torn in pieces by the very world she had courted and had illicit relationship with when God puts it into their hearts to fulfil His will, Rev. 17:16, 17. The Church will be gone ere this judgment falls upon Babylon but how sad to think some, even today, may be consciously or unconsciously helping on to that condition of things which is so hateful to our God. The call to us all is—"Come out of her, My people, that ye have not joint-fellowship with her sins," Rev. 18:4) (Newberry).

Carrying out the Word of God in all its simplicity WILL NEVER FORM A SECT OF MEN—each assembly being autonomous and in subjection to the Lord Himself and the fellowship between such is brought about by the subjection of each to that One Lord and to His Holy Word. This is the only fellowship which saints are responsible to acknowledge, and indeed the only true fellowship—1 John 1:7; 1 Cor. 1:9.

Think not this warning unnecessary. The world conditions bringing such about is at our very doors and when it is too late, saints may realize to their sorrow the trap which has been so skilfully laid for them by the arch deceiver and hater of all testimony for God.

GODLY EXERCISE

Thank God for the many churches of the saints, scattered the world over, that are seeking to go on in all humility and stedfastness, and even in those where grave departure is noted, there are truly exercised souls who mourn the departure, as in Israel's day, and long for God to show His delivering Hand. A "Hannah" here and there among the sisters who can be in the mind of God as to the need of one being raised up in the assembly to meet the present condition—a "Samuel" whom God could prepare to take the place of the unfaithful and dim-eyed Eli who "winked at sin and lawlessness." GOD IS ABLE. Let us continue to cry mightily to God and meantime "meddle not with them that are given to change." May our cry be—"LORD, CALL US BACK TO THYSELF." "TURN THOU US UNTO THEE, O LORD, AND WE SHALL BE TURNED; RE-NEW OUR DAYS AS OF OLD." Lam. 5:21.

"Enlarge My Coast." It must be worth enlarging. Bless, then increase—here covers the Gospel meetings. Death to self brings "the increase." "Except a corn of wheat fall into the ground and die it abideth alone."

LIKE PEOPLE, LIKE PRIEST

WILLIAM WILLIAMS

IN READING through Hosea the other day we were struck with the expression in ch. 4:9—"Like people, like priest."

This is a scripture very often misquoted by the Lord's people. One often hears the order inverted—"like priest, like people." Now in the Scriptural order we see that it is THE PEOPLE WHO INFLUENCE THE PRIEST and not the priest that influences the people. With this Scriptural order agree 2 Tim. 4:3, 4—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

There have been some very frank and fearless articles in the magazines about certain practices which are gradually gaining ground amongst the assemblies. We thank God for such a faithful presentation of the Word of God which has, undoubtedly, helped those who wish to carry on the Lord's work in a Scriptural way in spite of the sophisms and specious pleas of those who, with their innovations, are mimicking the religious denominations instead of following the Divine pattern which has given such practical and lasting results wherever it has been carried out.

AIMLESS RUNNING

A good deal has been said about evangelists, especially younger men, who are running from assembly to assembly for a night or two, receiving fellowship (if it could be called such) so that as far as real pioneer and missionary work is concerned, such assemblies have nothing to give—the transient preacher must be catered to and he carries away all. Now here is a case where we believe that the "people make the priest." It is usually true that where there is a supply there will be a demand. This is citing the aphorism the wrong way; but a good rule ought to work both ways. Now the preacher is blamed for his night or weekend visit on the way to, or from, some conference, or it may be in the Fall of the year, the annual visit about the time of the harvest, when the more daring call such preachers the "tax-gatherers."

But the greater blame lies with the elders of the assemblies. Why have fellowship with a preacher before waiting upon God to see if it may be His will to give him anything? Why give him \$10 or \$20 to save face? Elder brethren we are afraid handle the assembly money in a way that would mean their dismissal were they serving a business firm. Stop the supply to such preachers and you will not be pestered with post cards or "phone" calls stating they are coming for a night. When we were in Edinburgh some years ago we chose to go to a small assembly on Lord's Day evening without let-

ting the elders know that we would be there. But they knew us and we were asked to take part in the Gospel Meeting. They had no organ, the Hall was packed and we enjoyed speaking from Rom. 5:6. As we were leaving the Hall one of the elders offered a touching apology because they could not give us a gift. We told them we were glad that it was so as we were opposed to the method of giving a speaker so much money for a night, a week or a month. Imagine our surprise when, years after, we received in Venezuela a gift from the same assembly and sent by the same brother. This is how it should be. We are sure that had our younger brethren more faith in God to supply their need, they would get many pleasant surprises from the Living Head of the Church. Do not let the Lord's people make the preachers "like people, like priest."

ARRANGED SPEAKERS AT CONFERENCES

Then again we see another evil where the Lord's people "make the preachers." They "heap to themselves teachers, having itching ears." The custom of arranging the speakers at conferences appeals to the carnal and lazy Christian who does not wish to pray. They will invite men who will tacitly avoid anything that would make them all feel that they were away in heart from God and out of touch with the leading of the Holy Spirit. How often one sees in the Magazines, which are popular in such quarters, something like this—SPEAKERS EXPECTED—and then follows a list of men whose aim seems to be to drag God's people into an unholy affiliation with sectarianism. To counteract this departure one often sees the following—"preachers who walk in the old paths welcomed." But this does not always save them from expedient men (politic men, Editor). So the notice has to be changed to "walking and preaching the old paths." But even thus, unprincipled men creep in. They were telling us in the North of Ireland of a man from across the Channel who was known to be very lax in his views of separation who went to a Conference and ministered a clean cut separation. A brother asked him why he had changed his views on going to Ireland. He coolly replied that he knew that they liked separation over there and he wanted to give it to them. Here was a man whom the people made priest. He changed his colors like the "chameleon." He would put his finger in his mouth to see "Where sits the wind." Oh! for men like Paul who could say "As I teach everywhere in every church." 1 Cor. 4:17. No setting the sails to catch the wind with Paul.

PLAIN SPEAKING

Then again we live in a boastful, refined age. When the children of Israel got tired of the manna they began to pound it, bake it and serve it up in cakes. When we are right with God, seeking to please Him, serve His people and win souls for Christ, we relish the whole Word of God. It reaches us, searches us, humbles us, leads us to confession and then to

fresh determination to live for eternity. But how often at Conferences, one hears the Word served up in "sweet cakes" which tickles the ear, pleases the palate, but leads to no exercise before God, no confession of sin and failure, no separating from that which is displeasing to Him. "And thou shalt write upon the stones all the words of this law, VERY PLAINLY." Deut. 27:8. "Seeing then that we have such hope, we use GREAT PLAINNESS of speech" 2 Cor. 3:12. God desires great plainness in writing and great plainness in speaking. Much of the literature circulated amongst the assemblies contains neither plain writing nor plain speaking. IT IS LIKE BAKER'S BREAD, KNEADED BY MACHINERY, BAKED BY ELECTRICITY, WRAPPED MECHANICALLY AND MADE TO BE SOLD.

TRIBUTE TO THE LATE GEORGE BRESCIA Of Hartford, Connecticut

MANY of us younger men feel like orphans now as there was never a problem which could not be taken to him with the fullest confidence that it would be lovingly and faithfully considered. He was ever quick, ready and able to rise up in defense of the truth of God. I remember eight years ago that a brother mentioned the need for Summer Camps at a Conference in E.____; our brother, immediately after, sought to warn from the platform the dangers involved and the unscripturalness of them. Few would have such courage and wisdom today. Many object to paths of departure today, but fail to publicly give the necessary warning and teaching.

F. E. H.



It does not say that we are not to weep or sorrow when the Lord takes a beloved one away from us. A man would not be a man that could not weep. Jesus wept at the grave of Lazarus. But we are not to "sorrow as those who have no hope." We have a source of comfort that the world knows nothing of. It is a libel on what God has done for us if we sorrow as the world. We ought to pity the world in its times of bereavement and sorrow. God's children ought not to sorrow as the world. There are many sorrows besides the loss of friends. Life is full of it. If God did not permit sorrow to be felt while here we would make the world our rest.

C.

A PRACTICAL WORD

THERE are four distinct things stated in the first Psalm as the result of meditating upon God's Word, apart from the blessing which the individual enjoys who is found so doing. See verse 1. Let me enumerate them.

1. Like a tree planted by the rivers of water,
2. Bringeth forth fruit in his season,
3. His leaf shall not wither (always green),
4. Whatsoever he doeth shall prosper.

Dear child of God, how is it with you? On every hand in the days we live in, we see, and hear of, those who once lived for God and were used of Him, being tripped up by the devil "the lust of the flesh," or the world. Backsliding both in heart and practice characterizes these last days; and beloved, what is the cause of it all? We verily believe the neglect of two things namely: closet prayer and reading and meditating upon God's blessed Word. Reader, let me ask you tenderly and lovingly, as you hold this paper in your hand, have you had a quiet time alone with God this morning, reading and meditating upon His own precious Word—speaking to Him and He speaking to you? We do not mean, did you kneel down and go over a prayer, but have you seen the face of your Lord to-day and heard Him speaking to your heart? It may be you can sing "Oh, the pure delight of a single hour" but hold now, be honest with your soul, when did you spend an hour in His company?

How dishonoring it is to God and grieving to His Holy Spirit to sing about spending an hour with Him, when it is not true. Have we not all been guilty of spending too much time in company of one another, and too little time in the company of God? God in His grace has made blessed provision for our every-day life while passing through the wilderness. We get it beautifully pictured in the history of Israel, passing on to Canaan. Morning by morning they gathered the manna, fresh down from heaven, and, no doubt, it took both trouble and time to gather it. Early in the morning, early in the morning brethren, the Camp of Israel was astir. See them down on the ground gathering, every man with his omer filled; and this was all done before the sun was up.

How often it is the case, in these days, among the saints of God, that instead of being up in the morning early and getting alone with God, seeking to see His face and catch His voice, there is the lying in bed until the last possible moment and then a hurry to get away to work. No watching, no praying, no reading of the Word, no meditating, and as a matter of course no fruit borne, no greenness, no prosperity and when Satan comes along there is no power to resist his temptations. Oh, beloved children of God, let the time past of our lives, suffice us to have wrought the will of the flesh, and in

the future let us seek to walk in the blessed footsteps of Him, Who rose a great while before day, so that He might have time to commune with His Father.

The days are getting darker and we feel it more difficult to get along every day we live. But He Who has saved us and brought us so far is willing, yea, it is His delight, to feed us with the finest of the wheat and satisfy us with honey out of the rock. "He openeth His hand and satisfieth every living thing," Psalm 145:16 and His word to us is, "open thy mouth wide and I will fill it." Psalm 81:10.

May we then until the morning dawn remember His words, Matthew 26:41, "WATCH AND PRAY."

J. K. McEwen.

GIVING

A Bible Reading

WHEN Melchizedek, King of Righteousness and King of Peace, Heb. 7, came forth from Salem (Peace) to meet Abraham and bless him, he officiated as a Priest of the Bread and the Wine and the Tithes. There had been a great victory and Abraham gave tithes of the spoils. In Hebrews we learn that Christ is the true Melchizedek, a Priest of both gifts and sacrifices. He came out from Salem; He has gone back to Salem. There has been a great victory and we share in the spoils of conquest on the principle laid down in 1 Sam. 30:24 and surely, like Abraham, we should respond in giving of what we receive at His bountiful hand.

In Deuteronomy 26 the worshipper gathers his first-fruits and journeys to the place where God was to put His Name. His offering "set down before the altar"—beside what speaks of God's great offering to us (see also 2 Kings 12:9) where all would be fulfilled according to God's mind—the firstfruits presented, the offerer worshipping God and rejoicing in heart, the tithes suitably given. Then, and not till then, prayers went up for blessing on the Israel of God. Being right personally he was now in a condition to pray for others—to bless and be a blessing.

The wise men saw the star in the East and came to worship Him who was born King of the Jews, Matt. 2. As they approached Jerusalem they seemed to have ceased following the Heavenly Guide and relied on the scribes and priests but, when again they saw the star "they rejoiced with exceeding great joy." And "when they were come into the house"—not the stable—they presented Him with gold, frankincense and myrrh. Again gifts were connected with worship.

The story of THE LORD'S SUPPER as told over again to Paul by Christ in resurrection, is related in 1 Cor. chapter 11. Then follow Spiritual Gifts, but, when we reach chapter 16, other gifts are introduced. "Upon the first day of the week let

every one of you lay by him in store as God hath prospered him." Thus the first day of the week connects the remembrance feast with personal giving.

The first sacrifice God requires of us is noted in Rom. 12:1—"I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God . . . your reasonable service." Then in 1 Peter 2:5 we are to offer spiritual sacrifices in a spiritual house, "acceptable to God by Jesus Christ." This injunction is repeated in Heb. 13, and another sacrifice added—"but to do good and to communicate forget not, for with such sacrifices God is well pleased." In 2 Corinthians 8 and 9 we have

THE FOUNDATION OF GIVING—"They first gave their own selves to the Lord," verse 5.

THE DIVINE EXAMPLE OF GIVING—"For ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that ye through His poverty might be rich."

THE PRINCIPLE OF GIVING—"For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." v. 12.

A DIVINE PRINCIPLE: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." Ch. 9, v. 6.

A DIVINE PURPOSE: "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." Ch. 9, v. 7.

A DIVINE PROVIDENCE: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Ch. 9, v. 8.

THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT. Ch. 9, v. 15.

H. J. Bates.

A WAKENING THOUGHT

I LOVE thee child! five love-wounds still I bear.
I CARE for thee! canst thou not trust My care?
I DIED for thee! thy life by dying bought:
I LIVE for thee! thy Pleader in heaven's court
I am thy Guide, thy Glory, and thy Goal:
The Lord, the Life, the Lover of thy Soul,
I was, I am, I ever more shall be:
To live, to love, to labour—all for thee.
Wilt thou not live for Me?

William Luff

BLIND WATCHMEN

GOD describes them in the fifty-sixth chapter of the Book of the prophet Isaiah, verses 10, 11. They are "blind," "dumb," "ignorant," "sleeping," and "loving to slumber," so far as God's interests are concerned. Regarding their own, they "can never have enough," they "look to their own way, every one for his gain." They "cannot bark" from fear of giving offence, though robbers steal that which belongs to God. But if any dare to touch their own kennels or interests, they bark loud and bite bravely. A good watchdog will not allow a suspicious person to pass without giving warning, but these blind and lazy watchmen lounge in their chairs and talk about "charity" and "large-heartedness," while the enemies of the Cross of Christ fritter away bit after bit of God's truth, and bring the devil's error in at will. Sure, there is a Satanic charity. Lot had it, when he lived in Sodom, and sat in its gate. Demas had it, when he went back to love the present world, and to forget its guilt. All who set self and self-interests above God and His truth, above Christ and His claims, have it. Carnal men who live luxuriously and gain favour with the world, by keeping back what they know to be God's truth, while winking at the ungodly doings of those over whom they are supposed to be watchmen, have it. Verily such men, wheresoever found, will have much to answer for in that day; in which each will have to give account. God needs watchmen who will not shun to tell those who do evil, of their sin.

Gordon Forlong

KNOW assuredly that you must lead a dying life; and the more anyone dies to himself, so much the more does he begin to live unto God.

SATAN'S COSTLY COURTESIES

WHEN I think on the eagle's carrying up of the shell-fish into the air, only to the end he may break him by his fall, it puts me in mind of the Devil's costly courtesies, who, out of the bounty of his subtlety, is still ready to advance us to destruction. Thus more than once he dealt with my Redeemer. No sooner had he raised Him to the top of a high pinnacle, but straight follows, "Cast Thyself down;" and having placed Him on a high mountain, let Him fall down and He shall be largely rewarded with His own. If any advancement be so dangerous, I will take heed of being ambitious. Any estate shall give me content. I am high enough if I can stand upright.

Arthur Warwick, (1637)

QUESTIONS AND ANSWERS

QUESTION: Should Television be permitted in a Christian's home?

ANSWER: The Christian home, governed and controlled by the Word of God, could have no place for this latest device of Satan to capture the eye and heart. In Psalm 101, which describes David's conduct in the privacy of his own home, he says in v. 3—"I will set no wicked thing before mine eyes." Another version reads—"I will set no thing of Belial before mine eyes." This Psalm was evidently written after the fall and restoration of David and he knew something of what the eye could do; consequently determined, knowing the sanctity God required in the home as well as in the house of God, to avoid anything which would ensnare the eye and heart. In each verse of this 101st Psalm we can readily see, by way of contrast, his desire to have only that which is of God and those who were godly in his presence, as to his choice.

The screen is a rival of all that is for God in the world. Crime, murders, fights, Hollywood stars (cp. Jude v. 13), etc., coupled with sexual stories, etc., all parade in succession before the eye. It ruins the influence of a Christian who beholds such—often inflames the worst desires of youth and to think of a Christian parent permitting such an avenue for the "lust of the eye, the lust of the flesh and the vain glory of life" (1 John 2:15, 16) into his home, would be unthinkable were there any true spirituality there.

The "vain glory" of 1 John 2:16 is the "false pretension and imposture of this braggart world" and in 1 Cor. 7:31 the "fashion of this world" is (schema) and means the "fashion, show, stage scenery, pantomimic gestures and dancing" of which God says—"it passeth away." In 1 John 2:16 God says—"It is not of the Father but is of the world." He also says in v. 15—"If any man love the world the love of the Father is not in him." Strong language indeed, but the speaker is the God of heaven. There is no question in our minds but the constant love for the "stage scenery" of this world is the mark of the professor of Christianity who needs the NEW BIRTH TO APPRECIATE THAT WHICH IS DIVINE.

QUESTION: Is there any suggestion in Scripture of the use of music in the New Testament Assembly from such Scriptures as 1 Cor. 14:7 and Eph. 5:19?

ANSWER: Absolutely none! The use of the first mentioned scripture in this connection is about as "dead" an argument for the instrumental music as is mentioned in the verse—"things without life"—there is not the breath of God about such twisting of Scripture. With reference to the second Scripture quoted—some "would be" Greek students try to make the original word signify instrumental music. Here again, it is one of the vain attempts of man to add to the Word of God to bolster a false position and is mere nonsense. No spiritually intelligent man, or one with a proven knowledge of the Greek language, would ever make such a misstatement.

FROM OUR MAILBAG

From QUEBEC: In yesterday's Toronto "Globe and Mail" I noticed an article with the heading—WON'T JOIN UNION—FIRED BY RAILWAY. It was from a city in Ohio and the article said that as a basis for their refusal, they quoted 2 Corinthians 6:14. I immediately wondered if these were the Christians who had written you earlier regarding the article MORDECAI BOWED NOT. I have wondered very often about these brethren if they had lost their jobs or not and have prayed for them too . . . I enjoyed that piece so much too, MORDECAI BOWED NOT. I enjoy all that is in WORDS IN SEASON and look forward to it each month. (These were not the same brethren but this is a serious problem many of our dear brethren have to face—Editor.)

FROM MISSOURI: The October number I hold in my hand. Being one of the aged women, I am recovering slowly from months of serious illness. My heart has been greatly stirred and burdened by the conditions all about us. As I read aloud this last number of your Magazine to my daughter last night, it brought great comfort and encouragement to me to see that there are a few who are deplored the present sad conditions and are endeavoring to see what they can do to repair the breaches.

FROM THE ANTIPODES: I am most happy to note the forthright faithfulness in the ministry of the Word of God as I read WORDS IN SEASON from time to time. May the Lord richly bless and use its ministry in these last days.

(From an esteemed laborer in the Gospel and ministry.)

Copies have been passed on to me by a brother in New Zealand and these I have enjoyed reading. How thankful we should be for such a Magazine as WORDS IN SEASON in these days of departure and declension, and how encouraging its message to those who endeavor to "continue stedfastly in the apostles' doctrine."

In July 1951 issue you had an article entitled THE MINISTRY OF WOMEN. This contains truths which we believe are very much needed today and which we have endeavored to spread privately among sisters in this vicinity. Assuring you of our appreciation of WORDS IN SEASON which we endeavor to spread in this needy part of New Zealand.

FROM NOVA SCOTIA: The last issue was a real blessing. This is true always, praise His dear Name. The message pertaining to the sisters' place and work and Mr. Franklin Ferguson's FEATURES OF A SCRIPTURAL CHURCH and other items we thought excellent and timely. There are a number of Christians whom I know who are not yet separated to Himself and gathered to Him who have asked questions along these lines to whom I would like to give a copy.

RETROSPECT

HOW quickly time is passing on,
 The time seems very near
 When He shall come and call His own
 To meet Him in the air:
 What will it be His face to see
 When this short life is o'er,
 To meet the One Who died for me
 And praise Him evermore?

He leads me on day after day,
 And this I surely know,
 That He'll be with me all the way
 While wandering here below:
 I long to see my loved ones saved,
 It is my daily prayer;
 Ask in My Name, the Saviour said,
 And cast on Me your care.

Come boldly to the throne of grace
 And mercy there obtain,
 And grace to help in time of need,
 His Word to us is plain:
 Our Great High Priest is on the throne,
 Through Him we enter there,
 To God our every want make known
 In humble, earnest prayer.

When I look back and view the past,
 It often grieves me sore
 That I have lived so much for self
 And have not served Him more:
 And now I want to own Him Lord
 In all I say and do,
 And He has promised in His Word
 To lead me safely through.

I. K. Norn.



Editor's note: In our early days with our Bible Carriage in Northern Michigan, it was our privilege to share much the hospitality of Mrs. Norn. The widow of a Michigan Lumberman, well known and richly endowed by God with spiritual power and energy, he with his good wife and her sister were "standbys" to the work of the Lord in Northern Michigan for many years. The above lines by our departed sister reveal the simplicity and trust characteristic of her generation. "Their works do follow them."

Vancouver, B. C.—Recent Cedar Cottage Conference was felt to be good and profitable from the Prayer Meeting throughout. The Word was ministered in freshness and power. Nine of the Lord's servants were present. Bre. Watson and Joyce stayed on for some meetings in various Halls, also visited Westbrook, B. C. We regret the "advance notice" of this Conference was omitted in our Oct. issue, due to "press" of correspondence. Bro. Joyce expected to commence a series of meetings in So. Main Hall.

Maidstone - Arborfield, Sask.—Bre. Gray and Maxwell gave help here recently and were to commence in Taylorside. The Mervin-Louisville Conf. was a time of blessing and cheer, the Word ministered by bre. Maxwell, Gray and Harris. Bre. Wilson and J. Ronald continue working in the vicinity of Togo. God has used their steady plodding there in the past few years in this needful and pioneer effort. Weather was severe there (zero) at the end of October.

Edmonton, Alta.—Bro. Willoughby visited the small and isolated assembly at Prince Albert but had to return home with an attack of bronchitis but was better when he wrote. He says—"I shall need to leave the back country places alone for the Winter, perhaps the Lord shall soon come and then no winters for us." It is the same story in the West and North—large assemblies often visited by preachers, smaller ones seldom visited.

Toronto, Ont.—Meetings in Eglinton Hall in fourth week, saints looking for some blessing. Frank Knox still in the city with plain and practical ministry which has been stirring and helpful—a few prefer "smooth preaching" but God seems to be using His Word. F. G. Watson started in Highfield Hall, using Two Roads Chart. Attendance and interest good. S. Porteous paid a brief visit to one or two halls, also Bolton.

Deer Lake, Ont.—Since Huntsville Conf. which was good, bre. Widdifield and Simms have been repairing Hall here and are now having meetings in it. Winter is early but "God's weather never hinders His work." Bre. Jn. Adams and Bert Grainger commenced meetings in Huntsville.

Straffordville, Ont.—Jas. McMullen had a few meetings here recently.

Picton, Ont.—Bre. Taylor and Kember have been helping with the Hall here. Good progress is being made, different brethren giving a helping hand in the construction. Bro. Taylor says—"It started to snow this afternoon and we were pleased we had the roof on." Interest in St. Thomas meetings kept up—3 men and a woman professed. The "All-day meetings" were the talk of many for some time after. Pray for our "laboring" brethren.

Loring, Ont.—Bre. A. Dellandrea and Cudmore had meetings here with interest—some professed.

Owen Sound, Ont.—G. G. Johnston was having appreciated ministry meetings here. Bro. Sprunt returned from Philadelphia.

OTHER LANDS

No. Ireland.—McShane and Bunting finished at Cullion, Wm. McCracken and J. Wells had good meetings in a barn near Killinchy—T. Ball and W. Norris started in Albert Bridge Hall, Belfast. H. Paisley saw blessing at Kilkeel. Many brethren busy elsewhere in Ulster. Lurgan Conf. largely attended and on the whole very good. Bro. Beattie reports blessing following summer's tent work.

Venezuela, S. A.—Bre. Saword and Turkington report blessing in Salom, where there is only one brother and 3 sisters and they go in to Nirgua to "remember the Lord." With the help of others they recently built a Hall. Bre. Williams, Fairfield and Saword were leaving for the long trip to Ciudad Bolivar on the Orinoco, from whence they had received a "Macedonian Call." They purposed visiting also the little, isolated assembly in Puerto La Cruz.

Box 38, Rotorua, New Zealand.—Jim Patterson plods on in the Maori work. He says—"The Maori believers continue to go on for God, they love the old paths wherein is the good way." He reports some professing faith in Christ recently, being baptized and now in happy fellowship. Others deeply concerned. Pray for this Maori work in New Zealand.

Palmerston North, New Zealand.—40 Fitzroy St. Franklin Ferguson still continues his much used work of writing and ministering the

word. He says: "There is growing declension from the 'old paths' nearly everywhere and more than ever is it needed to 'contend earnestly for the faith!'"

CONFERENCES

Montreal, Que.—Annual Conference at New Year commences D. V. with Prayer Meeting Sat., Dec. 29 at 8 p.m. in Gospel Hall, 821 Ogilvy Ave. Park Extension. Meetings continue Lord's Day, Monday and Tuesday, Jan. 1st, in the Community Hall, Town of Mount Royal. All communications to Wm. E. Reid, 25 Highfield Ave., Town of Mt. Royal, P. Q.

Los Angeles, Calif.—Special Meetings D. V. by West Jefferson Assembly commence Lord's Day, Dec. 30th, continuing Monday and Tuesday, Jan. 1st. Preceded by Prayer meetings Friday and Saturday eves. All the Lord's servants walking in the "old paths" and practising truths thereto related, welcomed in ministry. All communications to Jas. Parr, 2614 So. Harcourt Ave., Los Angeles 16, Cal.

Haddon Heights, N. J.—Annual Conference will commence D. V. with Prayer Meeting in the Gospel Hall, 915 No. Front St., Camden, N. J., Friday, Dec. 28th, on Sat., 29th, at 2:00 and 7:30 p.m. in the High School, 2nd Ave. and Garden St., continuing there all Lord's Day, also Tuesday, Jan. 1st. The Lord's servants teaching and practising the "old paths" will find a warm welcome. Corresp. A. W. Wilson, 5038 Clayton Ave., Merchantville 8, N. J. Saints will entertain visiting Christians, as usual.

FALLEN ASLEEP

Goderich, Ont.—Suddenly, on Aug. 1st, our bro. Joseph Martin was "called home," aged 83. For many years in Michigan in districts of Yale and Jackson, etc. A kindly brother whom we often visited in early Bible Carriage days, always finding a hearty welcome.

Glasgow, Scotland.—On Aug. 16, aged 75, our esteemed brother Hunter Beattie "went home" to be with His Lord Whom he had known for 60 years and Whom he faithfully sought to serve. He learned in his lifetime "to scorn the praise of men" and "pay the price of faithfulness to God, as God revealed His Word to him." His pamphlet "The Word of the Cross" was known worldwide.

Chatham, Ont.—On Oct. 12th, saints of this Assembly and district were saddened by the death of our beloved brother F. W. Watson, aged 56. He was "born again" March 10, 1924 at meetings conducted by Thos. Dobbin and Thos. Robinson. He went on steadily and well, a true shepherd, assembly correspondent for years, much given to hospitality with his faithful companion who should now have our prayers. His cheery smile and plain, searching ministry will be long remembered by the people in this part of the country. Remember this family in prayer.

Detroit, Mich.—Our sister Mrs. Amelia Webb "went home" Oct. 22, aged 62. A patient sufferer for years. A godly woman, she proved much of the Lord's presence and cheer in earthly trials—now where sorrow is unknown.

Philadelphia, Pa.—On Oct. 23rd, our beloved brother and esteemed servant of Christ, John P. Conaway, departed this life, aged 64. Special Memorial notice in our January issue D. V. Remember especially in prayer, his widow, one brother, three sisters.

Donora, Pa.—On Oct. 24th, our brother Lester Wolfe "went home," aged 55. Saved 28 years. Survived by his widow who should have our prayers.

Los Angeles, Calif.—Mrs. Jane Austin, a beloved sister, "went home" Oct. 26th, aged 98. Born in County Armagh, Ireland, "born again" over 80 years ago. Came to U. S. A. and in fellowship in Philadelphia until 1919 and since then in happy fellowship with saints of Jefferson Assembly here. She loved to show hospitality, a true and loyal Christian woman. She was at the "remembrance feast" her last Lord's Day on earth, leaving an example of stedfastness according to Acts 2:42.

Ferndale, Mich.—On Nov. 7th, our beloved sister, Mrs. Margaret Henderson "fell asleep," aged 79. A worthy Christian woman, saved 50 years ago in County Down through preaching of John Haliburton, she went on steadily for God. For some years in Keyser, West Va., and for past 26 years here. Kindly and loyal in her testimony and of a quiet and becoming spirit, she will be much missed by the Lord's people as well as her family.