

6 pages

Words in Season

THE BIBLE FAMILY MAGAZINE



UNKNOWN, YET WELL KNOWN

UNKNOWN on earth, the man of God
Pursues his course, his vision clear;
His compass true, nor storms nor lode
Affects this stranger midst men here.

Well known to God — his prayers arise
Both day and night for other's need;
His voice ascends — Heav'n sees his eyes
Upturn'd! lest earth elsewhere should lead.

He's gone! this man of God! apart,
Who left behind this precious gift;
Far richer than earth's choicest art,
The gracious memory he left.

W.H.F.

(Encomium-Edmond Allen of Lurgan)

JANUARY, 1969

WORDS IN SEASON

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VOLUMES — We hope to have ready later this month — cost this year will be \$4.50 per volume, mailed anywhere. Write to Editor. Order soon. A few of 1967 still available.

EDITOR'S REQUEST — Please limit correspondence to essentials. We do not send receipts for Magazine subscriptions. Try, if possible, to maintain same number you receive monthly, it helps us. We feel, with the passing years and the increasing burden of the work, the necessity of conserving strength. Hence, bear with delays.

REPORTS

North Ireland — A letter from our brother Walmsley (of Venezuela) says they are encouraged by the apparent recovery of his dear wife, whose condition seemed rather despairing, now the Doctors here are greatly impressed by the improvement. One of the leading doctors who had her case said . . . "Something wonderful has happened to Mrs. Walmsley." So we thank God and trust things may turn out well for our brother and his wife. Remember both in prayer that God may guide them. Our brother was having meetings with Albert Hull of Nova Scotia in the latter's home assembly, good interest.

Antigua, B. W. I. — Our brother John Gray, with his wife, has been spending time in these parts with encouragement to the saints. He had eight weeks in the Gospel here with a few souls professing. Preached in the prison and leper home, also to three groups of teen-age girls. At the weekend he mentions speaking to about six hundred S.S. children etc. Brother Crossley worked very hard to get the people in — the three small assemblies much helped. He and his wife had a sick spell but were recovered.

Joliet, Ill. — "Our all-day monthly meetings have been a blessing. We are encouraged by some visitors to Chicago district spending the Lord's Day with us, en route. Meetings in the Nursing Home and Jail have been encouraging also, also Children's Meetings Friday night."

Steubenville, Ohio — The recent Conference of both assemblies of the district was considered very helpful to the saints and of a practical and upbuilding character, searching, yet encouraging.

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. 61

JANUARY, 1969

No. 1

OUR BROTHER EDMOND ALLEN
LURGAN, IRELAND



1893-1968

WHOSE FAITH FOLLOW

Hebrews 13:7

MR. EDMOND ALLEN

MANY of the saints of Northern Ireland and elsewhere mourned the passing of our beloved brother who was a true evangelist, teacher and shepherd amongst God's people in North Ireland. Saved when twenty-five, after much conviction, at meetings of the late Mr. Diack, on his way home, by the roadside, the Light of the Gospel entered his troubled soul through Romans 5:6 — "Christ died for the ungodly." From that moment his whole life and interests were changed completely. In 1921 the late George Gould, Sr., and brother Poots commenced meetings in the new Hall at Bleary to which the assembly removed. At this time the whole district was moved and a number were saved who went on well. The preachers were quick to acknowledge that the prayers and exercise of Mr. Allen had a big part in the work accomplished at that time. Later he took a great interest in children.

About this time young men around Bleary and Lurgan were saved and the late James McCormick and Mr. Allen sought to help them to read and understand the scriptures. This work prospered and, later, some of these men were commended to the Lord's work, some to Venezuela and other parts.

In 1926 he left his secular employment and, with the fellowship of the assembly, devoted all his time to the Lord's work. Our brother spent most of the years that followed labouring in backward parts of North Ireland and Eire, where the little assemblies of the saints owe much to his Gospel work, teaching and prayers. He never sought great things for himself but gladly sacrificed all he had to offer to God, in order to serve Him acceptably, help the saints and see sinners saved. During these years he laboured with many honoured servants of Christ of the past and with others who are still with us. It was a common thing for him to spend all night on his knees in prayer, praying for the Lord's people and for the salvation of sinners. He was the greatest man of prayer any of his fellow-labourers ever knew. Both his knees were worn with praying until there was what appeared to be a large scar the full size of the knee-cap.

Truth learned alone with God and His Word in early days from the scriptures was held, taught and practised during all the years. He never was known to dishonour God by deviating from what he knew to be the mind of God, to please man, or shun reproach, no matter what it cost or who opposed him.

He preached the Gospel that he loved at Castlewellan, Co. Down., in his portable hall with brother John Hawthorne on the evening of the 17th., and went home to heaven just after lunch time on Wednesday 18th., of September, 1968, from his sister's home at Bleary, aged 75.

One of the outstanding features of Mr. Allen's life was to take an interest in young men. Early in his Christian life he gathered young men in his workshop and into his home, to teach them the Word of God. Later a Bible Reading was arranged each Saturday night in Lurgan Gospel Hall. Mr. McShane and others sought to help in this great work and, later, when Mr. Allen took ill, brother McShane took over responsibility, at first temporarily, then permanently. This work has prospered and grown and at present when Mr. Allen has gone about two hundred gather each Saturday to spend an hour and a quarter searching into the Word of God. Eternity alone shall manifest the value of this great work. (Editor's note: this is one feature of the work of God which has been to the fore with us of late in a few places — trying to arrange Bible Readings — for we feel there is great need of it in this land. Some decry Bible Readings but we never knew a man of God to speak against them, or discourage the study of the Word, individually, or collectively. The above should encourage us more).

Large numbers attended the services at which the following took part — Brethren J. Wells, J. K. Duff, N. Turkington, W. J. Nesbitt, J. Hawthorne and J. Thompson. A constant prayer of our beloved brother, unanswered at his death, was for his son Herbert, daughter-in-law and grandson. Let us take up this burden of prayer for such that the family may be undivided in eternity.

FAREWELL! Till the day dawn and the shadows flee away — true friend, brother, fellow-labourer in prayer and teacher.

WHICH WAY DO YOU RUN?

Two veterans went to examine a little girl who sought fellowship. After hearing how the change took place, one said, "Well, dear, were you a sinner before this change took place?" "Yes, sir." "Are you a sinner now?" "Yes, sir. I think I am a greater sinner than ever." "Then what is the difference?" he inquired. She thought for a moment, then said, "Then I was a sinner who ran INTO sin, now I am a sinner who runs FROM it." "Flee also youthful lusts." 2 Tim. 2:22.

THE WRECK OF THE DUNCAN DUNBAR

IN the days of the sailing ships between England and the Australian Continent, when there was much competition as to which ship could make a record, the "Duncan Dunbar" generally classed as one of the smartest and best of such vessels, sailed out of the English Channel on what had all the prospects of a good voyage. She was a fine ship, had a large crew of men and boys, also passengers among whom there were some soldiers. Altogether she had about 175 souls on board.

She made a lovely picture as she got under way, with all sails set — there was plenty of mirth as passengers became more acquainted with each other and, altogether, it looked like a very prosperous passage.

The skipper of the "Duncan Dunbar" was known as an excellent and fearless captain. He was overheard to say, as the vessel left her moorings, "TO SYDNEY OR HELL IN SIXTY DAYS." Little was thought of it and the next day or two found the good ship ploughing her way through the ocean at a smart pace. There was an extra share of bad weather but well built as she was, it only slowed her up a little and when they got near the Australian port they had been about eighty days at sea.

Instead of making the harbour as they neared land on the last night out, for some unaccountable reason the captain ordered the ship to remain outside. A heavy sea from the West was running, and giving her into the charge of the mate he retired. He came up again about midnight and asked if they could see the harbour light. The chief officer answered that he could and the captain gave orders to steer for the harbour at once under heavy sail. A sharp lookout was kept, for the passengers had all retired, expecting to land early the next day, and as the good ship was driven by the wind no one dreamt of danger.

BUT LISTEN! out of the midnight blackness comes the cry from the lookout — "BREAKERS AHEAD."

Orders were given to alter the course, but alas the wrong order was given, and directly to the vertical cliffs on a desolate shore (they had missed the harbour and mistaken the light) the ship was steered, and with a mighty crash she struck. The water poured in, she was completely smashed and when the morning light came one lone survivor, a sailor, was left, thrown upon a shelf of rock. Authorities expecting the ship, instituted a search and a day or two later the sailor was found and told his sad tale.

What a dreadful finish to that voyage you say, especially on the last night out, just outside the harbour! What an awakening for many as they sank down into a watery grave, no doubt many to a sinner's doom, and the good captain whose defiant boast God had heard, went down in shame.

This is a day of BOASTING. Human progress in every phase of life is lauded. In the present day of so-called progress among the nations everything shows the tremendous strides man has made; and yet God is entirely left out of the reckoning. The VOYAGE OF LIFE is being sailed WITHOUT GOD. Chart and compass (the Word of God) have been recklessly and with the basest folly, cast aside. The result is seen on every hand, and a complete moral breakdown, a fulfillment of the scripture in Romans 1:28, is in evidence everywhere. The "reprobate mind" (void of judgment) is surely the rule. Vainly man is expecting to make a success of it all and reach a happy harbour some day but a terrible awakening awaits this poor world. Its impending doom can be heard above the strife of tongues and the noise of its mighty civilization.

SINNER! Ere the end come to it all, take the advice of a gracious and merciful God and flee to the only harbour of refuge — CHRIST, the Saviour of sinners. He died to save you, His precious blood cleanses from all sin and He rose again to give assurance of His ability to "save to the uttermost all that come unto God by Him." He gives perfect security against the fateful hour and a hell of despair which awaits the disobedient and rebellious sinner and the soul that trusts in Him is saved forever.

We are nearing the decisive hour, the history of man's pride will shortly be a thing of the past. HASTEN! "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." Proverbs 27:1.

W. H. F.

EVEN SO, FATHER

A deaf and dumb child, upon being asked, among other questions to which she had replied with quickness and intelligence, why she had been born thus, hesitated a moment, while the tears gathered in her eyes. Presently, however, she dashed them away, and looking up with a sweet smile, wrote upon her little slate, "Even so, Father; for so it seemed good in thy sight."

THE YIELDED LIFE

A Message for Young Believers

Wm. H. Ferguson

COUNTERVAILING the present trend in the world amongst Christians generally, it would be most refreshing to find younger brethren and sisters taking an entirely different look at life and, with a view to an eternal recompense and a truly consecrated life, finding the answer to the soul's hunger after something FOR GOD, in a yielded life.

Examples are not lacking in the Word of God, nor are they lacking in the history of the Church. When we take a look at certain characters, there shines around their names a lustre as the radiant beauty of the stars. They shine amidst the darkness, they differ, perform different functions in their service and testimony for the Lord, but **THEY SHINE**. Such as Timothy, Titus, Paul, John etc., and Lydia, the Mary's, Phoebe and many others give us example of what we are trying to portray for the consideration of our young believers. They gave the best of their lives to the Lord, graciously, self-sacrificing, without murmur or regret and they shine eternally in the heavenly scene.

A yielded life demands the highest forms of consecration — a devotion to the Person of the Lord and to our gracious God. To do all for Him, to be all for Him, to deny all for Him, to attempt all for Him, is the challenge.

Some have heard the call and have answered gladly and with determination leaving their names as a sweet savour of devotion to their Lord. Livingstone, Arnot, Crawford, Swan, Dugald Campbell and a host of other worthies, as well as their women folk at times, come to mind when we think of the "Dark Continent" and when we turn East we think of Guinness, Hudson Taylor, Burns, William Gilmour of Mongolia and many others into whose heart God put such a love for the souls of the peoples of their chosen field that they gladly labored for them, loved them and spent their lives for them.

We think further of devoted missionaries, of our more immediate acquaintance, such as our brethren who labour in Venezuela and some other parts of this earth. Brethren like the late William Williams, our brother Sydney Saword, Ed. Fairfield and many others come to mind, younger brethren who have gone forth and are now mature men of God, with a missionary heart, and yet a desire to continue at their work for the Lord. You will note, when these men visit you

in any of their furloughs, while they tell a little about their work, the most of their ministry is that which has been gained through their individual and collective labors for the Lord there — they have a “message” — fitting, upbuilding and fresh which shows the development not only of the evangelistic spirit, but the heart of the shepherd in caring for the sheep of their district. Something like this is needful in this land. The haphazard travelling, to and fro, without a definite field of labor is something we have never understood and have not practised. This may account for the attitude some take that we do not encourage enough certain ones in professed work for the Lord. We most certainly DO and would encourage all godly efforts after the divine pattern but hesitate to encourage the indefinite, haphazard visitation, without a definite pattern involved of true labor, marked by true devotion to the Lord and the proper spirit of humility and self sacrifice.

Self-denial is a predominant feature of the life of our brethren outlined above. There is nothing of glamour about it — it is hard work. If one desires to sleep between clean sheets, have tender hands prepare three meals a day for them, have assemblies cater to you, just say goodbye to this sort of devoted life for God — it is not for you. God’s men have been self-denying, hard-working men and their women folk also have known much of this sort of denial of self in their laboring with them. We thank God for the memory of ALL men of God in this continent who have labored thus for the Lord, in the Lord’s way. We pray for God to raise up some younger and unmarried men to follow this path. It is wide open, as is the whole country.

THE NEED OF ASSEMBLIES

It would seem that certain brethren, after they have proved themselves, are better fitted to undertake the work of the Gospel preaching in the Assemblies. To take young men, absolutely unproved over a period of years, and introduce them to this sort of work does harm to the men themselves and is evidencing itself today in the lack of blessing amongst us. Series of meetings after series are making manifest that we need GOD in all such efforts. This is most important work. There are some whom God has especially fitted for this work, it has always been so to our knowledge over a long acquaintance with conditions on both sides of the Atlantic. When the Lord thus raises up the man or men, it is to the advantage of the work generally to acknowledge this and seek to wait on the Lord that such men should visit us. The prevalent idea that any one will do for

this work, as long as he is out in the work of the Lord, is wrong and does not appeal to the spiritual mind.

We have known some of the best evangelists amongst us for sixty years — we are sadly lacking in such today. The Gospel preaching lacks warmth, conviction and devotion which has always characterized God's men for His work thus. We have some amongst us today, let us encourage all such and leave the younger, immature and unproved to "win their spurs" in God's way. We would not discourage any who have a desire to work for the Lord, but we do not count it a kindness to start them off on a wrong course which, as we look back over the years, has proved disastrous to not a few of such among us.

When God does raise up some men of stature amongst us, there may be a spirit of jealousy, or envy begotten and during this past year we have heard some rather slurring remarks made when this gift was in evidence — this spirit betrays itself. **LET GOD DO HIS OWN WORK** and all shall be well.

HOW SHALL WE GO AT IT?

Some younger brethren, doubtless, ask this question and have a real desire to serve the Lord. One of the essentials in such work is the willingness to forego certain present advantages, or opportunities. If one has a desire to go forth into new ground, we strongly suggest that they do not consider "marriage" for some years at any rate. It is not a necessity and most of those who have done this type of work in this land have started out as young, unmarried men. This is something to consider. However, if otherwise, let the brother consider well the situation and the problems involved.

Our late father, who was an evangelist without a peer, in our judgment, would take his family (seven children) when he entered a town or village for pioneer tent work for anything up to about sixteen weeks, generally, rent rooms, etc., etc., living partly in the tent with its inconveniences and he loved the work, the people came to listen and God worked. This meant problems of school etc., it meant a good measure of self-denial on the part of the parents but it was done. We don't see much of this sort of pioneering today — two or three weeks in a tent, near an assembly seems to be about the order of the day. Consider this well if you have a little family. The father has a responsibility to his children, he cannot leave it to the mother altogether — this is not good for the wife to be left alone with such responsibility for long periods of meetings in cities etc., in various Halls or

assemblies. The wife must be in hearty agreement, also the family, to gain the blessing. If exercised, wait on God, do the present work to your hand and maybe God will have something, otherwise, for you to do for HIM. The writer spent twelve years in the backwoods, before ever considering marriage and, afterwards, both of us spent many months of this sort of work for about fifteen years in our Bible Carriage. To say the least it was not easy. But we often say we would do it even now if we were younger and able for it.

BEHIND THE SCENES

We have been much encouraged, of late, in our reading and meditation of the Word to note how God was working behind the scene, altogether independent as it were of Israel's effort, to produce at the right moment the men and women for His work and the perpetuation of His testimony. This seems to be God's way still. It is not so much — WHAT CAN WE DO? as to let GOD DO HIS OWN WORK and we keep out of God's way and let HIM work. This is cheering to read of in the Word. We think, again, of a Joseph, a Moses, a Joshua, a Samuel, a David — a Josiah, a Daniel . . . A Rahab, a Ruth, a Deborah, a Hannah, and the host of unnamed godly women who were behind the scenes, giving us an illustration of God's ability to work through them for the good of the testimony.

Have we not seen this in our day? Godly, praying women, living in comparative obscurity, yet laying hold upon God and His faithfulness. We knew many, we still know some, not too many today anymore. They were not women with cut hair, wearing jewelry etc., not fashion plates but they were God's provision for the need in their day. Perhaps, soon, we shall see something of God's handiwork in this respect and when we see it, we SHALL REJOICE AND GIVE GOD THANKS. Meantime, we would seek to walk humbly with our God, do justly and love mercy and "fear not the face of any man." We have not the slightest doubt about God's ability to preserve the assemblies of God in this continent, or elsewhere, gathered to the Name of the Lord — it may seem weak to the world and, at times, to us but it is the assembly of God, therefore it is His care. No man ever yet did it harm and survived the displeasure of his God — God also looks after His own servants and will let no man do them ultimate harm. They are as the "apple of His eye" and the persons who seek to harm them have God to deal with. To our younger brethren, we say, beware of your associates, choose carefully and turn a deaf ear to gossip and slander.

“M O T H E R”
MOTHER! What do you mean to me?

A mother in Israel certainly,
 A friend in need when youthful doubt
 Prevented my light from shining out.
 Your quiet confidence, trust in God,
 Left no doubt of the path you trod,
 And made me wish to also go
 That way . . . 'twas safe. To know
 That yesterday, today and forever
 You had the Precious, Heavenly Lover;
 The same though changes came, His face
 You saw, you were in His place.

LORD!

Why did you let her ripe old age decline?
 Why did her gentle spirit dim and dwine?
 Was it shekinah glory leaving us?
 In her rich lifetime Thine the glory was —
 Thy Spirit in her soul, held sway.

Now — will the world catch up,
 Its will be ours?
 And will the flesh prevail —
 Will Satan's powers
 Turn us from Thee — our fort assail?
 Will we our Father's faith deny,
 Old paths avoid — straightness decry?
 Or, with God-given effort, life renew,
 Resist the triune evil, and break through
 The dearth, confusion, weakness of desire,
 And let our holy nature rule. Will we aspire
 To do exploits in these last evil days,
 By simply walking in the Christlike ways —
 As Mother did?

Is this Thy Word to me, Lord?
 If it's not, whence came this question, whence this thought?
 And if it is — may NEVER earthly power
 Supplant her memory till my latest hour.

Margaret Hope Goff

(The above, sent to us by Miss Fanny Goff, was written by her sister-in-law after her mother went to be with the Lord July 9th., 1968. A wonderful tribute from a daughter-in-law—Editor).

WORSHIP, MINISTRY AND RULE

John J. Stubbs, Malaysia

IT has ever been the purpose of God to see amongst His people true worship, spiritual ministry and righteous rule. Throughout the Word of God we find this, whether the past, present or the future. Those who know the teaching of the New Testament will readily and happily appreciate that every scripturally gathered company in a healthy condition will be characterized by these three things. Assemblies that desire to please God in all things will surely be exercised, in a distinct and genuine way, to see to it that these three God-glorifying functions will be to the fore. Christendom has gone woefully astray on all these vital aspects relative to assembly testimony and order. As we look over the field of assembly testimony today, we find that worship, ministry and rule are not given the place they once had. Instead, God is dishonoured and His people spiritually the poorer.

That these three things form an essential part of assembly life is crystal clear to the lover of the Word. In 1st Corinthians, the very epistle which is a great lesson book on assembly principles and practices, we read that three times over there were occasions on which the saints came together in their operations as an assembly:

1. The gathering for the remembrance of the Lord Jesus Christ, Chapter 11:20-26. Note "When ye come together" — this for **WORSHIP**.
2. The gathering for teaching the Word of God, chapter 14:23. Note . . . "If the whole church be come together in one place" — this is for **MINISTRY**.
3. The gathering for discipline — chapter 5:4. Again note . . . "In the Name of our Lord Jesus Christ, when ye are gathered together" — this for **RULE**.

REFERRING to the Old Testament scriptures, in the Book of Deuteronomy God is preparing the nation of Israel for the land. Again and again we have emphasis on the place of divine choice. This place is anticipated in Deuteronomy and shows that there was only one centre of gathering. But what kind of a place was it to be? In Deuteronomy 26:1, 2 we see it was to be a place of **WORSHIP**. The baskets of firstfruits were to be brought to the priests in acknowledgement of the claims of God and they were directed to "Set it before the Lord thy God, and worship before the Lord thy God." verse 10. Turning to Deuteronomy 18:6, 8 we find it was to be a place of **MINISTRY**. Thus we read of the Lev-

ites' ministry, — "He shall minister in the Name of the Lord his God as all his brethren the Levites do," verse 7. Yet again, in chapter seventeen, 8, 13, this place was to be a centre of righteous RULE. Justice was to be preserved, God was to be feared and sin properly dealt with.

In the days of David's dejection a company gathered around him in the Cave of Adullam, 1 Samuel 22:1, 2. This was certainly a place of rejection and reproach. Many turned their backs on Saul, the man of the people's choice, to suffer with David, the man whom God was with. In this cave there was nothing lacking, there was complete provision. All that was needful for those who encircled David was present. Three persons there were representative of exactly the people required. They had Abiathar the priest, verse 20 — the joy of WORSHIP, Gad the prophet, verse 5, for the blessing of MINISTRY, and finally, David himself — the presence of RULE.

Later still in the history of God's covenant people we read in the "captivity books" of three separate movements, from Babylon to Jerusalem. In each case, three men were to the fore. First movement, Joshua the priest, Ezra 3:2 — WORSHIP. Second movement, Ezra the scribe, Ezra 7:6, 10 — MINISTRY. Third movement, Nehemiah the Governor, Nehemiah 5:14 — RULE. Although ministry had been given, Nehemiah chapter 8, and worship restored, chapter 9, yet discipline was needed, for Tobiah the Ammonite had been given a place in the temple he should never have had, chapter 13:1, 9. The people also had entered into marriage with the ungodly, the very thing they were prohibited from doing, Deuteronomy 7:3, 4. So today, amongst the assemblies, it is good to have worship and ministry but if carnal things are tolerated and sin is condoned we are merely playing with outward profession which God will judge. Proper rule must be exercised amongst the churches of God.

It is delightful to see these three blessed and important things brought together in Psalm 99 — a Psalm which refers to the future Kingdom of the Messiah. In verse 4 there is RULE . . . "Thou dost establish equity and Thou executest judgment and righteousness in Jacob" In verse 7 there is MINISTRY, "He spake unto them in the cloudy pillar." In verse 9 there is WORSHIP . . . "Exalt the Lord our God and worship at His holy hill" In Isaiah 2:1, 5 a similar period is anticipated. Jerusalem shall be the metropolis of the Millennial earth. Thus we read of "The house of the Lord" — WORSHIP . . . "The law" — RULE . . . "The Word of the Lord," — MINISTRY.

In the first Epistle of Peter, believers viewed in wilderness conditions are reminded of the very things we have sought to outlive above. In chapter 2:5 we have "a holy priesthood" — WORSHIP. In ch. 4:11 . . . "If any man speak let him speak as the oracles of God." — MINISTRY. This means not merely that our ministry should be scriptural, but that it should be a direct word from God Himself, to meet the needs of the people. Is our ministry lacking in this respect? Then finally note that we also have GODLY RULE, chapter 5:1, 4 . . . "The elders which are among you I exhort etc.,"

May we ask in closing "Is there not a real burden amongst us that in the assemblies today there is not the blessings which once were enjoyed?" We are sure that many are longing for a greater sense of the presence of God. With Isaiah we may earnestly beseech, — "Oh, that Thou wouldst rend the heavens, that Thou wouldst come down," etc., Chapter 64:1. Why then has God not responded to such earnest entreaties? Is there not a cause? In the very same passage, verse 10, the nation has to own their sinful state and lamentably confess, "Thy holy cities are a wilderness." This would suggest the ministry of the prophet. Then "Zion is a wilderness" — this would remind us of the priest. "Jerusalem is a desolation" — this was where the king's throne was. Thus again we have WORSHIP, MINISTRY and RULE, and when these are not given their proper place amongst the people of God, heaven's windows will be shut. May God speak to us in these dark days, for where in an assembly there is no intelligent worship, refreshing ministry and godly rule in accordance with the Holy Scriptures, there is only a mere formal, mechanical procedure devoid of the power of God.

The above article emphasizes what we have sought to inculcate in our pages and in ministry, orally, because the lack of blessing in the Gospel is so pronounced in some quarters this past year, that it surely shou'd speak to our hearts. There is no shortcut to blessings and unless confession is made to God and suitable "ministry" and "discipline" brought again to the fore, with its accompanying scriptural "worship," the trend shall increase and the power for testimony deteriorate. Not all are suited for "ministry" and the work of the true "evangelist" is in the field.

Editor

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God hath many sharp-cutting instruments, and rough files for the polishing of His jewels; and those He especially loves, and means to make the most resplendent, He hath oftenest His tools upon. Leighton

THE LOVE OF MONEY

The late James Campbell

A PREVAILING evil among the children of God in our day is worldliness, wanting to gain the present world, or what God calls "covetousness which is idolatry." This desire for gain is eating away the spiritual life of very many of God's people. Business absorbs all their time, and crushes out the desire for prayer and reading of God's Word, and robs the soul of fellowship with God. I have been convinced for years that this love of money, and the many ways devised to obtain it, is one of the greatest evils that exists among the children of God. Some who have been entrusted with this world's goods, do hold what they have as a stewardship for God, and use it in His service, but by far the greater number who have it, think that it entitles them to a place of distinction in the Church, and that they should be recognized as having a position of honour among their fellow-believers because they are possessed of this world's goods. In general it is just the reverse. Unless a Christian is in a right condition of soul, and his life and ways a true testimony for God, he is not fit to take the place of a leader in the Church of God. If one who has money and holds it as his own, spends it on dress and in keeping up a worldly style, it is impossible that he can be anything else than a stumbling block to fellow-believers. It is not the mind of God that any of His blood-bought people would aim at being rich in this world. I have never known any who sought after riches who did not soon lose their spiritual freshness and power, and sink down to the level of worldlings. God and mammon cannot both be served. When believers advance in the present world, the general result is, they get away from God and out of fellowship with Him. The Son of God, when He was here, did not rise in the world, but went down lower as He went on in the path of obedience to God. The manger of Bethlehem was low enough at His birth, but He slept on the mountainside a homeless stranger, and at last died the shameful death of the Cross. Paul and others who followed Him closely, were not great men in the world, but accounted as the "filth and offscouring of all things." The love of money is causing many of our young brethren to leave the path of separation to God and go into unequal yokes with the ungodly. The promise of a good position with a fine house has led many a Christian young woman into the devil's snare of marriage with an unconverted husband. And some of the worst wreckages in life and testimony that we have ever known, have had as their cause the love of money. Let us be honest with ourselves, before the Lord in this matter, and He will soon show us where we are. And

when He lets us see the “strange gods” which steal the heart from Him, let us deal with them as He bids us in His Word.

If all God’s dear people were right in this matter and using the money they have for God, there would be a revival of spiritual power among us which the poor world would soon feel the effect of. May the Lord speak to our consciences on this.

THE VOICE OF THE LORD

Psalm 85:6-8 - Psalm 29:1-11

George Duncan

IN speaking of the Psalms we say that it is not a book of Christian experience, but we oftentimes find the experience of Christians in it. We find statements here that could not be used in our present dispensation, as the Psalmist asks for vengeance upon his enemies. That is not proper in this age. Those words will come in at the time of the great tribulation as found in Revelation. In this dispensation “We are to pray for them that despitefully use us and persecute us, and do good to them that hate us.” Matt. 5:44.

The book of Psalms was the first book I read after God saved me. Oftentimes I received blessing for my soul as I gleaned a little word from this remarkable book that occupies the heart of the Bible. The book of Psalms is divided into five distinct books and at the close of each we have these words, “Amen and Amen.” I think the Psalms seem to answer to the five books of Moses. For instance; the book of Genesis is a book of beginnings and the book of life. Seven prominent men have their life brought before us there. Exodus speaks of redemption. Leviticus tells of the “sanctuary” and the order of the priest’s service to God. The book of Numbers speaks of testing; the wilderness wanderings, warfare and failure. Deuteronomy is “the summing up of it all.” I can see a little of this in the book of Psalms.

When I look around today amongst the people of God, I find very little desire on the part of young people to read, study and meditate on the Word of God. They seem to have little interest in God’s Word. You will find them attending the meeting to “Remember the Lord,” but with little or no exercise to come to other meetings. Oftentimes they are absent! You get into conversation with them and ask them what they are enjoying. You find to your sorrow there is not very much study of the Word of God, and alas, there is little

progress. When they get up to speak or pray they lack the simplicity of the Word of God. Paul says to Timothy, "Give attendance to reading, till I come." I Tim. 4:13.

What I have before me is the importance of the Word of God; of the "Voice of the Lord." In this 85th Psalm, David says, "Wilt thou not revive us again." There can be no revival apart from life. You cannot move those who are dead. You may use artificial means but to no avail. We sometimes hear of great meetings advertised as "Revival" meetings, for preaching what they call the gospel. People dead in trespasses and in sins do not need to be revived; they need CHRIST! It is only those who have life that can be revived. If you are reviving a fire you must have a spark. No matter how small that spark may be it can be kindled into a little blaze that will be profitable. Before we can be revived we must first of all be "born again." There must be a time in our soul's experience when we received Christ. He that hath the Son hath life. It matters not how much a person may know, how much their life conforms to that which belongs to Christ; if that change that God speaks of as the new birth has not taken place they are without life, they are dead.

We have before us men who need to be revived. "Wilt thou not revive us again?" The man who offered that prayer needed to be revived. He felt his need. We find so often in the Word of God, men who are unaware of this felt need. They did not realize their position. Samson was a man to whom God gave great strength, but you recall he lay upon the lap of Delilah and she discovered just where his strength lay. His secret was revealed. Perhaps he made a wonderful effort, more than ever that eventful day, but we read, "He wist not that the Lord was departed from him." He was ignorant of his sad condition; he did not know that the Lord was departed from him. Again we find in connection with the closing days of the church of Laodicea. They were rich and increased with goods, and had need of nothing, and God says "Knowest thou not that thou art wretched, and miserable, and poor and blind and naked."

"Wilt thou not revive us again?" I am sure that this is the real desire of each born-again soul. We soon get worn with the wear and tear of everyday life. Some mingle with the ungodly all day and some are worried and harassed with assembly difficulties and oftimes so discouraged that they cry out, "Oh! what is the use after all." Here is that one and this one departing from God. Sometimes we think, "What profit is there in serving God." All these things have a weakening effect amongst the people of God and we need to be revived. Revival does not always signify getting away

from God. A man works hard all day in the field. How tired he becomes in body! He must be revived with rest and good nourishing food before his body gets back to its normal condition. The purpose of revival is that "Thy people may rejoice in Thee." God wants us to find our satisfaction in Him. Habakkuk said, "Although the fig tree shall not blossom, neither shall fruit be on the vines; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." We often say it is an easy thing to rejoice in pleasant circumstances. But when sickness invades the home and trying times arise then it is a testing time. God sees then just how much we can trust Him.

LOVE DID IT

WILLIAM E. GLADSTONE arose in Parliament one day and said he had a sad announcement to make. Princess Alice is dead, said he, and love did it. Her boy was sick with diphtheria, and was near death. The doctor had told her she must not get close enough to him to catch his breath. But when the little fellow looked up, reached out his tiny arms, and said feebly, "Mamma, please kiss me," love burst forth and considered death nothing if she could only comfort and help that boy. In a few weeks Princess Alice was dead. It was the kiss of love that killed her. On Calvary we see Christ expressing God's love for sinful man. The cross was His kiss of love. It was love unto death. It was love, but not for a beautiful child; it was love for the sinful one. This is why God commends His love to you and me.

OUR troubles will bring us blessings. They are the dark chariots of bright grace. "If the clouds be full of rain, they empty themselves upon the earth." Eccl. 11:3. These clouds will empty themselves before long, and every tender herb will be the gladder for the shower. Our God may drench us with grief, but He will not drown us with wrath; nay, He will refresh us with mercy. Our Lord's love-letters often come to us in black-edged envelopes. His wagons rumble, but they are loaded with benefits. His rod blossoms with sweet flowers and nourishing fruits. Let us not worry about the clouds, but sing because May flowers are brought to us through April clouds and showers.

Horse and mule Christians — how they do tug at the bit in order to escape the humbling experience of the thirty-second Psalm.

The lawyers say "He who pleads his own case has a fool for a client." "We have an Advocate," 1 John 2:1. Therefore we need not to plead our own cause.

QUESTIONS AND ANSWERS

QUESTION: If a brother starts out in the Lord's work and, by lack of opportunity, or definite leading of God, or circumstances, is it honorable to return to secular employment and give help, locally, in the Assembly he was commended from?

ANSWER: We believe this to be not only honorable, but wise. Perhaps he started out with good intentions, perhaps thinking by having observed others, that this was a comparatively normal way of serving Christ in the Gospel and would be acceptable to others of his brethren and sisters. Later, he finds out that there are difficulties — perhaps family responsibilities (which we cannot avoid). He finds himself more or less hindered and tied down and kept near home. We believe, under such circumstances, he should give earnest consideration to the course suggested above and, by remaining at home in secular work, give help and encouragement to the home assembly. It might even be that this was "his field" formerly but he just misjudged the importance of this field.

We firmly believe that there should be more attention given to the responsibilities of the home assembly and whatever extra time a brother has, he could devote to branching out from there, yet maintaining his home and responsibilities without looking to others to do this. There is a lot that goes under the name of the "work of the Lord" that raises much questioning in the minds and hearts of godly ones.

There have been hosts of godly men who have served God better and with evidence of blessing in conversions and in their shepherding and teaching ability, who NEVER went out into the work of the Lord, so-called.

We think of not a few (still with us whose names we do not feel we should print meantime) and many now at home with the Lord — men such as:

The late John R. Caldwell, Preacher, Teacher and Shepherd whose writings and ministry at Conferences were eagerly sought after by thousands of God's people. Alfred J. Holiday, a business man of England, who combined this sort of work in his business travels. He would have a trip, perhaps to the Continent, on business and would send word ahead and have the elders and others of a certain district in France perhaps, meet him in the Station for a couple of hours for a Bible Reading, such being long remembered and useful. Some of the business men we know or have known, did far more after this sort than many supposedly in the work of the Lord so-called. Henry Pickering, John Ritchie, John Gill of Boston, Donald Kerr of Chicago, Mr. Upton of Minneapolis (a wonderful tract distributor there) etc., etc. All these continued at their daily employment or business, yet found time to leave an honorable record as true "servants of Christ." We need this spirit again today to show the folly of thinking that a "letter of commendation" — of itself — makes a man a "servant of Christ." We never have believed this and do not believe it today.

Honest acknowledgment of a wrong, or immature, or premature step

will never be held against any one who thus acknowledges he would like to try this latter course suggested and be of value to the local assembly and wait further upon God.

QUESTION: Is this not the day of more "hook and line" fishing than the "net" ingathering?

ANSWER: We are not considering, now, the question of WHY this is so as there is always a "cause" for the paucity of our ingathering but the fact remains that the "hook and line" method today would seem to be very important in the work of God.

The "hook and line" fisherman may even find a spot where God intends him to be and this might give an opportunity for a good catch and a real work being done for the Lord and, perhaps, as we seldom see today, an assembly formed — planted of God. Again, "is there not a cause?"

THE HOOK AND LINE FISHERMAN

He seeks a secluded spot — he doesn't advertise it to anyone. It will be a lonely spot, usually, out of the way, a hidden spot. He doesn't shun such a spot — by experience he has learned that this is where success is to be found.

It is not always comfortable but the earnest desire he has supersedes any thought of personal comfort — he is after the "catch." That is all that matters.

He knows what it is to "hide." God's secluded spots are for the man who knows the "hidden" life and is content with it. The fisherman who seeks the limelight, often seen amongst His own, spends much time writing of his attempted exploits, NEVER really amounts to anything in the way of getting a "bite." God's men are content with the "hidden spot" to work in, to labour in and to endure hardness in. We fear many today have forgotten the way God works, if they ever knew it.

Again, the "hook and line" method has more "quality" than the "net." In the "net" there are good and bad, a sort of mixture and the "quality" disappears. Better, far, to have a few of a good "catch" than a "netful" of questionable ones. Much of the profession of today in assemblies is of the "net" kind — after sorting out, in a few months or years, a good part of the catch is worthless and the assembly suffers, rather than being increased. This is cause for deep consideration. Gospel Hall preaching is not for the "hook and line" man.

QUESTION: Again! The old question — why do brethren in the assembly Prayer Meeting and Bible Reading speak "without being heard?"

ANSWER: We don't know why this is so, but we know IT IS SO. Brethren speak in low and, often, mumbling utterance — what they pray for, and whom they pray for, many of God's dear people, sisters as well as brethren, do not know for they cannot hear. This is inconsiderate — it is unscriptural . . . "I will pray with the spirit and I will pray with the understanding also." I Cor. 14:15.

I have been in the Supreme Court of the United States and have seen and heard the lawyer presenting his case before the "nine justices." The audience in the highest court of the United States, could also hear. The Chief Justice and the others demanded it. Are our Prayer Meetings any less important? Let us then in prayer and Bible Readings "speak out" and "speak up" — it is pitiful to attend some Prayer Meetings with this affliction.

THE PIONEER PAGE

FROM many parts of this continent and other parts of the world we receive requests from our readers - - "PLEASE KEEP UP THE PIONEER PAGE" as this is what we need if assemblies are not to wither from the lack of it.

We would emphasize the oft-stated fact that true Pioneer Work demands that the pioneer has a definite district, or State, or portion of it on his mind and is not deterred from his duty relative thereto by aimless running to and fro, nor is he anxious to be near an assembly to obtain their fellowship — he is willing to stand alone, if need be, for months and years, to obtain that which he seeks — an entrance into the hearts and homes of the people.

Many say—"Today is different, we cannot gain an entrance." This is not so. There is not the sustained effort that our brethren knew in days past. There is not the willingness to work unseen and unheard of. There seems to be an unwillingness to branch out into an entirely new field for years of work, if need be.

One cannot just enter a town or village, see a building, advertise meetings and expect a crowd—there is the preparatory work to be done first. There must be real heart yearning for the people of the chosen district and their confidence must be obtained. Further, we believe that wherever God sends His laborers, it is a fact from Scripture that He went before them and opened hearts and doors to receive them. The probability today is that we "miss the mark" altogether and go in our own strength rather than by the leading of the Holy Spirit and under His guidance. It is too haphazard, we seek to cover too much territory, we advertise the work too much with the result that the spiritual power is absent and the results also absent. If men of God, of olden days, could labor for a long time just to see a soul or two saved in an absolutely new district, amidst hardship and lack of many so-called necessities, why could not we? Abundance of money never is a commendation.

There is a wonderful field for some exercised, **unmarried men** to consider the work of the Lord. If there is a godly life behind this, with a strong character and some initiative to enter territory hitherto unclaimed for God and the brethren assemblywise are willing to have such a one try it for God, this would be a wonderful training. Perhaps after some years, he could then expect to have the confidence and respect of the saints generally. This is how all our useful men, to date, obtained such respect and confidence and, even though they suffered, they went on for God amidst disappointment and, often, without remuneration from assemblies — GOD NEVER FORSOOK HIS OWN LABOURERS, but be sure you are GOD'S SERVANT, not MAN'S! ! !

W. F.

Winnipeg, Man. — Our brother Harold Paisley had five weeks of Gospel meetings with the West End Assembly — good attendance nightly, good numbrs of unsaved and a nice number professed. Saturday night Bible Reading well attended, 90 to 100 attending.

Venezuela, S. A. — A note from our sister Mrs. Williams states . . . "In September the city had its first exposition . . . like one long carnival of entertainment. Mr. and Mrs. Fairfield, with help from others, got a splendid stand and had Bibles, books and texts well arranged . . . a few priests and nuns even visiting and got some small booklets. Our young sisters and some brethren, were also out on the streets giving out tracts etc . . . The older folk under their care have been moved to the new Home for the Aged , 2 miles distant in one of the suburbs. It is beside the Hall in that part, making it easy for them to get to meeting, some in wheel chairs."

Hartford, Conn. — The recent Conference of the Charter Oak Avenue Assembly here was a real time of encouragement to the saints with a number of our older brethren present to give help in the ministry. Bre. Joyce and MacLeod called in at Waterbury, and Torrington, bre. Ferguson and Alves to Pennsauken, bro. Alves continuing with his chart on the Feasts at latter place — then most of those and one or two others were at Bryn Mawr Conference which was also cheering to His own. The editor also had a visit with the aged in the Home in Longport, we believe with mutual cheer.

Omaha, Nebraska — Thanksgiving conference here was cheering, brother Hamilton continued on with some meetings.

Garnavillo, Iowa — Brethren here had a good day Thanksgiving — brethren Brandt and Wahls closed at Waukon.

Peterhead, Scotland — Our two brethren Sandy Stewart and John Gordon, two young men, have the use of the old school at Buchanhaven, near here. They had gone on for six weeks (to date), about fifteen professed, one restored and it seems a time of reviving. These two brethren preached for forty weeks up the coast at Portknockie and Findlochty and several professed — we trust the Lord will continue to work. Remember this Northeast coast of Scotland where God worked mightily in the early days of the movement, and is still working. It is cheering to us all.

Sault, Ontario—Bre. Dobson and McCullough in meetings here, some seem interested, last report.

Stout, Iowa — Local brethren gave good help at the Thanksgiving meeting here. Bre. DeBuhr continued at Dysart, Iowa., some strangers coming we believe. Brethren from here gave help in Summer open air work of late in this district.

Maritimes — Several Conferences here of late proved helpful and several brethren gave needed help. Brother Ramsay returned here after Hartford Conference in N. E.

Port Alberni, B. C. — God has encouraged the Assembly here and some souls have been reached by the Gospel as a result of personal work and show good promise of reality. Two already have been baptized and received into fellowship, others may soon respond to the Spirit's exercise. Brother Tom Hay gave them a week of ministry lately.

MEETINGS OF HERB HARRIS

We have heard, without detail, of the homecall of our well known brother Herb Harris who has labored for many years in Newfoundland and the Maritimes, of later years in Labrador. He "went home" Friday December 6th, from a Toronto Hospital where he failed to recover from an operation — his heart was not good.

Dear Herb has a record of constant labor in a particular field unequalled by many and was especially fitted for the rough and lonely work of the Eastern coast of Canada. On foot, by car, by boat and plane, he visited the lonely reaches of that neglected coast and God gave him to see much fruit from such labors. He was an inspiration to younger men, to the last and his field of labor in which he encouraged these younger men was no place for the sinecure, or the professional preacher, or the pretender. God does not duplicate His workers and our brethren of the Eastern shore shall miss him greatly, as well as many of His own elsewhere but he is "at home" and has left a record of honest labor and pioneer work that many could well emulate.

This is written as we go to print, hence the scarcity of details.

The Editor

Guthrie, Okla. — On Nov. 15th, the Lord called home to Himself our brother Thomas McCullagh who had served in the Gospel since being commended from N. Y. City in 1936. He was aged 63. Born and born again in Ireland, he came to New York to visit a brother and, when commended, moved farther West. A simple brother, forceful in his quaint Irish way, we knew him better in his earlier days. Mr. Benjamin Bradford sought to help him in his early days in 73rd. St. Assembly, N.Y.C. He leaves his widow, two daughters, two sons, who should have our prayers.

FALLEN ASLEEP

Welland, Ont. — On Tuesday evening November 19th, our beloved brother Mr. E. Gladwin "fell asleep." He was in his 90th year, saved when 33 and a faithful brother, shepherd and friend. He was with their daughter in Collingwood at the time of his death. Burial was in Welland. For many years he and his good wife turned the basement of their little bungalow into a "Meeting Room" for the saints—sinners were saved there and the young brethren shepherded and encouraged to go on in the "old paths" of the Word. A year or two before his homecall they were enabled to build a nice gospel Hall in Welland and they go on happily in His ways. His aged widow, in Collingwood, should have our prayers as well as the daughter and her husband, the Ted Johnstons. Psalm 12:1.

Bryn Mawr, Pa. — Our dear sister Mrs. Leon Miller (sister of our late editor, Samuel Keller) "went home" November 17th, aged 84. Born in Harrisburg and saved there in 1901 and received into the old Harrisburg Assembly. A kindly sister with a heart for the work of the Lord, she will be missed — Her daughter, married, survives.

Flint, Mich. — Our brother Robert Roden "went home" to be with the Lord on October 29, aged 67 — he was saved in his late teens in Ireland. He came to Canada and since 1922 in fellowship in this city, first in the old Central Gospel Hall where we knew him well. He leaves his wife, three daughters and is much missed.

Grandview, Iowa — Our dear sister Mrs. Ina Beckey "went home" to be with the Lord, November 6, aged 79. Saved at first meetings of bro. Brandt and Dale Hyde in 1953 and in this small assembly from its beginning — attended faithfully.

Words in Season



A VESSEL OF MERCY

WHY should it be that Thou
Shouldest use this vessel now
To carry water to a thirsty folk—

Who have cast off the yoke
Of earthly bonds, and seek that
Freedom blest, which longs for
Heav'nly things and finds sweet rest
In Thee, and finding this is blest?

W. H. F.

FEBRUARY, 1969

WORDS IN SEASON

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News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

SUBSCRIPTIONS—Please see that these are paid up right away for 1969 and include for 1968, if unpaid, also include for ALL you subscribed for before or let us know why. They are still receiving the Magazine this year. Your help with our records is appreciated.

VOLUMES — Ready to mail—Kindly order soon—the Volumes are \$4.50 each, mailed anywhere — we also have a few 1967 volumes left. These will prove valuable in your library.

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Zambia — G. B. McQuillan, Box 24, Balovale—(returning to Africa).

EMERGENCY NOTICE: ALL surface mail to Europe (including Britain etc.,) and Africa etc., is held up by a strike on the Atlantic seaboard of U. S. A. hence you will not have received the Magazine — this explains this delay. Only AIRMAIL is going through until further notice. Your Post Office officials will explain.

REPORTS

New Westminster, B. C. — Saints of Assembly here have moved in with the brethren in the new Gospel Hall, known as Fleetwood Gospel Hall, Surrey, B. C.

Eden Grove, Ont. — Our brethren here seek to go on in godly ways. Bro. Purdy writes that they enjoyed the special day's meetings in Clinton, not too far away where God has been working. A goodly number were baptized and it has been a real uplift to the Clinton Assembly — some brethren from the district, Sarnia, Lake Shore etc., as well as here have been helping. Some of these small assemblies are to be heartily commended for their patient continuance in well doing. All in all, they do much more proportionately than many larger and more influential assemblies, so-called. "God is not only great in great things, He is great also in little things." May the Lord keep us humble and lowly. Many of them are passed by for larger centers by preachers who seek reputation.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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JESUS CHRIST, my only refuge!
Jesus Christ, my only plea!
On the Cross He bled for sinners,
There He bled and died for me.

His own precious blood has bought us,
All the judgment due to me
Fell upon His Blessed Body,
Bleeding, dying on the tree.

O! what love it was that sent Him,
O! what boundless love for me!
Thus to die as my own Saviour,
Thus to give His life for me.

Hugo Morrison of Ireland

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	A. Wright

Since truth is always true,
As only truth can be:
Keep me, O Lord! as true to truth
As truth is true to Thee.

Submitted by Roger Greer

THE DOOR WAS SHUT

THE train stood by the platform, being rapidly filled by those desirous of making their journey. Their tickets were examined as one by one they passed through the open door leading to the platform. Rapidly fly the moments until the hands of the clock show the appointed starting time. The bell rings, and the man in charge of the door cries aloud, "ANY MORE FOR B———?" None of the many within the sound of his voice avail themselves of the "Last Call," and the door is shut. The train has not started. It is not even filled. But the door is shut. Suddenly an old man pushes forward with all his might, wishing to obtain a seat on the train. There is plenty of room for him, and those already seated who see him at the barriers are moved with compassion towards him. But they cannot help him. The door is shut. The old man thrusts his head over that door and sees the train pull out, in which he might have been, but gone without him. The last look of that sad, disappointed face one would not soon forget. He is closed out! Perhaps he has loved ones watching for him at the other end, whom he longs to see once more, but he is closed out. He has missed it. As we looked back on that sad face the thought rushed upon us . . . WHAT MUST IT BE TO BE CLOSED OUT OF HEAVEN FOR ALL ETERNITY?

The old gentleman may have been able to make the necessary arrangements for another train—he could have sent word to his waiting friends that he would be along later but, SINNER, FRIEND! if you miss the opportunity to enter the door of salvation, there shall be no second chance for you, or anyone else who refused the "CALL" while it went forth. Thank God, it is going forth today still, in this opening part of 1969 but shall it continue through the year? Perhaps not, for you! You have rejected so long and paid no attention to the pleadings of the friends who told you of your danger of missing Christ and salvation for ever—you may already have passed the boundary line of God's pleading and grace, as recorded in Genesis 6:3. If the Holy Spirit of God should cease His striving with you, things may seem to settle down for you, the world may still have its attractions, the "silver screen" can help you to forget God and eternity, but, friend! the dreadful possibility is facing you today, YOU MAY MISS HEAVEN FOR ALL ETERNITY and you may find yourself amidst the lost in Hell and the Lake of Fire, eternally, where there is weeping and gnashing of teeth as these poor lost souls consider that they had the opportunity of being saved but rejected it and counted it a worthless thing—this is what the "many" are doing today.

The old gentleman had no one to blame but himself—perhaps he dallied too long, he may have been too preoccupied with his luggage, or acquaintances seeing him off etc., etc., but he got there too late, **THE DOOR WAS SHUT!** He did not mean to be thus dealt with but this is what happened. I remember once, in Virginia, many years ago, being on board a steamer. The gangway was all ready to be pulled in, the steamer horn had sounded the departure moment, the time was up. The whistle of the mate sounded and the gangway was withdrawn and an ever-widening gulf separated us from the wharf when, running with all his might was a gentleman who badly wanted to be on that particular steamer, **BUT HE WAS TOO LATE!** This happens daily, you might say, and rightly so, yet the lesson is lost on you as concerns **ETERNITY!** Why not give some serious thought to this sad possibility of being **SHUT OUT OF HEAVEN FOR EVER?**

TIME ENOUGH YET

I am reminded right now of the sad loss of 78 miners in West Virginia—a fire in the mine took their lives and the mine has been sealed—a dark tomb for these dear men and a sad “burying place” for their loved and sorrowing families. When in the East lately, around Philadelphia, I read an article by one of the reporters for the newspaper of that large city and he recorded an incident which might speak to you, even today, as you are living in expectation of spending a long time on this earth. The reporter said . . . “Along the way to the mine the men tread their way. As they passed a crude fence on their way to work that morning, probably very few of them, if any, paid attention to a text which was written along the fence by some Christian who sought to warn sinners of their danger . . . **“PREPARE TO MEET THY GOD.”** Perhaps they had noticed the sign when it was first printed, perhaps had laughed at it, some may even have considered the possibility of meeting God some day, but it seemed so remote and the Philadelphia reporter went on to say that “probably these same men paid little attention to that particular sign that day.” But it was a very grave reality and “meet God you must, sinner! whether you think wisely of it today, or not.”

It would be wise to leave all earthly things behind and hasten from the City of Destruction, as Bunyan’s pilgrim, and seek the narrow way and the narrow gate. Our Lord said in John 10:9 . . . “I am the door: by **ME** if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . “I am the good shepherd: the good shepherd giveth His life for the sheep . . . I am the good shepherd,

and know MY sheep, and am known of mine." He is a SAVING Shepherd, a KEEPING Shepherd and a REJOICING Shepherd, as in Luke 15:5. We commend Him to you today as the Saviour of Sinners—may He be your Saviour, even today! ! !

The title is from an Irish tract and adapted—W. H. F.

ENVIETH NOT

IN 1 Cor. 13:4, we read that love envieth not. We have here a simple, but all-powerful, test of love. You cannot envy one you love! If I find the unholy fire of envy rising in my heart concerning my brother whose "gift" is so highly accepted among the saints, I had better be asking, "Where is my love?" If I make diligent search I shall assuredly find that it was consumed in the flame of jealousy. This may be a humiliating experience; but it is a thousand times better to come honestly to that conclusion than to profess a love to which I am a stranger.

"Time is a Prince whose resistless sway,
Everything earthly must needs obey,
The aim of war, and the tyrant's frown,
And the shepherd's crook and the conqueror's crown.
Palaces, pyramids, temples, towers,
With the falling leaves and the fading flowers,
And the sunset's flush and the rainbow's ray
At the touch of Time are passing away."

"When I get to Heaven, I shall see three wonders there. The first wonder will be to see people there that I did not expect; the second wonder will be to miss many persons whom I did expect to see; and the third and greatest wonder of all will be to find myself there."

John Newton

A Post-master in a Canadian town once asked a woman, "Did you not get my card asking you to come in and settle your account before costs were added?" She answered, "Yes, but who could read such boorish writing? I couldn't, - my friends couldn't, - the school master couldn't, and who could?"

"Ye are our epistles written in our heart, known and read of all men." 2 Cor. 3:2. It is to be feared that we are too often like the post-master's boorish writing.

PEOPLE WAITING FOR SOMEONE TO COME

William H. Ferguson

IT has been pressed home upon us more and more of late that when any real work for God is done, or is being done, God has been there ahead of the messenger dealing with hearts and creating desires to know something more of Him, with a realization that there is something distinctly lacking in their lives which they ought to know and they can find no rest until that message comes. This has ever been God's way. It is to the hungry, anxious soul that the bread of heaven is sent, to the thirsty soul that the water of life is offered. The Word is the great example of these dealings of God with souls ere the work of salvation was fully accomplished.

In other words, there is someone or some ones waiting for someone to come. The missionary in Africa, years ago, was met with the question . . . "Why are you so long in coming?" There was a woman and her faith waiting ere the spies entered Jericho. There was a man in Caesarea, a centurion, already having dealings with God, waiting for someone to come. When Peter got there, he heard this message in the house of Cornelius . . . "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts 10:33. In Acts 8 Philip was called away from a promising work, where God had been working, to go to a desert district. He did not question this but he went. There he found a very important man, as the world would say, reading a scroll of a book—the Prophet Isaiah—and he was full of questions, waiting for some man to guide him in his understanding of the Written Word. God was there first! ! ! And so we might go on. Well has it been said that the ACTS of the Apostles really should be called the "Acts of the Holy Spirit." God was working throughout.

Some might think this is rather a visionary way of looking at things but it is the scriptural way, therefore must be right. And we suggest a real consideration of the importance of following a more scriptural pattern in connection with service. Some might say—"Why, then, do we not find such people and such openings?" The answer might be that there is something lacking in the present day so-called efforts in the Gospel. The servant may be out of God's way and not in God's mind and is working according to preconceived ideas which have been more or less generally accepted for some years by some and, therefore they think must be right.

We feel that the whole matter of "exercise" as to the Gospel needs to be scrutinized and looked at carefully, not

only from the standpoint of the preacher's so-called "exercise" nor an assembly's seeming exercise, but from a more real and divine standpoint altogether. When Donald Munro went to Forest, Ontario, long ago, God had gone there before him and there were "people waiting for someone to come." When Donald Ross and his fellow laborers went here and there in this land and saw God working with them, there was always "someone waiting for them to come." When T. D. W. Muir went along to the city of Detroit many years ago, there were likewise there "people waiting for someone to come" And we might go on to mention many of our pioneer brethren of the past generation who went hither and yon with the Gospel but, being in the mind of God, they found "people waiting for them to come." In other words, God had been there before them and prepared hearts and they, being in the mind of God, and led aright, were the vessels God used to carry the water of life to the perishing and the bread of life to the hungry.

Today some are always looking for "openings." Usually it is an opening in a Gospel Hall for "meetings"—usually a larger Assembly, usually there is a nice and comfortable "lodging" provided under very favorable circumstances and everything made ready to hand, meals, laundry, comfort provided etc., etc., with a measure of favor shown to the preacher or preachers. Of course, many have "exercise" for this. A little, even perfunctory, examination of such "exercise" might not be out of order. It is seldom where the "going" is hard and the lodgings unfavorable that there is much of an "exercise" to have meetings. Some years ago an aged brother "went home" who had a desire to see the Gospel spread in the Rio Grande Valley, in southern part of Texas, untouched. He left a considerable amount to be spent for that purpose. It was surprizing how the "exercise" seemed to develop overnight when this information got around and different brethren "wrote" that they had such an "exercise" etc. The "exercise" lasted as long as the "fund" lasted. It is our settled conviction that such a mercenary matter as "money" etc., enters into a considerable part of the "exercise" of today. This is a sad commentary on the so-called work of the Lord. In the meantime the "people who are waiting for someone to come" are little thought of — the mind of God is missed and the going forth with the Gospel into entirely new areas, far removed from assembly fellowship and support is almost a thing of the past in these United States.

Again, one might think that we could "look around" for an empty building in a town or village and "have meetings"

and the people will come. This also is **not** real or God-sent "exercise" but merely a human effort to be doing something. It would be much wiser to "wait on God" and see God's hand in the "leading" rather than just putting on an outward pretence of the work of God rather than the real thing. It is useless going where God has not gone. The beloved apostle and his laborers as they went throughout the upper reaches "assayed to go into Bithynia" but the Spirit suffered them not. They put it to the test. They were satisfied when the Spirit said — "No." They followed on, Asia was forbidden etc., then to Troas and the way was made clear and they had the "preacher's vision" and they went "assuredly gathering that the Lord had called them to preach the Gospel there." When they got to the river side in Philippi they found that God had been there before them— Lydia was there whose heart the Lord opened etc. Wonderful to trace God's ways. How much easier "God's simple, artless, unencumbered plan."

It seems that today we are getting into a sort of rut of proposed meetings and such are "booked up" for months ahead in certain Gospel Halls — we even heard of preachers with their subjects laid out for months ahead. All of this can be carried on without God. We are finding that many such efforts are not producing the results sought for and expected. The Christians can, more or less, place the blame on the preachers. That is an easy way out of it. Again, the preachers may place the blame on the condition of the Assembly and this also presents an easy way out. How seldom we hear the plaint of the godly . . . "I was entirely out of the mind of God in this matter" — there was not sufficient "waiting upon God" — no one to blame but ourselves.

Again, working on the children of the Christians in such "efforts" can become very pronounced and lead to a profession which shall not stand the test of time. In many cases of the very young, it takes about 10 to 12 years, to High School days, and later, to prove the reality of such profession. The reports sent in to us often are more or less colored — "a little blessing" might suggest several things. Some are adept in saying so many were "saved" when, rightfully, the word "professed" might be in order. Some who are reached in other's meetings have "professed." In their own, "saved." All this tends to make it appear as if it were important that the servant have a successive history of blessing but in reality, it is not so. Oh! ! ! for more men of God, in God's mind, and doing God's work in God's ways rather than the present day so-called "exercise." Sad that so few of His own seem to sense the difference here and are more or less gullible in the matter.

Meanwhile there are "PEOPLE WAITING FOR SOME-ONE TO COME." But who is willing to go? To wait on God and be able to say, in reality, "Here am I, send me" would be a wonderful response to the pleading of the Spirit. We are convinced that if money and fellowship were withdrawn today, in many cases all the so-called "exercise" would more or less vanish. We are living in an unreal day. And in the meantime many are perishing in the "out of the way" reaches. God may use others when He cannot find those ready to go. Of one thing, we can be certain. If God sends His laborer on a mission, He will take care of him in it and he shall find that God has gone there before him and prepared the way and hearts of the people. A good way, as the Springtime is approaching is to try some open air work in isolated villages and districts, off the beaten track, preach the Word, visit house to house, even if you don't have meetings and it will not be long, if you are in God's mind, ere some door shall be opened and opened of God. Has He not said . . . "Behold, I have set before thee an open door, and no man can shut it" Rev. 3:8. The verse prior to this suggests that He (our Lord) is the Administrator, he has the key of David, and it is He "that openeth, and no man shutteth; and shutteth, and no man openeth."

This could apply in the home field, also in the foreign field. We have witnessed, of late, many returning from mission work in Africa. They say the door is closed but instead of continuing the reaching of the unsaved here, they settle down to some sort of "teaching" job, teaching people "how to be missionaries" etc., or into some so-called Bible School for the developing of missionaries etc., etc., when they, themselves, have failed in their objective. This may be acceptable to some, it is positively sickening to behold in some cases. The old veteran missionary from Africa, Dan Crawford, who spent twenty two years in the heart of Africa without a furlough said one of the most sickening things was to hear an ex-missionary talking about the work that other men have done. This is ever a snare. The beloved apostle could only speak of that which God had "wrought by himself" and then only when he did it for a special purpose, never for the thought of self-exaltation.

"THE PEOPLE" still are "WAITING." "WHO WILL GO?"

Words are but leaves, and will not serve alone,
 'Tis by the fruit the tree is clearer shown!

EVANGELISTS THEIR SERVICE, SPHERE AND SUPPORT

The late John Ritchie

THE work of the evangelist is, to "testify the Gospel of the grace of God." Acts 20:24. And his sphere of labour is, or ought to chiefly be, those regions in which Christ is not named or proclaimed as the sinner's only Saviour; where the Gospel of His great salvation, in its simplicity and clearness, is not fully made known. Rom. 15:20. Evangelistic work may be and is carried on vigorously and fruitfully, by many of the Lord's servants, who are engaged in their professions and in their businesses. But it is not to be expected that such brethren can reach the darkest and most needy places of the homelands to carry on continuous aggressive Gospel work. To break fresh ground, and carry the standard of the Cross into new fields, requires a man of "gift and grace and grit," who is ready to give all his day and every day, to the work of evangelizing the people "publicly and from house to house." And there are few, very few, who do it. All who take the name and profess to "do the work of an evangelist," may not be physically able, and others who are, may not be willing to engage in such pioneer work. It means self-denial, it involves hard labour, very often discomfort, and frequently opposition. But there have been "men of might, fit for the battle," who, having counted the cost, went forth in the work, counting on God to sustain them in it. And they were not disappointed. Large tracts of country, in which there are now large and growing assemblies of believers, were evangelized by such labourers, sometimes single-handed, mostly two and two, after the apostolic pattern. There is little of this sort of work done now, and there must be some cause for its decline or cessation. Are there fewer evangelists who, having the call of God and the confidence of the churches, give themselves wholly to the work of preaching the Gospel? Perhaps. But do those who remain, do much at this sort of work, reaching forth to the crowds of godless, careless, unevangelized sinners, who neither "go" to hear the Gospel, nor have it taken to them? Is it not more popular to have "a week's meetings" in some well preached hall, where mostly the same congregations assemble all the year through? Or to "take a month" as "preacher," practically absorbing all "ministerial" functions in himself, in some large and liberal but greatly "overfed" assembly, who are quite prepared to pay for their "spiritual enjoyment," and leave the crowds around them to perish without having heard the Gospel of God's salvation, entrusted to them, to make it known to the people in whose midst they are set, to shine as lights and

to hold forth the Word of Life. Phil. 2:15, 16. If this becomes general, as it bids fair to be, the Lord will get His work done by other hands, and those who fail to "fulfill the ministry" they have "received in the Lord", Col. 4:17, will become barren as the heath in the desert. There are, thank God, some evangelists still, who go in for a full day's work, in visitation, preaching, inviting, and entreating sinners wherever they can find them: men who feel the burden of their responsibility to reach souls, singly and in crowds, who go in and out among the people by day, and preach Christ every night, and the Lord owns and honours their ministry. But what of those able-bodied men who are what some are sarcastically named "week-end evangelists," who go out from their homes on Saturday, returning on Monday into "retirement" all the rest of the week? And there are others who spend most of their time tinkering in "church affairs," or pottering in "troubles" with which they have no concern, and little fitness to deal, until they lose any evangelistic "teeth" they ever had, and become "general jobbers," going the round, attending Conferences, and "having a few meetings" here and there. We do not question that a "live" evangelist, occasionally visiting assemblies, stirring them up to and leading them forth in aggressive Gospel work, becomes a means of real blessing to such. Or that a "special Gospel effort" to reach the masses without the usual congregations, in connection with and energetically prosecuted by an assembly of believers, may be undertaken by an earnest evangelist, upon whose heart the Lord has laid the burden, and around whom the Christians rally to work happily. We believe this to be according to God and of His way. But there is not so much of this as there ought to be, and used to be. And God has a controversy with us because of the neglect of such efforts, as well as from our indolence in reaching forth to "the regions beyond," 2 Cor. 10:16, R. V., in the next village, the next parish, the next county, which surely has the first claim upon our service and stewardship. For a church is not worth the space it occupies, if it is not aggressively evangelistic.

But there is another side to all this. If the evangelist, as the servant of the Lord, is called to and sent forth to do a special work, looking to his Master for direction and support, assemblies of God — and primarily that assembly in which locally for the time the evangelist is — have a responsibility toward him, in giving of their means, first, for his necessities, and next for funds to enable him to efficiently carry on his work of evangelization in regions where there are no assemblies to co-operate with him, and probably no Christians to give him hospitality. It is from lack of this "fellow-

ship in the Gospel," Phil. 1:5, that not a few God-sent and earnest evangelists, "ready to preach the Gospel," Rom. 1:15, are hampered and hindered from reaching forth with the glorious Gospel message to those who need to hear it from their lips. True men do not make known their personal need, nor do they feel freedom in laying the responsibility on individuals and churches, to supply the necessary funds to effectually carry on the work of evangelization in the great world, lying in its guilt and need, waiting for the message of God, intended for its people, and sent by its bountiful Giver to "all mankind." But the reproach must be rolled away, and it is ours individually and collectively, "as much as in us is," to arise and do it, for the Name of Him whom we own as our Lord, and for that Gospel to which we owe all that we have, as His redeemed people.

(This last paragraph is not particularly applicable to these United States today — there is plenty of money for pioneer work. Where are the pioneers?)

FOR THE ASSEMBLY

GOSPEL PREACHING AND MINISTRY OF THE WORD

IN our early years of assembly life, we had frequent visits of God-honoured evangelists, of whom there were quite a few in these years, men who had given themselves to the work of evangelizing the unconverted and who gave all their days and every day, to this work mostly in places where there were no assemblies, preaching in schools, halls, barns, and cottages, as the Lord opened doors for His Gospel. Sometimes it was laid on their hearts to visit the assemblies they had been used in planting, or increasing, for a special effort in the Gospel nightly, either in the hall where the saints were wont to meet, or in a public hall to which the townspeople would more readily go. We were always ready to welcome God-sent men, to co-operate heartily with them, and see that as the servants of the Lord they lacked nothing, not only while they laboured among us, but at other times as well. But we never invited, certainly never "engaged" any to come for a special time, as if we could determine how long God intended to work in our midst, or keep His servants among us. In this simple and, I believe, Scriptural course, we have continued, and regret to see so many departing from it, to what approximates to the "hiring" system, so ruinous to all spiritual ministry, but practised in all the "denominations" and "missions" from whose principles and practices God's Word has separated us. But while we have been greatly helped in our Gospel testimony

by such visits, we do not rely wholly on them, for an effective, continuous Gospel work, but seek to exercise what gift we have among us, in preaching the Gospel all the year through. And God has very graciously given His help in this and His blessing on it. We have the largest stated Sunday evening congregation in the town, and it is composed very largely of church going people, who often bring their neighbours. We have no choir, use and need no organ, but sing the Gospel and praise God for salvation as a people who love it, and are in possession of the blessings it brings. And a man of the world, told publicly quite lately, that we are the only church in B, where there is good singing, "because all sing."

In ministry of God's Word to the saved, we have much the same habit. When a brother gifted to minister the truth offers his help, for a Lord's Day or week nights, we gladly accept it, and seek to give a wide invitation to all God's people in the place to come and hear. And by this means quite a number have been helped in spiritual life, most of whom have ultimately desired to be in the assembly, though we never pressed them, but left God to lead them on by His Word. But we have all the year round an afternoon meeting on the Lord's Day for ministry and exhortation, with the object of mutually helping ourselves and feeding the lambs of the flock on simple truths they need. And during the week we have a prayer meeting and Bible reading, in which all are encouraged to take part, and most do. Without such stated ministry of God's Word, no assembly can grow.

An Old Disciple.

THOU SHALT WORSHIP

Donald R. Alves, Venezuela

WORSHIP is one of the most noble and important occupations of the child of God. It is even put before service in God's plan for us. It is interesting to notice that almost the only times we have service mentioned before worship is in connection with people away from God; see Deut. 11:16, 29:36 and I Kings 9:6 for examples. In this article we propose to look at two of the many examples of worship followed by service.

"Thou shalt worship the Lord thy God and Him only shalt thou serve," Matthew 4:10. God told Israel that "thou shalt fear the Lord thy God and serve Him, and shalt swear by His Name," Deut. 6:13. However, the Lord Jesus in His temptation gave the saying its sense for us. He told Satan

that God's people were to worship God only; the Old Testament fear being replaced by affectionate respect or worship.

Christ knew that Satan wished to enslave Him. The worship he asked for was a means to try to get the service he spoke of later. The Lord Jesus in verse 10 makes it clear that the God Who receives worship will receive service too. If God gets from us the praise due His Holy Name, our service will be the fruit of this devotion, and not simply the fulfillment of an obligation.

The fact that God wants worship to go before service is one reason why we should normally break bread toward the beginning of the Lord's Day rather than after other activities . . . Man needs our service, but God wants first our hearts. Of course, participation in the Lord's Supper is not the only way to worship. However, the Supper is the one meeting that is devoted to worship above all else. In the Gospel Meeting we give to the unsaved; in the ministry meeting we give to the Lord's people; in the Prayer Meeting we ask God to give to us and others; in the worship meeting we give to God . . . Praise is spoken of in the Scriptures as a sacrifice, and we should give praise in somewhat the same sense as we give our sacrifice of money in the Worship Meeting. Both the money and the praise are things God has entrusted to us so that we can return them as offerings to Him.

PURPOSE OF THE BREAKING OF BREAD

What is the basic purpose of this meeting? We remember our Lord Jesus Christ, Luke 22:19. Specifically, we commemorate His death, I Cor. 11:26. I believe it is correct to say that everything we do and say and sing at the Lord's table should be directed towards this. We are HOLY PRIESTS — 1 Peter 2:5 and ROYAL PRIESTS — 1 Peter 2:9. Peter states that we have been made a spiritual house and a holy priesthood to offer sacrifices to God. Later, he states that we are also a chosen generation and a royal priesthood, so that we can tell others about Him.

God required many tangible sacrifices from His Old Testament people and He requires spiritual ones from His New Testament people. Perhaps you have noticed that Hebrews 13:15, 16 mentions that God is pleased with the sacrifice of praise and with the sacrifice of sharing in earthly things. There might be a parallel here with Peter's verses mentioned above.

Peter's scattered strangers needed to grow more in the

things of God, but they were worshipping priests nevertheless. We are the same. Ephesians 4:11 says that only some brethren are evangelists, only some are teachers, and only some pastors, but nowhere do we find that only SOME are worshippers. We understand the same thing in 1 Cor. 12:29, 30 where there is a list of questions and the unwritten answer to each one of them is "no." Paul asks if all are apostles. No! of course not. Are all prophets — No? and so on, but he doesn't ask . . . "Are all priests?" If so, the answer would be — "YES!"

The Samaritan woman was told that the Father seeks true worshippers to worship in spirit and in truth. The result in her life was service; she announced to her neighbours the virtues of her new-found Lord.

When I was in my mid teens I took part in small Gospel Meetings and Sunday Schools but for a long time I kept silence in the Breaking of Bread Meeting. I suffered from one of the great disadvantages of a large assembly — that of thinking it was neither wise or necessary to take part in a large meeting.

One elderly brother, who for years sat directly behind me, did all he could to encourage me to take part in public worship. He often despaired but one day he hit his target very effectively. In the cloakroom, after the breaking of bread, he said to me . . . "You are a Jacob. We read much of Jacob's business affairs and his travels as a young man, but it was only when he was about to die that the Scriptures say he worshipped, leaning on the top of his staff. Son! by the time you get up on your feet to worship you will be so old that you will need something to hold you up too!" A few weeks later I began to try to express my worship publicly.

Let us remember the Spirit's message: "HE IS THY LORD, AND WORSHIP THOU HIM." Psalm 45:11.

From the Caribbean Courier and slightly abridged.

HOW GOD VALUES OUR OBEDIENCE

The late William Lincoln

ONE mark of a true Christian, as contrasted with a lifeless professor is, that he cleaves to the Lord with purpose of heart; another is, that he clings to and obeys God's Word. These two go together, and conversely, if I lightly esteem

that Word of His, by refusing to obey it, in that measure I lightly esteem Him whose Word it is. And it is a very solemn thought, one which ought to search us through and through, that in so neglecting or opposing the written Word, I would do precisely the same to Him who is the Living Word, were He here in person speaking, as once He did on earth. To reject His Word is, in God's reckoning, to reject Himself, while to hear and obey that Word, is more to Him than sacrifice or service. See 1 Sam. 15:23. And although it is neither a popular, nor to the flesh in us a pleasing path, yet to pursue the path of obedience is ever well pleasing to God. We must not let our hearts be beguiled nor our steps withdrawn from it by the sentiment, that we may love God and each other and be very devoted in His work, while "agreeing to differ" — as the popular saying is — regarding His truth. For the Word of God is not to be judged by us; rather is that Word to judge us. We are not to pick and choose what we like of it, but to esteem "ALL God's commandments concerning ALL things to be right," hating every false way. See Psa. 119:128. A common wile with the devil is, to get Christians occupied with some part of God's truth to the neglect of other parts. But God has given us all, and we need it all to keep us right with Him. Nothing is to be surrendered, nothing counted nonessential.

In the Second and Third Epistles of John, we read much of "love IN THE TRUTH." John had no greater joy than to hear that his spiritual children walked IN THE TRUTH." His love for Gaius was "love in the truth." Eph. 3:1, 2. And the Lord's appreciation of such obedience has not changed, for it is recorded in His message to the feeble few in the church of Philadelphia, who had only a little strength, that they "kept His Word" and did not "deny His Name." Rev. 3:10. This ought to encourage and nerve us to continue in the place of those who sit like Mary at the Master's feet, to hear His Word, which He still makes known to the hearing ear and the open heart, and then go forth to tread the path of whole-hearted obedience, seeking no man's patronage, and fearing no man's frow.

THE QUIET HOUR WITH GOD

A YOUNG BELIEVER'S LETTER TO HIS BROTHER

I FIND the greatest spiritual help in the new life to be, a quiet hour with God. I try to get it in the early morning, before the work of the day begins. But Satan often hinders. He evidently does not like it, so he puts all kinds of hin-

drances in the way. It is so blessed to see God's face and hear His voice speaking to the soul through the Word, before we see the face of man. It was this way with our blessed Lord, our Great Exemplar. "In the morning, rising up a great while before day, He went out into a solitary place and there prayed." Mark 1:35. I like to have an hour with God in prayer and meditation on the Word, but I often have to do with less, through unwatchfulness. One is tempted to sit up late in company, and the next morning sleep deprives me of part of my morning hour, which I feel to be a loss all that day. To tell God all our wants, seek His counsel on all our paths, and then consult the Word on all our doings, is a special privilege of the Christian life, and it should never be neglected or given a second place. Even service for the Lord must not take the place or use the set time for communion with Him, or else weakness will follow. I find a short portion of God's Word read and meditated on, gives real strength to the soul and feeds it, as the morning meal does the body. If you go out any day without having breakfasted, you will find yourself unequal to your work before you proceed far with it. And so it is with the soul, only its call for bread is not so often heard as is the demand of the body. But if this quiet hour with God is neglected, it shortly becomes a casual thing, and with many, I fear, ultimately ceases. It is God's own hour, and we must not rob Him of it. He thinks more of our company, than of our efforts. He delights in having us in the solitude with Himself, and it is there that most of His secrets pass to our souls. Do not on any account fail to secure it sometime in the twenty-four hours. All God's great men have been lovers of this quiet hour. David and Daniel are especially marked as men who practised it, and one was a King, the other a Prime minister, with plenty of calls and abundance of cares. Luther is reported to have said, that when he had to appear before the world's great ones to answer for his doctrine, he could not get through, without extra hours in prayer. Our own John Knox, stained his chamber walls with praying breath. John Welsh, of Ayr, kept a plaid on his bed, to wrap around him when he rose to pray by night. I have no doubt it was this personal, close dealing with God in daily intercourse, that was the secret of their strength, and the spring of their fearless testimony to His truth amid great opposition. There is no lack in our time of clear and logical preaching, but there is great lack of spiritual power, and this is from lack of God. We may not be gifted or learned, but it is within our reach to be spiritual, and this is to be attained and maintained by a daily use of the quiet hour with God. There is nothing equal of it. Watch, for the enemy will try to cheat us out of it.

CONFESSION OF MICHAEL ANGELO

**Italian sculptor, painter, architect and poet
1475-1564**

MY LIFE, a voyage o'er a tempestuous sea
In a frail barque, draws near the common end
Of all men. I, as others, must descend
Into the grave. What profit now to me
Pencil or chisel? where the gain be
In highest art a monarch? Can I bend
God's sin-avenging justice to befriend
My helpless soul, that would of guilt be free?

Nor saints, nor angels can my ransom give
From the two deaths that are before mine eyes;
The first at hand; the twain my righteous doom.
But on the Cross, the sinner to receive,
God's Son spreads out His hands, He hears my cry;
To Him I look, and triumph o'er the tomb.

THE SEED APPEARING AFTER THIRTY YEARS

Mr. Fred Stanley Arnot says: "About thirty years ago a number of missionaries who had been laboring in the Zambesi district of Africa, resolved to carry the Gospel to the upper regions of that great river. They set out but everything seemed against them. The chief was hostile and the country was very unhealthy, causing the death of two of the party. Very much dispirited, the only surviving two returned, thinking they had done no good. But after the lapse of thirty years, when I was passing through that same tract of country I was surprised by an aged woman coming up to me and saying, "Tell me about Jesus, the King of Glory." I regarded her with astonishment, for I did not think that any one within hundreds of miles of me knew anything about that dear name. Then I thought that some one had told her to ask that question of the white stranger; but I discovered that her inquiry came from the depths of her heart. Thirty years before, she had heard the Gospel preached, but had not realized it in its fulness, and during all these years her hungry soul had been yearning for another draught of the living water. Taking the New Testament from my pocket, I began to read to her and I could not have wished a more interested listener. Again and again she came to me to hear more of Jesus and soon she confessed herself a Christian. She became a most zealous worker and spoke to all she met about Jesus. Her zeal got her into trouble. She brought one of the king's wives to hear me and for that crime was made a slave and banished from the country; and bravely she suffered persecution for righteousness' sake."

QUESTIONS AND ANSWERS

QUESTION: While Mr. _____ of England is highly esteemed as a teacher of the Word, I was astonished to read some of the practices of assembly reception he taught. One of the younger brethren, too, was asking about this. How would you clarify Mr. _____'s position?

ANSWER: As to Mr. _____'s practices as to assembly fellowship, the only thing I can say is that in England there has always been more or less of a "liberal" approach to this whole question of assembly Reception. Mr. _____ seems clear in his book, written in conjunction with Mr. _____, which is clear in the matter of the "churches of God" but, as you say, their practice differs from that which is involved in the delineation of "churches of God" according to the New Testament.

It is a little difficult to explain, in short compass, what is on our mind as to this. The fact remains that the "movement" in England in the 1830's was one thing and God very definitely showed to some of these dear men of long ago certain truths relative to the Priesthood of ALL believers and Ministry by the Spirit and under the Spirit's direction but, at the same time, they did not see clearly the definite trend leading back to the Babylon which they left. Consequently the warning against this "return to Babylon" is almost entirely absent in the writings of many, thank God, not all. We think of William Lincoln's "Javelin of Phinehas" as an outstanding delineation of the evils of the Babylonish system. This book is difficult to find today.

While this was true of England — away to the North East of Scotland, there was a band of men whose heart God had touched and led them out from the North Coast Mission, Mr. Donald Munro, Mr. Donald Ross, James Smith, John Smith, John Gill and many others and God showed to them distinctly the evils of the associations they had left and **THEY DID NOT RETURN** and they, consequently in their teaching, taught the young believers the evil of association with Babylon and their manner of reception into an Assembly of God was definite, scriptural and distinct — there was an "inside" and there was an "outside."

Thank God that we have these same principles in evidence in many parts of the world, whereas, if we had been left to the men of England alone, things might have been very far different. Even the men of England, with their superior knowledge of the original Scriptures etc., found themselves involved with each other in differences and their "castle" that they sought to build was soon manifested as faulty and their divisions have but brought to the surface that "the best of men are only men at the best." "God preserveth the simple" and we are a thousand times better off by sticking to the Word of God than to go back to the beggerly elements of a worldly religious system. Better to be with the few, as outlined in Malachi 3:16, than with the many in the "great city" which shall be eternally blotted out as in Revelation 18:20, 24.

QUESTION: What scriptural authority is there for having more than one cup at the Lord's Supper?

ANSWER: None, whatever! The cup was there, the Lord told His own loved ones to partake of it, when He had given thanks: and "they all drank of IT." Mark 14:23 etc. The individual cups of chapels etc., be LIKE the religious world with its innovations.

QUESTION: What are the "strongholds" referred to in 2 Corinthians 10:4?

ANSWER: This is a military term — it has to do with warfare and would suggest that Satan has raised up fortresses (of the mind etc.), to so bewilder and captivate the seeker after truth, that he will bring them down as they seek to overcome such. But the weapons of our warfare are not carnal but mighty through God to the "casting down" of such strongholds of Satan and evil teachers. It might suggest "every lofty edifice that raises itself against the knowledge of God."

Such is Satan's distinct effort today and we believe the "casting down of the reasonings" has to do with the victory over the "spirit of the age" which so enamours multitudes today. "Leading captive every thought to the obedience of Christ" might suggest . . . "leading captive every intent of the mind." It is the "will" of man that Satan is after—it is likewise the "will of the child of God" that must be in absolute subservience to "the obedience of Christ" in order that we may be preserved. It is a matter of the "will" or the mind here that is supreme.

QUESTION: What is this "exercise" we hear so much of today relative to the work of the Lord regarding Gospel efforts and meetings among the saints?

ANSWER: We cannot say what it "is." However, we know what it ought to be. This involves the servant so in the mind of God that God can reveal His mind to him when he is waiting on God, reading the Word and making the matter a real concern of prayer.

Years ago, when servants of the Lord said they were exercised about visiting certain of the Lord's people, either in the Gospel or in the ministry of the Word — immediately, when this concern was conveyed to the saints there would be cause for thanksgiving that God had stirred up such a one who was respected and loved amongst them, to visit them. There would be the expectation also that he, or they, would come in the "fulness of the blessing of the Gospel of Christ." Romans 15:29. This, of course, was the result of a more godly approach to the matter of visiting the saints. Such visits were few and far between, as compared with today where several would be exercised, as it were, to visit certain assemblies, or cities. There seemed to be more godly "exercise" with more godly knowledge of the particular "need." Generally speaking the servants of Christ, thus visiting the saints, were men of conviction, earnestness and humility. They were satisfied with simple fare. Large meals, a great deal of fuss being made about the preacher etc., etc., was all foreign to them. They neither desired it, nor did the saints who entertained them feel that they had to "put on a spread" for them. They were godly and simple men who were just as satisfied with simple fare (indeed they preferred it) as with an abundance.

They read and prayed a lot — they did not do much letter writing. Indeed, in the earlier days, "letter-writing" was little indulged in. Enough that God and their families knew where they were. They were not anxious that many others should know where they were or how to reach them. They were men of God who had "proved" God amidst hardship and rejoiced to know they were in God's hand.

Little wonder that such exercise was appreciated. We need more of this today and this, coupled with a wise consideration by the saints, may lead to further blessing among us. There are older servants of Christ whose ministry and help may be of great value to the saints. It is too bad when some who take the place of shepherds think that such are unnecessary and rather have a feeling of "superiority" because they have a place among the saints. We believe this has hindered, rather than helped such work of God. Visitation of the widows and needy was to them of prime importance.

THE PIONEER PAGE

PART of the work of a pioneer preacher is to keep in touch with the people he visits and is often called upon for their emergencies, sicknesses and troubles.

We recall the funeral of our aged and esteemed brother Mr. Paterson of Applegate, Michigan. One bitter, snowy day I received a call from his son Leonard, who was a faithful son to both his parents. The weather was bad but I managed to get as far as Port Huron and Leonard, with his little Model T met me. How we got over the 40 miles north, sometimes in and out of the ditch in the snow, it is difficult to remember now. But we made it. The weather rough, snow piled high — the cemetery a few miles out in the country. We only got part way and by pushing and helping the undertaker, the pall bearers and a few of us managed to get to the little country cemetery, just a few made it. If I remember rightly our brother Mr. Daniel McGeachy was there also.

I was soaked to the thighs, cold and tired (even though this was about 45 years ago or so). There happened to be a train running south from the "Thumb of Michigan" — it was an old-timer, oil lamps hanging from the roof and an old pot-bellied stove fired from the coal bucket by the Conductor. It was a welcome fire indeed and by the time we reached our destination I was pretty well dried out.

Years later, Leonard wanted me for the funeral of his Mother, a godly woman whom we respected very much. I was away in the North with our Bible Carriage in our work in the country. We had no conveniences and I went into the nearest town to the home of a Christian I knew for a bath on the Saturday night.

I was in the bath tub when the woman of the house called up . . . "The Sheriff is at the door wanting you."! This was a surprise to say the least. The secret was that Leonard Paterson was one of our State Senators at that time and knowing of our peregrinations with the Bible Carriage in the northern parts, he got in touch with the authorities of the State Police etc., and without knowing where I was at all, they "found me" even if in the bath tub.

We have always felt it was a privilege to be at the beck and call of very many of God's dear people and others during our more than forty years spent in the State of Michigan.

We have the feeling that these "contacts" with the people of a certain district have been a great help in getting entrance into the homes and hearts of the folk we visited and we believe, if it were carried out today, in a pre-determined district or State, in somewhat of the same manner, it would produce a situation to many younger and able-bodied men, far better than the assembly to assembly circuit that seems to captivate so many today. Those who never have known this sort of work and its isolation and its rewards have really "missed" an experience most valuable and cheering in the retrospect. We strongly advise this sort of visitation and contact with the people (over a period of years) to any interested in seeking to get off "the beaten track."

W. F.

Nova Scotia — Brother Albert Hull was expected back to his field of labour here after a visit to the old land — his address R. R. 1, Clementsvale, N. S. Brother L. K. McIlwaine was helping John McCracken at Weymouth in the settlement. They were looking for bro. Hull to return. Bro. McIlwaine has a stomach handicap, as many of us know, but keeps at the work and is an inspiration to younger brethren.

Holland — Bro. A. Bergsma, with co-worker, is working away mostly in entirely new areas, with an occasional visit to assemblies they feel free to help. Interest better than Canada and U. S. he states.

Vancouver, B. C. — Bro. Paisley had a few good meetings on the Revelation in Woodland Hall here at end of the year, with his chart.

Chico, Calif. — We are weak in number, Allen Ferguson gave us a call recently, he also visited Aberdeen, Wash., to visit the Etelmaki family — such visits are appreciated by some. The Correspondent here states "We enjoy the Magazine from cover to cover and, being more or less isolated, it fills a need which those in other places may not feel."

Iowa — Bre. Dobson and MacLeod at Hitesville — brethren Elliott and DeBuhr at Waterloo in the Gospel. Bro. Sam Hamilton has been in Omaha and now in Mississippi in Tylertown after the conference in Tampa.

Deseronto, Ont. — Bro. Taylor returned home after 8 weeks in the Ottawa Valley, four weeks in Ottawa and four weeks with Murray McLeod in a schoolhouse at Maberly. The latter and Timothy Kember put in a lot of labor in this last mentioned district over past years, with a few being saved. He said we have had almost 12 inches of snow in the north. This is much more commendable than men skipping off to warmer climes.

Picton, Ont. — Bro. Grainger was beginning a series on "Egypt to Canaan" with the assembly here — this also is a cold country in the Winter.

Glen Ewen, Sask. — Douglas Reid recently visited the saints here for two weeks on his way back to Dawson Creek, B. C. in the far North. Good to see some younger and middle aged brethren willing to do some such work for God. We don't have too many.

Seattle, Wash. — Weather was bad at the end of the year but the Conference was good, willing hands to do the work. Nine of the Lord's servants present for ministry.

Philadelphia, Pa. — Bro. Patrizio has been doing some visiting here and there in the East and does well for his age — we saw him at Pennsauken conference. The small assembly (Italian) in Toronto, he says is getting along all right.

Pennsauken, N. J. — The New Year Conference here was a time of refreshing with plain, practical and devotional ministry, calculated to stir us all up to more loving devotion for our Blessed Lord, especially younger believers in their outlook on life. Six of the Lord's servants gave help — weather hindered a few, perhaps, but numbers about the same.

East Boston, Mass. — Recent Conference profitable, ministry fresh and practical. Three were baptized during the meetings.

Tampa, Fla. — Conference here reported good, six preachers present to help. Bro. Ballhagen expected to go to Orlando, Fla., for meetings.

London, Ont. — Bre. McKinley and Fred Kraus were to start in Chelsea Heights Gospel Hall January 12.
Boscobel, Wisc. — Bro. Mick has been giving help of late around La Crosse, Grandview and district.

CONFERENCES

Culver City, Calif. — The Easter Conference of the Culver City Assembly, meeting in the Gospel Hall, 11138 Venice Blvd., will commence D. V. with a Prayer Meeting April 4., continuing over the weekend. Corresp. Harry Bingham at above address. Time of meeting 7:45 p.m. They are looking forward to a tent effort the middle of April D. V.

FALLEN ASLEEP

Toronto, Ont. — Our well known brother William Agnew of the Brock Ave., Assembly went to be with the Lord November 1. We regret particulars were not sent to us earlier. One of the standbys of the assemblies here in days past in West Toronto, he is missed. He was aged 82, came from Ireland in 1910.

Byfield, Mass. — Our dear sister Mrs. Ruby Rogers (niece of the late Thomas Black) "went home" December 9, aged 82 — 70 years in Christ. She loved the Lord Jesus Christ and showed it by her humility and faithfully attending every meeting.

Upper Burnie, Tasmania — Our beloved brother O. Young "went home" earlier last year — we did not hear particulars earlier. A beloved brother who loved the truth of God and sought to be an example to the saints. He was able to keep the Magazine in circulation through many of God's people in these parts and they still receive it, we trust with profit. Others carry on where he had to lay down this service. His dear widow survives at 2 Best St., Upper Burnie, Tasmania.

Akron, Ohio — Our beloved brother Joseph Bercaw "went home" December 16. Saved in 1922 at meetings of the late Brethren W. P. Douglas and James McMullen and for many years faithfully carried on the correspondence of the Assembly. His welcome on entering the Hall was always cordial and fitting, a gracious brother. Remember his widow in prayer, also his married daughter — the saints miss him. He was aged 69.

Youngstown, Ohio — Our dear sister Miss Katherine Watson "went to be with the Lord" December 16, aged 81. Her sister predeceased her two years. Both were retired school teachers, in the Assembly here for many years and were very honorable women and an adornment to the Assembly by quiet and godly manner.

Hartford, Conn. — Our dear brother Mr. Antonio Colangelo "went home" Nov. 3 in his 88th year. Saved in 1925 through interest of bro. Patrizio, received into fellowship and with his faithful wife went on well. Unable to be present for a long time, he nevertheless remained faithful to the testimony. Brethren of Charter Oak Assembly miss him. Prayer requested for the family.

Tampa, Fla. — Our dear brother Mr. Richard Roddie "went home" Dec. 23, aged 89. Saved in Motherwell, Scotland in 1906. In fellowship here the past four years. His widow is in fellowship here — remember the daughters and one son in prayer.

La Crosse, Wisc. — Our dear sister Miss Lila C. Jolivette "went home" December 9. An invalid for over 50 years, she was a happy Christian, in fellowship in this assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



TOBY RANBOLD
MEET FOR THE MASTER'S USE
2 Timothy 2:21

THUS, though worn, and tried, and tempted,
Glorious calling, saint, is thine;
Can the Lord but find thee emptied,
That is all He seeks to find.
Vessels of the world's despising,
Vessels weak, and poor, and base,
Bearing wealth God's heart is prizing,
Glory from Christ's Blessed Face.

Oh! to be but emptier, lowlier,
Mean, unnoticed, and unknown,
And to God a vessel holier,
Filled with Christ, and Christ alone!
Nought of earth to cloud the glory,
Nought of self the light to dim,
Telling forth His wondrous story,
Emptied--to be filled with HIM!

Paul Gerhardt

MARCH, 1969

WORDS IN SEASON

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Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the
month. 10th is deadline.

VOLUMES: We have a few of 1967 still and 1968 ready to be mailed.
\$.450 postpaid. Order from Editor.

EUROPE: The strike of Eastern United States ports has affected
delivery of ALL European surface mail—SORRY.

CORRESPONDENTS

Toronto, Ohio—43964, Mr. John Alban, 1204 Wentworth Ave., Box 85,
for this Assembly.

Wyckoff, N. J. — Mr Edgar Chambers, 550 Franklin Terrace, Wyc-
koff, N.J. 07481 (This Change of Corresp. for the Midland Park Assembly).

Kenora, Ont. — Mr. E. E. Gould, R. R. 1 — Corresp. for the Kenora
Assembly.

Farmington, Me. — Ervine Wacome, 65 No. Main St., Farmington,
Me., 04938 (This is for the Madison, Maine, Assembly).

REPORTS

Newfoundland: — Vern Markle at Buchans — Geo. Campbell and
Bert Grainger propose meetings in Lanse au Loup — Bert Joyce in
Square Islands, Bryan Funston expected in Old Fort, Que., Gay Goff in
Rocky Harbor. Brother Harris much missed. Pray for this needy part
of the field.

Glen Ewen, Sask. — Bro. Douglas Reid of Dawson Creek, B. C.
gave an appreciated call here this winter—he is in touch with the El Sal-
vador ambassador for entrance to that country. Bro. Reid was formerly
in Cuba.

Portage La Prairie, Man. — New Year meetings largely attended
though it was 25 below zero. Brother Jas. Ronald continues his labors in
his field of labor. He was at Taylorside recently. Bro. Jas. Webb
also is laboring on the needy prairies. Bro. Robert Boyle had surgery
on his throat recently, so hindered from preaching for a while. The
far North is a trying experience in the Winter for any preacher that
sticks at it year by year. We know this by experience.

Langley, B. C. — Bre. Pearcey and Billingham were to start Gospel
meetings here when the weather breaks—the West had a difficult winter.

McKeesport, Pa. — Brother Alves had an appreciated week here re-
cently and also visited Akron and Cleveland, Ohio., when in the district.

Cleveland, Ohio — Bre. McBain and Jas. Smith had two weeks in
the Gospel here in January with the West Side Assembly.

Joliet, Ill. — Saints here keep happy and active. We had a visit
with them in January for a few ministry meetings and found, as usual,
a warm reception for the Word of God.

Chile, S. A. — Remember in prayer the work here. Brother Ernest
Moore has been quite active in open air and tract work. A few added
to the small company in Curico.

Manchester, Conn. — Bible Reading of the Assembly here will be
changed to Thursday evenings at 8 p.m. It was formerly Friday evening.
E. S. Glenney.

Honduras, C. A. — Our brother Jas. Scollon says . . . "We are
happy to see good numbers out to the Gospel Meetings Sunday nights.
At the end of November we lost one of our oldest Christians, Don Jesus
Zelaya. He was a military man, a colonel, when God saved him — he
gave up his military career, lived a clean life and kind and helpful to all,
a good man has gone home."

(Continued on bottom of page 60)

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. 61

MARCH, 1969

No. 3

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Solitude In Company	H. M.

OUR PORTION IN HIM:

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.

Selected.

OUR WORK FOR HIM

AS Winter wends its outbound way
And leads to days and months that may
Give opportunities for spreading out
To those who would the good news shout,
Let us give heed.
Each Winter, Spring and Summer fine
Reminds us of the flight of time:
And if we would some garner fill
With precious grain gleaned early till
Our hearts are tired.
Then let us look around on fields,
Long waiting for the Summer's yield:
And think not time to wasted be
If labor, real and true, He see,
And shall reward.

W. H. F.

THE UNLUCKY NUMBER

Conversion of James Lees

THERE are many who have an aversion to number 13. I am not one of them, because the most blessed event in my life happened on the 13th of January, 1895.

Although scarcely sixteen years of age, I was acquainted with every theatre, music hall, and concert room in Glasgow; and my own native town. My ambition was to be an actor. I purposed joining the local Amateur Dramatic Club when I was sixteen. However, the greatest event in my life happened two months before I was sixteen, which gave me another ambition, namely, to please and serve Him Who died on Calvary to make me His own. On a Sunday evening toward the end of the year 1894, I found myself seated in a Gospel Hall, a very unusual place for me. God seemed to be in the place. The Gospel was preached in power. Christ crucified seemed to be evidently set forth. Gal. 3:1. The Spirit of God was speaking to my soul. Innumerable evils compassed me about, my iniquities took hold of me, so that I could not look up, they were more than the hairs of my head. Psa. 40:12. It was for the removal of all these sins that God's beloved Son left the glories of Heaven, came to earth, and died.

On New Year's day I attended two places of entertainment. In the evening I sat in the largest pantomime in Glasgow. The best artists in the country were on the stage. I must confess I did not seem to see them. God be praised. His Spirit had not ceased striving with me. "My Spirit shall not always strive with man." Gen. 6:3. All I seemed to see were the words, "Where wilt thou be in eternity?" I left that large hall anything but entertained. A few nights later, passing along Quarry Street, Hamilton, a Gospel tract was handed me and an invitation given to attend a Gospel meeting, which I accepted. Before retiring, I read the tract. It did not take long, there were only a few words.

IF I DIE TONIGHT

"If I die to-night, I will be in H——." What terse, naked truth! Yes, all will be in H——, black and white, red and yellow, rich and poor, educated and illiterate, will ultimately reach and be in eternity in H——." "Heaven or Hell!" "Which?" I dreaded to fill in the word. I could not write Heaven, because I was not on the way to it. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John 14:6. I dreaded to fill in "Hell."

A Saturday evening found me in a concert hall. Among the artists were two painted comedians. They endeavoured to entertain the crowd by singing a song to the tune of a well-known hymn. I felt it so irreverent. I stood upon my seat in the gallery, looked down, to the stage feeling we were all fools and wondering if the greater fools were on the stage or in the pit-gallery. I left the hall saying, "Good-bye, you'll see me no more." What an empty heart! Reader, I had sort of renounced the world, but this is not conversion. My heart was empty, for Christ was not therein. The following night I was seated with 700 hearers, listening to the Gospel preached faithfully and clearly in Kensington Hall, Hamilton. I had decided not to leave till I could say, "Jesus is mine!" The crowds left the hall, but I remained. A Christian gentleman approached me with Bible in hand and read several Scriptures. I was not acquainted with Scripture. He read such glorious verses as John 3:16; John 5:24; Rom. 10:9, 10. Looking up into the dear man's face I said, "Sir do you think if I accept the Lord Jesus, will He accept me?" "Of course He will." I believe he read John 6:37, "Him that cometh to Me, I will in no wise cast out." And I came; in other words, I accepted the Lord Jesus Christ as my own and only Saviour. Will you too, dear reader, just this moment, just as you are, with all your sins, say, "Lord Jesus, I will receive Thee as my own personal Saviour." "But as many as received Him, to them gave He power to become the Sons of God, even to them who believe in His Name." John 1:12.

(Mr. Lees, who thus wrote of his conversion to God became one of the most faithful laborers in the Gospel, as well as a minister of the Word, throughout Sweden and Europe. In the latter, he was able to bring succour and material help to many suffering saints, even behind the Iron Curtain. He died in Vienna, Austria, in the home of the Brandts, old friends. Before he died he sent us what he termed 'The most valuable book in his library' the First Five years of the Northern Witness bound in one volume . . . The Editor).

MY ALL IN ALL

If asked what of Jesus I think,
 Though all my best thoughts are but poor,
 I say, He's my meat and my drink,
 My life, and my strength, and my store.
 My Shepherd, my Saviour, my Friend,
 My deliverer from grief and from thrall,
 My hope from beginning to end,
 My portion, My Lord, and my all.

John Newton

ONE SINNER DESTROYETH MUCH GOOD

William H. Ferguson

“One sinner destroyeth much good.” Eccles. 9:18. So said Solomon when he looked back over his life, which started out so promising but his sun set in a far different haze than the brightness of his early kingdom. Doubtless he was restored at the last as the Book of Ecclesiastes is a record of a disappointed old man who realized, when too late, that he had made a mess of things. But we are not considering the life of Solomon, yet one of the brilliant statements he made amongst thousands was the one we have mentioned. This one statement of his seems to call up to his mind many situations where, had things been different, the history might have been different also. It is a statement very apt and very true, even to our day. “One sinner destroyeth much good.” One might wonder how one sinner could do so much harm to the work of God and the testimony to His Name, but the record is very clear that this is so. We would consider briefly in this paper some instances where “one sinner” did a lot of damage to the people of God and the service of God at times.

ABSALOM

His name means — “Father of peace, safety or soundness” but if ever a man denied his name, Absalom surely did. His mother, (David’s wife), obtained in the land of Geshur when David was in the land of Gath, alien territory, linking up with Achish, doubtless inspired him with some of the treachery and evil which characterized him. Some of the unequal yokes of Scripture have very far-reaching effects. It proved so in Absalom’s case. He sought his father’s throne, his father’s life and the place of rule and authority for which he was never fitted of God. Too many men have fallen on this rock, seeking a place for which God has never equipped them. Had they remained in the obscurity which they deserved, it might have proved otherwise, but seeking a place, without the corresponding fitness and qualities, is fatal to the people of God. He brought disgrace and shame to the nation as a whole. As we see him hanging in the tree with the three darts of that carnal man, Joab, piercing his heart, we see the end of that “one sinner” who destroyed much good.

ABIMELECH

Gideon was the father of this worthless one. He, Gideon, was much used of God in the bright part of his life, and a

means of delivering Israel, yet at the end, as many men do, he missed the mark and led the nation astray as to himself and left a blot on his otherwise good name. Judges 8:27 etc. Abimelech, his son through a concubine, fell very well into this picture of "one sinner" destroying much good. He wanted authority and to obtain it, he stained his hands with the blood, in fratricide, of his brethren—he killed all of the seventy, save the one who escaped, Jotham, chapter 9:5. Nothing must stand in the way of the man who desires control over his people or brethren, even unto death. God preserved Jotham to bring about the downfall of this guilty usurper. When we see him encamped before Thebez, chapter 9:50, with a woman casting a piece of a millstone all to break his skull and as we see the sword of his armour bearer thrust into him, it all reminds us of the end of the ungodly, who come under such judgments of God. Not all ungodly come under such, some die in their beds, but nevertheless they die and they must meet God. It never pays to be that "one sinner" who destroyeth much good.

THE OLD PROPHET

In 1 Kings 13 we have another illustration of this truth. There we have the record of Jeroboam's idolatry and God's judgment against him — his epitaph remains, "Jeroboam the son of Nebat, who made Israel to sin." This attempt to corrupt the people of the Lord still goes on today in not a few quarters. But our illustration of the caption of this article is in connection with the deceitfulness of the "old prophet" here and his ability to do the work of God a distinct harm.

The story opens with God sending one of His servants to cry against Jeroboam's altar. Read 1 Kings 13 carefully. God had instructed him in verse 8 not "to eat bread or drink water" in Bethel, the place of the false altar, verses 8, 9. When the wicked king wanted him to come home and refresh himself in his house he refused, as God had instructed him. But the "old prophet" of verse 11, when he heard of the proceedings, determined to bring about the downfall of the young prophet and so we have his invitation of verse 15, to which the young man replied . . . NO! But the old prophet related his personal record, saying . . . "I am a prophet as thou art" and an "angel spake unto me by the Word of the Lord, saying, Bring him back with thee . . . that he may eat bread and drink water" and the younger man succumbed to the old prophet's lie for "he lied unto him," verse 18.

It is extremely dangerous for younger brethren to listen to the advice of those who are tainted with the wrong spirit

and ulterior motives. In fact if older brethren take younger men and fill their minds and hearts with gossip about others, and lies, it is little wonder that their false ways are imitated, at times by these same younger servants, and they likewise become those who curry favor by feeding on such gossip and retailing it to others for advantage. Our older brethren always advised those who were younger to get away into the backward parts, away from assemblies and their troubles etc., etc., and stick to the work of doing some useful pioneer work for years. In this way they would avoid the dangers we have outlined and, also, by experience learn of God and have cultivated in them that humble, truthful, meek and gracious spirit which would make them in later years so much appreciated by the godly. Young men interfering in assembly difficulties, and retailing gossip, just show distinctly that they have never been called of God and it is another case of "One sinner destroyeth much good." We are living today in strange days and much harm has been done to the cause of Christ by the gossip and even lies of men out of the mind of God — and some are not young men either who succumb to such tactics to ingratiate self to their own advantage.

David knew the false tongue of the Edomite on another occasion, see 1 Samuel 22:9, 10 etc. The result was that eighty five priests of the Lord were slain at the Edomite's slander — Doeg the Edomite. The late T. D. W. Muir of Detroit, the Editor of Our Record for years, who knew something of the frailties of men and also their tactics, used to tell us and also wrote it . . . "Remember that Doeg, the tale-bearer, was also a liar." Beware of old prophets, or others who slander and tell lies . . . "One sinner destroyeth much good."

ALEXANDER THE COPPERSMITH

It would seem that the devil would not let even the beloved apostle Paul die in peace, even if it were at the hand of Nero's executioner. And in his last letter and closing words to the faithful younger Timothy, his true companion of years, he states . . . "Alexander the coppersmith did me much evil. The Lord reward him according to his works." 2 Timothy 4:14. Just who he was and why he had this insatiable opposition to Paul, we are not told. Probably an envious, cruel spirit had gotten into the man and he hounded the apostle to his death. However Paul knew who he was and he committed all to the Lord, though the record is left to us by inspiration, which would show us that opposition is not to be discounted, nor to be thought lightly of. Paul knew that in God's own time, He would take care of Alexander the coppersmith.

Let us not forget that it is a most serious thing to seek to do harm to a servant of the Lord, especially those who have served for years and have had the confidence of the saints in their efforts and work and if we must close this article with a word of warning, we trust it shall be indeed a warning note to any entrapped by a spirit of envy or jealousy or deceit. Younger brethren! Beware of your thoughts, your motives, your associates, and your spirit. We believe the work of the Lord today is suffering from certain evils which have crept in amongst us as a canker and are hindering blessing in the Gospel and growth in many parts. If you have slandered someone, told lies, or carried gossip, confess it at once to God and to them, for your good.

We note that when any man is doing a work for God, he shall always have opposition from the world, the carnal and the devil.

A MOSES HAD A KORAH

A DAVID HAD A SAUL

A JOSHUA AND ZERUBBABEL HAD REHUM AND SHIMSHAI

NEHEMIAH HAD SANDBALLAT AND TOBIAH

JEREMIAH HAD THE PRINCES OF ISRAEL AGAINST HIM

DANIEL HAD THE ENVIOUS PRESIDENTS AGAINST HIM

OUR BLESSED LORD KNEW HE HAD A JUDAS

PAUL HAD AN ALEXANDER

All of above reminds us that if we seek to do any work of God, and with God, we shall have opposition but, further, we shall also have the immediate presence and comfort of the Lord in any undertaking which is of God. In our early business days, we had a saying which would not be out of order today . . . "Be sure you're right, then go ahead." The only way to be sure of this is to be obedient to the Word of God, serve humbly with God and never fear the face of man . . . "For if I yet pleased men, I should not be the servant of Christ" states the beloved Paul to the Galatians, chapter 1:10. We need this spirit today and we must denounce every other evil spirit that hinders the work of God amongst us.

I pray you to dig deep. Christ's palace work, and his new dwelling, laid upon hell felt and feared, is most firm; and heaven grounded and laid upon such a hell is surest work, and will not wash away with Winter storms. Many lay false and bastard foundations, and take up conversion at their foot, and get Christ for as good as half nothing, and had never a sick night for sin, and this maketh loose work.

S. Rutherford

FOR THE ASSEMBLY MINISTRY ACCORDING TO THE WORD OF GOD

THE recoil from a one man ministry, elected by or for the people, and made permanent by human ordination, had the effect on some, of causing them to suppose that every man was free to publicly preach and teach, apart from gift and grace to use it. This was very shortly proved to be erroneous, both in theory and in practice. When we came together as worshippers, to exercise the common functions of our priesthood, 1 Pet. 2:5, guided by the Spirit, Phil. 3:3, R. V., any were at liberty to lead the praises, thanksgivings and worship, as they had ability. But this principle does not apply to a meeting for the preaching of the Gospel. Some thought it did, and it was tried, but found wanting. For all are not evangelists, or fitted to speak in public. Only those who are, should occupy the platform. When this was seen to be the Lord's way, the next thing to be considered was, how were those so fitted to be known, and how were arrangements to be made so as to give all who were thus gifted, an opportunity to exercise their ministry? Of course, the wide world is open, and there is need for the Gospel everywhere. But our first responsibility was toward the assembly's own Gospel testimony, as carried on in our hall on the evenings of the Lord's Day. This had been continued for a time by helpers from other places, who, hearing of our need, had willingly offered their help. And God had blessed their ministry to conversions. But we found that continuous help from other places gave little opportunity for exercising and developing any gifts of preaching, among ourselves, which several young men had proved themselves to possess, and had used in acceptable preaching of the Gospel, in cottages and in the open air. So it was arranged by those who took the oversight, and had special care of the Gospel work of the assembly, that while ALL whom the Lord sent into our midst would be gladly welcomed when they came, none should be specially asked or arranged for, to take a month or any specified period, as had been recommended by some who wrought on that system. We had found that if a preacher had no fresh message to give, no Holy Ghost power in his preaching, and no results in conversions, a month was too long for his unfruitful ministry. If in power, the people coming increasingly to hear, and the Lord working with him, to cut his ministry short to make room for another, who might be out of condition, to continue what the man sent from God had begun, would be a serious mistake, and as we had already proved to our cost, might damp out the work of the Spirit of God in our midst. So we ceased from the "open meeting" system, in which any man might speak — or, as

sometimes happened, all sat dumb, the audience wondering what they had come for — and also from the “monthly minister” way, to be guided by the Lord, as we ought always to be, to welcome and make room for whom the Lord sends from afar, or calls and for the occasion fits, from among ourselves, to preach the Word. And He has not failed us.

GUIDELINES FOR DAILY LIVING

THESE brief and simple words are intended for many earnest Christians who are dissatisfied with their present life, and long to enter that more blessed state of rest and peace of which they catch occasional glimpses, as white-plumaged sea birds flash for a moment, far away over the breakers, and then are lost to sight.

The visit of Messrs. Stanley Smith and C. T. Studd to Melbourne Hall will always mark an epoch in my own life. Before then my Christian life had been spasmodic and fitful; now flaming up with enthusiasm, and then pacing weariedly over leagues of grey ashes and cold cinders. I saw that these young men and something which I had not, but which was within them a constant source of rest and strength and joy.

Never shall I forget a scene at 7 a.m., in the grey November morning, as daylight was flickering into the bedroom, paling the guttered candles, which from a very early hour had been lighting up the pages of Scripture, and revealing the figures of the devoted Bible students, who wore the old cricketing or boating costume of earlier days, to render them less sensible of the raw, damp climate. The talk we held then is one of the formative influences of my life. Why should I not do what they had done? Why should I not yield my whole nature to God, working out day by day that which He would will and work within? Why should not I be a vessel, though only of earthenware, meet for the Master's use, because purged and sanctified?

There was nothing new in what they told me. They said that “a man must not only believe in Christ for final salvation, but must trust Him for victory over every sin and for deliverance from every care.” They said that “the Lord Jesus is willing to abide in the heart which is wholly yielded up to Him.” They said that “if there were something in our lives that made it difficult for us to surrender our whole nature to Christ, yet if we were willing to be made willing to surrender it, He would make us not only willing, but

glad." They said that "directly we give or attempt to give ourselves to Him, He takes us."

All this was simple enough. I could have said it myself. But they urged me to take the definite step, and I shall be forever thankful that they did. If in a distant country they should read this page, let them be encouraged to learn that one heart at least was touched with a new fire, and that one voice is raised in prayer for their increase in the knowledge and love of Him who has become more real to the suppliant because of their brotherly words.

Very memorable was the night when I came to close quarters with God. The Angel that wrestled with Jacob had found me, eager to make me prince. There were things in my heart and life which I felt were questionable, if not worse; I knew that God had a controversy with respect to them; I saw that my very dislike to probe or touch them was a clear indication that there was mischief lurking beneath. It is the diseased joint that shrinks from the touch, the weakened eye that shudders at the light. At the same time I did not feel willing to give up these things. It was a long struggle.

At last I said feebly, "Lord, I am willing to be made willing; I am desirous that Thy will should be done in me and through me, as thoroughly as it is done in Heaven. Come and take me and break me and make me." That was the hour of crisis; when it had passed I felt able at once to add, "And now I give myself to Thee: body, soul, and spirit; in sorrow or in joy; in the dark or in the light; in life or in death, to be Thine only, wholly, and forever. Make the most of me that can be made for Thy glory."

No rapture or rush of joy came to assure me that the gift was accepted. I left the place with almost a heavy heart. I simply assured myself that He must have taken that which I had given, and at the moment of my giving it. To that belief I clung in all the days that followed, constantly repeating to myself the words, "I am His."

Thus at last the joy and rest entered, and victory, and freedom from burdening care; I found that He was moulding my will and making it easy to do what I had thought impossible. I felt that He was leading me into the paths of righteousness for His Name's sake, but so gently as to be almost imperceptible to my weak sight.

Now out of my own experience I would suggest these guidelines to my fellow Christians.

(Things concerning Himself)
F. B. M.

(One of the young men of whom the writer spake was C. T. Studd who went out to China to join Hudson Taylor and companions in the inland waters of China. He left a mansion at home, to do this, surrendered a fortune which would amount to a quarter of a million dollars today and from his hard bunk in the river boat, amid the smells and dangers of Chinese waters, he wrote back to his mother . . . "Mother, if you only knew how sweet my hard bunk is to me and the joy it gives me to thus do this for the sake of my Saviour, you would not regret my step. I do not say—sacrifice—it is illimitable joy to do this for Him." And, later, from a hut in Africa where he with joyous spirit, and a worn body weather beaten, with never a looking back to the social life of luxury and education which he, with six others, had surrendered completely, he "went home." His dear wife, who willingly shared his thoughts and was for years separated from him, gladly acquiesced in this — he said "don't mourn for me when I go home — just shout Hallelujah.")

When one knows the histories of such men who gave up much for God, as we would say, and then think of the sickly, superficial service today which some call "sacrifice" — often sitting on the doorstep of an Assembly, when the wide world lies open for conquest, the cockles of our hearts are warmed as we read of some "who did seek to give up all for HIM." Let us not despise such and think because they knew not the truth we know that we are superior. There was more of self sacrificing service for God in the finger of such men than in the whole being of some of their detractors. (Editor's note).

THE FAMILY ALTAR

"AND SAMUEL judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." 1 Sam. 7:15-17.

And Samuel did not forget whose law it was which he dispensed, whose worship he observed, whose altar was at his house. After the fatigue of official duty, the exercise of devotion at the family altar was sweet refreshment. Before entering upon the anxieties of judgment, or the vexation of litigation, domestic worship was his best preparation. Amidst the difficulties of the conflicting cases before him he would remember the altar, and seek wisdom for the occasion from the Lord most high. Secular engagements did not pervert his godliness or lead him to neglect family worship. He could come from the strife of tongues to the peace speaking blood, and approach with humble faith the altar of his God.

There may be few readers who are called upon to perform judicial acts or to be parties in litigious strife, but the principle in this passage in Samuel's history is applicable to every man in any profession or trade. It shows that the things of God should influence business and sanctify common calling. The altar of God should be in your house, and from the morning worship you should go forth to labor, and after the business of each day is over, the altar should be again surrounded in prayer and divine blessing. That is not a complete house which is without an altar. It may have a hearth to warm, and accommodation to suit the body, but it has not that which links it to heaven. You may have a respectable business, and conduct it well, and yet want what blesses it—a domestic altar. A house without an altar lacks its brightest ornament, its clearest light, its best principle, and its surest consecration. But where the altar is in the house, it has a safety lamp. Family worship daily kept up cannot fail to profit the household. The Bible read aloud has its truths brought home to the heart; and the earnest prayer of a godly father for spiritual blessings on his family will surely secure a heavenly blessing to the soul. Numerous have been the testimonies to the value of the domestic altar. There holy fires have been kindled in many a breast; there sons and daughters have first learned the power of a living faith; there servants have been taught the way of salvation; there strangers have been arrested by the grace of God.

Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious schoolmaster. With the characteristic hospitality of his nation, the schoolmaster made them welcome. It was the hour for evening worship; and when the strangers were seated, he began by reading slowly and solemnly the second chapter of the Epistle to the Ephesians. The young man sat astonished. The expressions, "dead in trespasses and sins," "children of wrath," walking after the course of this world," were new to him. He sought an explanation. He was told that this was God's account of the state of man by nature, and he remarked "In this way I have walked from my childhood. In the service of the god of this world we have come to your house." He was on his way to a fair where he intended to pass a quantity of counterfeit coin, and begged his host to cast it into the fire, and asked anxiously if he could no obtain the Word of God for himself. His request was complied with, and the next morning, with the new treasure, the party, who had now no errand at the fair, returned to their own home. Perhaps by this time, the pious schoolmaster has met his guest within the gates of the city, outside of which are thieves and whosoever maketh a lie.

What is the condition of your house, Reader? Is it like that of Samuel, with an altar in it? Is it like Abraham's, where, amidst the changes of an Arabian life, the altar was built when the tent was fixed? Is it like what you remember your pious parents to have had, when at evening you joined in the reading of the Bible, and in the prayer for mercy? Do you collect your household and ask a daily blessing on the business of your life? This is of consequence to its successful pursuit, and aids to balance your mind amidst the engrossing secularities of the world, while its influence upon those who compose your family may lead to their saving instruction and their thorough conversion to the Lord Jesus.

(Our late editor, Dr. E. A. Martin had a fund of such incidents which he loved to relate — this one which is striking).

FROM OUR WORLDWIDE FAMILY

CANADA — The fifty years of service sounded good. That's how Jesus started His servants out in His day. I cannot understand why true assemblies will support young men, just running from assembly to assembly. There is no "Thus saith the Lord for it."

FLORIDA — Continue your excellent, help and effective ministry which is much needed among us in these last days of declension. The Lord richly bless.

AUSTRALIA — Recently, on going through some of the Magazines of a couple of years back, I came across something that just expresses my own thoughts. I quote . . . "Sometimes a word given at the proper time gives the needed reassurance that these things are really upheld in God's Word, and not merely our own interpretations." I can truthfully say that such has often been my experience.

MICHIGAN — I was glad to see that you mentioned the impossible article about voting. I was in another house where I read this and was more than shocked to think that such kind of advice would be forthcoming from one who, supposedly, stood for truth. Frankly, I would not have that Magazine in my home. I never did have it, and am glad of it.

NEW ZEALAND — We greatly appreciate the continued flow of the Magazine "WORDS IN SEASON" to us with its wholesome ministry which is much needed in these days of departure. We are living in days of light ministry which falls far short of that which is needed to guide and help believers in the pathway that is pleasing to God, so the valued written ministry fills that which is lacking.

IRELAND — Next year will be my fortieth year to receive the little Magazine and I do appreciate its wholesome and helpful ministry.

PENNSYLVANIA — It makes me sad that professing Christians seem to speak of almost everything except the Holy Son of God, and there appears to be no fear of God instilled into the young lives, even in Christian homes. You seem to be very aware of the sins of these times, and you have the courage to write about them.

SCOTLAND — I think your October issue was exceptionally good. The article on Television is really needed because I am told this invention (T.V.) is in the homes of the overseers etc. Certainly one needs to be a Hanani — 2 Chron. 16:7, 10, and to be prepared to be "put in a prison-house" for denouncing it.

NORTH SEA MEN — (Doubling their subscriptions) — It is encouraging to see those who still want to read sound ministry and I am sure we have had that in the Magazine in the past. Many thanks for the magazines received.

SOUTH AFRICA — It is on my heart to write a few lines since I have been reading of the emphasis placed lately in W.I.S. on Pioneer Work. The book is sent to me from Ireland. We are still without anyone who has heard the call to "come over and help us" and we trust your papers on the subject may stir up some to realize the need. Not many choose this kind of work but if God sends, who can say . . . "NOT ME?"

SOLITUDE IN COMPANY

"And he went on his way rejoicing." Acts 8:39.

THIS was "the man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure." He had visited Jerusalem, we remember, as a religious pilgrim, and was now on his way back to the remote region which we know as Abyssinia. Somehow he had become a proselyte to the faith of Israel. To worship the Lord of Israel in His own temple he had got leave of absence from his sovereign, and had found his way, down the Nile, across the Isthmus, up from the Palestinian coast-land, over the hill country, to Mount Moriah. Perhaps it was in Jerusalem that he had bought his copy of Isaiah. However, he possessed the great prophet's scroll, and was reading it aloud to himself as he drove slowly southward, when Philip came up, and with a tact only the truer because he was filled with the Holy Spirit and engaged him in conversation about the Lord Jesus Christ.

Not by accident, but by the finest touches of the will of God the evangelist came up with the traveler precisely as the traveler was reading Isaiah 53. We need have little anxiety, in the light of that fact, about the prophetic import of that chapter. The finger of God has here written all over it the name of God's dear Son, the Lamb of Golgotha, the bearer of our sins, who sees in our salvation the fruit of the travail of His soul.

However, the two men read, and conversed, and opened their souls to one another driving mile after mile along the solitary road. Then they passed "a certain water," silent

and clear amidst the waste. And, lo, the new convert, beholding by faith the truth and glory of his Redeemer, descends into the pool, and comes up a disciple indeed, accepted, dedicated, "joined unto the Lord."

How close, tender, profound, must have been the fellowship of hearts between Philip and the Ethiopian! Is there anything which so immediately and so fully opens the depth of one human being to the depth of another as the intercourse which has resulted in the one proving to the other the instrument of conversion? Everything would concur in the case of the Ethiopian to develop that experience to the uttermost. The mystery and beauty of the coincidence of their meeting, the unmistakable hand of God in the conditions under which they met, their isolation from the world of common intercourse, the glorious newness of it all to the traveler — everything would bring him and Philip together with an indescribable intimacy of thought and affection. Years of friendship would spring, as it were, instantaneously out of their converse, when the converse had led one of them, by the other's hand, to the cross, to the face, to the heart, of Jesus Christ.

What bliss now to journey on together! The treasurer will, of course, carry the evangelist with him to be his pastor, and the missionary—father of his native Ethiopia. Philip will be more than ever wanted now to develop the Ethiopian's knowledge and belief, to educate him, to encourage him, to equip him for his new life and its influence.

Not so, not at all. "the Spirit of the Lord caught away Philip, that the eunuch saw him no more." No, never more, till they met in the unseen bliss beyond the veil. No more talk together, nor worship together. As far as we can possibly tell, the new convert went on his vast journey homeward with nothing but his Isaiah and his baptism to help him: bereft of all we understand by Christian surroundings — no Christian public worship, no Christian fellowship, no Christian New Testament. Aye, but he had the supreme secret. He had found the Lord.

For Philip indeed went, but Jesus stay'd,
And travell'd with His friend.

And Jesus is the fellow-traveler still. In solitudes of place, in solitudes of feeling, in the last solitudes of life, time-worn and bereaved, the blessed "Great Companion" can work that miracle still, and show us how to travel to the end, "re-joining."

Handley Moule.

RESTLESSNESS

A FEW of our brethren in the sects seem to be in deep trouble. Nine-tenths, probably, of their man-made ministry is going after the down-grade materialism and infidelity so fashionable and general in these days. There are but a very few indeed who oppose this tendency, and they who do, print and publish articles against it both sharp and pungent. Nevertheless, it would seem as if all the barriers put together were only raised to be swept away as by an overflowing flood. Such is the source of this wave of infidelity that already it has covered very much, and it increases in penetration and magnitude as it approaches the complete leavening of all that at one time was held to be true, and indeed very dear to many hearts.

Our honest, after-a-sort brethren who contend for a measure of the truth, seem to forget that the sects are like the vessel on fire at sea and when already burnt down to the water's edge, some on board are crying "port the helm," whereas the only thing for them to do is to come out of harm's way and betake themselves to the Life Boat as others have done before them when they saw and understood a little of the unscripturalness of what was at that time not half so corrupt as it is now, the end of which must, of necessity, be sad. It is a "sowing to the wind and a reaping of the whirlwind." They, by their sympathy, presence and support of what they know to be unscriptural, helped on this humiliating condition of matters and are now to use another figure, like Lot, who left his family to live very much as they liked till impending judgment was at the door; then he warned them, only to have his warning words treated as of one that mocked. See Gen. 19: 14.

Our good Sect-Brethren could not expect any other termination than what now appears certain and near. They knew right well that the principles that governed their church action in the past must have ripened into this shameful harvest of Infidelity. One of themselves penned and published a few years ago the statement that there was not a college or seminary in the country excepting one or two into which he could conscientiously send his boy for his education, as all the rest were honey-combed with Infidelity. Nevertheless, he kept up his connection with this very thing, and gave the place of Gospel ministries to the young man raised in these hot beds of scepticism, and he does so still.

Moreover our would-be orthodox brethren must know, if they are not fools, that if the Educational Institutions of the country are leavened with Infidelity the manufactured "minister" coming out of them must be so too, and if these

ministries be so corrupted, sooner or later must the people be also. The scriptural principle holds true, Hosea 13:6, "According to their pasture so are they filled."

Once on a time the "Iron Railings" of a creed — "ordination vows" and "public opinion" — had some restricting and restraining power over them; now, however, as these are being swept away or modified, the unconverted preachers come out in their true colors, and believe anything they like, or nothing at all, as simply suits them.

The support of these ministries also comes mostly or largely from the world, and as they are in the business for trade, the world they must placate and please. The congregations, as they know well, are largely of the world and very little else; in a word, there are no scriptural church principles at all in their church-making or church work. The whole thing is of the world, wordly.

Thus the so-called churches have corrupted the earth, according to Rev. 19:2. Mother and daughters alike are going fast towards Infidelity.

Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. 18:4, and, if you, reader, have got gifts for preaching or teaching, go at it and keep at it for Him. It is our work to preach the Gospel if He has given us gifts for that, and it is His work to build His own church. Matt. 16:18. To interfere with Him in His work will simply spoil matters. Leave that to Himself.

D. Ross

BY THE WILL OF GOD

WHEN David had served his own generation by the will of God, he fell on sleep. Acts 13:36. He did not accomplish everything that he intended to accomplish. He did not see the temple built; and perhaps there were other things which he found had been reserved for others to do. But "in his own generation," as the Revised Version reads, "he served the counsel of God;" and, like a labouring man who had filled up his day in carrying out his master's will, David fell on sleep. Thus let it be with us. We may not see many signs and wonders following upon our testimony. But let us not be impatient. If we are conscious that we are doing the will of God, we can afford to be calm; for God shall be glorified if His will is done.

QUESTIONS AND ANSWERS

QUESTION: How many symbols do we have in the Scripture of the Holy Spirit? Please mention them.

ANSWER: We suggest the following symbols of the Holy Spirit:

THE SEAL — THE ANOINTING OIL — THE OIL

ACT OF ANOINTING — Heb. 1:9 etc., THE ATMOSPHERE —
(influence pervading and surrounding)

WATER — RAIN — WIND — FIRE — RIVERS

DEW — EARNEST — Eph. 1:14 etc., CLOTHING

THE VOICE — Isa. 6:8 — LIGHT

QUESTION: Does the law of leprosy in Leviticus 13 and 14 have any practical teachings in the principles of God relative to present day assembly order?

ANSWER: It certainly does. In the portions mentioned we have:

Leprosy in the person

Leprosy in the garment

Leprosy in the house

This would refer to sin in the person and the means of cleansing. Sin in the garment of testimony before the world and the necessity of godly judgment relative to the cleansing. Notice the “burning” or the “rending out of it” — the “washing” etc.

Leprosy in the house — chapter 14:35 etc. This suggests the possibility of an unclean house being before us. Note the manner of inspection, also the thought of uncleanness because associated with an unclean house etc., etc. Note also the tearing down. This is a vast subject — these few suggestions are just that.

QUESTION: What good is the rebuke of a man as to some disorder, or sin, when his larder is filled from the ones rebuked? Be he preacher or prophet!

ANSWER: Not much!

QUESTION: Please explain Acts 2:46? Is this the same as verse 42?

ANSWER: Acts 2:46 merely tells us of the partaking of a meal, ordinarily, in the homes of these Christians, or believers — the name Christian is not found until you come to chapter 11:26 of the Acts. This was **not** the Lord's Supper. However, in Acts 2:42 — “the fellowship” and the “breaking of bread” is different — here we have the weekly remembrance of the Lord's death — compare Acts 20:7.

QUESTION: At one of the Fall Conferences you made the statement that putting away from the Assembly (in discipline) we should be sure to know what we are doing and, if done wrongfully, the results could be

troublesome for all. Could you name some ways in which this could be wrongfully done?

ANSWER: It could be wrongfully done under the following circumstances:

If it were done without scriptural authority, as in 1 Corinthians 5.

If it were done on hearsay.

If it were done without two or three witnesses, or proper confession.

If it were done (carnally) on a simulated or trumped-up charge without substantiation to get rid of a person.

If it were done ignorantly without due consideration of the seriousness or consequences, or harm being done.

QUESTION: Is it scriptural, or according to the "old paths" of the Word, to write ahead a number of months arranging with preaching brethren for a Gospel campaign, or Gospel meetings? This was not the way we had been taught by our esteemed and departed brethren who were foremost in the work of planting and upbuilding the assemblies.

ANSWER: One would search in vain for scriptural authority for this fast-growing practice. We heard it said some time ago, that in the old land they were booked up for a year or more — now we are learning that in this land some are booked up for several months. Some younger ones said to an elder brother of our acquaintance — "if we don't write and book them up, they won't come" etc. The brother replied, quite scripturally — that is not the way we were taught of God through our brethren.

The proper attitude to all this is to rely on God to 'exercise' some of His servants to come among us, those whom we have known and in whom we have had confidence — make it known to God, then wait on Him for His guidance. Then, we would understand that there would be also 'exercised preaching brethren' who would be in the habit of doing God's work in this way and, this being so, they would be men whom God could thus exercise as to the proper place to go when God had work to be done. We fear there is far too much of meetings being arranged for the convenience of the preacher, working in certain assemblies where the crowd is pretty well certain and many small assemblies, struggling, could well have some men come along and work in the neighborhood — in the country surrounding, and bring cheer to the small assembly, and an eternal reward to themselves. The popular idea is that the preacher brings the blessing with him and, in some cases, it would seem that there is no success unless there is a certain amount of profession. "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. That is, there is no morning, there is no guidance, there is no God-given direction. Would it not be well to leave all in the hands of our wise God to arrange what He sees fit. It might do an assembly good to wait patiently on God, feel their own weakness, and cry mightily to God to come in and send along His Word through His channel.

THE PIONEER PAGE

THE man who gave up social life, education, luxury, a fortune and a mansion in England, who spent years with Hudson Taylor in the inland waters of China, eventually became missionary to the dark tribes of Africa.

See him sitting in the door of his hut, a toothless, weatherbeaten warrior who had given up all for the One he loved, His Blessed Lord. He gave a backward glance to his life in a letter home in England, he writes . . . Thank God, I joyfully acted when Christ told me, as he told that rich young man, to follow him, and my only joys therefore are that when God had given me a work to do, I have not refused it."

See him as the native "boys" watch him . . . Things would begin to move about 2:30 or 3 a.m. A little fire would be made, the sparks blown into flame in expert native fashion. On with the kettle and soon a cup of tea would be made. The tea is handed to him, the boy goes back to sleep again. A Bible is taken down from the shelf and Bwana is alone with God. What passed between them in those silent hours was known a few hours later to all who had ears to hear. What he had seen and heard alone with God in the early morning was poured out from a heart ablaze for the salvation of men, and lips which had been touched with a live coal from the altar.

He never needed more preparation for his meetings than those early hours. He didn't prepare. He talked with God, and God talked with him and made His Word live to him. He saw Jesus. He saw men and women going by millions to hell. And he always said that that is all the preparation a man needs for preaching the Gospel, if it be a dozen times a day. "Don't go into the study to prepare a sermon," he once said, "That is all nonsense. Go into your study to go to God and get so fiery a tongue that your tongue is like a burning coal and you've got to speak."

The day time would be spent in many tasks. The ravages of white ants were always eating away the poles and walls, necessitating repairs. He was particular to the last detail in all tasks as these. He had a purpose for the natives must be taught that good Christianity and lazy or bad workmanship are an utter contradiction.

He tells a native missionary . . . "See, Zamu, this arm of mine, once very strong (he was a former athlete), is now weak, and the flesh is shrunken. I can't go with you. My time is nearly finished among you. I only go from day to day as God gives me strength. Don't depend on me, depend on God. Don't go with shame! Don't be afraid! Be bold and preach the Gospel! don't drag the flag of God in the earth! Put it up and don't bring shame upon it! Set your face like a soldier to overcome. How many are going with you? "Just my wife and I" — "Well, then if you are true God will make a great company of you one day."

* * * *

As he lay dying, surrounded by faithful natives, Christians and fellowworkers, he was heard to say with his grasping breath—HALLELUJAH! Hallelujah!

Another pioneer gone ahead.

* * * *

"He climbed the steep ascent to heaven, through peril, toil and pain; O God, to us my grace be given to follow in his train."

(Continued from Inside Front Cover)

Keady, N. Ireland — Bre. Kane and Nesbitt are giving this place a try and bro. McCormick mentions this place for prayer. We remember Keady many years ago — a number of miles from Armagh, and knew some of the Christian families of the district.

Akron, Ohio — The Childrens' Meeting New Year Day largely attended, nearly two hundred present, with a number of the parents of children there.

Clinton, Ont. — Bro. Dave Kember writes . . . "Received two couples into the Assembly last Lord's Day . . . there are more at the back Lord's Day morning than in the circle. Weather here has been severe with day after day of blizzard and no visiting then as everything is snowbound."

Frostburg, Md. — We had a nice few ministry meetings with the Christians here recently — the surrounding small assemblies well represented. The Lord's Day afternoon Ministry Meeting encouraging, hardly a seat vacant. Good to see the interest of the saints in the good Word of God.

Venezuela, S. A. — A happy time together at the Conference at Puerto Cabello. Our sister Martha Kember wrote . . . "I specially enjoyed the morning meeting on Lord's Day. What a privilege to thus gather with so many of His redeemed ones and join the hosts of Heaven in exalting and praising that One Who was found worthy."

Garnaville, Iowa — Bre. Brandt and Wahls were exercised again about Prairie Du Chien, Wisc. Their winter here has been very severe, high drifts and strong winds make roads and driveways extremely difficult.

Swan River, Man. — This town of four thousand serves a large district with hospital accommodation — a brother writes . . . We seek to spread the Gospel with a variety of Gospel papers in the five lounge rooms of the hospital. From Nov. 11 to the holiday season we had six weeks of meetings with brethren John Norris and Jas. Ronald.

California: — The Long Beach and Culver City Assemblies are preparing for a joint effort in the Gospel Tent commencing April 13th., God-willing. If you have relatives or children etc., living in the Los Angeles area, the brethren would be glad to contact them with a view to attendance. Write Mr. Frank Muir, 3706 Vermont St., Long Beach or Mr. Harry Bingham, 5400 Aura Ave., Tarzana, Calif. We could pray for these meetings. Our brethren Paisley and Warke were expected to labor together in this effort.

Bryn Mawr, Pa. — Bro. Alves had an appreciated week here on Church truths. Bre. Maxwell and Crawford commenced Gospel meetings with the Assembly end of January.

Tylertown, Miss. — S. Hamilton here and in district most of winter.

Elgin, Ill. — The widow of our brother Louis Gabler feels unable longer to continue his tract work so if any desire the remaining tracts, they could write her and make arrangements to pick them up at her home — Mrs. L. Gabler, 380 Winhaven Drive, Elgin, Ill. 60120.

Personalia: — Remember in prayer bro. Albert Klabunda, bro. Arch. Stewart also brother George Baldwin. Also remember in prayer our esteemed elder servants of Christ bre. Watson and Johnston.

Tampa, Fla. — Bro. E. J. Wickert, 3407 14th., St. Tampa, Fla., 33605 continues his work weekly amongst the Spanish folk and does considerable house to house work also. He has signified his intention to continue such work and we believe this is commendable work for any servant.

Waterloo, Iowa — Meetings by bre. Elliott and L. DeBuhr continued into February, hoping to see God working — the meetings in Hitesville by bre. MacLeod and Dobson also had rough weather to contend with.

CONFERENCES

McKeesport, Pa. — 15132. Our Annual Conference will be held D.V. in the Main Pavilion of Renzie Park, commencing with Prayer April 25th., at 7:30 p.m. continuing over April 26th and 27th. The Lord's servants walking in the "old paths" welcome in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill St.

Vancouver, B. C. — South Main Conference in Sunset Memorial Centre, April 4, 5 and 6 with Prayer Mtg., April 3rd., in South Main Hall at 8 p.m. Contact for information Mr. Andrew Boyd, 27 E. 58th Ave, Vanc., 15, B. C. Late arrival of these notices have caused curtailment.

Manchester, Conn. — 52nd., Annual Conference D. V. April 4, 5 and 6 in the Masonic Temple, East Center St., commencing with Prayer Mtg., in the Gospel Hall, 415 Center St., April 3, at 7:30 p.m. Usual order of meetings and arrangements will prevail. Corresp. Everett S. Glenney, 696 Forest St., East Hartford, Conn. 06118. Telephone 568-4836.

Waterloo, Iowa — Annual Conference of the Western Ave., Gospel Hall here will be held again this year on April 26 and 27, preceded by Prayer Mtg., Fri. eve., the 25th. Usual accommodation and the Lord's people heartily invited. Corresp. Clifford J. Smith, 2416 Hammond Ave., Waterloo, Iowa 50702.

Toronto, Ont. — Late notices have reached us of the Toronto Conferences — For East Side please contact Mr. Alex Walker, 15 Deepglade Crescent, Willowdale, Ont., Tel. 445-4306. Meetings in Eastern High School of Commerce. For West Side Conference brother Ormer Sprunt could be contacted at Apt. 502, 111 The West Mall, Etobicoke, Ont., Tel. 239-4747. Meetings as usual April 4, 5 and 6, with Prayer on April 3rd, at 7:30 p.m. in Pape Ave. Hall, and also in West Toronto Hall at 7:30 p.m.

FALLEN ASLEEP

Ft. Collins, Colo. — Our aged brother Louis Cocking, well known in the Manchester, Iowa., district "went home" suddenly the Lord's Day evening of December 29, aged 81. His son writes: Louis Cocking thought he was a true Christian until the late Oliver Smith spoke to him at a meeting in the yard of Mrs. Davis. For the first time he realized the necessity of a "blood offering" rather than the offering of a good religious life. Later the Assembly in Manchester was formed and our brother maintained a real interest in the Assembly. He moved to Colorado in 1953. A goodly number in Iowa and Wisconsin will remember our brother.

Sarnia, Ont. — On Dec. 23rd., our brother Mr. John Wray went to be with the Lord aged 75. He was saved for 27 years and in fellowship with the Assembly at College and Davis Sts. Then on January 7th, our dear sister Miss Rosa McIlwaine "went home." On February 2nd. she would have been saved 70 years, saved at age of ten. For many years she was in the old Central Gospel Hall in Detroit and we knew her very well, a consistent, godly and exercised sister whose quiet spirit and godly manner endeared her to the saints. She was a nurse in the Jefferson St. Hospital for many years. For a short time before she left Detroit for Sarnia she was with the Stark Road Assembly.

Cuiver City, Calif. — Our sister Miss Ruby Ruddock "went home" to be with the Lord January 3rd. Although not able to be out for a long time, she had been connected with the saints here for many years.

Detroit, Mich. — Our brother Cyril S. Popplestone passed away in California and was buried here latter part of January, aged 81. Our brother was connected with the old Central Hall then, when the East Side Assembly was formed, he was with them. We remember the formation of that East Side Assembly and the opening meeting which we attended was addressed by the late John Pinches and his subject was Acts 2:41, 42. Bro. Popplestone and his wife we knew well in the early days of heartiness in Detroit.

Kenora, Ont. — Our brother E. L. McCammon "went home" January 12th., aged 50. Saved when 20 years old and in assembly fellowship shortly after. A very faithful brother, assembly correspondent for 25 years and much missed here. Remember the family.

Vancouver, B. C. — Our dear sister Mrs. Harry Fletcher went home suddenly in her 75th year. Saved 57 years and, with her husband who predeceased her in fellowship in the old Cedar Cottage Assembly. Had been in Woodland Drive Assembly, and Carleton at time of her home-call. Remembered for her hospitality and consistent attendance. She leaves a daughter in the Assembly here, and a son in Winnipeg who should have our prayers.

Longport, N. J. — Our aged sister Mrs. Anna McCorry "went home" January 12th, from the Gospel Hall Home here. Formerly of the West Side Assembly in Cleveland. She was aged 92. A kindly sister. She leaves a sister in Ontario.

Garnaville, Iowa — Our dear sister Mrs. Alvina Moser "went home" Jan. 2nd, aged 74. Saved through Oliver Smith in 1922 later received into this assembly. She bore a good testimony among neighbors and friends.

Arlington, Wash. — Our dear sister Miss Jane Terhorst went home to be with the Lord January 16th. She was 43 years of age and bore a good testimony and showed real interest in the Assembly. She suffered much of late weeks and it is good to know that she is "at rest" in His presence Whom she loved and Who died for her. Remember the family in prayer.

Flint, Mich. — Our dear sister Mrs. Ann Turfus "went home" January 8th, aged 90. Born in Aberdeen, Scotland, came to Saginaw, Mich. in 1911. Saved for 70 years. In Assembly there and later in Flint for years. She leaves her son Stuart.

Jackson, Mich. — Our dear sister Miss Edith Comely "went home" Feb. 1st, aged 89. Of late years in this Assembly, formerly of North Adams, godly and steadfast in testimony.

Words in Season

THE BIBLE FAMILY MAGAZINE



TRUE VENERATION

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.

"For on the cheek of age should rest,
The light of days gone by,
Calm as the glories of the West
When night is drawing nigh."

Anon

APRIL, 1969

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Toronto, Ohio — Mr. John Alban, 1214 Wentworth Ave., Toronto,
Ohio 43964. Telephone LE. 7-4035.

REPORTS

Midland Park, N. J. — Believers who are visiting or re-locating in
the New York area are reminded that this Assembly is only fifteen
miles from the city. The Correspondent is Mr. Edgar Chambers, 550
Franklin Terrace, Wyckoff, N. J. 07481 and a phone call to him or Mr.
David Zuidema might help for directions etc. Mr. Zuidema's number is
OLiver 2-6076.

Australia — Our brother H. T. Kimber, 9 Koonga Ave., PROSPECT,
S. Australia in writing regarding his subscriptions, mentions that he con-
tinues on there in the work and although not mentioning this for publica-
tion, we feel we should have the Lord's people remember his daughter
in prayer — she had a serious operation for cerebral tumor in December
—her second operation. She is in 19th year and he states that "God again
had mercy on her and on us, and graciously spared her to us."

Brazil — Our brother John McCann continues in Santa Cruz, brother
T. Matthews there also and bro. H. W. Wilson in Porto Alegre. Our broth-
er Louis Smith of Jackson, Michigan (on business in Rio) hoped to
make a call on them while there.

France — Our brother Dennis O'Hare mentions that they are now
settled in Normandy, a province about the size of Northern Ireland and
99% farming. He states that he is spending the Winter on foot visiting
the farms and outlying homesteads. His latest address is Place de
l'Eglise, 14 — Aunay-sur-Odon.

Steubenville, Ohio — Two of our local brethren, Harold Clark of
McKeesport and Miner Hawk of Donora, Pa., had an interesting series
in the Gospel here with good attendance and interest and a little bless-
ing. Saints encouraged. It is always commendable to us when brethren
engaged in daily work take time and make such efforts to reach the
unsaved and encourage His own.

Garnavillo, Iowa — Bre. Jas. Ronald and Alex. Wilson were having
Gospel meetings here and visiting the surrounding districts in house to
house visitation. Our brethren L. Brandt and Henry Wahls were con-
tinuing at Prairie Du Chien at last report.

Akron, Ohio — Our brethren Snider and Slabaugh were visiting Den-
ton, several miles from here, where they had spent two nights a week
earlier in the Winter.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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Submitted by Harry Hooper of Mills

Behold God's servant Paul,
As solitudes befall
An otherwise grand, earthly plan
To win a name 'mongst men.

The desert cannot be
The end of life for me;
But Heav'ns voice to him did come
And taught him heav'nly calm.

The years of toil and prayer,
Unseen, unknown they were,
But fitted him for labor true,
JUST WHAT IS FITTING YOU?

W. F.

Luke 9:10 . . . "And He took them, and went aside privately into a
desert place."

The man who bears the marks of the "desert place" commands our
hearts and respect.

HOW THE SECTION BOSS MISSED IT

Wm. Williams of Venezuela

IN THE spring of 1924, one dark night about nine, Bre. Douglas, Gunn and the writer were walking up the railway track from El Hacha to Aroa. We were startled by hearing a cry from some one lying on the line ahead of us: "Me muero"—(I am dying). As we drew near we could see a man lying on the track, with a railway lantern lit and a cutlass by his side. Thinking that it was a poor drunken man, we went up to where he lay, and for safety threw the cutlass to one side.

We soon saw that the fellow was not drunk; and he explained that a snake had bit him about a half hour previously. On hearing that it was a "Mafanare" which had bit him we knew that his chances were small; but while there is life there is hope and no time was to be lost. By the light of the lantern we saw the marks of the snake's fangs near his ankle. Fortunately, we had some lemons with us, so we cut one and cleaned the dirty black foot a little, and sucked the wound all we could. We then twisted a handkerchief round his leg, and as we looked at his face we saw the black blood beginning to flow from his mouth.

There were no houses for miles, so we decided to carry him to the nearest railway station, and 'phone for a doctor to Aroa, as we found out that he was a section boss. As we trudged along the track with our human load we asked the man if he knew who we were. "Oh yes," he said, "You are the evangelical preachers." "Have you ever heard the gospel?" we asked. "Yes, often, Horacio used to explain it to me when we were in Boquerm." "Did you accept the message?" was our next query. "No, I did not — I meant to do it, but kept putting it off" he replied. "What a fatal mistake you have made. You have only a few hours to live" we told him, and tried to help him to trust Christ even then. We took turns at carrying him, and at last we reached "La Luz." The station agent at once 'phoned for the railway doctor, and meanwhile we did all we could to prolong his life, and then went on to Aroa.

The doctor came, and unfortunately, he was a young fellow with little experience and in seeking to make an incision, he cut an artery and the blood squirted all over.

We walked back to see the man next day, and he was just dying as we entered. His poor wife and three children were weeping bitterly and said that had the doctor not come, our remedies would have saved him. The agent told us that he

left the station hale and hearty and told them that he was going to spend the night having a good time with his friends in El Hacha, and that he would be back next day. But he reckoned without God who says: "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. He never reached El Hacha to have the purposed good time. He had his day and opportunity of hearing the gospel, and he despised it by doing what thousands are doing today who nominally are friendly to the gospel — he put it off; and that procrastination was not only the thief of time; but of his soul.

One night when Mr. Douglas and I were having meetings in Chichioiviche we were speaking of the uncertainty of life and the terrible doom of those who died without Christ. A young woman was present who told her saved brother, the previous day that she would be friendly to the gospel; but that she had no intention of accepting Christ. We told the story of the section boss who died seeking the devil's so called good time — the phantom bait which lures many a soul down to hell. "That's my case" said Rosa and in her room that night, she bowed the knee and confessed her sin to God; and dear Rosa passed from death into life.

Reader, remember Lot's wife, remember Felix, remember, Agrippa, remember the section boss and the sad fate of multitudes who tried to do what you are trying to do and lost their soul, lost heaven, lost Christ. "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.

TAKE HEED TO THYSELF

DO not trust yourself; be especially distrustful of what you feel to be your strong points, for there you are most likely to fail. God's biographies of men teach us this. Abraham, the man of faith, broke down just there, and in his distrust of God told lies to save his own skin. Moses, the meekest man on earth, broke down just there, and grew hot with rage in the presence of the people and dishonored God. Solomon, the wisest of men, broke down just there, and died as a fool dieth. Peter, the most courageous of men, broke down just there, and played the coward before a servant girl. Beware, beware! If you think you are strong on any point, be watchful and self-distrustful there, and seek that the grace and power of Christ may displace your fancied strength, that the sad history of others be not repeated in you.

THE DECAY OF THE TIMBER

Wm. H. Ferguson

In thinking over some of the causes of the decay of strength, spiritually, in our testimony generally, and with a view to presenting the problem in a sensible and scriptural manner, the ravages of a disease affecting timber might form an illustration of the dangerous invasion of the structure by insidious working of a "fungi" which is commonly known as "dry rot" and presents a real problem in any building. The only way to eradicate this pest is to remove the diseased timber and build in new and true material. It occurs to us that there has been too much building into the testimony of inferior material and too little consideration and thought given to the effects of such a course after a number of years. This disease does not manifest itself immediately — it is only known after the structure shows evidence of definite weakening and decay and probable loss. All of this produces not alone weakness, generally, but particularly. The caliber of Christian manhood is affected, likewise the character of shepherding and the preaching becomes mediocre with very little evident gift or ability, save to talk. The presence and power of the man that God has raised up is a scarcity today, whereas, in former days, it was greatly in evidence. A process of weakening has been working, as we have mentioned, insidiously, and the results are being manifest today.

There is a cure for all this, but it is not a matter of a day or two, Ezra 10:13, and it will take real exercise and godly care to seek to avoid any semblance of unreality, either in reception, in shepherding, or in preaching. We must be real or we add to the condition and general weakness.

"Dry rot is a rapid decay of timber due to the presence of fungi, by which it is converted into a dry powder." In thinking lately of this decay and powerlessness of testimony, and believing that this process of deterioration is going on in many cases, the study could profitably lead to exercise as to the particular agents or "fungi" responsible for the decay. Experts have found that it occurs on Douglas fir trees of all ages, from saplings to trees of fifty years of age. It is wide spread and results in lessening of vigor and distortion of needles.

Still another kind is "blister rust" and this kills young pine trees and seriously damages old trees, ultimately causing their death. To kill this, infected parts must be cut out and currant bushes (black currant or gooseberry) must be eradicated also anywhere nearby. Thus pleasant and enjoy-

able bushes, producing enjoyable and delectable things for the natural palate, also produce this decay. Is there not a parable here? I am indebted to others for these lucid definitions but another fits into the picture and is quite apt . . . "Inward or hidden corruption, as of character and morals."

TREES

Can we not see the effect of this "dry rot" on many a tree? Still standing, but the processes of decay can no longer be hidden. Foliage is affected, leaves prematurely drop, a secret dangerous insect has secreted itself in bark or center and has sapped the very life. Still standing, but usefulness and beauty gone and soon the woodsman's ax will level it prematurely and permanently. Thus ends what had promised to be, at one time, a valuable life for God, and perhaps was, up to a point. We have seen in Northern Michigan whole forests prematurely thus denuded of foliage, when it should have been beautifully green. The insect did it ! ! What insect is doing this to many today, sapling or older tree? We name a few which we believe cause this condition to develop.

THE BUSYBODY INSECT

This is very prevalent amongst all the churches, sisters are infected, but also brethren. Preachers are infected (saplings also) and their wives. They are talking of things they have no business to know, much less talk about. They have, in some cases doubtless, earmarked their offspring for hell. They have gotten into the elders' ears and have infected the ear and the good judgment of the elder and many a good elder has been spoiled by a garrulous woman (or man). This has closed doors to godly men and opened them to opportunists.

The only remedy is to eradicate — get done with the busybodies, give them no ear, no encouragement, no fellowship. They shall, then, in turn pursue their wiles elsewhere and the assemblies shall be better off.

THE INSECT OF ENVY

This one is deep-seated. The Scripture states that it is as "rotteness of the bones." Some are envious of another's gift. We have noticed examples of this even using the platform to deliver insinuation and reflection on better men. If God gives a man a special gift, who are we to seek to denounce or disparage such a one for envy's sake? One of the gauntlets a preacher has to run is that of envious fellows and, if it ended here, it would not be so bad but when it

reaches the point of doing a brother harm, it is entirely deplorable and even despicable. There is no remedy for this deepseated disease save a complete eradication, either by due confession, even to the brother or sister thus illtreated, or failing this, could we suggest that the New Birth would be a very definite cure. We have no sympathy with such in any person.

THE HOUSE INFECTED

Once, when a boy, coming home from school in the old land, the carpenters were tearing up the kitchen floor. I was told that dry rot had gotten underneath and this was the only remedy. Tear it up, put in new healthy lumber and a good floor again. When "dry rot" is in evidence in individuals in the saplings or older wood, it affects the house or the whole church. The life is gone out of it, the firmness and resiliency of the material is gone. Soon softness, lack of discipline and the presence of the "fungi" destroys the testimony. The following evidences soon make themselves manifest in any church or assembly so affected:

There is no blessing in the Gospel

There are few at the Prayer Meeting

There is formality and coldness chilling the air

There is a building, but no people to amount to anything.

Much expenditure of time and money and effort and little to show for it.

Doctrine but no practice to correspond.

Profession of Christianity but little separation from the world

Imitation of others and of the real thing, but no reality in the words.

This condition calls for good carpentry (i.e. ministry to upbuild) and, to this end, there must be some good workmen (God's men in the right place — not favorites), men who only fear God and care less about the money — fellowship than they do to please God. Assembly circuit-preachers are not the answer to "dry rot" troubles.

THE INSECT OF SLANDER

We hesitate to say much about this. The root word is very evil. It comes from "diabolos — Gr" and means a calumniator, slanderer, accuser. It is used of Haman in Esther 8:1. It is used of the qualifications of the deacons (especially their wives) in 1 Tim. 3:11 . . . "Even so must their wives be grave, not slanderers" etc., etc. Paul uses

the word in Romans 3:8 . . . "as we be slanderously reported, and as some affirm that we say," etc. The use of the word here is "to blaspheme, speak evil of, slander, defame." Our English word "invidious applies here" — Tending to excite odium, ill will or envy, likely to give offence, repugnant, distasteful. If we come in contact with this evil word or its fruit, seek by God's grace and help to have the individuals brought to the judgment of the Assembly or local church and the matter cleared. If it has affected the good name of another, let proper restitution be effected or we can not expect the blessing of God. If we might say this is a rare disease, let us suggest that it has gotten a hold in some cases and needs to be brought to the light wherever manifested.

NO SECOND CAUSES WITH GOD

Let us have grace, therefore, to seek diligently to lay hold of Himself and ask WHY God is withholding His blessing. We know that while the assemblies, generally, have no shortage of preachers, the whole expanse of these United States is unevangelized. Let none say that the people know the Gospel. This is untrue. There are whole regions through the middle and far West and south of the Dixie line, to say nothing of the cold "reaches" of the North country where persistent, self-sacrificing labor for God would be rewarded. Could this be one of the reasons? Again, matters between brethren that are not made right, the saints knowing of the condition, only aggravates the working of this insidious enemy, could this be another cause? The time is late and the Lord is at hand. Let us be true — quit yourselves like men and stand for God and His truth in an evil day.

When God is at work, through men of His choice, as in Exodus 31, you find at the end of the chapter it ends with "REFRESHMENT" — God's men, working with God, always bring refreshment.

THE REGIONS BEYOND

Col. Beers, Dublin

A CHIEF part of "the liberality" of the early churches of God was for the spread of the Gospel in "regions beyond" them, to which they in their Gospel preaching could not personally reach. There is the great heathen world, in all its darkness and need, to which the eyes of the true Gospeller is, or ought to be, always directed. But there are "regions beyond," not so far afield, toward which we have a primary responsibility, see Acts 1:8, in taking or sending the Gospel

to them. There are Romanised and Ritualised parishes and towns to which no ray of clear Gospel light comes, and there are drink-sodden villages and pleasure-loving resorts whose dwellers never hear the Word of God, or its testimony to grace in salvation and of judgment to come. To these it is our work to give the testimony of the Lord, and to "send" forth, see Acts 13:3, 4, in fellowship with the Holy Spirit, men who have proved themselves to be called and fitted for the work of evangelising them. And it is our responsibility to support such who have gone forth in this service. For it is not only when in our midst, labouring in the Gospel which they are entrusted with, that the servants of the Lord are to be remembered in the ministry of temporal things. In Acts 15:3, they are seen to be "brought on their way by the church" to other spheres of service. And the Philippian Church communicated their gifts to Paul when he was evangelising far away from them in other fields. Phil. 4:14-17. There are devoted servants of Christ preaching in unevangelised places where there is no assembly to invite or co-operate with them, and no Christian home to give them hospitality, who have a special claim on the liberality and fellowship of individual believers and evangelistic assemblies, who ought to feel the responsibility of spreading the Gospel of Christ in regions in which it is not heard. This is a matter in which the Lord's people need to be constantly kept in remembrance, not in the spirit of begging, or to raise money for emergencies, but as a chief part of their responsibility as stewards of God in dispensing His bounty to those purposes for which they have entrusted with it. The withholding of what is due to God brings barrenness to the soul, and seldom benefits the saint, for as God says it "tendeth to poverty." Prov. 11:24.

The above, written by Colonel Beers long ago is in accord with the general teaching of this Magazine, as to labors in the Gospel in new fields, carried on persistently and over a period of years and we suggest the Lord's people have deep exercise to see that their fellowship is channelled aright, not to favorites and those who are constantly NEAR assemblies but those who are willing to labor, unseen often, for years.

Editor.

"WHOSE SON IS THIS YOUTH"

William Williams

VARIOUS explanations have been offered why Saul and Abner did not know who David was when He went out to meet Goliath. They ought to have known him; but they did not, and their culpable ignorance of the victor over Goliath only makes David a more perfect type of Him who

unheeded and unknown was victor over a greater than Goliath, — our Lord Jesus Christ.

It is plainly seen from 1 Sam. 17:28 that David's brethren neither knew him nor his mission. "I know thy pride and the naughtiness of thine heart, for thou art come down that thou mightest see the battle" said Eliab his eldest brother. It is equally evident that the Lord's brethren sadly failed to recognize His purpose in coming, and the message He preached. We read "And when His friends heard it, they went out to lay hold on Him, for they said, "He is beside Himself" Mark 3:21. In verse 31 His human mother called Him, but He made himself known in a wider relationship than the natural, with all who do the will of God. No, no one knew David, "the stripling," as Saul called him: and no one really knew the royal "Son of David," as God calls Him. Poor Pilate said in his dilemma, "Who art Thou." The high priest said "I adjure Thee . . . tell us whether thou be the Christ. And what a throb of pain it must caused yonder loving heart to hear His first and foremost follower say, with oaths and curses "I knew not the Man." Yes, alone and unknown He trod that valley path down to meet that great Goliath. "Scorned by man, by God forsaken, outside the camp."

But 1 Samuel 18:1-4 is a blessed ending to David's battle "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . and Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." The Camp of Israel would be full of talk about the wonderful victory; but there was one there who was occupied with the Victor. His heart went out to David and was linked to him in true love and consecration. True love must have expression "open rebuke is better than secret love," yet in these days of Laodicean conditions how many of God's people are guilty of secret love. They fail to protest in business against shady deals. When we were in the North of Ireland, we heard a Christian business man pray one Saturday morning before going to business, in the family reading; "Lord save us today from telling a lie by silence or gestures in the store." Secret love in the home, when we see the things of the world coming in is a betrayal of our trust, and secret love in the Assembly when we see God's people going back to what we left in the Sects and Missions is a betrayal of our Lord. Jonathan said little but he did much. Actions speak louder than words.

Then, too, true love must have for its object a person. Theories, abstract ideas, nominal fellowship, etc., will never fill the heart that has tasted of His love. It must have a person. It must have Him. He must be all and in all. Such love is costly. Service means sacrifice. It began by Jonathan giving to David his princely robe. That robe likely marked him out as the king's son — a prince. It symbolized his social standing. How many of us are willing to give our social standing to our Lord Jesus Christ? I saw at the street corner last night a man, a vile wretch, enemy of God and His people. Something said go over and speak to him. I went and talked with him and told him that in spite of all his guilt and sin God loved him. Something said, put your hand on his shoulder and plead with him. No, I thought I will not be seen touching that man. But the Lord Jesus put out that Holy hand and identified Himself with the leper. I placed my hand on his shoulder, and gave up my robe to the Master. Brethren and sisters, if we would serve Him, we must let the social robe go and get down to the level of our blessed Lord when He touched the leper. Many a victory God has given us with our hand on a fellow saint, or sinner's shoulder. We want to get near to people, and if we air our social robe by sitting in the car at the Open Air meeting, or by choosing the chief places in the assembly we will never have a large spiritual family.

Then Jonathan gave David his sword. That sword was for his self-defense. Have we given up the sword to the Lord Jesus? It is so natural for us to try and defend ourselves, or our cause. God's people sometimes say hard things about us. We are misunderstood: our motives are misinterpreted, and we just like to draw the sword and defend ourselves.

An African who had been a notorious character said to the missionary "I want you to immerse my whole body, but leave unbaptized my right arm," because I want it to take vengeance on my enemies." How many of us left the tongue unbaptized, the right hand or the sword out when we went down into the waters of baptism? Happy the person who has learned to give the sword to the Lord and allow Him to defend their cause and take vengeance on their foe.

Then Jonathan handed over the bow also. The bow was for shooting arrows to wound enemies at a distance. It was a dangerous weapon and caused the death of many a good man. What wreck and havoc have been wrought in the assemblies and at Conferences by the use of this fatal instrument shooting its fiery darts. And then last, but by no means least, Jonathan handed over his girdle. Here in Venezuela, the girdle is better understood, for it means the purse, where

they carry the heavy silver currency. So to hand over the girdle means to hand over our money, and sing as few can, truthfully;

“Take my silver and my gold
Not a mite would I withhold.”

Very, very few of God's people know what it is to hand over the girdle to the Lord. After nearly twenty years spent in the foreign field, one sees that we have much to learn yet in giving prayerfully, systematically and intelligently to the Lord. Many assemblies have their favorites, others have their list of preachers which they try to cover once a year and so on. But how few elder brethren meet and get down on their knees to ask God where they should send the Assembly offerings for the spread of the gospel. Yet God lives, loves and cares. Praise His name. If God's people will not hand the girdle over to the Lord, and if the assemblies cater to the weekend preacher who comes along in his car perhaps, our God has a big reserve fund for His servants away on the foreign fields of China, Africa and South America — yes, a check book we have never yet exhausted. “My God shall supply all your need.” Nevertheless it is sweet and blessed, we say by experience, to seek, whether as assemblies, or individuals, to hand over our girdle big or little, to our blessed Lord Jesus Christ, and if you will do so, you will find more softness in your voice and more moisture in your eyes when you sing,

“When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.”

SAFELY LED

WHAT a journey! What a Traveling Companion! Every stage of the wilderness journey is marked out by the infinite love and unerring wisdom of God. He is leading His people by a right way, home to Himself; and there is not a single circumstance in their lot, or a single ingredient in their cup, which is not carefully ordered by Himself, with direct reference to their present profit, and their everlasting felicity. Let it only be our care to walk with Him, leaving ourselves and all our belongings absolutely in His hands, and then, when our desert wanderings are over, when the last stage of the wilderness has been trodden, He will take us home to be with Himself forever. C. H. Mackintosh

THE HARVEST-HOME

BUT who are these in the forefront?

They were not well known on earth:

But the Lord Himself has welcomed them

He has seen and known their worth.

They offered themselves to Him alone,

To a life not reckoned in cost,

They willingly gave, as they left their home

To seek and to gather the lost.

Unknown on earth! well-known in heav'n,

Content to recede from the race:

The madd'ning race of the men of the world

Since they looked on the Saviour's face.

Since they saw the hands that were riven

And the pierced and gaping scar,

Ne'er a doubt or thought had risen

To turn from the fields afar.

They went and left friends and loved ones

To a lonely and desolate toil:

They looked not for plaudits or honor,

Nor a share in the earthly spoil:

The labor they did for the Master

They counted not worthy or grand,

But they kept their eye on the future

And the joys of the Harvest-Land.

W.H.F.

FLATTERY

**A man that flattereth his neighbor
spreadeth a net for his feet. Prov. 29:5.**

IT is a dangerous crisis when a proud heart meets with flattering lips.

Few Christians shew greater weakness than in hearing their own praise.

Take away the fire, said a preacher when some commended him upon his deathbed, for I have yet combustible matter about me.

Remember, Christian, you carry gunpowder about with you: your own safety with that of others demands that you desire that those who carry fire keep at a safe distance.

It is said of Alexander that he told one that had been long with him to be gone, for said he, "So long thou hast been with me and never reprov'd me, which must be thy

fault, as either thou sawest nothing in me worthy of reproof which argues thy ignorance, or thou durst not reprove which argues thy unfaithfulness."

The pride of our hearts require, however difficult to bear, the scoffs and calumnies that the tongue or pen of the enemy, or supposed friend, have thrown upon us. Such weeds as grow in our hearts require hard frosts to rot them; the staying bullock requires a heavy clog, so does the Christian whom God will keep within the bounds of His commandments.

John Flavel, 1660

A PRAYER-HEARING GOD

THERE is still a prayer-hearing God in heaven. Here, in the wilds of Africa, in the midst of dark heathenism, we have been reminded of the reality of God hearing His people when they call on Him in truth. A tribe, whose chief is a decided Christian, truly converted to God, had a year of terrible drought, from which all their crops were likely to be lost. The heathen sneered at the helplessness of the Christians of this tribe, whose "rain doctors" had been discarded by the chief, after his conversion. The chief felt the reproach, and called the Christians together, appointing a day for humiliation before God and prayer, throughout his country, and sent an invitation to the people in a Makalaka village close by to join them. But these villagers, being heathen, sneered at the proposal, and retorted that they would abide by the counsel of their "rain doctors," in whose powers they had more confidence than in the Christian's God. The day of humiliation and prayer was spent, and many earnest petitions were winged in faith to the God of heaven, for His intervention in their distress. Towards evening, heavy clouds began to appear, and a drenching rain fell on and around the town of the chief. The gardens of the Christians lay alongside those of the heathen on a plain in front of the town, and in the morning it was found that while all the fields belonging to the Christians were well soaked with water, those of the scoffing heathen, remained dry as they were before.

An African Pioneer

Oh, the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here.

LOQUACITY

PRAY much and speak little. Oh! let me particularly recommend to you that sacred, gentle and peaceful silence which God and all His saints love so much! The spirit of loquacity is the bane of all religious society, the extinction of devotions, occasions confusion of mind, is an abuse of time and a denial of the divine presence.

LOVE, obedience, courtesy or necessity, must influence the tongue to speak; else it should continue silent.

EDIFY one another more by a holy walk, than by a multitude of words. God dwells only in the peaceful souls, and the tongue must be at peace also.

BEHOLD the fruit of sacred silence! It gives time, strength, collectedness, prayer, liberty, wisdom, the society of God and a blessed state of mind.

Learn to grapple with souls,
Aim at the conscience, exalt Christ,
Use a sharp knife with yourself,
Say little! Serve all! Pass on!

This is true greatness . . . to serve unnoticed and work unseen. Oh! the joy of having nothing and being nothing, seeing nothing but a Living Christ in Glory, and being careful for nothing but His interests down here.

John N. Darby

DEFINITIONS:

Loquacity . . . Talkativeness, or a disposition to talk overmuch, garrulous, habit of continual talking.

Bane . . . Any fatal cause of mischief, injury or destruction, ruin, deadly poison. Root word is Bana meaning destruction and death — allied to Greek word (phone)—murder.

THOSE THIRTY YEARS

**“And Jesus Himself began to be about thirty years of age”
Luke 2:23**

Oh restless, hasty heart,
Oft checked in bitter tears,
What lesson see'st thou here to learn
From all those thirty years.

Behold the perfect Man,
God's purpose full in view,
Thus waiting, hidden and unknown,
With such a work to do.

Knowing well the mighty plan,
Hastens not to tread the road:
He waited patiently for the sign,
Dependent upon GOD.

Lesson of priceless worth;
Those thirty silent years,
Rebuke to anxious nature's zeal,
Its haste, its restless fears.

The peaceful, quiet mind
That needs no checking rod,
The patient dignity of faith
That dares to wait on GOD.

No rash unchastened zeal,
Pressing to do His Will;
The heart that knows His guiding
Awaits it and is still.

Oh! wondrous thirty years,
They teach my restless heart,
If 'tis so blest to work for Him,
Blest, too, the waiting part.

How blest the quiet trust
Those secret times with GOD,
Though friends around misunderstand,
Tho' Satan stalk abroad.

The heart in untouched calm,
With Him waits patiently;
Oh! Lesson of those thirty years,
I thank my GOD for Thee.

“SUBDUED”

BEFORE God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through, so thoroughly, that we will be flexible to all His purposes and plans. We must be subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters must be subdued out of us. Conversion will not finish this work, and in perhaps not one case in a thousand will a further work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the Omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done; but if we have flint or iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones, and grind us to powder, until He can mould us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous, and oftentimes sanctified servants, is that they are not perfectly, and universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with; so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His kingdom, and do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and to swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without faultfinding, without stumbling over others, without religious peevishness, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work miracles in us and through us; miracles of mercy and power in experience, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner heart-life; miracles of grace that will astonish us, and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought.

Let us get subdued in every way, in everything; so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.

Selected

FRESHLY SHARPENED FOR SERVICE

I LEARNED a lesson today, says a well known and much used servant of the Lord, by watching a corkcutter at work in his workshop, as I was passing the place. For every fresh cork that he cut, he sharpened the knife he was using, by stopping it on a leather belt, ready to his hand for this purpose. The results of this were visible, in a sharper cut, after each application of that leather strop. If he missed the use of that strop, I noticed that the next cut was haggard and uncouth. And not only was the work done less carefully, but there was less of it, and of a poorer quality.

I learned from this simple incident, that in spiritual service, there needs to be a continuous "sharpening process," if our souls are to maintain their keen edge, and be kept right with God, in a condition for Him to use in His work. Is it not just here where we err, and get out of condition often, in the holy and honourable service of the Lord? We need a fresh dealing with God, after each act of service for His Name, and in His work, if we are to be maintained as "sharp tools" in a right condition for His service. And when these "waiting hours" in the presence of God are neglected, or ruled out by over-much work, the result will be loss to the worker, and to the work as well.

QUESTIONS AND ANSWERS

QUESTION: What should be our attitude in these days of darkness, apostacy and lukewarmness?

ANSWER: "LOOK UP" — don't look within and around too much or you will be saddened and downcast. We have been foretold of such days by the Lord Himself and His gracious Word, therefore it should not take us by surprise. If we keep happy with Himself in soul, read His Word, pray over it and seek His face for fresh messages from the Word daily, we shall be preserved. Those who turn aside lose joy, fail in their responsibilities and are not good soldiers of Jesus Christ.

QUESTION: A young sister whom I was visiting in the Hospital said to me the other day—she was facing death ere long. "I do not fear death, but I am wondering about the transition—I sometimes fear distress then. What would you suggest?

ANSWER: We told this dear sister that this was not HER problem. It was HIS and that the Word—"He giveth His beloved sleep" could apply here. The death of the saints is called a "sleep" in the New Testament, not because there is any suggestion of unconsciousness after death but because the Lord graciously puts His own thus to sleep. Someone asked Mr. Moody if he had "grace to die." His reply could well fit in here . . . "No! I have, and expect to have, grace to live but if death comes, I know the Lord will give grace to die." After all, "the sky, not the grave is our goal."

We are sure such thoughts trouble many souls but the Lord is able to lift us above them and give the needful grace, daily, that is all He gives us at a time.

QUESTION: We know the times are difficult, much labor and little result — what should we do? Should we surrender to the popular trend and give up the truth of God and the truth of the Gospel and take things easy for the rest of the road?

ANSWER: This could only be asked by one who is either much discouraged, or away from God altogether. Eccles. 7:14 we read . . . "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."

We remember, many years ago, we would have some real good open air meetings amongst the people with our Bible Carriage, again we would have some poor nights, we thought—and the same could apply to meetings away in the distant parts, or otherwise, but this verse has often spoken to us. Be joyful in seeing God's hand in encouragement and blessing, but, otherwise, **CONSIDER!** The consideration and exercise as a result shall do us all good.

We read in Hebrews 12:12 . . . "Wherefore lift up the hands which hang down, and the feeble knees;" He is a poor soldier who fails to stand when the going is rough, when he runs into opposition and we have known a lot of this in over 50 years of labor in the Gospel and ministry and seeking to do a little shepherding amongst God's own but, thank God, we are NOT discouraged but seek to carry on. May we all do likewise. The time is short, the wilderness soon shall be past and there shall be a reward for ALL done in accordance with His will and Word.

QUESTION: You mentioned some time ago about "private" baptism in the home and it has caused some concern since I was baptized many years ago, outside, but I did not understand the full import of it and there did not seem to be others there. It has given me some exercise.

ANSWER: We wrote this brother that, seeing it was his conviction that he ought to be baptized and he was baptized in accordance with the command of the Lord by a preaching brother in the river, he need not be unduly disturbed. We remember a faithful aged brother in Northern Michigan, in our travels, who was saved in Canada many years ago and had a real exercise to be baptized. He attended meetings of the late John Smith who labored much in Canada in those early years and one night, after the meeting, brother Smith asked him if he had been baptized since he believed. He replied — NO — but I have wanted to very badly. (There was no assembly there at the time). Mr. Smith said — "will, let us do that tonight — it was Summer time, after the meeting and John Smith baptized him in the river. He went on well. We had many cottage meetings in his home in Northern Michigan and God came in and blessed His Word to some and he finished well — he had the joy of seeing the assembly planted for several years ere he went home. He always reverted to these early days of blessing and these early laborers in the Gospel, their simplicity, their joy and readiness to carry out the Word of God and their evident ability, by the Spirit, to detect reality instead of lifeless profession.

QUESTION: At a Cleveland Conference years ago you spoke on Job and said he was called "perfect." You also said I believe that there was another in the Bible called "perfect." Will you let me know who the second man was?
From Virginia

ANSWER: The Hebrew word used of Job is "Tahm" and has the meaning of a perfect or upright man. It is also used of Jacob in Genesis 25:27 . . . "Jacob was a plain man, dwelling in tents." It is also used in Psalm 37:37 . . . "Mark the perfect man, and behold the upright: for the end of that man is peace." It is an adjective which seems to characterize that sort of an individual who is pleasing to God. The idea that Jacob did not know God until he was about 75 years of age is preposterous. Practically the same adjective is used of Noah in Genesis 6:9 . . . "Noah was a just man and perfect (or upright) in his generations." The word here is in Hebrew "tah-meem" and suggests the thought God has set before us, of the plainness and sincerity characterizing a child of God.

QUESTION: What about brethren (or sisters) standing at the back of the meeting room and discussing worldly things like machinery, etc, etc, prior to the Remembrance of the Lord?

ANSWER: It just shows where their thoughts are. Were they in the proper attitude of worship and exercise, they would sit down quietly for some time before the time set apart for the Breaking of Bread to commence and be thinking of the Lord and His Word pertaining to His sufferings and death, with praise and thanksgiving in their hearts.

Is it any wonder that our morning meetings are so barren of praise and true worship when such conditions prevail?

A NOBLE PIONEER

On July 31, 1867, dear Robert Annan of Dundee, Scotland, rose at four o'clock and spent a long season in prayer. Some of the neighbours heard the sound of his wrastlings and remarked to his wife that Robert had been "very busy with God this morning."

He returned to breakfast as usual and, after family worship, spent half an hour in secret prayer. He then hung up on the wall outside of his house two boards on which was pasted Duncan Matheson's large diagram—"The Two Roads"—the Broad and the Narrow. He then took a piece of chalk and wrote upon the pavement "ETERNITY" and on the gate "DEATH," and went to his work at the docks. In two hours he met death, to him a vanquished foe and entered Eternity, to be forever with his Lord.

He was a powerful swimmer, had saved many from a watery grave and that morning, when a boy fell in the river Tay, Robert Annan jumped in—he caught the boy, hold him to hang on to his neck and men rowed out to grasp the boy from the swift river waters—they succeeded but dear Robert Annan was swept away and thus gave his life to save another.

Who was this Robert Annan? A rough, ungodly young man, a soldier, a deserter, who fled his homeland and came back, gave himself up and spent some years in prison, then God wonderfully saved him and his life work was to go up and down the lanes and "wynds" of Dundee, and the country around and tell the poor and underprivileged of Jesus, his loving Saviour. No poor sinner, the woman of the street, the drunkard or the wretch was too low for him to seek to win for the Saviour. He was a true pioneer and although there have been well-known names connected with Dundee, the saintly McChayne—Robert Burns and others, the Bonars and Chalmers, we believe dear Robert Annan did a work which shall be seen, in eternity to have been distinct, real and eternal in its character.

When his death was known in the city, he was only 33 when he waved his hand to the rescuers, as the swift current carried him to his death, the whole district was a "Bochim"—strong men wept at his coffin, the poor and the outcast cried bitterly . . . "Who will speak to us now of Jesus?" And the poor wretch of the street, wept bitterly as she remembered that just prior to this he had laid his hand on her shoulder and sought to win her for Christ.

Three thousand attended the funeral service and the Mayor and great men of the city followed the procession as they laid the remains away. Truly "God is not only great in great things, He is also great in little things."

Where in the whole expanse of these United States do we have any laborers like this—dedicated men, loving men, humble men? Dear Robert worked hard and followed the preacher's avocation at night for the most part—he felt better he said, after a hard day's work when he was able to preach. We are soft, we are decadent, the millions are perishing, the "poor have the Gospel preached to them" or "are taking to the preaching of the Gospel" but we have none connected with the assemblies we are in fellowship with who show such self sacrificing devotion in this favored land, that are known to us.

What an opportunity for pioneers in the city — in the backwoods—amongst the isolated, lonely and downtrodden ! ! !

W. F.

Bryn Mawr, Pa. — Good interest and a number professing as a result of the recent meetings by brethren Maxwell and Crawford. "One soweth and another reapeth" is still true. Trust those professing shall be led on and prove a blessing.

London, Ont. — Our brethren McKinley and F. Krauss had a good series of Gospel meetings in the Chelsea Heights Gospel Hall here, saints cheered and a number professed whom we trust shall go on to prove to be His workmanship.

Vancouver, B. C. — Bro. Harold Paisley commenced in Woodland Drive Gospel Hall here in March. Hector Alves got home from his trip to the East.

Langley, B. C. — Bro. F. Pearcey was having meetings here and D. Adams and G. Bergsma were to start in Marysville (Arlington) Wash.

River Hebert, N. S. — Bre. Albert Ramsey and Douglas Howard were having good meetings here with some professions.

Cleveland, Ohio — S. Maxwell expected to give a call at Monticello Hall for a few nights in March—the editor gave a little help at their last monthly meeting and over the weekend, good interest, their Friday night Childrens' Meeting encouraging. On the West Side we have had considerable sickness this Winter which hindered attendance somewhat.

Welland, Ont. — Bre. McBain and Jas. Smith were in the Gospel here during February. This Assembly sustained a severe loss in the homecall of dear brother Gladwin this past year but the younger brethren seek to carry on for God in godly ways. Pray for all such.

Toronto, Ont. — Our brother Ron Dart, who was seriously injured seven years ago, is still under the Doctor's care. We could remember this brother in our prayers and it would not do a bit of harm for some assemblies to have a godly "care" in this case in a practical and wise way—he is in his Mother's home at present and his address is 673 Willard Ave., Toronto 9, Ont. He suffered a brain injury and a promising life suffered this serious setback. These are things we cannot understand but we can always afford to be compassionate and even a word of encouragement, if little else, would cheer him. He suffered this injury, returning from a meeting, at a Railroad Crossing.

Omaha, Neb. — Bro. Sam Hamilton, after a visit to some parts of the South, was having a few meetings with the Assembly here at last report.

Mississippi Valley — The very heavy snowfall of this past Winter, with the possibility of serious flooding, would give concern to many communities which could be affected. However, God is over all and it may be that the snow will go moderately. We can pray about this also.

PERSONALIA

We should remember in prayer the Gospel Hall Home for the Aged in Longport, N. J. — all of the workers there, as well as the Directors, have heavy responsibilities and it is our privilege to remember this work in prayer. Our brother Klabunda feeling somewhat better, our brother George Baldwin still must keep close to home. A letter from our brother Caesar Patrizio states that he has been confined to the house of late weeks and he wishes prayer for the Italian work. Our dear brother Samuel Long of San Diego is not too well and should have further prayer on his behalf. Keep our brethren laboring in Venezuela before our hearts in prayer, also sisters there helping in their particular service.

CONFERENCES

Stout, Iowa — Annual Conference D.V. will be held May 17 and 18, commencing with Prayer Mtg. Fri. eve., May 16. Arrangements as usual. Correspondent—Richard Stickfort, Stout Iowa.

McKeesport, Pa. — Annual Conference D. V. April 26 and 27, commencing with Prayer Mtg., April 25, at 7:30 p.m. All meetings in the Main Pavilion of Renzie Park. The Lord's servants walking in the "old paths" welcome to minister the Word. Please advice beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill Street.

Waterloo, Iowa — Conference in Western Ave., Gospel Hall will again be held this year D. V. April 26 and 27, commencing with Prayer, Friday evening 7:45 p.m. Usual arrangements will prevail and accommodation for visitors. Direct Correspondence to Clifford Smith, 2416 Hammond Ave., Waterloo, Iowa 50702.

Frostburg, Md. — Annual Conference will commence D. V. with Prayer Mtg., in the Gospel Hall May 16th at 7:30 p.m. First ministry meeting on the Saturday, May 17th will be at 2 p.m., continuing over the Lord's Day. Correspondence to Wm. C. Knieriem, 80 Walnut St.

Toronto, Ont. — The yearly series of Bible Readings in the Mimico Gospel Hall here will commence Friday evening April 11, continuing over April 12 and 13. These have proved very helpful in times past and we urge a good attendance this year again. The brethren would like to see exercised brethren come along. Accommodations provided. The subject under consideration this year will be the First Epistle of Peter. Corresp. R. T. Hill, 30 Struthers Ave., Toronto 14.

Long Branch, N. J. — One day Conference will be held D. V. in the Long Branch Gospel Hall, 653 Art Street, April 20. Breaking of Bread at 10 a.m. Afternoon meeting commences at 2:30 p.m. Corresp. Paul Grace, 50 North 5th Ave.

Deseronto, Ont. — Assemblies here and at Picton purpose D.V. having the Annual Conference, commencing with Prayer Saturday May 17 at 3:30 p.m. continuing over May 18 and 19. All meetings in the Legion Hall, Main Street. We welcome servants of the Lord walking in the "old paths" to minister the Word. Correspondence to William Root, Box 241, Deseronto.

Forest Grove, Ore. — Annual Conference D. V. commences with Prayer Mtg., May 29th at 7:30 continuing over the weekend, May 30, 31 and June 1. Correspondence to Harry H. Goff, 2433 Goff Place. Usual arrangements and accommodation provided.

La Crosse, Wisc. — Our Annual Conference will be held D. V. on May 3rd and 4th, commencing with Prayer Mtg., Friday evening at 7:45— all meetings on D.S.T. Usual order of meetings and accommodations will prevail. Corresp. L. Uglum, 314 So. 6th Street.

Philadelphia, Pa. — Annual Conference of the Olney Assembly will be held D. V. in the Olney Gospel Hall, 314 W. Chestnut St. Friday, May 30, 31 and Lord's Day June 1., with meetings for ministry and Gospel at 2:30 and 7 p.m. Prayer Mtg., Thursday 29th at 8 p.m. Usual accommodations —Corresp. H. W. Wiegand, 321 Asbury Avenue.

FALLEN ASLEEP

Eden Grove, Ont. — Our aged and esteemed brother George Wilkinson "went home" from a London Hospital January 27, aged 85. Saved 50 years ago through Romans 10:9, a native of Scotland. They first "met" in their home in Kincardine, of later years in this Assembly. A worthy brother who knew his "Book."

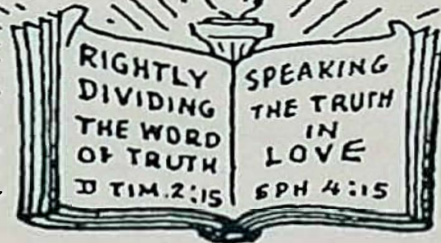
Forest Grove, Ore. — Our dear brother Charles A. Loth "went home" January 29th aged 84. Saved in October 1936 during meetings of our brother Sam Hamilton. Bore a good and faithful testimony in the Assembly.

Emmetsburg, Iowa — Our brother Mark A. Frederick, formerly of Cylinder, Iowa, Assembly "went home" October 29, aged 74. He was saved at a Hitesville Conference in 1932. Sought to serve the Lord in the Assembly.

Moncton, N. B. — Our well known brother Norman L. MacNeil "went home" to be with the Lord January 20th in his 84th year. He was one of those who gathered at the beginning in the formation of the Moncton Assembly and maintained a real interest in the Lord's work. We knew the MacNeils from early days in New England — his sister Flora was married to Robert Howard of the Boston Cliff St. Assembly — frequent visitors in our home in West Medford, the coming under the teaching of some of these elder brethren honored among us for their godly example. Convicted under the preaching of Brethren Brennan and Milnes.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE ROSE

IT is only a tiny rosebud—
A flower of God's design;
But I cannot unfold the petals
With these clumsy hands of mine.
The secret of unfolding flowers
Is not known to such as I—
The flower God opens so sweetly
In my hands would fade and die.
If I cannot unfold a rosebud
This flower of God's design,
Then how can I think I have wisdom
To unfold this life of mine?
So I'll trust in Him for His leading
Each moment of every day,
And I'll look to HIM for His guidance
Each step of the pilgrim way.
For the pathway that lies before me
My heavenly Father knows—
I'll trust Him to unfold the moments
Just as He unfolds the rose.

Selected

MAY, 1969

WORDS IN SEASON

Published monthly at 107 N. Main St., Waterloo, Illinois 62298
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Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices. Obituaries etc., should be sent in early in the month. 10th is deadline.

LATE DELIVERY IN GREAT BRITAIN:

Recent Strike on Atlantic Seaboard has delayed the Magazines for three months — please do not write us — it is beyond our control. We have mailed ALL magazines, the delivery should follow in due time but three months backlog of Second Class Mail has created this problem. Some have asked us to forward Old Country magazines by First Class Mail but they little realize what this would cost, about \$2.00 extra per magazine per year. This we cannot do.

CHANGE OF CORRESPONDENT

Indiana, Penna. 15701 — For the Indiana Assembly, Mr. John C. Byers, 297 Olive St.

Let Us Emphasize that late delivery of Magazines in Britain, or elsewhere on this Continent is the responsibility of the Post Office Departments so handling. Our Magazines are mailed out the 26th, of preceding month and the few days following. We are happy that most of our readers feel the patience expended is rewarded even by late arrival.

REPORTS

Angola, W. Africa — Our veteran brother James MacPhie speaks of opportunities there still for the Word to be spread in this State. He speaks of six brave sisters who remain here — two of them 250 miles away, West, two also thirty miles from us and two here in Cazombo. The report that the Government was closing Stations was not true, he states, evidently they were closed by missionaries just leaving the field. Mr. and Mrs. Arnot from 50 miles West of them were visiting him as she had to go home, not too well. Remember these faithful souls who have remained at their "posts" for God. Unemployed ex-missionaries could well heed 2 Thess. 3:8.

New Zealand — Our brethren John Stubbs of Malaysia and Jas. McColl of Queensland have been giving some help here of late, with appreciation of the Word which has been wholesome.

River Hebert, N. S. — Brethren Albert Ramsay and Douglas Howard have been holding forth here in the Gospel for weeks — at last report the unsaved still coming and some conversions give promise.

Welland, Ont. — Bre. McBain and Jas. Smith had a spell of Gospel meetings here with good attendance and some professing.

Steubenville, Ohio — The editor had an interesting few meetings with the saints of this Assembly and nearby Toronto using his charts of the Tabernacle in the Wilderness. This seems to be a good study for young men and women of any Assembly as the "types" endear to us Christ and His "dwelling place."

Bothwell, Ont. — Our young brother James Beattie (commended recently from the Kensington Assembly in Hamilton) has taken up residence here with his wife and child (Box 256). There is no Assembly here and he hopes to work the district around. This is work which we are always pleased to encourage. He mentioned that our young brother William Metcalf of Sarnia and he hoped to work together somewhat as the Lord leads. Let us remember such efforts before the Lord.

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. 61

MAY, 1969

No. 5

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BROTHERLY LOVE

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Submitted by Hubert T. Kimber, Australia

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PETER—Feeds and tends the flock of God.
JOHN—Addresses the family of God.
JAMES—Instructs and warns the people of God.
JUDE—Exhorts the saints of God.
(From the flyleaf of Robert McClintock's Newberry Bible).
R.A.B.

"The kindest act that man could do,
Could ne'er compare with Love so true
As that expressed by God's Own Son
When, on the Cross, His Bride He won.

For her He gave His all, Himself,
He did not pay in worldly wealth;
But flowing from His wounded side,
Behold the cleansing, precious tide."

F.

THE WHITE ROSE

LATE summer twilight had claimed the narrow, gentle Thames as I walked slowly along the embankment toward the hall where I was to preach. A strange reluctance had slowed my steps and I stood for a moment looking down into the slow water thinking back on the centuries of history and drama its banks had witnessed. How many of the thousands that had walked along these banks had known the peace of God, I wondered?

I turned to go, and my attention was suddenly held by the movement of a young woman who had risen from one of the benches near the water and approached the edge of the embankment purposefully. Something in her attitude struck a chill to my heart, and I started toward her.

"Excuse me," I began quietly. She started nervously and looked wildly around as though seeking to escape. She was dressed in deep mourning which emphasized the pallor and the hard beauty of her face. Her eyes, filled with depths of sorrow and knowledge of the disillusioned, startled even one who was accustomed to meeting life's derelicts every day in a mission hall in London.

"Forgive a stranger's speaking to you," I said, "but I am a preacher, on my way to the Gospel Hall around the next corner. You are distressed and troubled. Would you come to the service tonight? There you might find rest from your trouble in One who is ready to be your Friend."

At my mention of the word "preacher," her face fell, and she said indignantly, "No, I don't want to go to your meeting. I want none of your religion. Leave me alone."

Earlier in the afternoon, my hostess had presented me with a perfect white rose. Though I would not have chosen to wear a "buttonhole," I felt I should accept and wear it. Now, acting on an impulse I did not understand, I took the rose from my lapel and held it out to her. It was a strange gesture, but I dared not disobey what I felt to be the leading of the Spirit.

"Will you accept this white rose?" I asked gently. "Perhaps it will be a symbol to you, to remind you that there are friends at the hall who want to help you if you will come."

She drew back as though I had struck her. Mixed emotions struggled in her face.

"No, — oh, no," she gasped. Then, she reached out and grasped the rose, and I saw there were tears on her face. I had to go, but I spoke again of the hall and asked her to come.

As I finished speaking at the hall, I saw, back in the corner, the girl to whom I had spoken on the embankment. She suddenly started to her feet and walked forward. She began to speak, hesitated, then went on, apparently unaware of the curious gaze of the congregation.

"I've been listening to the invitations to 'come to Jesus' and I want to come. Do you think He could save such a sinner as I am?" she asked brokenly. "I was going to end it all tonight in the river because I couldn't go on any longer in the life I've lived for five years. I was just ready to jump when that gentleman there spoke to me and asked me to come here. I rudely refused him. And then he gave me this white rose. I didn't want it at first — it was a symbol of something I had lost. And then I had to take it. It was like the rose my mother gave me when I left home five years ago. It was her favorite flower."

"As I took this rose tonight, I heard again her voice as she told me goodbye. 'Ellen, my girl, you are leaving your mother much against her wish, to go into a sinful world and, I fear, into a sinful life. When you are far away and you see a white rose, remember that your mother's parting gift to you will be followed by prayer for the return of her child. Neither day nor night will I cease to pray that God may bring you home again, saved.'"

"This pure, white rose brought me to my senses tonight. I knew I had to find the way if it is open to me. The minister said there was One who would help me. Do you think He would accept a sinner like me?"

It was not difficult to answer her question. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow." "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." Isa. 1:18; John 3:16.

She listened attentively as we gave these and other verses, then bursting into tears she dropped to her knees. She arose a new creature in Christ. Her first desire was to get home to her mother.

"The years have passed," says our evangelist, "but this one snatched from the very jaws of suicidal death is still rejoicing in Christ and ever eager to witness to Christ's saving power."

Selected

"The blood of Jesus Christ His Son cleanseth us from all sin."
1 John 1:7. **"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."** Acts 10:43. **"By Him all that believe are justified from all things."** Acts 13:39.

LOVE WITHOUT DISSIMULATION

William H. Ferguson

WE would give a definition of this word which is used frequently in the Holy Scriptures, so that we may more intelligently apply the scriptures to which we refer to our own case and, perhaps, glean some deeper thought of the evil of this sin. Thereby we may be the means, in God's hand, of removing from the churches some of the hindrances which are surely sapping our spiritual strength and development.

The verb "dissemble" means . . . to conceal the real fact, motives, intentions, or sentiments, under some pretence; to assume a false appearance; to act the hypocrite. A "dissembler" conceals what he is. A "hypocrite" feigns to be what he is not. When Major Andre passed within the American lines in a citizen's dress, he was a dissembler; the traitor Arnold, whom he went to visit, had long been a hypocrite.

"Thou liest, dissembler; on thy brow
I read distracted horrors figured in thy looks."
Ford

"Fair hypocrite, you seek to cheat in vain;
Your silence argues you ask time to reign."
Dryden

The word further suggests "one who plays an actor's part" he feigns to be what in reality he is not. The word has to do with the stage, sometimes used of oratory — an orator may be so taken up with his oratory, or its effect, that he assumes something which is not really true, it is hypocritical, it is feigned. It is false pretense, sham, make-believe. It is a mockery, a mere show, we have hypocritical sorrow and hypocritical tears, duplicity, doubleness of heart or speech.

In the root meaning of the word in the original, we have the thought of LYING. The dissembler has a LIE in the background. His dissembling seeks to cover it and gain a favorable appearance for himself. Cain was the first dissembler, as God asked him the question . . . "Where is Abel thy brother?" His answer . . . "I know not: am I my brother's keeper." He carried the mark of the dissembler and hypocrite throughout his life. It is possible for some, today, to carry the deepest hatred under a false check of dissimulation. Sad, but true.

The opposite of all this is found in the antonym . . .

“UNASSUMING” which would fit in very well with our thought on this subject of “Love without dissimulation.” The person who is unassuming is artless, simple-hearted, child-like, without artifice, just plain and unaffected and unpretending, frank, open-hearted, aboveboard and sincere, plain-spoken, untrimmed, unflattering, no joking . . . in short, UNASSUMING. A real man.

THE PRACTICAL APPLICATION

In Romans 12 we have Relationship and Responsibility very clearly brought to our attention, as Paul did to the Christians in Rome long ago. In verse 9 he states, “Let love be without dissimulation.” The “love” mentioned here is not particularly the filial love of the family, that is presumed, but it is the “love of esteem or regard” for another member of Christ. It is to esteem and regard others of His own without any pretence whatever. It is the recognition of various gifts and governments by those fitted of God for this work, to recognize such, and to show the proper esteem or regard for such, and to do this without pretending to recognize such when the motive is utterly wrong. This latter would suggest dissimulation and it is possible to have a “fair brow” and a “diseased heart.” This we must guard against. It is certainly true that we esteem some of God’s dear people more than others, since we see in them and have known in them that true Christian character and attitude to the Lord which draws forth our esteem. We certainly do not “esteem another’s false gift” — a pretense to a gift which such a one does not possess. If a brother is “unassuming” all seems to be well — he readily acknowledges that he is not the gifted brother some take him to be, simple folk who are quite gullible may not know right teaching from glib talking, at times, but the “unassuming” never transgresses in this respect. He is just what he is, does not pretend to be another, does not take the place of a teacher when, in reality, he is just very elementary in the Word and things of God. Even such a brother draws forth esteem and such are very valuable for the help they give.

Another example of this, out of the beloved Paul’s own experience, comes to light in 2 Cor. 6:6 where he outlines his attitude to the ministry to which God had called him and which he exercised, as before God, “that the ministry be not blamed.” In verse 6 he says . . . “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,” etc. Here is an example of unfeigned love in true service by a true servant. Well might we seek to copy this example and seek to do any service to which He has called us with true “love unfeigned.” This

underlying motive tempers all else and keeps us true to Himself and to each other. Here again, the love mentioned is that of esteem or regard for the work in which God had energized him. He was perhaps often tired IN the work, but never tired OF it. Doubtless this is still true of not a few of our beloved brethren of any experience in the things of God.

Turning now to 2 Timothy 1:3, 5 we see love in action in the case of that devotedness between the apostle and Timothy, his faithful companion to the end. The apostle seems, in verse 5, to trace this to the faith of his grandmother and mother, whose unfeigned life sees fruit in the life of son and grandson. This is good to behold and should help parents and grandparents to keep that unfeigned faith and love supreme in their lives, as out of all there may come, one day, a Timothy or a Titus or the like — do not get discouraged. But if there is dissimulation in the home, pretense, be sure of this, it shall also be seen in the lives of the offspring and the “lie” must be unveiled in time. “God is not mocked” — Gal. 6:7.

Turning to 1 Peter 1:22 we see another very definite characteristic of the early church which we could well emulate . . . “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” Here, again, we have “love without dissimulation” — without pretence, without a false front, a real love manifested in the congregation of the saints. Peter, as in all of the other Epistles of the New Testament, presupposes an Assembly condition prevailing. It is here this true love should be most pronounced, but, alas! how often it is different. Brethren and sisters show no love or consideration, at times. They show, by their conduct, that their profession of “love” is the merest dissimulation, a cloak for their sin thus. The “love of the Brethren” in this verse is the root word in the original, “philadelphian” and suggests the love which should characterize any church which shows the true Philadelphian spirit. How sad to see, at times, the profession of being in a right position, with the ensuing spirit of love not manifested. The late Donald Ross used to say that “glorying in a right position, without corresponding right condition of soul, is like a hen sitting on rotten eggs.” We fear this is possible today in some quarters. Let us show that we are really and truly Philadelphian in character, rather than glorying in a mere position, not having the Spirit prevailing amongst us. The further expression in this verse . . . “see that ye love one another” is the word for esteem and regard again — this is the true love which God desires to see amongst us.

THE SIN OF EPHESUS

In Rev. 2:4 the Lord complains to this Church, which occupied a most desirable position, that herein lay their fundamental error . . . "I have against thee that thou didst leave the first love of thee." (literal reading). What else matters if true love is absent — 1 Corinthians 13? We fear, today, that instead of being taken up with the fundamental spirit of true Christianity, there is a "form of godliness" there is a measure of contentment with the outward externals of a ritual, and a formality in our gatherings which betrays itself. The lack of power and LASTING blessing is quite evident. A good show of the flesh is made, but the reality of the Spirit of Christ is missing. Let us, then, give heed to the exhortation of the beloved Apostle by the Spirit . . . "LET LOVE BE WITHOUT DISSIMULATION." Romans 12:9.

BROTHERLY LOVE

"For One is your Master, even Christ; and all ye are brethren."
Matthew 23:8.

Hubert T. Kimber, Australia

THE NEED OF GRACE

"The whip and the scourage may be righteous, but there is no winning the heart of man with these." These arresting words began the late J. N. Darby's article in the August 1968 issue of W.I.S. The article is further commended to our readers. It has occasioned the following further word of exhortation on this important subject which affects us all.

EARLY CHRISTIANITY — "Love the brotherhood." 1 Peter 2:17 How beautiful the picture presented by the first Christians! "All that believed were together, and had all things common." "With gladness and singleness of heart" — with exercised hearts they remembered the words of the Lord Jesus . . . "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

LET PHILADELPHIA CONTINUE — Heb. 13.1.

Brotherly love is not dead today. We experience it and, doing so we thank God and take courage. At the same time, have we not observed a lack of brotherly love amongst us at times? Fellow-believers in the local assembly are "body of Christ, and members in particular." Therefore there should be "no schism in the body." 1 Cor. 12:25, 27. This does not mean that brethren help each other right or wrong,

and cover up wrong-doing. The divine call to "love the brotherhood" is not a call to love worldliness, carnality, or wrong doctrine. If these things intrude into the assembly, there is a scriptural way of dealing with them. But it is a divine call to take pains with one another, and with the admonishing of the disorderly, to "comfort the feeble minded (faint-hearted), support the weak, be patient toward all and never to "render evil for evil unto any." 1 Thess. 5:14, 15. Does not the Lord ever need to turn and rebuke us, and say, "Ye know not what manner of spirit ye are of?" Are we prone to command fire to come down from heaven and consume our brother, Luke 9:54, 55? Someone said to us about a brother elsewhere, "Let him be starved out of the work." We may do well at times to be righteously indignant. But where is the compassion? What about this brother's wife and children? Are they to be starved out too? Granted that he was to blame. He needs reproof. Then let him be visited and pleaded with in grace from the Word of God. (Editor's note — we could give some very interesting experiences along this line during the past fifty years and more. It would be very difficult for Christians to believe the record of such "fleshly attempts to stifle the Word of Ministry and care amongst His own" but the God of heaven looked on and rewarded those who have practised this evil thing, since He is a God Who is not mocked." — Gal. 6:7. This is one particular facet which has enabled us to realize that such movements of men and their concomitant phases, have been entirely natural, not spiritual, and we sought to be guided by the Word to leave such to their own devices and ultimate confoundment. It is pitiful to see this but it has been the sequence of departure and lack of brotherly love and consideration).

AFFLICTIONS OF THE RIGHTEOUS

Brotherly-love is not indifferent to the difficulties and trials of fellow believers. The Lord takes note—Psalm 34:19. When last did we "weep with them that weep" — Romans 12:15, Job's friends would have dealt very differently with their brother if they had been more in touch with God and His ways. In effect they deserted him. Does not this sometimes happen today? The divine principle still holds, that God is "sore displeased" with those who being "at ease" themselves, "help forward the affliction of His people."

"THE CHARM OF A MAN IS HIS KINDNESS"

Proverbs 19:22 — J. N. D.

How beautifully this was exemplified in our Lord as He moved amongst men down here! Yet He ever "loved right-

ousness and hated iniquity," Heb. 1:9. "Behold how He loved him" they were constrained to exclaim at Bethany. Oh that others might more take knowledge of us that we have been with Him and learned of Him. For lack of this brotherly love some assemblies are in danger of reverting to the condition of Sardis, with "a name that thou livest, and art dead." Let us know more of first century consecration and less of the twentieth century sophistication. Then shall Christ be truly "all and in all" and we shall put on therefore as the elect of God, holy and beloved, "bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel (complaint) against any; even as Christ forgave you, so also do ye. And above all these things put on love, which is the uniting bond of perfectness." Col. 3:11, 14.

THE MISSING MINISTRY

"The prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity." Lam. 2:14.

THIS is characteristic of false prophets; they cannot perceive what is the disease that is affecting God's people; and being ignorant of the disease it is simply impossible for them to prescribe the right remedy. Those prophets professed to be sent of God, yet, although seers in name, they were so blind that they could not see what was wrong with God's people. If a doctor has not discovered your disease he may prescribe remedies, but it is all haphazard work, and no one need be surprised if, like the woman of Mark 5:25, 26, you are nothing better but rather grow worse. So it was with God's ancient people, they were going from bad to worse; and one of the chief reasons was that the prophets had not discovered their iniquity. As it was with God's people then so it is with God's people now. We do not hesitate to say that a sleep of death is brooding over the Churches in many places; and in no small degree is it due to the same cause — the professed teachers of God's people have not discovered what is wrong. Many companies of believers are in a weak and sickly condition; and many professed teachers and rulers in God's house have not the spiritual discernment to perceive the character of the disease that is sapping the life out of God's heritage. Remedies are tried in order that some appearance of life may be infused into the Churches; but these human experiments are simply attempts to make a fair shew in the flesh. A series of Gospel meetings may be gone through, and a temporary interest

awakened, but only to relapse into a more profound sleepiness than before. The professed converts in many cases can give chapter and verse, but for marks of spiritual life you search in vain; and in many cases the spiritual tone of the Assembly is so low that a mere professor can go on fairly comfortably in it. The disease of the Church remains undiscovered and undisturbed.

What, then, is wanted for the present time and present need? We answer, men sent and equipped by God. Men whose eyes have been anointed by God and who therefore will be able to discover the hurt of the daughter of His people. Adopting a new Church policy will not deliver us. Strict Church discipline is deeply important, but this of itself will not restore departed power.

In a tract, which we saw sometime ago, it was declared that the voice of God through Heaven-sent men was almost unheard in the Church; and where is the missing ministry? was asked? Faithful men, who like Elijah and Micaiah, will not flatter the Ahabs of this apostate day; men with conscience searching power who will make no compromise with present day departure, and worldliness; men who will proclaim the need of true spirituality, and heart and soul separation unto the Lord Jesus Christ, and who will unsparingly expose what will not bear the stamp of divine holiness.

We do not believe that men who shew God's people their sins, and speak the searching truth of God are the men generally recognized as the Heaven-sent servants of the Living God. We have lectures, and charts, — which may be all right in their place — and some speak of nice meetings, and of getting blessing; but did such blessing mean death to some unmortified affection? Did the blessing mean new desire for the secret place, to meet with God in confession and prayer? Did it bring an increased appetite for the Word of God? Did the help you get enable you to bear being crossed and thwarted? Did it lead you to enthrone Christ as Lord in your heart, manifested by the trend of the course of your life being heavenward? Test the blessing by the fruit it bears and you will soon find out if it is indeed the blessing of the Lord. Let us get into God's presence to see what there is in us that has led Him to take home some of His servants through whom He used to reach hearts and consciences and yet restrains from sending others fitted for this work. We may be assured of this, that if there is a missing ministry in the Church today it is because His people have driven away that ministry. If the Lord, through any of His channels of communication, has departed from us it is because in heart we have desired Him to depart, see Luke 8:37. Israel

groaned under the rule of Saul but forgot that he was the man of their choice: in like manner we groan under the rule of Diotrephes-like men, 3 John 9, who, Zedekiah-like, would smite a Micaiah and boast of speaking in the Spirit. 2 Chron. 18:23.

A man will be looked up to if he boasts of himself, but not if he boasts in our Lord. Let us ask in the presence of the Lord how far our manner of life has had a tendency to influence to this state of things. How many express themselves as content with ministry that deals only with smoothe things that do not disturb sleeping consciences, and with a rule of compromise. We are reaping what we have sown. Wherever a true servant of Christ is found, let us give thanks to God for the same. Let us seek to be in the presence of God concerning the missing ministry. Our Lord may come, then we will not need this missing ministry any more to arouse the saints from their sleepiness. We see the "Day of the Lord" approaching. The sword has been let loose on guilty Christendom in a terrible manner. May God really awaken us to wait for His Son from Heaven. "Watch for ye know neither the day nor the hour," Matt. 25:13. R. V. If any man love not the Lord Jesus Christ let him be anathema; Maranatha.

Alex Matthews

ASSEMBLY-LIFE EXPERIENCES

Godly Order and Rule in the Assembly

IN our renunciation of clerical rule in the worship of God, we found ourselves very much like a people without a government. Some who saw the danger of disorder, proposed that we should "elect elders," as had been done by the churches in early times, as they supposed. But when we went to the Scriptures for guidance, we found that it was not the assembly that elected, but the apostles who chose and "ordained" these elders, Acts 14:23 and none of us would claim to have that power. So we were cast upon God for help in our need. Prayerful and reverent searching of the Word taught us, that there is to be godly order and rule in the house of God, 1 Tim. 3:14, 15, 17; 1 Cor. 16:14; not as in the world's religious systems, to restrain spiritual liberty, but to conserve it; not to hinder the exercise of any spiritual ministry, but to repress what is not according to God, or for the edification of the church. Then, in regard to ministry of the Gospel to the world, and teaching of the Word to the saints, we found that all such gifts come from

the living Lord in heaven, Eph. 4:1, and that God "sets" in any particular assembly, 1 Cor. 12:28, as He sees need those who are to minister to and care for His people there. That being clear, our responsibility was to receive and recognize whatever of spiritual gift the Lord might raise up or send into our midst, whether permanently as in Acts 13:1, or for a passing occasion as Acts 15:32, 35. In regard to oversight and rule, we learned from 1 Tim. 3:1, that whoever desires that work — God having put that desire into the heart, 2 Cor. 8:16 — and have the spiritual and moral qualifications for it, 1 Tim. 3:1-7; Titus 1:6-9, are to be "known" and "esteemed," 1 Thess. 5:12, 13, as overseers, whom the Holy Ghost has qualified for their service, Acts 20:28. This is not clerisy, nor is it every man ministry, but Divine order and godly rule for the edification and blessing of assemblies of saints, wherever found. When gift is withdrawn or labourers pass away, it is to God we are to look for others, not to the ballot box, as in the denominations. In all assemblies, however small, there are some who manifest shepherd care and take a heart interest in the saints and the service of God. These are the fit men to be recognized and owned as "guides," Heb. 13:17, 24, not officially, but spiritually. Neither social position nor property count at all, in giving place and honour to those serving and ruling in the Christian assembly. Often, a godly employee may be a leader in the assembly, while his employer is a follower, gladly yielding to the man who is his servant in the workshop the higher place in the church, while the employee is ever ready to own the rule of and the obligation to submit in all things temporal, to his "master according to the flesh," Eph. 6:5. When these principles are seen in the Word, and accepted as the way of God, there is always blessing in practising them.

An old disciple

Editor's note . . . You will note in latter part of this article this word . . . "When gift is withdrawn or labourers pass away, it is to God we are to look for others" etc. There is tendency today to say, as it were, we must do something about this. Older brethren, elders and preachers, will not be with us long, and some have been doing quite a bit of age-figuring recently, and figure they will step in when God removes His workmen, but all this is purely natural, not spiritual, and appears to be more or less of an "opportunist character." Disappointment can follow all such human reasoning.'

To speak of the sins of others with joy is not Godlike. He speaks of their sins with sorrow; and only for a wise purpose.

REASONED INTO FALSE PROFESSION

IT is to be feared that not a few are hastened into a profession of faith in Christ by a style of reasoning common to certain preachers of the Gospel of our time. It is a notorious fact, that "under" the preaching and "dealing" of this particular school of theologians, a large number of those who profess give no evidence of being born again and do not stand. Like the seed sown in stony ground, they have no root and wither away. It will be noticed by those who come in contact with this class of profession that there is no solid foundation in it. The converts have plenty to say about feelings, little about Christ. The Person and Work of Christ, the imperishable seed of the Word of God, laid deep in a heart prepared by the workings of the Spirit of God, have little or no place in them. They have been REASONED into their profession.

We have sometimes heard such reasonings in the following used to "simplify" the Gospel: "Your sins were all laid upon Jesus, when He died upon the Cross, therefore they cannot be upon you, any more than your hat can be upon a peg, and on your head at the same time." And again — the Bible says, "God hath given to us eternal life; you have only to believe that you have it, and it is yours." This system of reasoning is entirely false. It is a perversion of the Gospel, and will never be used by the Holy Spirit to lead sinners to Christ. He uses "the Truth" but this is not the truth. The sins of unbelievers are ON them, and for these sins they will be punished, Col. 3:6. They have no life in them, and to ask them to believe that they have, is to believe a lie. The Gospel is for the unconverted, but the assurances of Salvation given in the Word are only for believers. To put them into the lips of those who are not believers, cannot be for anything but deception, and used of the devil for their ruin. No evangelist who has any spiritual discernment will ever be guilty of such folly in order to procure professions.

Preach Christ! preach the Word and leave room for God by His Spirit to work. But do not attempt to "simplify" God's message by foolish reasonings and false deductions of your own. And do not try to hasten the work of God in a soul, as if He were less zealous than you in seeking its salvation. The most helpless and hopeless cases one meets are those, who have been reasoned into a false profession, and a sham conversion, which, having broken down, leaves them stranded wrecks, the most difficult of all to reach, with the truth of God.

The late John Ritchie

Editor's note: The above should exercise us all. We also mention the prevalence of urging a "second profession" as the first

experience seems faulty. We often think of the words of our brother Mr. Burns of Petersburg, Virginia, to us years ago . . . "Most second professions are a subterfuge to cover up an inconsistent life." We know there is such a thing as "false profession," of a denominational kind etc, but, in not a few cases we have known, those who have professed a second time or more, go back to the beginning when God began to deal with them. The desire for "professions" can be a snare and was never the characteristic of godly labourers.

THE WORLD CHURCH

THE word "ecumenical" comes from the Greek word "oikoumene," which in its root meaning denotes "this inhabited world." In simple words the ecumenical church is the world church. The aim is to bring all churches, denominations, and ultimately all religions together. At the first Ecumenical Assembly held in Amsterdam in 1948 the motto was adopted, "ONE WORLD—ONE CHURCH." This is Satan's masterpiece for the last days.

A bigot is defined as "one obstinately or intolerantly devoted to his own church, party, belief or opinion." Some of our noblest men and women of the past were, in the world's view, "bigots." Many years ago in Standish, Michigan, and in the Sterling area surrounding, we did a lot of work in our Bible Carriage days. At the funeral of our esteemed sister Mrs. James Norn, who survived her well-known husband a good number of years, I overheard the conversation of some of the leading men of the district, the banker, leaders, etc. Mr. Chamberlain, the banker, told me while standing at the casket of Mrs. Norn's, that he had been deeply impressed when her husband died, as Mr. Norn, who had given Mr. Chamberlain a good deal of help in gaining advancement in his banking earlier days, had drawn Mr. Chamberlain to his bedside and told him of his Saviour again and how he could see that, in the hour of death, he had no fear but was going in to see the Man Who had died for him, etc, etc. This banker, whom we knew fairly well, was much impressed—he died not too long after this. However, as stated earlier, I overheard some talking of Mr. Norn who was a leading lumberman of the North country and a very astute business man, but a very loyal Christian and a faithful witness to all in the community and in his business dealings with them all. The sum of their remarks about Mr. Norn amounted to this . . . "He was all right, a great man, and much respected, but he was ALL for his "religion" as they called it and the Gospel . . . in other words . . . "he was a bigot,"

The following lines, copied from a paper sent to me recently, might be in order:

John Kennedy, the famous Scottish Highland evangelist wrote many years ago, "No Christian can be true and faithful on whose brow the world shall not brand the name bigot. But let him bear it. It is a mark of honor, though intended to be a brand of shame. The Old Covenanters of our native land were stern bigots in their day. They could part with their lives, but they could not sell the truth. It was this bigotry which won its liberty for their native land. The legacy bequeathed to it by these men of faith whose only home was often the mountain cavern, and to whom the snow was oft the only winding sheet which wrapped their bodies when they had given their lives to Christ, was a richer boon than all ever given to it by kings who occupied its throne and by all men of title and wealth who owned its acres. Oh! Yes! they were bigots, these, in the judgment of scoffing sceptics and of ruthless persecutors, and not all the piles they could kindle could burn their bigotry out of them . . . A pliant Melancthon would have bartered the Gospel of peace — the stern courage of Luther was needed to prevent the sacrifice."

"In every age from the beginning, when the cause of Truth emerged triumphant from the din and dust of controversy, the victory was won by a band of bigots who were sworn to its defence."

STAND FAST - CRAIGELLACHIE

This was the watchword of the Highlanders of long ago as they thought of their homes amidst the crags and mountains of the North and, it seems to us today, that we need more of this spirit to STAND FAST for the Lord and His Word and to "strengthen the things that remain, that are ready to die." Rev. 3:2.

We are well aware that, in the minds of not a few, this Magazine is looked upon as being after the fashion of that which we have outlined and is too radical and outspoken in its articles etc, etc. It has always been this way with W.I.S. since its commencement and this is now its sixty-first year, but we must stand for that which we have found in the Word of God and, irrespective of foes and faultfinders, we must continue thusly. When we would succumb to the popular idea of compromise and "softness as to the truth God has taught us" — it would be time for the Magazine to cease and leave it as a testimony for those, and to those who were able, in their weakness, to stand against the tide. We have found

that, in later years, many of those who took a stand for God are to the fore again long after they are gone. I remember, one day, in our study in Detroit, Michigan, our brother Frank Knox of Ireland who was with us at that time, came into the room while at the desk and he said to me "Remember, brother Ferguson! what you are writing today will be read fifty years from now." This thought has helped us often in our ministry of writing, and speaking also, during more than half a century and we do not now, nor have we at any time, sought to subscribe to any particular party or brand of idealism outside of the good and faithful Word of God. Prayer is valued that help through the Spirit of God may be granted to continue "in the things which we have learned and have been assured of, knowing of whom thou hast learned them." 2 Tim. 3: 14, 17. W. F.

SPECIAL POINTS OF PRACTICAL INTEREST To All Assembly Leaders and Helpers

PUNCTUALITY

THOSE who have the responsibility of being at the door to welcome the saints, to receive strangers, and do whatever may be necessary for visitors, should study to be there in good time. Great confusion may arise from lack of punctuality on the part of one who is "a doorkeeper in the house," where the presence of the Lord is wont to be.

DISTINCT SPEAKING

Those who take part in God's assembly, should study to speak distinctly and loud enough to be heard, with their faces toward the people. In giving out a hymn, its number should be pronounced clearly, twice if necessary. Nothing is less likely to beget the spirit of praise, than hunting through the hymn book for a hymn, while others are singing it.

REVERENCE

The spirit of irreverence is greatly on the increase, and it will creep into our worship and seasons of quiet waiting upon God, while around the table of the Lord, if not watched. Gazing around, while fellow-saints are assembling; talking — not in an undertone — to those seated near, on other subjects than those we have come to meditate on; aimlessly turning over the leaves of Bible and hymn book, as if looking for something to "give out," are all activities out of keeping

with the character and object in the assembling of saints on that occasion. Quiet waiting on God, silent mediation on Christ, reading a portion of the Word for the soul's refreshment and the mind's occupation, all help toward "a good time," while their opposites hinder it badly, in ourselves and others.

ONENESS OF MIND

No matter should be brought before the assembly publicly, by brethren taking oversight, until they are of "one mind," and are able to speak with "one mouth," Rom. 15:6, about it. Better delay, and use every godly means to reach a united judgment regarding it, than bring it to the assembly, while still divided about it. Most of the schisms — some breaking forth into divisions — that we have to sorrow over, began in this way. There is nothing can be lost by waiting, and meanwhile being diligent in prayer, and earnest in searching of the Word for guidance, which, where there is no personal element to hinder or prejudice to thwart, is always given. God is never in a hurry in such matters, and He may, for reasons known only to Himself, see it necessary to keep His people waiting on Himself, to curb haste.

DON'T THROW ME INTO THE SCRAP HEAP

A CHRISTIAN blacksmith who had a great deal of affliction was challenged by an unbeliever to account for it.

His explanation was this: "I don't know that I can account for these things to your satisfaction, but I can to my own. I am a blacksmith. I often take a piece of iron and put it into the fire and bring it to a white heat. Then I put it on the anvil and strike it once or twice to see if it will take temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I put it into the water. This I repeat several times. Then I put it on the anvil and hammer it, and bend it, and rasp and file it, and make some useful article which will do service for twenty-five years. If, however, when I first strike it on the anvil I think it will not take temper, I throw it into the scrap-heap and sell it at a half-penny a pound. I believe my God and Father has been testing me to see if I will take temper. He has put me into the fire and into the water. I have tried to bear it as patiently as I could, and my daily prayer has been, 'Lord, put me into the fire if you will; put me into the water if you think I need it; do anything you please, O Lord, only don't throw me into the scrap-heap!'"

QUESTIONS AND ANSWERS

QUESTION: WHEN will the Old Testament saints be raised?

ANSWER: 1 Thess. 4:13, 17 gives us the answer to this. The term "in Christ" would include all who have been saved of a past dispensation inasmuch as they were saved on account of the work of redemption which Christ was to accomplish (and which He gloriously did accomplish) and this was constantly prefigured in the "offerings" of Old Testament times. Therefore they shall rise in the First Resurrection at the same time those who have died during the Church dispensation shall be raised. Any attempt to put the resurrection of the O. T. saints at a different period than the resurrection of N. T. saints does nothing for the saints, save to confuse them today and cannot stand the test of the Word.

We read also in 1 Cor. 15:52 that "the dead shall be raised incorruptible," and this is to take place in a moment, in the twinkling of an eye, so this should set at rest any of the present-day "strange theories" that are coming to light by those looking for "some new thing" — the First Resurrection shall also include the saints of the tribulation period who die — the only other Resurrection spoken of in the Word is the Resurrection of the wicked dead — Rev. 20:6 compared with verse 12 of this same chapter, shows us this distinction. It takes place one thousand years later, verse 5. We strongly urge younger believers not to be unduly disturbed by any teaching strange theories relative to such subjects which take away from the early teaching which God has given, and confirmed in His Word, and leaves the hearer in "thin air" as it were, with only a vague or hazy idea of what is on the speaker's mind.

QUESTION: Is the woman's male son spoken of in Revelation 12:5 referring to the Lord Jesus as being "caught up" unto God, and to His throne, i.e. the Son of God in His ascension to heaven as in Acts 1:9?

ANSWER: The two references are entirely different. In Acts 1:9 the Lord was "taken up" majestically, quietly and visibly as He left His own at the Mount of Olives . . . Luke 24:51 explains this in the literal meaning as "He withdrew from them" — in the act of "blessing them." This took place 40 days after His resurrection.

However, in Revelation 12:5 a different word entirely is used concerning this. "Her child was 'caught up' unto God, and to His throne." The word used here (Gr . . . Harpadzo) means to "snatch away" — "to carry off suddenly" by force — "to seize hastily or to overcome and wrest from" and fits perfectly the people to whom it refers. We believe that here in Revelation 12 we have the remnant of Israel, during the tribulation period, many of whom are snatched up suddenly out of the way of the angry dictator and thus taken up to heaven from the jaws of the dragon and Antichrist. The woman is Israel, the "man child" the godly seed who must suffer terrible persecution under the Antichrist and his false prophet, but who, nevertheless, he does not overcome but God snatches them out of his grasp and even provides a hiding place for some, as in verses 13 to 17.

Some of the brethren are slain, as in Rev. 6:9, 11 and await the completion of the First Resurrection as it will affect the bodies of the tribulation saints, but God is going to have His "remnant" snatched out of the mouth of the lion. The Latin root of this last word is "rapio" — "rapidus" and the present word "rape" suggests the "snatching away" — this could NEVER be applied to the Son of God in His ascension. But it aptly describes the manner in which God is able to snatch out of the mouth of the lion during the dark SEVEN years to come.

QUESTION: Should a brother who comes only to his own Sunday night Meeting (i.e. for the Gospel) be allowed to have the platform?

ANSWER: This seems rather a strange situation, yet we see something like this develop, at times, when one has an "urge" to preach but takes little, if any, interest in other meetings of an Assembly. To encourage such a one to "take the platform" is only to encourage in a wrong cause.

The sad part of a question like this is that it manifests a distinct lack of proper "shepherding" and care in an Assembly when certain ones (through partiality or otherwise) are permitted to abstain from many meetings of an Assembly and are not visited and the reason found out WHY this is so. We know there are certain things which might hinder one but, usually, in an Assembly we KNOW those who are exercised, and are good attenders unless hindered, but again there are those who seldom show up at meetings in a regular way. To permit such to go on for years is a sure mark of decadence and failure and can only produce weakness amongst the saints. We have often said that an Assembly should be entirely behind any man who takes the platform, both as to conduct and teaching and preaching, and when this is not true, he should not be there at all until conditions are rectified.

QUESTION: If an Assembly failed to exercise discipline in the cases mentioned in 1 Corinthians 5:11, would it be necessary to avoid fellowship and withdraw from such a company?

ANSWER: We had this matter gone into last year in these pages and it was mentioned, then, that it was a very serious matter to withdraw from an Assembly. However, on the other hand, it is a distinctly more serious matter to permit SIN (manifestly and acknowledged) of such a character as is mentioned in 1 Cor. 5:11, to go unquestioned and not dealt with. This involves, as we mentioned earlier, a spiritual approach of waiting on God and searching out the matter. But when this is done and, still there is an unwillingness to act or exercise scriptural discipline, we do not see how any spiritual person could remain where open sin was unjudged.

Personally, we would NOT continue under such circumstances and would look to God to open up a way for liberty of conscience, as governed by the Word of God, also liberty for the proper ministry of the Word to be given which, certainly, could not be given under the circumstances mentioned in this question. It is a sad commentary on conditions, amongst us, that such a question should even be necessary. True and godly brethren are only too ready, when such a sad situation arises, to deal with the matter promptly (after proper investigation) and thoroughly "clear themselves and the Assembly" as in 2 Corinthians 7:11. To fail to do this suggests to us the thought that they, themselves, have something to hide which they do not wish to have brought to light and therefore they feel loathe to "act." May God speak to us all about the godly order of His Assembly (It is His), not our's, Acts 20:28.

(This last question from England)

PIONEER PAGE

WE have been asked what we did on the Lord's Day morning when we could not get to an Assembly to "Remember the Lord," so the following is a short outline.

We were often far removed from an Assembly in our Bible Carriage work for nearly thirty years. Why, then, could you not drive a couple of hundred or three miles to get to a meeting? In the first place, as few today understand, having never seen the country of that day, nor the roads, so-called, and being away in the backward parts of our State of Michigan, this was not possible. One could understand that with the horse-drawn Bible Carriage and back-woods travel, our circuits were circumscribed. Later, with the Carriage mounted on a truck chassis, this also was out of the question, nor did we consider it a scriptural approach to leave the field we were working in. Today, with high-powered cars and beautiful highways, and plenty of money for gasoline etc., some can take advantage of many miles to visit an Assembly each Lord's Day, with the consequent giving an account of their meetings etc., etc. We often think that the amount of money spent on aimless and unnecessary travel, to and fro, with expensive equipment, gasoline and tires etc., in six months or a year, any State in the Union or a County, could be "opened up" for and with the Gospel.

When the Lord's Day came around, we sought to be, as we should be daily, but even more so then, "in the Spirit" — Revelation 1:10. At the appointed time we would sit down in the Bible Carriage (it was small and congested), sing a hymn or two from the Believers Hymn Book, speak to the Lord in thanksgiving and bow before Him, then read suitable portions of the Word relative to the suffering Saviour, and again a hymn and thanksgiving — thus, with my fellow-laborers through the years, and when married, with my wife who accompanied me for years, we spent the hour or two as the Lord's people did, around Himself. They, of course, had the "memorials" before them. We did not, but we could be "in the Spirit" with them. The above was our custom for years and we have never regretted the happy times we have spent, far off from any fellowship we would otherwise have enjoyed and, coupled with happy service daily for our gracious Lord in the Gospel, we have always felt that the quiet times with the Word and with Himself, and the Holy Spirit for our Guide, have been most productive in our lives. The solitude and the "desert place" is a wonderful training school for God's servants — we have proved it and would heartily commend the "desert training" to others who have desires to "learn of God" in God's ways. The most valuable teachers amongst us today are those who have done their share of such work, others are handicapped when they seek to take the place of teachers — the Lord's people soon know it and they know men whom God has signally raised up, both in the Gospel and in ministry. We honor all such.

Again, when far off from Assemblies, one did not have the necessary funds to do a lot of traveling, as today some seem to have. (We gave away all we had when starting out and, with the small token of fellowship from our brethren in Flint who commended us to the work, waited on God daily — we could relate many marvelous instances of God's provision). Sixty cents for a bag of oats for the horse, later a dollar or two for gasoline for the motor — a few pine chips with our ax from the pine stumps of the forest, a few potatoes cooked on this sort of fire, a few beans and a can of milk obtained from some farm, often turned sour in the heat of the woods, sufficed. We have often thanked God that the thought of "money" as to the Lord's work never bothered us at all, and writing this after more than fifty years, we have not the slightest reason to complain. Nor can anyone produce a letter of ours with a "hint" or suggestion thereto. May God save us from encouraging any such professed workers anywhere. Mark 16:15 should be the laborer's mandate.

W. H. F.

Midland Park, N. J. — The Editor had a few meetings here using chart of the Tabernacle, with interest, before the Manchester, Conn. Conference.

Manchester, Conn. — Recent Conference considered good and profitable, large attendance. Seven preachers present. New England well represented.

Iowa — Some blessing reported at recent meetings in Garnavillo of brethren Ronald and Wilson. Crawford and McCullough with the Stout Assembly in the Gospel. A little blessing at Prairie Du Chien where bre. Brandt & Wahls have labored much.

Wisconsin — Bro. Hamilton mentions helping in a few places amongst the Christians. Yost and Ballhagen in Ontario Assembly here.

Vancouver, B. C. — Victoria Drive Assembly had a nice time March 30th, afternoon and evening when twelve Assemblies came together for the occasion. The Assembly is 60 years since its planting (formerly Cedar Cottage) and they had a happy time of fellowship. Bro. Alves ministered the Word. Brother Paisley finished his meetings in Woodland Hall March 28 — he was to be in Los Angeles for Conference and tent meetings.

Phoenix, Ariz. — Brother Fisher Hunter has changed his address to 3815 E. Fairmount Ave., Phoenix, Ariz. 85018. He writes . . . "I once told you to keep the standard up that was connected with the past issuing of the Magazine and that you have done. I can see you are being helped of God to produce the ministry you write and gives character to the Magazine. I am just over my sickness. Bro. Mick has been in California for a few months, and has gone home."

Frostburg, Md. — The Assembly here goes along nicely. The Corresp. states that R. Surgenor gave them a few nights recently.

Tampa, Fla. — Bro. Ed. Wickert continues at his work among the Spanish speaking people here. Good to see this. Too many are floating here and there looking for openings — Judges 17:7, 8.

PERSONALIA

Our dear brother Caesar Patrizio was in Bryn Mawr Hospital recently on account of congestion — he has been weakening of late — remember his wife and himself in prayer. Our sister Mrs. Bert Dobson has had a sick spell recently, and hospitalized, kindly pray for this family also. Mrs. George Baldwin and our sister Mrs. Byers had a nasty fall leaving the Gospel Hall recently in Indiana, Pa.

CONFERENCES

Midland, Ontario — Conf., dates May 18 and 19, Prayer Mtg., May 17 at 7:30 p.m. Those practising right ways of the Lord welcomed ministry. Corresp. to Jas. Crawford, 311 Midland Ave.

Torrington, Conn. — Conference commences May 9th, in Gospel Hall with prayer, continuing in Elks Home May 10 and 11th, Corresp. Victor Illuminati, 72 Revere St.

Deseronto, Ont. — Conference dates, Sat. May 17 at 3:30 p.m. for Prayer, continuing 18th and 19th in the Legion Hall. Servants of the Lord walking in the "old paths" welcomed. Corresp. Wm. Root, Box 241.

Frostburg, Md. — Annual Conference D. V. commences Fri. May 16 at 7:30 p.m. for prayer — Sat. aft., at 2:00 will be first ministry meeting, continuing Lord's Day. Wm. C. Knieriem, 80 Walnut St.

Stout, Iowa — Annual Conf., commences with Prayer May 6th, at 7:45 p.m. continuing over May 17 and 18. Usual order prevailing. Corresp. Richard Stickfort.

Crapaud, P. E. I. — Annual Conference commences with Prayer Fri. May 16th, in evening — Ministry Saturday at 3 p.m. and continuing over Lord's Day and Monday 18th and 19th. Servants of the Lord walking in the "old paths" welcomed. Corresp. Donald Ramsay, North River, P. E. I.

Forest Grove, Ore. — Annual Conference D. V. commences with Prayer in Gospel Hall May 29th, continuing through the weekend, May 30, 31 and June 1. Address correspondence to Harry H. Goff, 2433 Goff Place.

Byfield, Mass. — Annual Conference D. V. May 31 and June 1, commencing with Prayer May 30th at 7:30 p.m. The Lord's servants walking in the "old paths" welcomed . . . Corresp. Wm. Ward. This is their 90th Conference.

Sarnia, Ont. — Annual Conference D. V. May 31 and June 1, in Central Collegiate School, 281 East St., commencing with Prayer Mtg., May 30th, at 7:45 p.m. in the Gospel Hall, College and Davis Sts. The Lord's servants who are walking in the "old paths" welcomed in ministry. Corresp. R. W. Kember, 1742 London Rd. (Please note change of date).

Philadelphia, Pa. — Olney Conference dates Fri. May 30, 31 and June 1, Ministry and Gospel 2:30 and 7 p.m. Pr. Mtg., Thurs., May 29th, at 8 p.m. Corresp. Harry Wiegand, Gospel Hall, 314 Chew St., West.

Garnavillo, Iowa — Annual Conference D. V. will be held June 7 and 8, commencing with Prayer Mtg., June 6th, in the Gospel Hall, other meetings in the usual Auditorium and usual arrangements. Corresp. Robert Brandt.

Winnipeg, Man. — Annual Conference D. V. June 5 at 7:30 for prayer, June 6th, at 7 p.m. for Ministry, June 7th, all day also June 8th. All meetings in the West End Gospel Hall, 492 Victor Street, Corresp. S. M. Vanstone, 251 Beverly St., Phone . . . 78-31931.

Eden Grove, Ont. — Annual Conference D. V. Lord's Day, May 25th, with Breaking of Bread at 10:30 a.m. — usual order following. Prayer Mtg. at 7:30 p.m. on May 24th. Servants of the Lord walking in the "old paths" welcomed in ministry. Corresp. S. R. Purdy, Cargill, Ont.

Victoria Road, Ont. — The Assembly here will hold their 82nd, Annual Conference D. V. in the Long Point Gospel Hall, June 14 and 15, commencing with Prayer Meeting June 13th at 8 p.m. The Lord's servants walking in the "old paths" and teaching the same welcomed in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont.

Glen Ewen, Sask. — Annual Conference D. V. commences with Prayer Meeting in Gospel Hall here Thurs., June 26th, continuing over June 27, 28 and 29. Usual arrangements will prevail — Corresp. Roy Macfarlane.

FALLEN ASLEEP

Garnavillo, Iowa — Many in these parts were saddened by the sudden homecall of our young brother Richard Wirkler, son of Vern. in his sixteenth year, following surgery for ruptured appendix — he suffered 10 days and "went home" March 21st. He was saved June 2nd, 1966 at meetings by bre. McBain and Smith. A promising young life thus cut short, but we must leave ALL in the hand of our God Who is too wise to err. Remember this brother and his wife and six remaining sons.

Vancouver, B. C. — On March 18th, our esteemed brother Thomas Funston "went home" in his 87th year. Born in No. Ireland and saved in Fintona at meetings of the late James Campbell and David Scott in 1902. Went on well, 14 years in Winnipeg, and for 43 years with the saints here in Fairview and So. Main Assemblies. He was a good assembly man, an able preacher, a good voice and a wise leader. He is survived by a son and daughter and four grandsons, all saved. His eldest grandson serving the Lord in Labrador.

North Vancouver, B. C. — Our esteemed brother Donald McLeod "went home" March 6th in his 87th year. Born in the Scottish Highlands, saved in 1906, came to Canada in 1912 and associated with this Assembly for over 50 years. A brother who loved the Lord, His people and His dwelling place. Excelled in open air preaching in which he took great delight for many years — leaves four daughters and one son.

Toronto, Ohio — Our dear sister Mrs. Robert Peckens was called home March 17th. Saved 13 years and in happy fellowship with this Assembly, a humble and faithful sister who loved to attend the meetings — leaves her husband and four children. We visited this sister about a week before her homecall, found her very peaceful and read to her from 1 Cor. 15 about the glorious resurrection of the saints. She suffered greatly.

Steubenville, Ohio — Our beloved sister Mrs. Chas. Johnston "went home" March 11th, aged 92. Saved 75 years ago in Glasgow, Scotland and with her husband who predeceased her about 25 years ago, kept their home open for the Lord and His own as long as able. She was in the Home at Longport some years ago but of late years in a Nursing Home here. Her son Duncan survives, a grandson and married daughter. A faithful woman.

Steubenville, Ohio — Our sister Mrs. John Snyder, "went home" Feb. 14th, aged 81. She leaves her husband and one son. Approximately 50 years in the Assembly. Saved at meetings of Brethren Ben Bradford and W. B. Johnston.

Langley, B. C. — Our dear sister Mrs. E. Moens, went to be with the Lord March 5th, aged 80. Born in N. Y. S. in 1888, saved here in 1935 while listening to our brother Ed. Fairfield. Titus 2:13 should be before us all.

Words in Season

THE BIBLE FAMILY MAGAZINE



MR. SINCERITY!

SINCERE and simple in his ways,
He spends his months and hours and days:
Not as the giddy world
By pleasure's lure enthralled,
But earnestly he spends his time
In honest ways which are divine.

His covering is not deceit,
Nor does he stray with wayward feet:
The world he has resigned.
He has his path outlined
By One Who knows its every bend,
To do His will his strength he'll lend.

And so pursues his way of life,
Nor meddles in the sinful strife
Of men whose ways are rife
With greed, or hate, or pelf.
Is he the loser? God forbid!
His life with God, in Christ is hid!

W.H.F.

JUNE, 1969

WORDS IN SEASON

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Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

VOLUMES: We still have a few of '67 and '68 volumes—\$4.50 mailed anywhere.

CORRESPONDENTS

Louisville, Sask. — Correspondence may be addressed to E. G. Barr, MERVIN, Sask., for the Louisville Assembly.

REPORTS

Toronto, Ont. — Reports of recent Conference tell of large attendance and, on the whole profitable and helpful ministry.

The MIMICO BIBLE READINGS a week following the Conference were considered very helpful and interesting to many and should provide considerable thought-searching in the study of the Word. Five brethren opened up shortly each of the five chapters of 1st Peter and then the Reading was left open. This took up the weekend from the Friday night to Lord's Day afternoon. We felt the Lord gave help and suggest such Bible Readings, when possible, as a help to the testimony.

Portage La Prairie, Man. — Bro. Alves had some nice meetings here on the Feasts of Jehovah and went on to Glen Ewen, Sask.

Ferndale, Mich. — Bro. Arnold Adams had a spell in the Gospel with the saints of this Assembly recently.

San Pedro, Calif. — Bro. Paisley writes us . . . "We are now two weeks here with the Tent in a part of the city where the Gospel has not been preached before so we are on virgin soil. We are 12 miles from the Assembly and located on the most traveled freeway possible. It is estimated that 20,000 cars pass the tent per hour so I have put up two 36 foot texts with Gospel message. Many outsiders who have never heard are attending, they come in all types of dress but we are glad to see such a crowd of sinners and we have given away many New Testaments and God's Way of Salvation. Bro. Warke is a help to me in this honorable work. I rejoice to be able to pitch in this, my 24th year under canvas." Pray that God may have used this effort. The need is great and the laborers few.

Waterloo, Iowa — Recent Conference larger and considered very profitable. We spent the week in between this in Iowa and went on to LA CROSSE Conference which was also considered very good and practical. The Iowa brethren who usually attend were present at both, also four or five ministering brethren from out of state. Bre. Crawford and McCullough were still continuing in Stout Assembly, two had professed we heard. Bre. Gray and Graham had been in the district and had a few meetings in Manchester and Cedar Falls.

Auburn, N. S. — Bro. McIlwaine, Sr., writes . . . "Bro. Hall and I are having meetings in the Portable Hall here, attendance good. A man, R. C. told us he studied three years to be a priest, with others, interested. We are happy to have our brother W. Bingham, his wife and boy, here in N. S. He has been commended to the Lord's work and has joined bro. McCracken at Weavers Settlement, Weymouth. He seems to be a plodder." Continue in prayer for our brethren in N. S. They have found their "field of labor" and stick to it.

Monrovia, Calif. — Bre. Warke and Paisley gave us a call recently which encourages us.

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. 61

JUNE, 1969

No. 6

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WORDS REMEMBERED

When I was a young Christian I used to get up early to read the Bible before I went to work. I asked one of the Lord's servants, Mr. M., if he would mind getting up to read with me. He replied, "Gladly! what time?" When I said four o'clock he told me to call him and he was with me every morning while there and I can remember still things that he opened up to me in those early hours.

If young men seek to offset the temptations of the devil, let them take a verse or two with them. Many a victory has been gained by a verse applied by the Spirit — Cp. 2 Cor. 6:14. Make the Word of God your counsel and I tell you that your face will be shining when the next conference comes around.

The late Sam McEwen at a Conference years ago.

How important it is to have right counsel. In our day there is counsel needed surely. The days are getting worse and worse, especially for those young in the faith and it is needful for them to have right counsel. To whom should they turn? It is to those, so to speak, who "have stood before Solomon" — 1 Kings 10:8 etc. Such men today are those who, by a long life of godly sacrifice and service, have proved themselves to be in some measure in the hand of the Lord. They are men who have hazarded their lives for the Gospel and who have gone into the "field of the world" and laboured there and wrought to see souls saved and saints gathered to His Name.

When an intricate path is faced, it is from such men that the young and inexperienced receive the benefit of their knowledge of God's Word and ways and their riper years of acquaintance with God. Turn to such for guidance, they shall help you.

The late John Ferguson

The illustrious Bengel said over 300 years ago:

"The Christian churches have forgotten the hope of the Church, but they still exhort people to be faithful, and to be unworldly, and to be patient; but in the New Testament, ALL exhortations to be unworldly and patient and faithful, and to be diligent, are based upon this fact, THAT THE LORD IS COMING. What God hath joined together, let not man put asunder."

"TRY LOVE"

MY first tract district lay in a somewhat deserted country village, where the only place of worship (so called) was a damp, tumble-down parish church, and the clergyman anything but a godly man, and certainly one who took no interest whatever in his poor parishioners. I was asked to take the district where the worst two women in the parish lived—so they termed them—Ann and Hannah Chaney, two hardened old sinners, the terror of the whole village, and a terror to each other; for they drank and cursed and quarreled almost incessantly.

I agreed to take the district of forty houses allotted to me, and started one wintry afternoon, coming last upon the miserable hovel inhabited by Ann Chaney. I shall never forget the sight that met my eyes through the half-open door. The two old women were crouching over a log of wood burning on a large brick hearth; wild misery was depicted on their countenances; the filth and destitution of the dwelling were appalling. They started as I tapped loudly, thinking they would be deaf, and then sprang up, and, in the most awful tones and wicked language, threatened to break every bone in my body if I ever dared to darken their door again. Raising the thick stick, Ann added, "And I will lay this across your shoulders now unless you are off quick." "I am sorry to have grieved you," I said, as humbly as I could, and quietly walked away. Not offended — not I, but very disappointed; for I had prayed long and earnestly that week that the Lord would use me — a simple maiden — to those poor benighted souls.

HOWEVER, as I tripped home along the dusky lane in the twilight, with the bright stars twinkling and shining down upon me, I had a little talk with Jesus. I said, "Lord, did'st Thou really die for Ann and Hannah Chaney?" "Yes, I died for them." "And dost Thou love them?" "Yes, I love them." "Then I will love them too; and please, Lord Jesus, fill me afresh with Thy love, and give me a chance to tell them one day of how long and how much Thou lovest them."

THE next week was a long one to me until the "district day" came round again. More disappointment was in store for me; for when I reached Ann Chaney's gate it was shut and padlocked, and, to my astonishment a faggot of thorns placed against it, as though I was likely to climb over it; and at the window stood Ann, holding up the thick stick, with a fierce look on her wicked face. She evidently considered a tract distributor a formidable personage to deal with.

CHECKMATED again, I thought. But "love suffers long,

and is kind." Conséquently, I there and then decided to attack the citadel on the Monday, when she would not expect me, with a couple of pounds of bacon and a plumcake, easily obtained from the home larder.

A drizzling rain was falling when I entered the unlocked gate and stood by the house door, which was ajar as usual. "Who's there?" was the growl from within. I dare not for the life of me say "It is I," so I said, "It's only some bacon and a plum-cake; may I put them on the door-step?" "Bacon, indeed! plum-cake, indeed!" with an oath. "You only want, with your wheedling, canting ways, to get round us. I hates the lot of yer—proud, stuck up; and yer hates us, only ye wants to lord it over us. Be off, girl, with yer bacon and cake, or I'll soon help yer!" "Don't send me away," I pleaded, "it's raining so fast. Ann, may I not shelter a minute?"

THEN Hannah growled something about starving, not intended for my ears; but I heard it, and it encouraged me to boldly enter the cottage; and, placing the basket on the table, I said fearlessly, "Ann Chaney, you have told a lie. I love you, and — what is better — the Lord Jesus loves you; and you may hate me if you like, and beat me with that great stick, if you are coward enough, but you won't prevent my loving you." As the dear Lord kept Daniel in the lion's den, so He kept those two wild, wicked women silent on their seats.

LOVE thawed — then melted — then conquered. Still I had a rough time of it with them for many long weeks. But one snowy afternoon, as I stood by my bedroom window watching the snowflakes being blown about by the wind, wondering what I could do to be useful, I saw the bent form of Ann Chaney coming as fast as she could hobble down the lane, then, to my astonishment, turn in at the gate, and I soon heard her at the door inquiring for me. Down I went immediately. She would not come in, but said roughly and abruptly, "Hannah's dying, and wants yer! You've just got to come, and be quick about it"; and off she went. "Would not my father do better?" I shouted. "None of your gentlemen for me," she growled; "don't let him try it on. I hates the lot of 'em!"

OF course I went. The doctor had been and gone; and the poor old woman lay white and still upon her filthy bed. Stroking the poor withered hand, I said softly, "Hannah dear, I've come." She opened her heavy eyes and said, "Who said 'dear'? Was it mother come again?" Her mind was wandering; for her mother had been dead some fifty years ago. "I've come to tell you, Hannah, that Jesus loves you;

that He is willing and able to wash you in His precious blood, and to make you whiter than the snow, if you will only let Him." "I did not send for you to tell me that again," she said; "I only wish He had sent someone to love us before. It's too late now," she sighed; "only I could not die till I just thanked you for your love, and (lowering her voice) to ask you to try it on Ann a bit longer, because I've been the worst a good bit; for when she wanted to live peaceable I wouldn't let her; and if this Jesus would give her a chance, I think she might give in to Him in time."

I fell on my knees, and oh! I prayed then as I had never prayed before for the Lord Jesus to reveal Himself, and to save that poor, dying soul. When I had finished she heaved a deep-drawn sigh; but I never heard her speak again, nor did anyone else. She died at midnight.

THE following Sunday night a decrepid form hobbled into our little hall. It was Ann Chaney. After the meeting I followed her home, she seemed so sad and weary. She sat on the hearth with her bonnet and cloak on, her hard elbows on her knees, her hands covering her face. Ah! and I saw something else, too — I saw a briny tear trickling down between the withered fingers. Oh! how I loved that desolate old woman! She knew my step. "Shut t'door," she said. I did so. "I've given in," she said. "God bless you, Ann!" "Will He have me, think yer?" "Why, He is holding out His arms," I said. "Could His blood wash my sins away?" "All away, Ann." "Just ax Him a bit, will yer?" We had a little prayer meeting in the cottage that Sunday night all alone. The old woman's prayer was one I had often read to her — "Lord, save me, or I perish!" She is singing in the glory-land now. Praise the Lord!

ABOUT us there are hundreds and thousands of homes desolate, and hearts as cold and black as Ann Chaney's, who want love — who are crying out for a bit of human love. They want God; for God is love. We are God's representatives. How much do we love? Our love to Christ is a mockery unless we love poor lost souls, and are willing to make self denial and sacrifices for them. The poor, the wretched, and the outcast need our love, perhaps, more than they need our gifts. As we realize how many opportunities we have lost, how many blunders we have made, how little we have loved, how terribly we have failed, let us cry mightily to Him for strength to obey His commands, and especially how to love as He loved. Then in the future with its golden opportunities and happy, holy service days, let us go forward and try love; and it will not fail if it be of God.

A Tract Distributor's Story

CHRISTIAN SIMPLICITY

Summer Opportunities

William H. Ferguson

HOW shall we take advantage of the advent of this season of the year to further the cause of Christ and at the same time find refreshing and strength and happiness in the Lord in so doing?

WE are sure questions akin to the above arise in the minds of many at this time and with a view to the encouragement of His own and their help in the things of God, we submit a few thoughts for their consideration.

Bodily Exercise

TO many this is the sum total of the thought in connection with the Summer season. It is so in the world and to prepare for the days ahead the man of the world devotes considerable time and thought and money towards this end. However, we read in the Word—1 Tim. 4:8 that it

Profiteth Little

or as the margin of your Bible states—"for a little time." It is therefore not the objective for a Christian but rather, as one version gives it in v. 7—"Train yourself for godliness," and, v. 8 further states

But Godliness Is Profitable unto All Things.

THE original word for "exercise" here is "gymnasia" from which comes our English word "gymnasium" and whereas this form of exercise is given great prominence in the world, godliness and training oneself for godliness is given the superior place in God's Word. What then would be the result should we go in for godliness rather than bodily exercise? The Scripture states such a course has the

Promise of the Life That Now Is

meaning that it shall not adversely affect our lives now—it shall by no means hinder our enjoyment of the life that now is. Further it has the promise

and of that which Is to Come.

THE exercise of godliness brings us into a field where we shall not only profit for time but for eternity. Godliness

brings us nearer God in our thoughts and ways, it is primarily an exercise of the renewed and spiritual mind—"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection (mind) on things above, not on things on the earth. For ye are dead"—Col. 3:1, 3. We are dead to the idol of pleasure as to all other idols of the world and, in a mad pleasure loving world, it means something to realize this and abstain from that which the world goes after so strenuously—the care of the body while it so woefully neglects the care of the soul.

Opportunities Abound

EVERYWHERE there is room for the Christian to engage in useful service at this season. "A tract distributor's story" in this issue should touch any Christian's heart. An earnest tract distributor has no lack of exercise, spiritual and physical—as he or she wends their way into lonely and isolated spots and lonely homes with the Word of Life. You will find rebuffs. We remember years ago going up to a home in the backwoods in our Bible Carriage work where the farmer's wife was busy with the Monday's family wash outside. She scarcely lifted her eyes from the tub as she evidently sensed my errand, perhaps she had read the texts on the horse-drawn Bible Carriage standing outside in the road, and as I offered her our usual supply of good Gospel tracts and a portion of God's Word, saying, "I have a few Gospel tracts for you this morning," her reply was anything but encouraging. Said she, with a dagger-look—"The only tracts I want to see are your 'tracks' outside that gate." But, then, this is the exception. Many will accept tracts and express thanks and receive these silent messengers and who can tell what the results may be! Then when you return to your home or lodging after a day's work of this nature, the question of bodily exercise will trouble you but little.

THERE are other avenues of service—the open air meeting—the tent meetings where you can help the preachers in so many ways with invitations, etc., all offer an opportunity to enjoy the fresh air and sunshine and at the same time further the cause of Christ.

The Summer Vacation

WHEN one does feel the need of relaxation of mind and body, the woods, the mountains, the lakes, the ocean, all can remind us of that blessed One Whose feet trod the waters, Who often spent the nights in solitude on the mountainside in prayer and as one views the handiwork of God in creation

it should lead out our thoughts in contemplation of Himself. The quietness, the relaxation from the busy "grind" of modern life can thus be most beneficial and it is a good rule never to engage in any activity (and this applies equally in Summer as in Winter) which will divert our minds from Himself and His Word. I once knew a successful surgeon who never fell asleep without one of the latest books on medical science in his hand. His mind was devoted to his supreme passion in life, the surgeon's art and work. So it must be with the Christian. Not even the Summer vacation can be allowed to divert our mind from the Lord.

ONE views with alarm the introduction into professed assembly testimony of very recent years of a mixture of the world's pleasure and the Word of God. Such a mixture is not of God. Organized sports after the fashion of the world with their spirit of contest and worldly pattern can never be anything but a detriment to the spiritual life of the Christian. When the Christian goes to the world, even the religious world, for its pattern (and these new ventures of today are all fashioned after the pattern of Babylon), the result can only be disintegration and decay of testimony and the substitution of a light and trashy religious exercise for true godliness and spiritual unction.

WHO could suppose Timothy or his companions running around with a tennis racket in hand or sitting down on a beach at night in the midst of a crowd of coquettish girls over a marshmallow roast or a so-called singspiration intermingled with the empty laughter and levity of the present day youth, say on a Saturday night, tumbling into bed in the small hours of the morning and then rushing out again on a Lord's Day morning to a professed feast of remembrance and meeting with the Lord? What a fantasy! This is not the road to godly living and one has well said—"What is the use of running if you are on the wrong road?"

TRY to arrange to be near some assembly, it may be small but you will enjoy the presence of the Lord and will be a little added strength to the saints who carry on in weakness all the year and in seeking out such who gather to His Name alone, you will be doing that which pleases our God. Take a letter of commendation with you signed by responsible brethren so that a godly order may be preserved. The seasonal breaking of bread (that is, the setting up of a table, whatever that may mean by a number of Christians and then disbanding in a few weeks) finds no countenance in the Word of God—is not patterned after the apostles' doctrine, has no proper or scriptural discipline and should be avoided by

those who are anxious to take God's Word as their guide and be led only by His Spirit. This again, is a modern invention to suit the times and appeal to those who either have never seen or have lost heart for God's ways of simplicity and reproach.

THE time is short, our little day will soon be over and the words of our gracious Lord come to mind when He first spoke of the Church in the N. T. in Matt. 16:18, then afterwards spoke of the cross and His path of suffering which lay before Him in v. 21. Then follow the memorable words of verse 25 which describe the real Christian outlook on this life in relation to the future reward—"For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

TO all young men and women and older ones who are willing to "lose" their lives for His sake we earnestly urge a return more and more to godly and simple ways in life and testimony and an adherence to the Divine pattern for gathering and for our testimony which does not change to suit 20th century customs or so-called advancement.

Which Version Do You Prefer?

ANCIENT VERSION: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong." 2 Cor. 12:10.

MODERN VERSION: "Therefore I take pleasure in the tennis court, the football field, the baseball field, the organized sports, etc.; for health's sake; for when I am weak through them I am strong." Anon

THE wise physician and surgeon understands symptoms and the farseeing statesman looks for trends of development and so to pursue the illustration, the Christian who desires to live for God can only see in all these modern trends the seed of further departure from God—laxity in regard to evil—a breakdown of the walls of separation from an ungodly world and the development of an organization patterned after religious Babylon all around us and ready to go back to the fold of the harlot mother when the opportunity arises. OH. FOR MORE OF THE SPIRIT OF THE MARTYRS OF JESUS.

(The above was written for this Magazine twenty years ago this month. We believe that it is just as timely for this day, and needful, since the trend towards a mixture of pleasures of the world with Christianity becomes more evident, daily.—the Editor).

THE FEAST OF UNLEAVENED BREAD**Exodus 13**

Harry Macfarlane

IN the opening verses of this chapter Moses is solemnly reminding the people of their deliverance from the land of Egypt. He says, "Remember this day in which ye came out of Egypt, out of the house of bondage." They were never to forget that and, likewise, we as the people of God should never forget what we have been brought out from, and also what we have been brought into in connection with our new life. And we should ever remember, as the Red Sea stood between the children of Israel and Egypt, forever barring their return there, so the Cross of our Lord Jesus Christ stands between us and an ungodly world. This world ever beckons to us and would allure us, but the Cross is ever before us to constantly remind us that in the Person of our Substitute, we have died to the world and to sin and that we should henceforth be living unto God.

In the same breath, as it were, he says . . . "There shall no leavened bread be eaten." Everything that pertained to Egypt was permeated with, and characterized by, leaven. They were forever to be done with that as far as God's purposes and desires for them were concerned and, linked with their redemption, was their sanctification, or setting apart. God had said, "Sanctify unto Me the firstborn" Exodus 13:1. Are we not all firstborn ones? Our names written, or enrolled in heaven? God wanted His people for Himself and He also wants us for Himself to shine for Him as a testimony in this ungodly scene. The sheltering of the firstborn was with this in view. A good many Christians today are quite satisfied with being sheltered by blood and stop short of knowing experimentally what it is to be sanctified or set apart for God and for His service.

Keeping the feast of unleavened bread is the manifestation of this. The seven days mentioned in verses 6 and 7 would remind us of a perfect or complete period of time, or of that period in our lives from the day of conversion until we leave this scene, either by death or at the Coming again of our Lord Jesus Christ.

When God was bringing His judgments upon the land of Egypt, every element or aspect of it was judged, either in the Egyptians or in the Passover Lamb, so it should be very evident that God would not permit anything that had been judged in Egypt to be seen or manifested in His redeemed people. So it should be with us. The world, through which we are passing, is thoroughly marked by leaven and all that

heaven can do is to give a place of importance to the one who has come under the judgment of God. God has judged unsparingly every feature of that man in the death of Christ at the Cross of Calvary. It is little wonder, then, that the apostle Paul in Romans 6:11 says . . . "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Further, in days to come, when their children would notice all this and ask as to the meaning of it all, they were to tell them about the great deliverance they had experienced and how the outcome was that they were a redeemed people, set apart for God Himself.

It was, first of all, as a sign upon their hand. The hand might suggest to us all of our activities as we go through the world, "using it and yet not abusing it." 1 Cor. 7:31. We are reminded of this in Deut. chapter 1, as the children of Israel were to pass by, or through, the various countries in the last lap of their journey to Canaan. God said to them . . . "Ye may buy of them meat and water for money, but you are not to meddle with them." Actually they were enemies and any associations in times past with such (in Egypt) or with the Moabites or Midianites, has proved most disastrous for Israel. So shall it be with us if we tamper with the world and its ways. So the hand reminds us to hold everything for God to be used as He would see fit for His glory.

Then it was to be for a memorial between their eyes, reminding us that we should be always careful in connection with what we look at. (How could a believer, anxious to please God, reconcile the T.V. with this injunction?)

Further, the forehead is brought to our attention reminding us of our "minds" which we need to carefully guard as well. The apostle Peter mentions this in connection with "girding of the Loins of our minds" and "being sober or temperate." (As a man thinketh so is he).

Lastly, our mouths are spoken of. "David could pray . . . "Keep the door of my lips" — Ps. 141:3. How difficult, at times, not to utter words which afterwards we wish we had not spoken. Then there is the positive side as well to consider in Proverbs 15:7 . . . "The lips of the wise dispense knowledge." In this connection we are reminded of the time when the Lord Jesus commenced His public ministry and the testimony of those who heard Him . . . "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth."

May the Lord enable us, in these various ways, to care-

fully keep ourselves from the influence of leaven. Israel was to search it out in their houses, could not we do the same? It was not to be found among them as they kept this feast of unleavened bread for the seven days. "Well is it for us if we have a house-cleaning from time to time and get rid of the "leaven" that finds its ways into our homes, our lives, our testimony. The home of a Christian should be different from that of the world and should bear testimony to our profession of Christ.

SALT

Baby Salt - Ezekiel 16:1, 4

The late William Matthews

THE prophet was bidden to make Jerusalem to "Know her abomination." Their character is given as that of the Amorite and the Hittite. It is well that we should remember that by our birth and nativity we were all sinners, and that therefore we needed to be brought to repentance. I am convinced that repentance is not preached enough now-a-days. With many it is all Faith, Faith, Faith, and numbers are reasoned into a profession who never manifest life. Repentance is much more than just a change of mind; it is this but it is much more. It is conviction of sin, sorrow for sin, self loathing. It causes the sinner to cry out "Woe is me for I am undone." It brings the sinner to the realization that his condition is the condition described here. "Thy navel was not cut, neither was thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee to do any of these unto thee, to have compassion upon thee; but thou wast cast out into the open field, to the loathing of thy person." For the repentant sinner God has life. "When I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, LIVE." "I have caused thee to multiply as the bud of the field." The New Birth is the reception of life, by it we become New-born babes, babes in the family of God.

It is said that in the Eastern lands the mothers salt their babes to make the flesh firm and dense. The new born soul needs to be salted by the Word of God to make its flesh firm and dense. Where there is no confession with the mouth; no change of life; no change of associations we have every reason to conclude that there has been no new birth, for God salts every one of His babes with salt. And having salted them He also swaddles them to keep them straight. We might well ask ourselves have we been salted and swaddled by God?

Disciple Salt - Mark 9:43, 50

Here we see that every one that is cast into Hell is a sacrifice, and as such will be salted with Hell fire. How many that profess to be disciples are like Lot's wife: she looked back "from behind." It is a dangerous thing to be behind. It means that the heart has not been freed from the accursed things: She looked back and became a pillar of salt: She looked at the Salt Plain and became like what she looked at. A man cannot but become like what he is after. If it be money, his face takes on an eager, grasping, dissatisfied, covetous look. Salt is the antidote to corruption. Those who want the corruption, do not want the salt. Many of the disciples when the Lord gave them salt in His ministry, called it "An hard saying," and turned back and walked no more with Him. They had sores, and the salt smarted their sores, and they could not stand it, but Peter was ready for the salt, ready to call it "Words of eternal life." What about this salt? If your salt has lost its savor, you are going to Hell. Let me ask, are you cutting off your right hand; your right foot, rather than have them cause you to stumble at the Word. "Salt is good: but if the salt have lost its saltiness, wherewith will ye season it?" Have salt in yourselves and have peace one with another."

Ministry With Salt - Col. 4:6

"Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man." To speak to people we need the salt of the Word. To answer their questions, we need salt. When the conversation became unedifying, a brother was in the habit of saying "Please pass the salt." If our preaching lacks grip, we must put in more salt. A brother used to say of the Word, it bleeds, bites, and blisters. No true minister of Christ is afraid of putting in the salt. He is not afraid to speak of sin, of death, of Hell, but of course he will speak of the other side also. The Word of God is uncorruptible, it lives and abides forever.

Salt of the King's Table - Erza 4:14 (margin)

Here we have the enemies of God opposing the building of the walls of Jerusalem, because "They did eat the salt of the king's table." There be many like that nowadays, who oppose building separation walls, because they eat the salt of the world's table. They are in covenant with the world. It is said that if an Arab eats salt with a man, he will die for him. We are not to eat salt from the world's table, but to eat salt from the table of the King of Kings. He who eats this salt will be willing to lay down his life for

Christ. In the early days brother Campbell almost always ended the Conference meetings with that old Hymn, "All for Jesus." Now can we all sing truly "All for Jesus, all for Jesus, all my being's ransomed powers."

FELLOWSHIP IN THE GOSPEL

Dr. E. A. Martin

FELLOWSHIP in the gospel is brought before us in the epistle to the Philippians, in many more ways than by simply ministering of one's substance to those who are out preaching Christ. Nevertheless this is one way of having fellowship in the gospel. All cannot go forth preaching the glad tidings, but all can be united in heart with those who are thus "set for the defense and confirmation of the gospel." Phil. 1:7.

The gospel must be **DEFENDED** against the many unsaved, who are its opposers. It must also be **CONFIRMED** among the feeble few who have received it unto the salvation of their souls. What need there is then for God's people to have those who are devoting themselves unto this work "in their hearts." Phil. 1:7 (margin).

This union of heart is fellowship, and where this is, the outward manifestations — of which the giving of one's substance is one — will not be lacking.

The unsaved man may put his hand into his pocket and give of his substance but in heart he is an enemy of the gospel, and so in the light of the sanctuary, his glittering gold is but base metal. Examine his motive and you will understand the worthlessness of the gift. It may be that he considers God a needy God, His cause in danger of bankruptcy; or His servants in danger of starvation; and so he must needs give alms — a kind of a compulsory charity. Or he may think that by helping along the good cause (as people call it) he will thereby merit favor with God, and so escape the wrath to come. Or what is, perhaps, the most common motive of all, give to be seen of men. Only such motives can actuate the unsaved to give. They are, in reality, enemies of the gospel, and an enemy of the gospel can have no fellowship in the gospel. "They that are in the flesh cannot please God." Rom. 8:8. "The sacrifice of the wicked is an abomination to the Lord." Prov. 15:8.

All such fellowship ought to be refused and was refused by the early preachers, as can be seen from the 3rd epistle

of John, ver. 7. "Because that for His name's sake they went forth taking nothing of the Gentiles."

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the thoughts of the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity. The principle that moves a man to give a beggar a meal, an old coat, or a few pennies.

No servant of Christ ought to feel himself an object of charity. We may forget our true position and consider ourselves such, and allow others to think us such, but it is to our shame if we ever fall from the lofty place God has given us. Notice the language of the apostle, "Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content." Phil. 4:11.

He was just as rich when his purse was empty as when it was full. His appreciation of their gift was not because it saved him from starvation, but because it was "fruit that would abound to their account." If I was starving, and some one knowing this, gave me that which relieved my distress, I could thank God for it upon the same principle that the poor of the Old Testament would thank God for the gleanings. Deut. 24:19-22.

But if none knew my need, or if I had an abundance and God's people, knowing this, ministered of their substance because their hearts were in the work, then I ought to rise above the thought of need met and thank God and the giver for this "fellowship in the gospel," on the same principle that those who ministered at the tabernacle would thank God for "all the best of the oil, and all the best of the wine, and of the wheat. The first fruits of them which they shall offer unto the Lord, them have I given unto thee." Num. 18:12.

Or to use the language of the Book before us, "For fruit abounding to their account — an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 4:18.

When I first came into assembly fellowship I used to wish that those laboring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that

it was not His order that the "best of the oil, etc.," should only be brought in when His servants were at the point of starvation. It was God's portion, to be brought in at all times, and to withhold this was "robbing God." And when God received His portion, He feasted upon it Himself, and then caused His servants to feast upon it also. So that they did not need to look to man for their support, but to God, who charged Himself with their keep. See Num. 18:8-19.

So is it today. God's servants tell their need only to God and He meets it in His own marvelous ways. That professed servant of Christ who hints that he needs a little money had better be helped out of the box marked, "For the Poor," or given a cast-off coat, or hat, or an old pair of shoes.

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "first fruits?" A first portion set apart for Him who gave the first gift of Heaven in order to make you His own? Would to God that every wage earner, among the Lord's people, upon receiving his wages would enter into the presence of God and thank Him for this harvest, and take out of it a **FIRST** portion before a penny was used for any other purpose — a clean, sweet-smelling sacrifice to God.

Then there would be the harvest for himself and the gleanings for the poor — a beautiful and Divine order. The first fruits for God Himself; the harvest for yourself as being God's, and the gleanings for God's poor. All for God.

It is a false notion that the highest use for our money is found in relieving the poor. God's poor are not above God Himself, and to give the first fruits to the poor and the gleanings to God is surely, not seemly. Mary will give the Lord Jesus what Judas will say ought to go to the poor. See John 12:3-8.

Now, a word of warning to those who are not able to pay their debts. "Avoiding this that no man should blame us in this abundance which is ministered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8:20, 21.

God will not have His people rob their neighbors in order to swell His collections, and to profess to give to God what is due to the grocer is simply roguery and a reproach upon God's work and name.

Then a word of encouragement to those who use their

means in having "fellowship in the gospel." For God does give encouragement to such. "It is an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Surely this is encouragement indeed. Then see what follows: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Blessed encouragement to know that God is going to look after those who look after His interests upon earth.

Again, "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

"But what proportion of my income shall I give?"

"Every man as he purposeth in his heart, so let him give, NOT GRUDGINGLY, OR OF NECESSITY, for God loveth a cheerful giver." 2 Cor. 9:7.

May God lead His people into heart fellowship in His work and give them to act intelligently according to His principles in their fellowship in the gospel so that fruit may abound to their account.

"Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

EFFECTS OF SPIRITUALITY

Spirituality produces many effects. There are three very blessed ones that we will consider. First, discernment: "He that is spiritual judgeth (or discerneth) all things." 1 Cor. 2:15. None have such ability to examine and distinguish between things that differ; and to discern the workings of satan; of the flesh, or of the spirit of the world, as those who are spiritually minded. This is the reason why when evil is judged and decidedly dealt with by some, others see no need for such action—see nothing very evil in the matter. The Corinthian saints, for instance, had moral and doctrinal evil among them, and apparently had no exercise of conscience about it: but when the apostle brought them into the presence of God about their sin what deep exercise they passed through, what care, what indignation, what zeal, what cleansing of themselves. It is not to be wondered at if the carnal fail to discern the holiness of the path marked out by the Spirit of God for the child of God.

Second: Only those who are spiritual are ABLE TO RECEIVE THE TEACHING that God is ever ready to

impart. To the Corinthians the Apostle writes: "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:2. In what other way can we account for Christians with intelligent minds in ordinary matters being privileged to hear some of the most precious lines of divine truth ministered, and yet that truth producing no result in their lives. Is it not clear that there must be the right spiritual state in both the speaker and the hearer for lasting blessing to be effected? If hearers are so carnal that they listen to spiritual teaching just as they would listen to a lecture on astronomy can we wonder if such hearing is barren of results? There must be a capacity in the hearer to receive what is ministered: meat may be of the best quality but of what use is it to those who are in an infantile state?

Third: A spiritual Christian is able TO RESTORE OTHERS. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one." It is a mistake to suppose that because I am a child of God that therefore I am responsible to set right others who may be wrong. It is the spiritual who are enjoined to labor in this service. Such will not be hard and legal, or self confident in their way, but will act in meekness, in humility, and in dependence upon the Lord, knowing full well that in themselves is the same tendency to evil, and that but for the grace of God they themselves would fall into the same trespass. While seeking to correct others they remember the word, "Considering thyself lest thou also be tempted." Gal. 6:1.

May we have grace to hearken to His voice who says, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." Gal. 5:16. Without this there can be no spiritual mindedness.

EXCUSES AT HAND

Wherever there is a reluctance to obey the Lord, there will be a search for excuses to justify our disobedience. Such excuses will not be hard to find. A Jonah, fleeing from the presence of the Lord, Jonah 1:3, has no difficulty in finding a ship bound for Tarshish. And he who is not very eager to carry out what God commands, will find any number of "ships" ready to sail for Tarshish. Such "ships" however, are no reason why the revealed will of God should be set aside. They may make disobedience easy; but they do not make, and can never make, disobedience scriptural. It is an evil day for us when we have "comforts" in the path of disobedience.

QUESTIONS and ANSWERS

QUESTION: Does Deut. 12, 5, 11, 14 and Matthew 18:20 have significance today relative to the proper place for collective testimony and worship in our coming before God? There are some exceptions being advanced today to the former teachings of the Word relative to this, with a corresponding attempt to justify the so-called "camp-meeting" breaking of bread on Summer vacations, etc., and trips.

(From a Canadian fellow servant)

ANSWER: Anyone familiar with the Old Testament can readily understand the desire of God in Exodus 25:8 . . . "Let them make Me a sanctuary (or dwelling place) that I may dwell among them."

Such should also be familiar with the expressed purpose of God to designate the "place of His Name." It was the failure of Israel which, eventually, led God to give them their own way (after repeated warnings and chastisement) and leave them to their own devices to copy the ways of the nations and sink into their idolatrous practices. This is the danger to "testimony" today.

Of course, to ensure God dwelling among them, they had to follow exactly the Divine Pattern — Exodus 25:40. This is still a divine necessity.

Now when we come to the New Testament, in Matthew 18:20 the company of God's people is definitely before us with the corresponding truth of the Divine Presence when "gathered unto Him." This is a spiritual and distinct "gathering of Spirit-led believers" towards (eis) and to the Person of Christ Who is in the "outside place" today of the religious camp. This latter is a mixture of Christianized-Judaism, so-called, coupled with Babylonish idolatry. Cp. Heb. 13:13, etc.

To seek to fit Matthew 18:20 into any sort of a "gathering" for so-called worship, altogether apart from the Divine Pattern and without proper Church Government and the opportunity to keep the place clean for God by scriptural discipline etc., is to refuse entirely the remainder of apostolic practice in "The Acts" and apostolic teaching in "The Epistles." The trend is very pronounced today, with its corresponding absolute rejection of the Word as guide and with a distinct evidence of the rising of a group of men, without a knowledge of God's Word and a vocabulary of vulgar slang and appeal to the youth of today to "throw off" the restraints of former teaching. We know some of the advocates of this sort of thing, have watched their course and would certainly avoid any association with such an openly defiant attitude to God's Word and Divine practice as outlined in the Scriptures.

One wonders, at times, how some men whom we thought, perhaps, had some background of decency and good taste could link their names with this sort of demagoguery which is an attempt to cast distaste upon God's simple pattern of testimony and impugn the motives of teachers who seek to teach the right ways of the Lord and lead the saints of God back into the path of the Word.

We have often stated that ALL the Epistles presuppose an Assembly condition of things to prevail and be in existence as to "location" and order. God will not dwell in an unclean place, nor a disorderly place and He is most certainly NOT dwelling in the present ecumenical movement which is gaining momentum, even amongst professed assemblies through association and fellowship.

Our responsibility is to adhere to the Pattern and seek to "strengthen the things that remain"—that which can be strengthened should have our primary attention.

QUESTION: Is not the collective gathering of many assemblies, when there is breaking of bread at such gatherings, a departure from Scriptural practices enunciated above?

(From same Canadian source)

ANSWER: The fact that many Assemblies (on scriptural ground) can gather and "remember the Lord" is in no wise a departure from the Pattern. There are elders or brethren acquainted with the country present to see that those who thus "remember the Lord" and are in fellowship, and are not scripturally debarred, have this liberty to sit down together around Himself, as is our custom in ALL assemblies on scriptural ground. The "open table" of Chapels, etc., has no foundation whatever in the Word of God relative to our "testimony" to His Name. We do not associate with such.

Many, many precious "remembrance feasts" we have all enjoyed, I am sure, in distinct order with the Divine Presence. For many years, at our large Conference in Detroit, Michigan., this was the custom of our esteemed brethren, elders in the local Assembly, (now at home with the Lord) and we had happy fellowship with them, with a minimum of officialism, but we KNEW "those who broke bread" with us. There is no disorder when this is true. This same condition prevails in many of our large Conferences today, we trust to His glory and further strengthening of testimony to the Name.

QUESTION: How could you reconcile Revelation 11:1, 2 with the teaching that the Temple of Ezekiel 40 to 48 shall not be built until the Lord sets up His kingdom at the commencement of the Day of the Lord, or Millennium?

ANSWER: There is no "reconciliation" required. They are two different "temples." We read in 2 Thess. 2:4 that Antichrist shall sit "in the temple of God, showing himself that he is God." There is, unquestionably, a temple which shall be called the "temple of God" during the last seven years of Man's Day, but it is NOT the Temple mentioned in Ezekiel 40 to 48. In the latter Temple there shall be ABSOLUTELY nothing unclean, or idolatrous and to accept the premise that the "temple of Antichrist's day and rule is that which is mentioned in Ezekiel is to deny every tenet of God's Word as to God's Dwelling Place. God would NEVER dwell in a place so filthy with the abominations of religious idolatry and Satanic presumption as that mentioned in 2 Thess. 2. This latter temple is identified with the "great city, which spiritually is called Sodom and Egypt." Rev. 11:8.

Thank God! The temple which shall exist for one thousand years during the Day of the Lord is a clean place and the light of Testimony shall be maintained by the Lord Himself. We suggest that the "two olive trees" on either side of the lampstand in Zechariah 4:11, 14, with the constant supply of oil as in verse 12, would bring before us the Priesthood and Royalty of Christ during this period as He is the One Who shall maintain the "light of testimony" perfectly during the Thousand years. Otherwise, if left to man, it could only spell failure. Even in the perfect state we usually associate with the Millennium, there is failure in service as suggested in Numbers 29:12, 40. Note the "decrease" in the "bullocks" during the Feast of Tabernacles" in this chapter. It is ONLY in the Day of God and the eternal state that we have the perfection and righteousness dwelling which God so desires.

PIONEER PAGE

The half-tone below will be appreciated by many of our readers, doubtless, as a reminder of bygone days and earlier travels with the Gospel in the State of Michigan and surrounding territories. The work was carried on for the most part of forty years, house to house, village to village, mining settlements, etc., also in the backwoods.

The roads marked were largely visited house to house over the years, villages and towns marked were preached in either in open air, cottage meetings, or schoolhouses, etc., etc. This was done first using a horse drawn Bible Carriage, later the Carriage was mounted on a truck chassis — the whole outfit very primitive but we counted it a privilege to do this for Himself, our gracious Lord and, throughout, He proved Himself to be a FAITHFUL GOD.

The Editor



McKeesport, Pa. — Recent Conference larger, fourteen of the preachers present. Ministry and fellowship good and harmony prevailed, we trust to upbuilding. About 40 assemblies represented, many entertained from out of town. It is nice to see how this Assembly has prospered with their Conference, as they started in a very small way years ago.

Lonaconing, Md. — This small Assembly has had quite a little sickness amongst them of late but appreciate help in the Word. Wm. Snyder gave them a call for a weekend recently.

Joliet, Ill. — The Assembly here has had recent visits from bre. Sam Hamilton, B. Dobson and John Gray. Childrens' meetings have been well attended and the Bible School on Lord's Day has increased. Prayer requested for bro. Brooks of the assembly who has not been well of late — 1 Thess. 5:17.

Mason City, Iowa — Bre. Hamilton and S. Mick in this Assembly following La Crosse Conference.

Los Angeles, Calif. — Latest word of the tent meetings here of bre. Paisley and Warke as follows: Meetings well supported by saints of the area — more strangers and unsaved attending than we have ever seen here, especially young people who have never heard the Gospel in such plain terms. Some have professed faith in Christ and some who have been restored now seek fellowship . . . Harry E. Bingham, Correspondent.

CONFERENCES

Portage La Prairie, Man. — Annual Conference D. V. June 13, 14 and 15 preceded by Prayer Meeting in the Gospel Hall June 12 at 7:30 p.m. (No circulars). Usual arrangements and correspondence to Samuel Rey, Box 725.

Taylorville, Sask. — Annual Conference will be held God-willing July 4, 5 and 6, commencing with Prayer Meeting Thursday evening July 3. Visitors freely entertained and usual arrangements. Correspondence to Clifford Paul, Box 655, Melfort, Sask.

Danbury, Conn. — Annual Conference in the Brookfield Gospel Hall, Pocono Road, Brookfield, Conn., commencing with Prayer Meeting June 13 at 7:30 p.m. continuing Sat. and Lord's Day June 14 and 15 as usual. Visitors freely entertained. Correspondent Alexander Pizzo, 23 South Ave., Danbury, Conn., 06810 — Tel. 748-4502.

Augusta, Me. — We purpose D. V. having our Conference June 21 and 22, commencing with Prayer Mtg., June 20 at 7:30 p.m. Usual order of meetings. Correspondence to James P. Thompson, Rt. 4.

Charlton, Ont. — The Earlington-Charlton Conference, with Englehart and Kirkland Lake Assemblies will be held D. V. in the Englehart High School June 29, 30 and July 1 with Prayer Meeting June 28 at 8 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the "old paths" welcome. Correspondence to Norman Ferguson of Earlington and Harvey Pratt of Charlton.

Sherman, Mich. — Saints here will have their Conference again this year commencing with Prayer Meeting Fri. July 4 at 7:30 p.m. continuing over Sat. and Lord's Day July 5 and 6. Correspondent Chancy Spencer, Route 1, Mesick, Mich. 49668. Write him or F. W. Mehl as to lodging.

Sault Ste. Marie, Ont. — The joint Conference of Assemblies on both sides of the boundary will be held D. V. August 30 and 31, commencing with Prayer Meeting Aug. 29 in the Gospel Hall, Wellington and Spring Sts. All other meetings in the Sault Collegiate Institute. Corresp. S. H. West, 479 Albert St., E.

Glen Ewen, Sask. — Annual Conference D. V. June 27, 28 and 29. Prayer Meeting will be held June 26 in the Gospel Hall. Usual arrangements and visitors freely entertained. Corresp. Roy Macfarlane.

Victoria Road, Ont. — 82nd Annual Conference D. V. in Long Point Gospel Hall, June 14 and 15, commencing with Prayer Mtg., June 13 at 8 p.m. Those walking in the "old paths" welcomed in ministry. Corresp. Arthur Stone, R. R. 2, Kirkfield, Ont.

Winnipeg, Man. — Conference dates are June 5, 6, 7 and 8. West End Gospel Hall, 492 Victor St. Corresp. S. M. Vanstone, 251 Beverley St.

Garnaville, Iowa — Conference dates D. V. June 7 and 8 with Prayer Mtg., June 6. Meetings, apart from the Prayer Mtg., in the School Auditorium. Visitors freely entertained, Robert Brandt, Corresp.

Mervin-Louisville, Sask. — Annual Conf., dates D. V. July 12 and 13, Pr. Mtg., Fri. July 11 at 8 p.m. All meetings in the Mervin Gospel Hall. Corresp. A. E. Johnson, Box 101, Mervin, Sask

Pugwash Jct., N. S. — The Annual Conference will be held God-willing on June 28, 29 and 30. Prayer Mtg., will precede June 27 at 7:45 p.m. God's servants walking in the "old paths" welcomed in ministry. Usual order of meetings. Corresp. M. C. MacLeod, Pugwash Jct., N. S.

FALLEN ASLEEP

Hitesville, Iowa — On April 10, our esteemed sister Mrs. Lena DeBuhr "went home" aged 88. Saved Sept. 4, 1924 at the first tent meetings in Aplington by Oliver Smith. She was one of two saved at that time and was in Hitesville Assembly from the beginning. She had a lively interest in the Lord's work throughout her Christian life and rested on the fact that "Jesus paid it all." Her son Leonard DeBuhr survives, well known amongst us.

Chicago, Ill. — On April 17, our dear sister Mrs. Herbert Dobson was suddenly called home to be with her Lord. She had a "stroke" April 2 and, to the last, the doctors were hopeful she would be out of danger zone for further treatment, but the Lord saw otherwise. Saved at age of 12 and in this Assembly (86th St.) throughout. Her mother, Mrs. Hugh Boyd, survives and Irene was a real help to her in her advanced age. Her father, who "went home" years ago, was a real standby to the Assembly as long as he lived and stood for the "old paths" of the Word. Remember in prayer our brother and fellow-laborer in the work of the Lord and his two sons that God may give wisdom and grace to continue. It is only a "little while" and He shall fulfill His promise of John 14:3.

Midand Park, N. J. — On April 18 our dear brother Lester C. Greene "went home" aged 69. He was saved Sept. 1922 at tent meetings here conducted by brethren Ben Bradford and Hugh McEwen and in fellowship in the Assembly since the beginning. Correspondent for the Assembly until this year. He is survived by his wife, two sons, a daughter, also step-daughter and step-son. Prayer is in order for these. One son is saved.

Chicago, Ill. — Our brother John T. Pollard, well known in this city, was called home April 11, aged 75. He was saved Oct. 1911 and in fellowship in this Assembly since. Two children survive. Of late he was Correspondent of 86th Assembly taking the place our dear brother Andrew Cotton held for many years and who still is with us. We have happy recollections of the father of our dear brother in the old 66th and Normal Hall and now we are witnessing a third generation, more or less to the fore. Let us remember all such in prayer.

Danbury, Conn. — Our dear sister Mrs. Mitchell was recently "called home" to be with the Lord — (we do not have dates). One of the Brown family of Londonderry, North Ireland, she was saved as a result of tent meetings of brethren Bradford, David Oliver, John Bernard and John Rankin and received into the Argyle Road Assembly at Londonderry, N. I. 62 years ago. In 73rd St. Assembly in New York for many years until moving to Connecticut. Remember her husband in prayer and her sister, Mrs. David Slater of the Midland Park Assembly who is the only surviving member of the Brown family.

Garnaville, Iowa — Our dear brother Arthur J. Kregel "went home" April 4, aged 80. Saved in 1938 at meetings of brother McBain and received into fellowship shortly after. A quiet, consistent brother who will be missed.

Florida: — We have heard without details of the homecall of our dear brother Matt Smythe, formerly of the old Friendship Gospel Hall, Pittsburgh, but here for years. We knew this brother well in earlier days. He died in March. A faithful brother.

Longport, N. J. — On April 14 our esteemed sister Mrs. George Wine-miller was called home to be with the Lord. Widow of our faithful laborer in the Gospel, who predeceased her several years ago, sh was, with him, a faithful pioneer's wife, humble, godly and a true helpmeet — she was an asset to the testimony, kindly and true. We miss all such. This past year she went to the Home here, we saw her on our last visit—now in His presence. Also last Feb. 27 our sister Mrs. Vale was called home —she loved to speak about her Saviour—she was in the Home here a short time.

Toronto, Ont. — We regret we were not properly advised of the homecall of our good missionary brother Mr. Thomas Smith the early part of March. A faithful laborer, we remember him well when he came to this country from Spain when he had to. Later in Cuba he sought to serve well until the Castro govt., took over. Of late years not well, now in the presence of the Lord Whom he served.

Words in Season

THE BIBLE FAMILY MAGAZINE



TRUST

O Lord, let not my faith be shaken,
Teach me to trust:
From Thee has come my expectation,
And ever must.

To look within but genders doubt,
So great my need:
Beggary reigns the world throughout,
And selfish greed.

In Christ alone is untold wealth
Of sweetest bliss:
To me He has betrothed Himself,
And I am His.

And I am His: Ah, 'tis enough
To still each fear,
My soul He calms by words of love,
And draws me near.

Dr. E. A. M.

JULY, 1969

WORDS IN SEASON

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Mr. William H. Ferguson.

1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

VOLUMES: We have a few of 1967 and 1968 on hand still available. \$4.50 postage paid anywhere. Write the editor.

CORRESPONDENT

Montreal, Que. — For the Gospel Hall, 821 Ogilvy Ave., correspondence should be addressed to Mr. J. H. Comte, 350 Cote Vertu, Apt. 221, St. Laurent, 380, QUEBEC.

Chicago, Ill. — Our brother Thos. Carrick, 5607 Laurel Ave., La Grange, Ill., 60525 is taking the place of our brother Cotton who did this work for many years. This is for the Gospel Hall, 86th St.

CHANGE OF ADDRESS

Salem, Oregon — Our brother Douglas Howard has settled here at 4557 Poinsettia St., N. E. 97303.

REPORTS

Sherman, Mich. — We just mention the conf., dates for this assembly again, July 4th, Prayer Meeting, and over the 5th and 6th, July. See last month's issue.

Frostburg, Md. — Recent Conference considered good and profitable with some ministry of a helpful character. Four of the small assemblies in this area were represented as well as visitors from farther afield. It is not a large conference but helpful and encouraging to the saints.

Port Arthur, Ont. — The Assembly here had recent visits from brother Wm. Halliday of Zambia, also bro. Wm. Bingham on his way to Weymouth, N. S. where he hopes to labor with our faithful brethren there. Bro. McKinley also gave them a few nights of ministry.

Sarnia, Ont. — Our brother Walmsley of Venezuela gave an appreciated call here lately, they also had a night by bro. Jas. Smith of Welland.

Lurgan, No. Ireland — Bro. Sam McCormick writes of brother McShane having two weeks of ministry with them, hall filled each night and ministry enjoyed.

Alpena, Mich. — Saints here had a visit from Jas. Clark for a night also brother Norris for weekend. Two of the brethren from Jackson and Battle Creek give them a little help on their visits to No. Michigan—enjoyed.

Eden Grove, Ont. — Recent Conference was very cheering to the Assembly here—Hall filled, several of those ministering the Word present, with good help from God.

Clinton, Ont. — After Eden Grove we had a visit with the Assembly here. For several years they carried on through difficulty and not much help but, of late, have been quite cheered. Some local brethren from Sarnia, Lake Shore district did some real visiting of farmers throughout the district during the past two or three years and this has resulted in

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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JULY, 1969

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QUAINT SAYINGS

Ask thy purse what thou shouldst buy . . . Ask thy heart what thou
shouldst give.

Many love the purse rather than the person. Till they discover the purse
is empty, like their love.

Neither eat dirt, nor speak it, nor wear it. Read the best books. Talk of
the best things, live the best life, that the slanderer may compel you
not to wear the dirt he casts upon you.

What you cannot pay for, it is better to stay for. But what's the use of
staying for that which can be had for nothing? Isaiah 55:1.

Court in sport and be caught in earnest. This is bad courting. It is the
biography of many a poor sinner joined to sin "til death doth part."
Romans 6:11.

Keep your heart low when God lifts your head high. For a ship without
ballast cannot keep its balance, and the first gusty wind that should
make it speed upon its way sends it to the bottom.

When the fox sleeps he dreams of chicken. The Christian should be so
intent on Christ that if he dreams at all it be of heaven.

Gall in the heart makes all things bitter. So Christ aims at the heart and
cleanses it of its bitterness. When Christ's love is there, all is sweet and
brightness.

If you cannot be clever you can be clean. Take it to heart, O worldly
man! Forget it not, O Christian!

An educated wolf is not a lamb, and a sinner, however well taught, is
no saint.

The tongue can bite worse than the teeth. Pray for grace to use this
"little member" well. A misruled tongue is more to be feared than a
mad dog.

(Old notes from an old fashioned preacher)

“MY HEAVENLY VISION”

Conversion of A. T. Schofield, M. D., London

I WAS in my fifteenth year, in 1860, at the time of my conversion, and the experience known generally as the new birth has lasted with me for seventy years, and has been the dominating power in my life. I think that event may be compared with Paul's experience on the way to Damascus, there being in his case as in mine a definite turning point in life and which in spite of every effort to nullify its power, maintained its force through life. I will endeavor at any rate with accuracy and brevity to describe what actually occurred in my "heavenly vision."

At fifteen, one summer's evening, I arrived at Mr. Charles Hammer's Private Academy at 23 West Parade, Rhyl. As a new schoolboy I went upstairs to get ready for dinner, and found my bedroom. There were two beds, and the boy who was to occupy one, and who afterwards became the well-known head of one of our most popular missions, was busy dressing. Hearing me enter he turned round, and having asked me if I was the new boy, said, with no further preamble, "Are you a Christian?"

I answered without hesitation. "No, I am not," for I knew well that he did not refer to my social or church position but to my real state before God, regarding which, being religiously brought up, I was quite clear nothing good could be said, and with whatever envious eyes I might regard those who had truly trusted their Saviour, I knew well I was not amongst the number.

The boy stared at me. "But would you not like to be one?" he asked timidly. "It's no use liking," I said scornfully; "I know well I never shall be a Christian."

"There's a prayer meeting to-night," he said; "would you not like to be prayed for?" "As to that," I replied in an airy manner, "they can just please themselves, for it will do me no atom of good, I've been prayed for often enough."

As I had a slight cold I went to bed early while they were all at this meeting. When my young mentor returned I shammed sleep, for I wanted no more of his talk, so saying his prayers first, he soon turned in, and off he went to sleep. "That's all very well, my fine fellow," I said, glaring at him; "you go to sleep, and I cannot, for you're all right and I'm all wrong."

So I lay and tossed, thinking it a strange thing that God

should look down, as I truly believe He did, into that little room and see two boys on two beds, one all right and the other all wrong. I tossed about with uneasy snatches of sleep until nearly 2 A.M., asking myself why I couldn't quietly rest like that boy?

Suddenly there came to my consciousness rather than to my mind the words, "Because you won't take it," and then came my "heavenly vision," which after all was rather prosaic. "Take what?" I said. And as I lay in my bed, lo, I saw in my mind that I was very sick of a mortal disease, and that by the bedside was a table, and upon it a bottle of medicine which I was perfectly sure would cure me. And there was I asking "Why am I not cured? Why am I not cured?" and the answer was, "Because you won't take it?" This seemed to me absolutely ridiculous. "My word," I said, "if that's all, I'll soon be well, for take it I will and now?"

And then I saw that my sickness meant my state, and that this alone was the cause of my sleeplessness. The remedy clearly was belief, true, personal belief in Christ my Saviour. "Well, if that's all," I said, "I don't wait another moment." But how was I to do it? Of course I had known the Gospel story since I could speak, but it had never seemed to do me the least good. I could not "take it" as I could medicine, but I saw that "taking it" meant the act of "believing."

Then to my horror I saw that to believe in the medicine could do me no good, and could never cure me, I must do more than believe in its value, I must "take it." So here was I at fifteen plunged at 2 A.M. into divine metaphysics. But the Spirit of God was hovering over that young boy, for I thought, "I cannot do better than to settle it now."

So I knelt up in my bed, and solemnly and from my heart said aloud, "O God! I take Thy Son, Jesus Christ, to be my Saviour this night," and feeling I could do no more, I dropped asleep. The crisis was over.

When I came down to breakfast I still felt pretty much as usual, although conscious that I had undoubtedly taken an irrevocable step in the night. Still, I was surprised I did not feel as happy as I supposed I ought to feel.

The other boys had left the table, and the master came and sat by my side. "We were praying for you last night," he said; "I'm so sorry you are not a Christian."

Now, then, what on earth was I to do? I didn't feel particularly like a Christian; but then I had told God some-

thing in the night that I was determined not to go back on. I was in a terrible dilemma; when in a moment the Holy Spirit flashed into my mind the words, "If thou shalt believe in thy heart and confess with thy mouth, thou shalt be saved." I had clearly done the first; it only remained with me to do the second. So without one particle of feeling I said, "But I am one."

"You are a Christian!" the master said incredulously, "but you told us you were not!"

"No more I was last night," I said.

"But when did you become one?" he said, completely puzzled.

"About 2 o'clock this morning," I replied.

"But who spoke to you?" he asked.

"No one," I said, and then after a pause, "unless it was God."

"But what happened?" So I told him all, and then demanded if that made me a Christian.

"It does," he said, and immediately I was filled and flooded with a wave of joy perfectly indescribable. I rushed out of the house, threw my cap into the air, and ran round and round the playground to let off, as it were, some of the steam. I then stood still, and looked at myself critically. "What, you," I said, "a Christian! It can't be you!" Yes, indeed, it was myself, incredible as it appeared but now the ego was a new self. I don't know that I felt either pious or good. But one thing was certain, whereas I was blind, now I could see; I was lost, now I was saved. And now I must hurry up and get others saved too. Such were my first thoughts.

No doubt all this seems very childish to the superior person, but it really was not. It was supernatural and divine, and its after effects on two lives — my brother's and my own — through long years of stress and trouble proved its divine origin and character.

Accomplished in a moment, it has endured a lifetime, and I feel sure the more thoughtful of my readers will not dismiss a true record of an experience which has changed a man's entire life as unworthy of serious consideration.

I have mentioned my brother. He was at home at that time, and remembering this, off I went to my desk, and on some miniature notepaper I wrote words that almost scorched the page. I implored him then and there without delay to take Christ as I had done for his Saviour. My mother found him walking up and down the dining room with my little letter in his hand, and his tears falling thick upon

it. She soon was able to make all clear to him, and that night he wrote me a little note that all was well. My letter was returned to me at his death, when he had become for years a well-known missionary in Inland China, over thirty years after, amongst his treasured effects; and doubtless was the beginning of his remarkable career.

As for myself, it would be wearisome to dwell on my great joy. I felt as a bird let loose, and I wanted all others to be free and happy too. I never travel, even now, by the Irish Mail but I look down on that line of railway cottages outside Rhyl, where, having changed all my money into little Gospel books, I went, as a small school boy, from door to door trying to make others as happy as myself.

The writer of the above was a noted Harley St., physician of London, England. Hon Physician to the Friedenheim Hospital and author of several worthy books amongst us.

THE BURDEN-BEARER

Note on Psalm 55:22.

“Cast thy burden upon the Lord, and He shall sustain thee.” Not only it, but thee. God delights in manifold blessing. He giveth grace for grace: first the grace of obedience, then the free grace of reward. He wants to teach His saints to put Christ between them and everything; not that He may bear their burdens only, but that He may have an opportunity of bringing them into fuller, deeper fellowship with Himself. The word “cast” implies the thought of rolling away vehemently; as in Rev. 4:10, they “cast their crowns before the throne,” hasting to give Him back the glory.

The secret of the evenness and beauty of the life of Christ as our example, lay in the undivided purpose of His heart, revealed to us in Psal. 16:8: “I have set the Lord always before me.” Not service, however blessed; nothing outside the will of His Father. This was His life-aim. If we learned of Him more of the preciousness of yielded hearts we should bear fewer burdens. We should find it easier to let Him choose our path, careless where it may lead if only we please Him. If we abide in Him, the weight of our care rests upon the shoulder on which the government of the universe is set. Isa. 9:6. It is only when we leave our place upon His bosom that we can feel its load again. The secret of “no care” is just abiding, dwelling there; yielding ourselves to the skillfulness of His hands. Psal. 78:72; resting in His love for the present hour, looking for His coming the next. What have we left to fear? Only the danger of leaving the place of rest and security where God has put us—in Him.

THE MARRIAGE SUPPER OF THE LAMB

Revelation 19:7, 9

Wm. H. Ferguson

THE events, as we see them from the Word of God, connected with the Day of Christ, follow in this order:

1. The Rapture of the saints and the Resurrection of the Just.
2. The Judgment Seat of Christ—in Heaven.
3. The Marriage Supper of the Lamb.
4. The Manifestation, when the Lord returns to earth in glory.

All of this, of course, is in the Day of Christ. This Day of Christ is entirely a Heavenly Day, never earthly. In contrast with this is the Day of the Lord, which is ALWAYS earthly and never heavenly. If believers have this before them, they will not go wrong. We find, today, various ideas which seem to have stemmed from a consideration of some latter day books — one of these, emanating from a Theological School, is composed of various ideas of men relative to prophecy and leaves the reader with a choice of certain theories — he can take whichever one he pleases, so to speak. The result of all this is CONFUSION. The Day of Christ is spoken of in 1 Cor. 1:8 as the “day of our Lord Jesus Christ.” And in 1 Cor. 5:5, “that the spirit may be saved in the day of the Lord Jesus.” Such references are to the Day of Christ and NOT the Day of the Lord (which, as we say, is always earthly). The expression “the day of Christ” in 2 Thess. 2:2 is recognized as a faulty translation in this case and should read the “Day of the Lord.” If this were not so it would mean that the man of sin, or anti-christ, would appear before the Coming of the Lord to the air for His own. With this question settled in the minds of the Lord’s people, it is safe to go on to consider the Day of Christ.

THE JUDGMENT SEAT OF CHRIST

Without going into this, suffice to say that this takes place in Heaven, and not in “mid-air” in Satan’s territory, as some have tried to teach of late year or two, without any supporting Scripture or authority. We shall be raised in glorified bodies and, in such, shall stand before our Lord at His “Bema” for the manifestation of our lives from salvation’s day until then. It is not a question, at all, of penal judgment, but that each life may be evaluated and rewarded, according to the righteous examination of our Blessed Master. It is then that a true value shall be placed

upon the life and, in view of this, the beloved apostle could say in 1 Cor. 4:3 . . . "But with me it is a very small thing that I should be judged (examined) of you, or of man's day (margin): yea, I examine not mine own self." Well for us were this true in our case and we left this important evaluation to that Day of Christ in His own blest presence. Nothing shall be forgotten and we fear not much of the present evaluation will amount to much in that day, likely wood, hay and stubble largely. It is surprising how much men value today their reputation as to their service etc. In Phil. 3:8, the apostle looked back and counted all as worthless, "that I may win Christ." Blessed object against a life that had in it much suffering, much human disappointment and much opposition. Then, and then only, shall each "man have his own praise of God." 1 Cor. 4:5.

The Judgment Seat of Christ shall, evidently take some time in the glory, although we do not count time in heaven but, in relation to the earth, which is passing through the "seven years of dreadful judgments and tribulation" we notice that there are some events which are outlined, in relation to developments, which are quite noteworthy and help us to understand somewhat of the timetable of heaven, as it were, relative to the Marriage Supper of the Lamb.

In Revelation 17 and 18 we have, of course, the great system of Babylon, embracing Romanism and an opostate Protestantism, with its components as we see them developing in the Ecumenical movement of today, but it comes to its ignominious end, a frightful one of eternal forgetfulness, in Revelation 18:23, 24 etc. It is then, which is evidently in the "middle of the week" when Antichrist interrupts the temple worship, with a view to his own installation in it later on in the development of his designs, abetted by Satan, who desires such worship, that we have the words of Revelation 19:1 — "And after these things I heard a great voice of much people in heaven, saying, Alleluia" etc. The fall of Babylon causes much rejoicing in the glory as the great harlot system, which hates God and Christ, comes to its deserved end. The voice of the great multitude continues in verse 6 of chapter 19, as follows:

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." verse 7.

We believe this coincides with the completed examination and granting of rewards at the Judgment Seat of Christ — the words "His wife hath made herself ready" seems to indicate this and, thenceforth, she is "arrayed in fine linen, clean and bright (or glistening): for the fine linen is the

righteousness (or righteous acts) of the saints." The Lord shall delight to point out in His own that which has been, in their lives (the garment would seem to suggest this) that which has been to His praise and glory and the glory of God. Blessed day, indeed, shall be this Marriage Supper—all else of earth fades into insignificance, when compared to that which shall delight all Heaven.

THE CALLED ONES

We read, further, in verse 8 . . . "Blessed are they which are called unto the Marriage Supper of the Lamb." Who are these? None other than the Old Testament saints, and the Friend of the Bridegroom is there also, as they rejoice with all heaven in this grand consummation of that which has been in the mind of Christ and of God "before the foundation of the world." The Church, formally united and forever to be identified with Him through the Day of God, thus causes all the saints from Adam's day, likewise, to rejoice in this.

Recently, we have heard it said that the Old Testament saints shall **not** be raised when Christ comes for His Church at the Rapture. Another erroneous teaching. Just think what this would mean. The bodies of the Old Testament saints still lying in their graves, until the end of the tribulation period etc., (as the false reasoning goes) and they deprived of this grand and glorious spectacle in the glory. Abraham, Isaac and Jacob and the prophets, Isaiah, who spake such wondrous prophecies, and all the other saints, **ALL** deprived of this glorious invitation as the "called ones" to be present at the wonderful Marriage Supper. Banish the thought. It is unscriptural, preposterous and the human reasoning of a mind ready to accept theories, without scriptural evaluation or even an understanding of the basic principles of the prophetic Word as to the Day of Christ, with its heavenly accompaniments.

We heard, the other day, of another theory, that the Marriage Supper of the Lamb would continue throughout the Thousand Years. This, also, is mere human reasoning and denies the Word of God which places the Church, as the Heavenly Jerusalem, in the sphere of the heavens, **OVER THE EARTH**, during the Millennium. The Church, during the Day of the Lord on the earth, shall be in the position of looking down on and over the earth. We find also that, according to Matthew 19:28, the apostles, in the Church, shall sit upon twelve thrones, judging the twelve tribes of Israel. Thus, the Church, associated with Christ in His rule over the earth during the millennial reign, occupies a place of

rule, which is in accordance with the Word in Revelation, chapters 2 and 3 etc. We do not believe that there shall be the intermingling of heavenly, glorified bodies of the saints with those of earth during the Thousand Years. The Day of God (the eternal state) is different and there shall be something seen, then, which shall not be seen during the Millennium. However, there may be a great deal more of intercommunication during this period of a thousand years, than ever was, certainly, but the Church's true position is ABOVE and OVER the earth during the Thousand Years. There is a vast difference between the Church's rule during this period and the Marriage Supper of the Lamb. Therefore this latter suggestion that the Supper continues throughout the Millennium, is entirely visionary and worthless.

For the sake of some, we might mention that we do not believe it is necessary for the Lord Himself to be ON the earth and IN the Temple as it shall be built as in Ezekiel 40 to 48. We read of The Prince in connection with this future Temple and this is NOT the Lord but one chosen of Him to fill this important place. He would be in the nature of a "regent" in the place of the Lord. The Lord shall be in the midst of His own in that glorious city, Rev. 21:23.

OUR SUGGESTION

To all students of the prophetic Word, get at the Word itself. The Word of God "protects" itself. Never build a theory on an isolated portion of the Word but see that it is borne out by the Scripture in its various references, comparing scripture with scripture. A good suggestion to younger brethren is to get away from their "books" for a while and get alone with God. Some good "desert training" will stand such far better than all the arguments and reasonings of men and books. We do not decry the use of certain volumes but we are in a day of superficial training in the Word, superficial preaching, where almost anything goes and some younger and inexperienced ones will "swallow" almost anything, even if they have to vomit it up again when they get down to the business of reading and studying the Word of God, in dependence upon the Spirit of God and in the proper attitude of humility and being alone with God. Pride will cause many a man to fall from a position where he might be looked up to and by an overdue anxiety to be accepted as a teacher, he may entirely lose the confidence of saints generally. Some Old Country men have brought some queer theories to this side with them, we don't need these theories, don't believe a number of them and do not endorse such.

GIDEON'S FLEECE**Judges 6:36, 40**

Harry Macfarlane

THE scene presented to us in this chapter is very sad and dark indeed. All that God had warned His people of had come true, and the words of the prophet could only be—"But ye have not obeyed My voice." v. 10. God always expects obedience to His Word. God had delivered His people into the hand of Midian and in verse 6 we read that "Israel was greatly impoverished because of the Midianites." Midian means contention, or strife, or a "people that licks up" and, in this connection, we do well to heed the exhortation of the apostle in Gal. 5:15 . . . "But if ye bite and devour one another, take heed that ye be not consumed one of another." How true this is!

In verse 4 of our chapter it is said that they "left no sustenance for Israel, neither sheep, nor ox, nor ass." But God was looking on all the while as in Malachi 3:3 and when the people were brought down sufficiently to cry to the Lord, God had His man ready as a deliverer. Where do we find him? Threshing wheat and hiding it in the winepress so that the enemy would not find it and rob him of it. The winepress might be suggestive of the Cross while the wheat might be suggestive of our Lord Jesus Christ as food for our souls. The threshing would remind us of that exercise that is necessary if we are going to feed our own souls and also have some food for others.

Throughout the chapter Gideon, in his weakness and dependency upon God asks for, and receives, several signs which would confirm him in his pathway and show him that God would save Israel by his hands. He takes a fleece and puts it in the threshing floor. The fleece is the wool removed from the sheep and this was just a picture of Israel in their present condition as devastated by Midian. He then asks that the fleece be filled with dew, while all around on the earth it would be dry. And it was so. Throughout the Scriptures the dew was always a token of God's blessing on His people and, when the dew was withheld, blessing was also withheld. So we have a little picture here of the blessing that God was going to pour out upon His people through Gideon at that time. Then again, referring to a future day God says . . . "I will be as the dew unto Israel: he shall grow, or blossom as the lily" signifying beauty and purity and then "as Lebanon" reminding us of stability and strength, also as the olive tree—Hosea 14:5, 6. The olive tree, as well as the dew are both emblems of the Holy Spirit

which shall be poured out so bounteously and graciously on Israel in a coming day. In Haggai's day we have a similar condition to that of Gideon's when God had to say to the people, "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." Hag. 1:10. Follows the solemn exhortation . . . "Consider your ways." Thank God they took heed to it, as a remnant anxious to go on for God, and blessing followed.

Then Gideon said . . . "Let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night. How this reminds us of the present rejection of the nation by God. They are temporarily cast away, that salvation might come to the Gentiles. What a long night it has been for them as they have been persecuted and torn and peeled. And the end is not yet. The Valley of Achor still lies ahead for them, the valley of trouble and sorrow, and yet in the mercy of God, there is a "door of hope" for them. For, when brought though it and restored to God, they "will sing as in the days of their youth." Hosea 2:15.

Then we might think of the fleece when filled with dew as a picture of our Lord Jesus Christ when He came into this scene. What a dry scene it was! Dry on all the ground. The prophet Isaiah could depict Him as a "root out of a dry ground." But how full the fleece was with dew! When it was wringed out there was a bowl full of water. How we are reminded of the operation of the Holy Spirit in connection with His incarnation, and also His subsequent life, continually filled and controlled by the same Holy Spirit. HE was the perfect "meal offering" and as such was not only "mingled" with oil but also "anointed" with oil. But it was all lost as far as Israel was concerned. They saw no beauty in Him that they should desire Him. Their eyes were blinded and will be so until that day when they shall look on Him Whom they pierced. Then the veil will be removed and they will see Him in all His beauty. What a day of revelation for that nation this shall be.

Then Gideon said again—"Let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night. How this reminds us of the Cross of Christ and the awful darkness of that night when the sun refused to shine:

When the Incarnate Maker died,
For man, His creature's sin.

Truly, then, God was in Christ "reconciling the world unto Himself" and the Lord Jesus could cry out . . . "My

God, My God, why didst Thou forsake Me?" The Psalmist could say concerning Him in prophecy—"My strength is dried up as a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death." And, again He could say . . ." My throat is dried; Mine eyes fail while I wait for My God. Many other scriptures remind us of the sufferings of our Lord Jesus when being made sin for us. Well do we sing:

All for my sake, my peace to make,
Now sleeps that sword for me.

And so, because of the fleece being dry that night, the dew, as the blessing of God, was on all the ground, to Jew and Gentile alike, and will be so until the fulness of the Gentiles be come in.

Unsaved reader! This day of grace is swiftly drawing to a close. Many are saying . . . "Where is the promise of His Coming?" How quickly the answer comes . . . "The Lord is not slack concerning His promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." Enter in now while the door is wide open.

(Mr. Macfarlane, who writes for us, is a farmer living in the vast prairie province of Manitoba. He lives on the old farm where, in his father's day, they used to have the Conference in the barn, largely attended by many other farmers and visitors from various parts of Canada and the U.S.A. The Assembly still maintains, near there a constant testimony to the precious Name of our Lord Jesus Christ). The Editor

EARLY DAYS IN STOUT, IOWA

Brother Oliver Smith had been to Garnaville and Independence before coming to Stout. Two men from Waterloo suggested that he go to New Hartford. They went out one Saturday for an open air meeting. They stood on the corner and said, — "What are we going to do here?" No one showed up, so they said "Where shall we go from here" and it was suggested—"Let's go down to Stout."

They went to Stout. There were four of them — Lloyd and Oliver Smith, John Delagaard, and Walter Meany. Stout was smaller than New Hartford but because it was getting late, one of them suggested that they sing a hymn. All the doors were opened. They did not know where all the people came from but it seemed all the farmers were in town. They knew that night that it was the Lord's will that they were there.

Two days after a man pulled into town, with an Essex

car and his trailer loaded with poles and a tent. He asked the Depot Agent if he could have a place by the Railroad track to pitch his tent. Clarence Wilson was the agent. The man with the Essex car was Oliver Smith who had pulled in with his tent to work for God. This was in August 1922. In Sept. they moved out of the tent. It was cold but Mr. Smith had rigged a stove out of an oil barrel. The depot agent, the section boss, section hand, lumber yard man all came to listen to the Gospel. The farmers came in and the meetings were well attended. Mr. Smith had a way with the people. Whenever there was recess at school, he would go to sing with the children and then give them a tract and tell them to give to Mama. People got saved almost everyday. Herman Hempen told Cornelius one night . . . "You ought to go and hear that fellow. He's just a farmer, just came off the farm, and he preaches the Gospel. You ought to hear him." Bible Readings were started once a week. They saw that the Bible stated that if one believed in Christ, they ought to be baptized. Mr. Smith taught them what baptism meant—buried with Christ, raised again, to walk in newness of life. Their attitude was . . . "If that's the case I want to be baptized. If it says so in the Scripture, that's all we need—we must obey the Word."

The first baptism was in May 13, 1923 — sixteen were baptized. The second baptism took place June 17, 1923. Fifteen "broke bread" for the first time there July 29, 1923.

The Hall first used was an old Methodist Church Building. They sat in a circle for the first "breaking of bread." Mr. Smith was there. They were content that it was according to the Word of God, and that was what they wanted to do. Tears of happiness and joy were shed that first time; sweetness and sadness combined at the thought of His sufferings for them.

The Hall was bought in 1933. They tore down the steeple and did a bit of remodeling. It had a big old coal stove in it with a shield around. After some time the foundation began to crumble. There was no basement. In 1937 a new Hall was built. The Christians wanted a Conference so the new Hall was a necessity. They had a one day Conference by moving all the seats out and serving meals in the Hall, and holding the meetings in the Hardware Store Building. This was a Thanksgiving Day. Brother Smith continued at Stout for two years, preaching the Gospel and teaching the Christians, which was true apostolic practice. Their Conference today is very large.

These details have been provided by Mrs. Smith, Oliver's widow, also a few of the Christians. It has been a joy to visit the Stout Assembly from time to time and rejoice to see "the grace of God there." Acts 11:23. Brother Smith was never an envious

man, as to his own work and labors, and many a time encouraged us to pay a visit to the saints of the district and give a little help in the Word. One of his last words to us was to this effect. He has gone and has left a good savor amongst us all and amongst many of the unsaved who had to admit that there was a man amongst them who loved their souls and sought their welfare.

The Editor

SOME BARBS FROM DAVID OLIVER'S PREACHING

"OWE no man anything." Romans 13:8. I'd rather live on one meal of porridge a day than run into debt.

To a youth who referred to his father as "the old man." He replied . . . "I have heard that name applied to the devil."

Christians who want to please God don't resent corrective ministry. I have seen healthy horses lean against the currycomb, while those with sores would squirm and kick. Baptism is not the door to the assembly; it is before you come to the door.

When buying a skirt, get one with a good hem, so you can let it down. (We don't know what these older men would say today—Editor).

King Asa did that which was right in the eyes of the Lord, and removed idols—even his mother's, but he died of diseased feet. Sweet odours and spices were brought to freshen the place. This could represent a Christian starting well, but later having a bad walk, ending life with a poor testimony. Then pleasant things are said to suppress the unsavory odor of his later days.

We say — "Paul may plant, and Apollos may water." But the apostle could say definitely . . . "I have planted, Apollos watered."

To latecomers at West End Gospel Hall, Winnipeg . . . "Come up to the front; you'll have to come earlier if you want a back seat." (Might still be said).

Desire the sincere milk of the Word. A boy had just come from the farm, and had rather poor city milk for breakfast. Said he, "I wish our milkman kept a cow."

Mr. David Oliver was a plain, simple man—God saved him over in Ireland and fitted him as a vessel for His use. He had no polish, made no attempt to appear a scholar, or put on airs. He did not preach for effect but his messages were simple, always short, we never tired listening to him and when he was done, unlike not a few he sat down.

We feel we could well emulate some of our older brethren of a past generation — they had God with them and that is what we need most of all. Much of the preaching of today lacks the smell of God about it and the sad part of this is that many do not seem to sense the difference. As the late W. P. Douglas often stated, "Some of God's dear people do not know the difference between sap and sound."

The Editor

NO WISDOM, NO WILL

"I was sitting on my dunghill, in rags and filth. The partners in a great concern chanced to pass by. They saw me, and pitied me, and loved me. They took me, washed me, and clothed me, and finally took me into partnership with them, with only one condition—"NO WISDOM, NO WILL."

The partners were so wise, so powerful, so rich, everything prospered in the concern. I had nothing to do with it, yet I had all things in common. I stood with harp in hand, in perfect happiness; but in an evil moment I took it into my head to set up a little concern of my own in a corner, with a very bright plate at the door, reading, "All manner of little earthenware manufactured by Messrs. Self-Will, Self-Wisdom and Co.," and therefore thought my little concern was perfect.

So pleased was I with my little rattling wheels, and little tricks and contrivances, that I turned my back on the great wheel of the great concern of which I had been made partner, and without which I should have been in abject misery, until in a moment the great wheel, which turned so quickly, so softly, and yet so surely, came down upon my little concern and its little wheel, and in a moment all was gone.

I bethought myself of the great partnership, of the terms on which I had been admitted, and I went back and confessed my faults.

I was received without upbraiding on the old terms. I took down my harp from the willows, and it has never been there since.

R. C.

"Giving thanks always for all things."

ASSEMBLY-LIFE EXPERIENCES

Learning the Truth of God, Together

DURING the first six months of our existence as an assembly, we had very few of the townsfolk coming to our meetings. Religious prejudice was strong, and misrepresentations of our position, the doctrines we held, and the Gospel we preached, kept many who had known us and wrought with us in evangelistic work, away. One of the village ministers told his congregation we were "Mormons," and warned them not to allow their young people to go near us. Another, procured a pamphlet written by a Presbyterian, in which we were charged with denying the "moral law" as a rule of life, and saying that "we lived sinlessly," while a third—the most evangelic of the village preachers—avowed that "we held it to be necessary to be dipped in a river, in order to be saved,"—a saying that was accepted without inquiry or question by many of the Christians who had previously companied much with us. All this was very keenly felt, and tested our fidelity to the truths we had learned, causing us the more to search the Word. I often thank God for this experience, for it sent us to the Lord Himself and to the Scriptures, for the help we needed, in these early months of our assembly life. And there was not one of us but had cause to be thankful that it was so, for we had to learn directly from the Book of God all that we know of truth. There were none among us gifted to teach, nor did we then know of any other company of believers meeting as we did, from whom we could seek help in matters which were beyond our knowledge. So we were kept in dependence on the living Lord, as we went along. And a truly blessed experience it was to us all. Our assembling on the Lord's Day mornings for worship and "the breaking of bread" Acts 20:7, was very simple and sweet. Our prayer meetings, held twice a week, were full of the spirit of prayer, and all the brethren took part. Our Bible Reading on Wednesday evenings, in which we took up the First Epistle to the Corinthians—the charter of the church, in which the chief "commandments of the Lord, chapter 14:37, are given for the ordering of the assembly gathered in His Name, in its worship, ministry, order, and discipline—were seasons of true edification, all contributing what they gathered in private study and meditation on the Word, for the help of the whole. And it was as so gathered, that new light came from the Word on many things we had not known before, proving the faithfulness of the Lord's promise concerning the promised Spirit's ministry, "He shall teach you all things," John 14:26; "He will guide you into all the truth," John 16:13,

R. V. I am sure of this, that if there were more of this united reading of the Word among us, in simple dependence on the Spirit to give light on what we do not know, using one and another "as He will," 1 Cor. 12:11, to impart it, there would be few "diversities of judgment," as they are called, on things of vital and practical importance concerning the assembly responsibilities of the saints. For most of these "diversities,"—which are apt to develop into "divisions,"—arise, through one public teacher bringing in his view, followed by another bringing another quite different, and each dogmatically claiming for his line to be "the mind of God." And these conflicting views, lead on to opposing practices, which soon mar any company of believers. But "one mind" and "one mouth," Rom. 15:6, all thinking and speaking the same thing, 1 Cor. 1:10, is attained by all humbly and patiently learning from one Book, under the teaching of one Spirit. And this, in the Lord's mercy, we had in large measure, in these early months of our assembly life. And the results were truly blessed. This time of learning and giving effect to the precious Word of God, was followed by a season of help in the things of God through the ministry of a God-sent teacher, who came to us on a visit, intending to remain over the weekend. But God so used his teaching to draw together many of the Lord's people of the place, who had hitherto stood aloof, that he continued with us, preaching and teaching Christ for two full weeks, with the fine result that much prejudice was broken down, and about half-a-dozen of the most spiritual of the Christians, who were helped through his ministry, were brought clean out from their denominations, and added to the assembly, to become true fellow-helpers in the Lord. We learned this happy experience, that it is not by withholding God's truth that we gain confidence among fellow-helpers, but through speaking it in grace, and in the measure they are able to hear and receive.

Conditions in the world remind us of what is written in Ex. 10: "Thick darkness in all the land . . . but all the children of Israel had light in their dwellings." Judgment on the one hand; and Grace on the other. Physical darkness then: moral darkness now, into which the world will sink lower and lower. The "blessed hope" brightens as the darkness increases. We praise our God for His unspeakable Gift to us.

W. H. E.

QUESTIONS AND ANSWERS

QUESTION: Would you please explain Romans 3:30 . . . "by faith" and "through faith"? Is the Jew saved differently from the Gentile today?

ANSWER: There is, in reality, no difference—men may make a point out of this and fail to see altogether what is in the mind of the Spirit Who seeks to make men see that salvation is only to be obtained "by or through" faith in a Risen Lord.

The same two words are used in Romans 5:1 . . . "Having been justified by (Gr. ek) . . . through (dia) our Lord Jesus Christ." It is seen again in Romans 4:16 . . . "Therefore it is of (ek) faith . . . which is of the faith of Abraham (Gr. ek) who is the father of us all."

To seek to prove by this that there is a difference in the manner in which a Jew is saved today and a Gentile is just "straining at a gnat" — it has no foundation, whatever, in the Word. The Gospel is to . . . "the Jew first, and also to the Greek." The same Gospel reaches both — "there is no difference: for all have sinned and come short of the glory of God." Rom. 3:22, 23.

Gal. 3:11 states . . . "The just shall live by (Gr. ek—out of) faith." This applies equally to all. Dean Alford in his critical Greek N. T. states . . . "Too much stress must **not** be laid on the difference of the two prepositions . . . the former expresses the ground of justification, generally taken, (ek pisteos), the latter the means whereby the man lays hold on justification (dia tes pisteos) by his faith." The former the source, it would seem. Gal. 3:11 states again "The just shall live by (ek) faith."

Other versions render the words alike. The French Bible states this in Romans 3:30 — it makes them both the same word. Same in Gal. 3:8. The "Scripture foreseeing that God would justify the heathen (Gentiles) through (Gr. ek) faith" etc., is the same translation as applied to Romans 3:30 "justify the circumcision by (Gr. ek) faith."

To seek to build up a theory on such a faulty reasoning is only to confuse young and older believers and is never the fruit of godly study of the Word but a desire "to be different." Beware of all mere human reasonings.

QUESTION: Reading John 1:11, 12, are these verses applicable to the Jew only?

ANSWER: This must fall largely into line with the above "reasoning" as to a different way of salvation for the Jew than for the Gentile today. It is wrong.

It states explicitly in verse 12 . . . "But as many as received Him." Further, in verse 13 it states "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This should be sufficient for any believer to comprehend and those who want to make something more out of it are "worth watching" lest they inject false theories into the minds of the saints, if possible. May God preserve us . . . "The Lord preserveth the simple."

QUESTION: "And when the hour was come, He sat down" etc. Should this not be a guide or pattern for us today?

ANSWER: We certainly think so — if there is due exercise, it shall be so. Just to hurry in at the last moment betokens lack of preparation in most cases. Better far to be in our seats, in quiet meditation, until the appointed hour.

QUESTION: Where a number of ministering brethren might be expected at a Conference, would it not be according to the mind of the Spirit to leave the matter of "arranging" meetings for one who writes beforehand and "ties up" as it were meetings the week or so before and after the Conference in the district, until there is some consideration given at the Conference as to the exercise and desires of some of our brethren, who have not written but might have had the exercise?

ANSWER: We are not considering in answering this as to the exercise of some as to a Gospel effort "after" the Conference but, rather, that which seems rather selfish on the part of some who wish to "arrange for themselves" so as to take in other Conferences which follow etc. Thereby they shut out their fellow servants from meetings in the district. Our late esteemed brother T. D. W. Muir once told the editor, in speaking of such things, that he NEVER made any such arrangement prior to going to a Conference as he wished to consider his other brethren and see what their mind was. More of this spirit would certainly be advisable today as we fear there is a great tendency to "arrange meetings for the convenience of the preacher" rather than "showing a spirit of esteem and consideration for others" and a desire to be "led of the Spirit."

The Lord's people are kind and don't like to refuse some but we know that, in not a few cases, they would have preferred to have certain other of the brethren remain with them than those who had previously written and arranged for themselves. We have known of several weeks being arranged for in a number of assemblies by one brother, both before and after the Conference, thereby affecting the exercise of others who had not written but who would have been very acceptable.

We believe the consideration of above would help in godly order and fellowship amongst brethren laboring in the vineyard of the Lord.

QUESTION: Is there any scripture which would suggest that a New Testament "evangelist" should confine his efforts to "Assembly preaching" totally? It seems some seem to feel this is their field—what saith the Word?

ANSWER: We would search in vain for such a course in the N. T. records. The "evangelist" goes forth TO the lost and SEEKS them out—he travels with the Gospel, one place to another, as led of the Spirit (Cp. the Acts of the Spirit) and is never contented to settle down in a round of preaching in a settled district, save as we find in Acts 13:26 and after these servants had undertaken their long missionary journey, in Acts 14:27, 28 "there they abode long time with the disciples." Their evangelistic work had created within them the pastor's heart and their godly care was manifested, also their ability to detect error (Acts 15:2) also the recognition of the saints of their ability to be of distinct help and counsel to the assemblies as evidenced throughout this 15th., chapter of the Acts. Note carefully Acts 15:25 . . . "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul." Then in verse 35 "Paul also, and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also."

Such has been the way of the Spirit in the past and this is part of the "old paths" of the Word of God. The field for the evangelist, shepherding for the Church.

PIONEER PAGE

EQUIPMENT FOR A PIONEER:

A VISION: John 4:35, 38. If God lays a "field" upon the heart, that field shall not easily be forgotten. David Livingstone had the neglected Continent of Africa on his heart and his stout "heart" was buried there. Frederick S. Arnot sought to follow in his footsteps and opened up the route for a hundred or more missionaries to Benguela from the south and east and died there. It was an inspiration for us to see him and to listen to his story. Dan Crawford had this same vision and "went out" to follow the steps of Livingstone, spent 22 years in Africa without a furlough and, likewise, died there. Many others went and "went home" from there. William Williams had the "needs" of Venezuela pressed home upon his heart and lies buried there. James Lees had the vision of the sad and needy and perishing of war-stricken Europe before him. Hudson Taylor saw the neglected and idol worshippers of China and **MUST** go to them with the life-living message, and we could go on.

A STOUT HEART: Livingstone's advice to Stanley who came into the interior of Africa to seek him when Livingstone was lost for years to view and was leaving him, heard him say . . . "Put a stout heart to a stey brae." Put a stout heart to a steep hill. The true pioneer has many a steep hill to climb and needs this stout heart.

FAITH IN GOD AND HIS WORD: There are times when his faith shall be tested. It has been said . . . All divine faith is tested faith. The pioneer, perhaps, proves God in a multitude of ways unknown to those who have never walked this path. When always in the midst of friends who are kind and thoughtful, there is little likelihood that faith, in its God-given sense, shall be exercised. We often say that those who have never undertaken such pioneer work have never really proved what it is to **TRUST GOD ALONE**. Our esteemed brother and true pioneer from Ireland, the middle West, and Australia, Mr. John Blair, used to say to us years ago . . . "The man who has never gone into entirely new ground, gotten his own place to preach in, paid for his own lodgings, laundry etc., has never yet proved that he was sent forth of God." Reliance on assemblies is the bane of much preaching today, or reliance on Conferences.

SELF DENIAL: It is a sacrifice to leave home, loved ones, comforts, conveniences, cleanliness, clean beds and move amongst people who little understand you, don't know you, often don't want you around etc. It is part of the equipment needed—i. e. True Consecration. A heart so filled with love to the perishing that one can endure all this without ever thinking of it as a sacrifice. David Livingstone said, speaking of some of his travels, without water, comforts etc., "I NEVER made a sacrifice." Adoniram Judson, dying yonder in Burmah, and buried at sea, told an audience in Boston on the occasion of a home visit, when they complained that they expected to hear some more hair-raising experiences — "I am glad that a man who has spent his life in the service of the Lord in Burmah, has nothing better to speak of than my subject—"OUR PRECIOUS SAVIOUR." He had just spoken of the love of Christ.

F.

souls being saved and added to the Assembly, others also exercised. When we remember that these helpers were not of the professional type, it shows what God can do with exercised brethren with a measure of self sacrifice. We need more of this and less confidence or dependence for preachers to bring the blessing. Good, hard work and constant visiting and re-visiting we believe to be the answer to many an unfruitful effort. We also had a call at Owen Sound where the Lord enabled them to build a new Hall of late, and Lake Shore where they have a good ear for the Word. It was years since we had this privilege of visiting these saints and it really was cheering to know many hold to the "old paths" of the Word.

Grimsby, Ont. — The Correspondent of this Assembly is Mr. N. B. Klager, 16 Olive Street. They welcome, though small, the help of brethren walking in the old paths of the Word. Pray for them.

Sarnia, Ont. — Recent Conference was large and the Lord seemed to give help throughout, weather suitable, and saints cheered. Several brethren were present to help in ministry and Gospel. Many young people present, giving promise as they seek to continue to honour Him in their lives.

Stout, Iowa — Recent Conference here large and good from start to finish, a good spirit prevailed. An interesting account of the beginning of the work here with the Gospel and the planting of the Assembly will be found in this issue of the Magazine. Bre. Hamilton and Mick had four weeks at Mason City—no move.

Byfield, Mass. — Report of helpful Conference here at Decoration time reaches us. A number of preachers there to help in ministry and Gospel.

East Boston, Mass. — Three brethren gave help in the mid summer conference of the Assembly here. Ministry fresh and simple.

PERSONALIA

Our brother William Warke was taken to the hospital with a heart attack—last report was that he seems to be improving and his wife seemed to be relieved as to his condition. I am sure he will have the interest of His own in prayer.

Philadelphia, Pa. — Our brother Patrizio has been in the hospital of late, so must remain more or less quiet at present. His work of intercession for Italian people can continue. Our sister Mrs. Geo. Baldwin had a nasty fall coming out of the Hall recently and is still suffering some after effects. We can pray for her, also our brother George, her husband.

Our aged sister Mrs. Rickert (aged 106) of Dubuque, Iowa, with her daughter who cared for her, were both in hospital last report—pray for them. We visited them recently.

CONFERENCES

Mervin, Sask. — Annual Conference of Louisville—Mervin, Maidstone Assemblies will be held D. V. July 12 and 13, commencing with Prayer Mtg., Fri. 11 at 8 p.m. All meetings in the Mervin Gospel Hall. Corresp. A. E. Johnson, Box 101, Mervin, Sask.

Sault Ste. Marie, Ont. — Annual Conference of Assemblies of Soo, Mich., and Ontario will be held D. V. August 30 and 31, commencing with Prayer Meeting August 29 in the Gospel Hall, Wellington and Spring Sts. All other meetings will be held in the Sault Collegiate Institute. Corresp. S. H. West, 479 Albert St., E.

Bancroft, Ont. — Conference dates D. V. August 23 and 24 in the Legion Hall, Station Street. Prayer Mtg., in Lakeview Gospel Hall, Aug. 22 at 7:30 p.m. Visitors freely entertained—those walking in the "old paths" welcome in ministry. Corresp. A. Maxwell, R. R. 2. Phone 438.

Kenora, Ont. — Annual Conference D. V. will be held Labor Day weekend, commencing with Prayer Mtg., Aug. 29, and continuing over Aug. 30 and 31. Meals served in the Hall. As to accommodation, we are advised by the Correspondent that it would be advisable to contact him—kindly advise of your coming. Corresp. E. E. Gould, R. R. 1, Phone 548-4278..

Lindsay, Ont. — Christians here purpose D. V. to have their Conference in the Lindsay Gospel Hall, commencing with Prayer Mtg. at 8 p.m. August 1, continuing over Aug. 2 and 3. Breaking of Bread at 10:30 a.m. The Lord's servants walking in the "old paths" welcome in ministry. Corresp. Elwood Moynes, 34 Water St.

FALLEN ASLEEP

Boston, Mass. — Our dear sister Mrs. William Hill "went home" May 14, after a long and painful illness. Her husband mentions to us that he never heard a word of complaint from her. (We knew her as a young girl when we lived in West Medford and were in fellowship in the old Cliff St. Assembly where she was received shortly after her conversion at age of 13). She was aged 69. All her activities were in connection with the Assembly and she sought to serve well and is, now where there is future service awaiting in the glory for His redeemed. Of later years the Assembly known as Mt. Auburn Assembly.

New York, N. Y. — Our aged and esteemed brother John Weir "went home" May 14, aged 95. Saved at tent meeting in Glassmullagh, Ireland under preaching of the late William Rodgers in 1899. Active in tract distribution until his 90th year. Loved to stand in the open air doing that work. For forty years he was in the Richmond Hill Assembly in Long Island and for the past four years in the 73rd, St. Assembly here. He knew His Book and Assembly principles. Bro. McConnell who writes us states that he was a lover of W. I. S. and had a collection of them for past 40 years or more.

Jackson, Mich. — Our dear sister Mrs. Fred Allen was called home May 8. She and her husband were saved in 1931 at tent meetings of bre. McBain and Klabunda and she has maintained a steady course and esteemed by the saints. Her husband survives, in fellowship. Prayer requested for two stepsons and a stepdaughter.

Alpena, Mich. — Word of the homecall of our brother Don Ghiata of Spruce, near here, May 9, came to hand. He was 72. Formerly of the old Central Hall in Detroit, he lived here for years on the old Anderson farm which we used to visit with our Bible Carriage in the early days of long ago. When the small assembly here was formed, he was in fellowship with us and remained for some years—a Rumanian by birth. His wife Gunda survives and the family, with about 12 grandchildren.

Detroit, Mich. — We just heard, as we go to print, that two of our aged sisters "went home" recently, Mrs. May Palin (Alfred), after much weakness. She told the brother who wrote us "I am so glad you came . . . I am going up — it is Heaven and Home." She leaves two sons.

Also on June 6, our sister Mrs. Heath, after much weakness, was called home. For long in the fellowship of old Central Hall, formerly of Bay City and body laid to rest there. The breaking of these associations remind us of the truth of Psalm 90:9—"We pass our years as a meditation (margin)."

Words in Season



AUTUMN COLORS

Colors beautiful and golden,
Keep the eyes and mind a-holden;
Yet the tints so wondrous given
Show the Hand of God in Heaven.

So our lives are many-tinted,
Many-hued, yet often stinted;
For the full completed redness
Tells a tale of love and sadness.

Yet the colors, eye-bewitching
Only come 'cause God enriching;
Never come without their sorrow,
Only come through life's own morrow.

Soon we'll see the colors banish,
Soon the leaf shall fall and vanish;
Yet a resurrection morning,
Waits the day of blush returning.

W.H.F.

AUGUST, 1969

WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

SUBSCRIPTIONS: Some have not paid yet for this year and we regret that a number also have forgotten about 1963, evidently. Kindly help us with our records.

VOLUMES: A few still available.

CHANGE OF CORRESPONDENT

Nineveh Assembly, N. S. — The new Correspondent is Mr. George Hubley, R. R. 4, New Germany, Lunenburg Co., N. S. Canada.

CHANGE OF ADDRESS

Tampa, Fla. — Our brother E. J. Wickert's house number has been changed as follows—3405 14th., St., Tampa, Fla. 33605.

Vancouver, B. C. — Our brother Harold Paisley's new address is 4970 Queensland Road, Vancouver 8, B. C.

Omagh, Co. Tyrone, N. I. — Wm. J. Nesbitt, Hillside, Mullaghmore.

REPORTS

Chicago, Ill. — We are asked to state that the 86th., St. Assembly is presently meeting in the old Roseland Gospel Hall temporarily, 233 W. 111th St.

Venezuela, S. A. — Our brother Sydney Saword writes encouragingly of faithful laboring there of native evangelists and themselves. He speaks of baptism at Bejuma and another part, largely the fruit of the labors of one of the Venezuelan workers. He also adds that this year they were able to pitch the tent in three different places and further mentions that brother Jose Naranjo, with himself, were to begin special meetings in the large Hall at the Port, with messages for saved and unsaved, using his large Egypt to Canaan chart. Pray for the faithful hard working servants of this needy field.

Copper Country, Mich. — The editor had a good visit here with the Christians of this far-north assembly, the field of former labors and found a ready ear for the good Word of God. We trust they shall be preserved for Himself, one of the isolated parts of the country but the Lord is standing by them and faithful shepherding in the assembly has been helpful. Pray for them. He also visited Joliet, Ill., with a nice visit amongst His own and an all-day meeting. They keep busy and happy.

Auburn, N. S. — Bro. Hull mentions that bro. McIlwaine, Sr., and he have had nine weeks here of late, a steady interest and good attendance and interest shown, some professing who were all strangers to the Gospel, others interested. They hope to have some Bible Readings for those who have professed—this is good, pray for them as he mentions "we do feel great weakness." We are happy to have bro. Bingham and his wife in Nova Scotia. He is presently helping bro. John McCracken at Weaver's Settlement with interest in the Gospel. Pray for all such faithful laborers.

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. 61

AUGUST, 1969

No. 8

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A LETTER TO HOME

A missionary wrote to his mother August 18, 1900—his wife had just died as a result of the terrifying experiences at the hands of the Boxer Rebels of China on August 6.

"Billow after billow has gone over me. Home gone, not one memento of dear Maggie even, penniless, wife and child gone to glory, Edith lying very sick and your son weak and exhausted to a degree. I have been at the point of death more than once on the road. In one village, after a heavy stoning with brickbats they put ropes under me, and dragged me along the ground, that I might not die in the village itself.


And now you know the worst, mother, I want to tell you that the cross of Christ, that exceeding glory of the Father's love, has brought continual comfort to my heart, so that not one murmur has broken the peace within.

If God spared not His own Son, all is love, but now we see through a glass darkly, but then face to face. Although wounded and suffering, Maggie said to me, 'If the Lord spares us, I should like to go back to Lu-ch'eng, if possible.' Devoted soul! Denied by her Master of doing the work so dear to her heart, she never turned in purpose and desire to win some of the Chinese for Christ. The Lord has accepted her desire and honored her in her death for Him."

DARE WE TALK OF "SACRIFICE."

We could only boast "with shame."

HOW I BECAME BLIND YET RECEIVED SIGHT

 ON the 23rd November, 1929, I was working on the wrecked "Uralla" on Stockton Beach, near Newcastle, N. S. W. While handling a detonator it unexpectedly exploded, inflicting upon me total blindness and other severe injuries.

Instantly a terrible fear of death took hold of me for I realized in no uncertain manner that God was dealing with me. God's way of salvation revealed in the Bible, had previously been plainly set before me but I had rejected it, thinking that I could not have a good time or follow a career if I was a Christian. But now I trembled at the thought of meeting a righteous, holy God, realizing that I was in danger of death, a guilty sinner who had spurned His grace. Why, O why, had I not accepted His salvation when I had the opportunity? Why had I not made preparation to meet God?

These thoughts tormented my anguished mind as, with the aid of four men, I walked through the bush to the road, a distance of about four miles. Though suffering great physical discomfort, thoughts of meeting God and eternal punishment haunted my tortured mind.

Some hours later, after a long and painful journey, I reached Newcastle Hospital, where I was admitted and received prompt medical attention. My physical condition was critical, but my mind was still absorbed with the burning question . . .

HOW CAN I GET RIGHT WITH GOD?

The following afternoon I was surprised to hear the voices of two Christian friends who had arrived from Sydney, having been informed of the accident. How eagerly I listened as they put God's way of salvation before me again. They read that well-known scripture, "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. What a message! How simple.

I saw that Christ had done all that was necessary. God could forgive me! I was included in that "whosoever" and could have everlasting life through simply believing in Him. Eagerly taking God at His word, I accepted the Lord Jesus Christ as my own personal Saviour. Instantly my fears were gone, the burden of my sins was removed, and in its place was an indescribable peace.

The true light had dawned upon me, dispelling that spiritual darkness which had engulfed me, Eph. 4:18, my sin was cleansed. In the spiritual sense I had passed from death to

life, from darkness to light. So, though physically blind, I could sing:

“Once I was blind, but now I can see
The light of the world is Jesus.”

Though many years have passed since the above experience I am still totally blind, I say most emphatically that even if it were possible, I would not wish to return to my former condition with its spiritual blindness. I am far happier now, knowing God's forgiveness, than I ever was or could have been without His salvation.

Now, it may surprise you who read of my experience to know that if you never accepted God's salvation, you are in spiritual darkness just as real and dangerous as mine. Has it occurred to you that you too need Christ, the Great Physician, to cure your spiritual blindness?

The Bible plainly declares that “The god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them.” 2 Cor. 4:4. “All have sinned and come short of the glory of God.” Rom. 3:23, that “The soul that sinneth, it shall die,” Ezekiel 18:20, and “After this the judgment,” Heb. 9:27. The unconverted sinner is condemned already and the wrath of God abideth on him.” John 3:18, 36.

Therefore, dear reader, may I humbly remind you that this is God's summary of your condition, if you are still without Christ, and that ahead of you is the Lake of Fire, which is the second death, “Conscious torment in eternal banishment from God.” Rev. 20:11-15.

JESUS SAID:

“Verily, verily I say unto you, he that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.” John 5:24.

The precious blood of Christ, shed on Calvary, has purchased a pardon for you. Will you accept it? He bore on the cross all God's righteous wrath on account of sin, and now on the righteous ground of that finished work, John 19:30, He offers you complete forgiveness. “By Him, all that believe are justified from all things, from which ye could not be justified by the Law of Moses.” Acts 13:39.


Oh, I do entreat you, accept my Lord Jesus Christ as your own personal Saviour too and rejoice with me before it is eternally too late.

“I have a peace that is calm as a river
A peace that the friends of this world never knew,
My Saviour alone is its author and giver;
And, Oh, could I know it were given to you.”

S.C.M.

THE CHRISTIAN MINISTRY

Wm. H. Ferguson

 NE of the definite marks of the movement of the Spirit in the early years of 1830-1835, was that of the awareness of exercised brethren and sisters that the whole system of clerisy was bringing the people of God into bondage and bringing about a decadent and unscriptural condition. Hence, they separated at Plymouth, Dublin and other places, almost simultaneously (as it was a movement of the Spirit), without prior arrangement to do so. We recognize such movement as a distinctive work of the Holy Spirit which was richly blest of God during the past 140 years or thereabouts.

We do not consider, in this article, the problems or changes which have marked the last century, since this is unnecessary to our purpose meantime. Suffice to say that the Spirit of God opened up, out of the treasure house of Scripture, marvelous truths which have been developed amongst us and, thank God, which the Holy Spirit is still unfolding through the Word.

As we know, the testimony of Christians who gather only in the Lord's Name is the antithesis of all sectarianism. It is only as the Spirit of God has free course that the Word can come, unsullied, unblemished, and pure, to our ears. The messages to the churches in Revelation 2 and 3 make this clear and only the "circumcised ear" will hear. The Spirit even speaks in our Laodicean age, as in Rev. 3:20, etc. The remnant of those who will hear the voice of the Spirit through the Word may be small and despised (and it will be a matter of reproach to all such exercised souls to the end) but it is that which our Blessed Lord is looking for in Revelation 3:20, 22 even now. Have we an ear for the Spirit's voice?

A DISTINCT DANGER TODAY

It is most essential, if we are to maintain the "testimony" committed to us, i. e. the whole Truth of God — 2 Tim. 1:13-14 — 1 Tim. 6:20, that we realize we must make way for the Spirit and be willing to be subject to His leading in ministry, whether to the saints or in connection with the Spirit's leading as to the spread of the Gospel. This latter is most important and we are convinced that today, is very seldom seen as it should be. We are, more or less, falling back into the ways of the religious world and arranging as to commencement, and termination, in the Gospel program. We have heard it stated recently that ANY work

done in the Gospel will be done by preachers who undertake this work of preaching in the assemblies and, therefore, some seem to find shelter under this arrangement for a lifelong assignment to assembly preaching, without further consideration of the need of the world around us. True, isolated attempts are made, within easy range of the assemblies and contiguous to them, for a week or two now and again, and this is also very seldom done in a true and self-sacrificing manner to reach the regions beyond.

This means that any man, with a Letter of Commendation, would be free to circulate amongst the Assemblies, using the present facilities, spend the remainder of his life amongst them, or near them, and no missionary work done in this vast United States, no new assemblies planted, no backward, lonely, poor and isolated parts of the country ever to be visited and the saints settle down in their complacency, believing that work is being done as it should be, without a scriptural precedent. The work of the evangelist, we believe, is to the world and, if we take the 1st chapter of Thessalonians as an example, the work of the Gospel, after the assembly was planted was largely carried out by the saints branching out themselves and God sets His seal upon their labors, so that the beloved apostle states in verses 8 and 9 "that from you sounded out the Word of the Lord . . . in every place your faith to Godward is spread abroad so that we need not to speak anything." To say that this is not applicable today, and that work from assemblies should **not** be carried on locally by brethren, not necessarily with letters of commendation, is to deny the pattern of the Word, as at the first, and bring about a form of "clerisy" in which the "Letter" is the main thing and the work secondary. We do not believe this is the mind of the Spirit.

It can only lead to the weakening of the assemblies, the destruction of any Gospel gift among them and the attempt by forced profession to develop a reputation which could largely develop into that of self-interest, self-seeking, and making a way for self at the expense of the Word of God. The net result, in the long run, if we are left here will be a "going back" to the ideas and programs of Babylon, with an ultimate enslavement to system and a rejection of the power of the Spirit, speaking much of it, praying for it in form and denying thus, His ways, His acts, His Person. This could be disastrous. In other words we (as assemblies) would put our imprimature on the work and call it a work of the Holy Ghost because we say it is.

THE REMEDY

God-given evangelists, whose heart God has touched, with a willingness to trust and prove God, to go forth into unknown and undeveloped districts, far off the beaten track and continue for years, as necessary, in dependence upon the Living God and not upon assemblies or Conferences for support. Such would be God's servants, not the servants of men, their eye upon God and with a warm heart for sinners, content to spread the savor of His Name amongst the people, leaving the results to God and looking for every evidence of the Spirit's work in the hearts of men and women and, eventually, the opening up of new frontiers for the Gospel. This is a crying need in these United States today. We believe the Holy Spirit shall set His seal upon such, locally, and then the Assembly will be glad to "let them go" which is the thought in Acts 13:3 . . . "So they, being sent forth by the Holy Ghost, departed . . ." not to **establish-ed assemblies** and favorable circumstances, but amidst a world of enmity against God and His Word and, under the leading of that same Blessed Spirit, they eventually saw God working. This we long to see once more. We don't wonder some men speak against this since they have not been noted for this sort of work themselves.

UNDERLYING THOUGHT IN MINISTRY

If we turn to Romans 12:1, we find the first essential of all true ministry is the absolutely "yielded life." It is a definite, distinct work of God through the Spirit and has ever and always characterized a true Ministry. No yieldedness, no consecration, means no further light or blessing for eternity. These are essentials. We can develop a "parrot-like" imitation of other men, even using their phrases, their sermons, their attitudes, their idiosyncrasies but this only emphasizes what we are saying that the evidence of true work of the Spirit is lacking.

This is exemplified in the life of the apostle, when saved on the way to Damascus, his first words were . . . "LORD! what wilt THOU have me to do?" Later in Acts 22:18, 21, after his conversion and amidst the angry mob at Jerusalem who sought his life and whom he loved (his own nation), he re-uttered the words formerly on his heart as he pleaded with the Lord for his own nation, but the Spirit's way was different and the Lord, again, spoke to him and said . . . "Depart, for I will send thee far hence unto the Gentiles." verse 21. He was willing thus to follow the leading of the Spirit even though it meant suffering, and death itself.

How is it with us today—we count the cost all right, consider our families and homes, our out look on life, and take

our own way, often? And, woe betide anyone who takes exception to it. This is largely the spirit of Laodicea — it is what the people want. God had said . . . “My people love to have it so.” The spirit of Laodicea is democracy, self-sufficiency, plenty of money to carry out our schemes, smug satisfaction, plenty of professed effort, missionary boxes much in evidence as the late William Lincoln states regarding Laodicea, but the Lord neglected and eventually “outside.” What a sorrowful picture to that which should have been “Philadelphia” entirely but the “love of the brethren” is gone, the “open door” is gone, the “simplicity of Christ” is largely gone in many centres and a pleasure-loving people “sit down to eat and drink and rise up to play.”

THE COST

From 1661 to 1893 A. D. there were 130 Protestant missionaries martyred in all parts of the world, while during the year 1900 A. D. there were 136 missionaries and 53 children (altogether 189) martyred in China alone. This was during the savage Boxer riots of that year, most of this in Shan-si Province alone. The sufferers did not complain, when later recuperated, they went back to their appointed fields, many of them, and “went home” from there. Such were men and women of standing in their communities, many of them highly educated, they left home, some of them fortunes and luxurious living for the toils and reproaches of the people, but **THEY LOVED THEM** and where there is **LOVE** there shall be action and suffering.

May the Lord take away the smugness and self-satisfaction that is settling down upon us and give us a fresh vision of a perishing world and the needy and backward peoples, even in our own land.

(We hope, God-willing, to consider in our next article “The Work of Pastors” mentioned in Eph. 4:11) — under title **THE CHRISTIAN MINISTRY**.

THE SWORD OF SAUL

S. J. Saword, Venezuela

THE different circumstances in which we see King Saul with his sword constitute a compendium of his career from his anointing, as king, till his tragic end on lonely Mount Gilboa. Solemn and important lessons are to be learned from this portion of divine inspiration.

THE SWORD OF THE VALIANT: 1 Samuel 11:6, 16. The triumph of Saul over the Ammonites stands out as the most brilliant chapter of his military career. From following the plough and oxen, Saul was ready to take up the sword to deliver the people of Jabesh out of the hand of their cruel foe. The Satanic object of Nahash the Ammonite in wanting to thrust out the right eye of every one of the inhabitants of Jabesh was to bring a reproach on all Israel. Saul, who was right with God at that time, became His emergency man in such a crisis. With his sword in his hand he feared not the foe and crushed his power, delivering God's people from their merciless tyrant and consequent shame.

Saul had a favorable beginning. He was not cradled in wealth and luxury. When he went in search of his father's asses he carried nothing of value to offer to the "man of God" and his servant was better off financially with his fourth part of a shekel, the equivalent of sixteen cents! He was **HUMBLE**: notice his reply to Samuel when told that the desire of all Israel was upon him. Later we see his hiding among the stuff when Samuel had gathered the people together to present Saul to them as their king. He was industrious, ch. 11:5; he was strengthened by the Spirit in verse 6. He was punctual, verse 9, resourceful in verse 11 and thorough. Here we see the outstanding qualities of one who could be great for God, but in spite of great advantages to begin with, Saul made shipwreck of the trust committed to him.

History repeats itself. How many young people begin their Christian experience with everything in their favor but, like Saul, in the end they are disapproved. Why then did Saul fail so miserably? Samuel gives us the reason in the following words, so applicable to many of us today . . . "When thou wast little in thine own sight" — chapter 15:17. The former humility of Saul had now been displaced by **PRIDE, DISOBEDIENCE AND PRESUMPTION**. He lost his spirituality and is a type of a carnal Christian dominated by envy and malice. (This is important to notice in Saul's case — his entire aim and pursuit, as revealed in the Word, was to pursue David, God's man, with the sword

and for no other reason than that which our brother has outlined. Envy and malice dominated his thinking and ruined his life—Editor).

What is the antidote for the young believer who is exposed to this same danger? Our Lord Himself tells us in these memorable words . . . "Take My yoke upon you and learn of Me, for I am meek and lowly in heart; and ye shall find rest for your souls." Matthew 11:29. The Scripture says — "It is good for a man to bear the yoke in his youth." (We have never known of one who bore this yoke of service in his youth in a scriptural way, to give way to the spirit of envy and malice, as outlined above, it is a characteristic of the undisciplined and willful person who has never been properly bridled—Editor).

We hope to continue this article on "The Sword of Saul" in September and October issues D. V.

THE BURNT OFFERING

Harold S. Paisley

THIS offering, like the Meal and Peace Offering is known as a sweet savour offering. To grasp what this means our minds go to the first mention. When Noah came out of the Ark he was filled with gratitude and thanksgiving to the Lord for His preservation. He now built an altar, Gen. 8:20-22, and offered a burnt sacrifice unto God. Here we read that the Lord smelled a sweet savour of rest or satisfaction. Thus we learn on this early page that the sacrifice pointed with prophetic finger to Calvary and filled the heart of God with rest and pleasure as He beheld His Son in every type. God has rested entirely satisfied in the "Finished Work" of Christ. He has smelled a sweet savour of rest. What delight it must give to the heart of His Father when we seek to present this aspect of the death of His Son. It is the very highest note of our song: What Christ means to the Blessed God.

Not only was this offering a sweet savour but it was entirely voluntary, Lev. 1:3, as it was a grand foreshadowing of Him of whom the Holy Spirit through David spake "I delight to do thy will O my God." The Lord was the willing victim. How it should melt our hearts as we behold His dignity, calmness and submissive grace bowing ever to the Father's will in obedience even to the death of the Cross.

The offerer could present a bullock, a sheep, a goat, turtledoves or pigeons. Here we see the wide range to suit

the conditions of all. In our worship there is a changing grade of intelligence and devotion, but all can and should present an offering to the Lord. It was not the size of the offering that mattered to God but the value to the offerer. A poor man bringing a goat which cost him something was more appreciated by God than a rich man who might only bring a sheep when he could have presented a bullock. God only can read the measure of our exercise and our ability to enter into the holy wonders of His death. All were accepted in the acceptability of the Offering presented. In every offering absolute perfection and flawlessness prevails for all of them pointed to the holy, Spotless Lamb of God. The Holy Spirit guards His Person and all that speaks of Him must be clean and without blemish. We thank God today for the absolute perfections and Sinless Perfections of the Lord Jesus when in this world His own hands had made. Let us hold fast and proclaim His worth in a day of modernism, humanism and deniers of the faith once for all delivered to the saints.

The burnt offering was laid in order upon the altar by the door of the tabernacle there to be burned as incense during the whole night unto the morning. There was no part for the offerer or the priest (except the skin). It was all to ascend up to God. As we see the fire slowly burn and consume the offering and behold the smoke ascend as a sweet savour to Heaven our thoughts are turned to the suffering Lamb of God who offered Himself without spot to God. This fire was to be kept continually burning and the smoke to ever ascend anew until the morning.

There is nothing so precious to the heart of God as the pure worship of His saints. To worship Him for what He has done for us is about as far as many reach, but if the contents of Leviticus, chapter 1, were rightly appreciated we would come with precious thoughts of what Christ is to His God, apart from all the blessings we have received, and this will provide God with joy that no other expression of praise can ever accomplish. Hymns of our own benefits and consecration are out of keeping with the Burnt Offering. It should therefore be our exercise to worship along the lines of presenting the death of Christ to God as that which fully gladdened His heart and thus to keep the sweet incense arising all through the night until He comes in the morning.

One has felt that we are poor in this aspect of worship and many gatherings for the remembrance of Him have deteriorated into prayer meetings or ministry meetings. When will we learn the fitness of things. This delightful

offering understood better will preserve us and guide us in the matter, substance and character of our presentations.

It was a solemn act to lay the hand upon the Head of his burnt offering and the offerer became fully identified with all that it meant. He was accepted before God. If this was true of the type what of the great antitype? Those of us who are identified with Christ and are thus made accepted in the Beloved are responsible to LIVE CHRIST before men. We have a heart searching obligation to follow Him and to present our bodies wholly on the altar for this is well pleasing to God. May the solemn implications of this sweet savour offering produce worship and witness in keeping with our identification with Him.

“DO THE WORK OF AN EVANGELIST”

2 Timothy 4:5

THE apostle, when this was penned by him to his younger brother Timothy was an aged warrior of approximately, perhaps sixty three years. His life a full one, a strenuous one, a hazardous one, a self-sacrificing one, now was drawing to a close in that Roman prison — hence the urgency with which he warned Timothy against the departure from the truth of not a few and the need of continuing in the scriptural path to the end.

Of recent years we have noted a decided antipathy on the part of a number of men who ought to know better, as well as not a few young men whom they have sought to influence, to the divine pattern of the work of the Lord as to the above caption. This, of course, has caused us considerable exercise ourselves and we have tried, again and again, to urge younger men especially who take the place of servants to branch out into entirely new fields and stick at it, using the Word of God as guide and showing that willingness to “prove God” as to sustenance without depending on assemblies and Conferences to provide the wherewithal.

We came across in our reading the other day this same question raised in the old land about 61 years ago (1908) which was about a year or a little better before W.I.S. was put in circulation amongst the Lord’s people. Through all these years, our former editors and contributors have always stood for this divine principle of the Word but I thought perhaps the following extracts from the Magazine ably edited by our esteemed brother, the late John Ritchie, of Kilmarnock, Scotland, might lead to more exercise and con-

sideration of this important matter. The occasion of the article was the question raised as follows:

“Is it according to Scripture, for an assembly of believers to invite evangelists and teachers to come into their midst, or should such servants of the Lord intimate their desire to go there?”

ANSWER A:

From such Scriptures as Rom. 1:13, 1 Thess. 2:18; 1 Cor. 16:12, it seems to have been the habit of the servants of Christ to intimate their desire to go to certain places, as the Lord had put it in their hearts.

ANSWER B:

Assuming that the evangelist or teacher has the Divine call, and has commended himself by his ministry and its results, if he should express his desire to visit an assembly (which seems the scriptural way, 1 Cor. 16:5, 7; 2 Cor. 2:15, 16) he would generally be received, unless circumstances of which he is unaware hinder.

ANSWER C:

The sphere of the evangelist is the whole world, Mark 16:15. His message is the Gospel. Those who give all their time to the proclamation of it, should especially seek to reach the “regions beyond” 2 Cor. 11:16, where there is little Gospel heard. No one will invite them there: they “must go”—Mark 16:15. Churches (assemblies) who know the need and have confidence in the preacher, have the privilege of communicating with him when thus engaged, Phil. 4:15, 16.

ANSWER D:

If an assembly of believers, who are exercised about making a special every night effort, to carry the Gospel to those of their town or neighborhood, feel the need of such help, as one gifted and used of God can give, and have one whom they know as sent of God before their minds, they would surely be acting according to the law of fellowship if they put the need before him, leaving him to seek the Lord’s guidance as to whether His will is that he should go there. Prov. 3:6. This is quite a different matter from the popular but quite unscriptural practice of “engaging” a preacher for some specified time, months ahead, and paying him so much money for giving so many addresses.

ANSWER E:

The principles of God's Word, according to which evangelists and ministers of the Word acted in early times, have been long abandoned, and any attempt to return in simplicity to them is met WITH DERISION by those who find it easier to conform to the popular pattern, and either "hire" themselves to minister to stated congregations, or to work under some sort of controlling directorate through which their salary is assured. To shake oneself clear of all this and take the place of simple dependence upon the Lord alone, looking to Him for guidance and support is, we believe, the scriptural path and the way of blessing. Some of us remember well, when such a step was taken by honored servants of Christ, over thirty years ago (written in 1908), when the truth of this and much else was learned from God's Word. There was real blessing then, and God opened the hearts of His people to care for those who had honoured His Word. They launched into new fields, broke up fresh ground, founded new assemblies, and God was mightily with them. What we need is a revival of these truths in power, and conformity to them in practice. Then the inviting of helpers, and their consulting God about coming would be simple and true.

EDITOR'S NOTE: Mr. John Ritchie—The individual servant of Christ, whether evangelist or teacher, is primarily responsible to use the talents which have been committed to him, Matthew 25:14, 17, and to fulfill the "ministry which he has received in the Lord," Col. 4:17, taking his orders from, and seeking to be guided in His service by His Lord alone. He is no man's servant; he is not to be controlled by any church; least of all to be at the call of any for "filthy lucre"—1 Peter 5:2. In the wide world, especially in parts unreached by the Gospel, he looks to the Lord to set open doors before him, Rev. 3:8—2 Cor. 2:12, which he enters, sometimes singlehanded, until God raises up helpers and gives fruit of his ministry, moving the hearts of saints, often at long distance, to have fellowship with him in his work.

If a teacher, seeking to make known the truth, in places where no assembly of believers exists to welcome him, he may take a hall and minister the Word in the same way. Here, again, there is ample scope of fellowship by those who regard the spread of God's Word as part of His work on earth. If an assembly exercised as to the need of the Gospel effort or ministry of the Word, find they require the help of those gifted and fitted for such ministry, and have one or more of such brethren brought before them, then let them lay the need before such assuring them of a welcome, with the hearty co-operation of the saints, and leave it with them to be also exercised before the Lord. If, on the other hand, the ministering one should have some special place—perhaps a poor but needy one—laid upon his heart, let him communicate his desire to the assembly there for their fellowship in prayer and consideration. There would thus be exercise of heart at both ends, see Romans 15:30, 32. Such genuine fellowship is "of the Spirit"—Phil. 2:1, a sweet savour to God, and grateful to his servants, a different thing altogether from the bargaining and planning which prevails in man's self-chosen way.

We believe the WHOLE SUBJECT OF EVANGELISTS AND EVANGELISTIC WORK, NEEDS TO BE REVIEWED AND READJUSTED IN THE LIGHT OF GOD'S WORD. It has, like much else, been gradually slipping into the ways of the religious world, for a long time, and THERE ARE THOSE WHO LOVE TO HAVE IT SO. But the Word of God stands unchanged and unchangeable.

The above should be sufficient for any exercised man or men to review their conception of the work of the Lord today where "assembly to assembly" preaching is almost total in these United States and some have sought to anathematize those who disagree with them—it touches the whole scheme of their professed service and leads itself to long term arrangements of many months, perhaps, for their Gospel efforts, usually amongst the assemblies, not in the field of the world. This is fatal to the true evangelistic spirit and can only lead to further depletion of churches.

PROVING GOD

The old fashioned way of entering entirely new fields and remaining in them for months and years, if necessary, is almost totally forgotten or refused. Consequently, there are those who practise circuit preaching who never get a real opportunity to "prove God" at all or to "prove" whether God has sent them or not. Even the "profession" of today needs to be looked at in the light of "fruit remaining" and sanctified lives.

Sometimes younger brethren who might be of promise are taken away by older men to visit assemblies, sometimes many hundreds or thousands of miles away. These younger men, then, are given a taste of this sort of work and it appeals to them—they are feasted, catered to, never know any financial need etc., and it is little wonder that they do not carry out the scriptural principle of "going forth with the Gospel" into entirely new ground. Some have even tried to justify this sort of thing but we have seen its failure through these past 50 years or more—some promising lives blighted. With all this goes a spirit of independence and even discourtesy with any who do not approve of it. It reminds us of a meeting we were at, when in business, many years ago in Massachusetts when a preacher who should have known better, took in hand to insult in his ministry our late and esteemed brother William Matthews, one of the most honored of God's servants. No one, of course, said anything as this sort of thing is obnoxious to any right thinking person of good breeding, but our former editor, the late Dr. E. A. Martin, in commenting on this in private amongst known friends, remarked that it was the outburst of "an insolent, ignorant preacher." To lengths of refuting

God's Word and scriptural principles some men go, beyond the point of no return. This man who acted so discourteously and unscripturally died without the fellowship of brethren he had well known earlier. God takes notice of all such efforts to refute the Word and encourage what is hammered on their own anvil.

We have thought it well to dwell on this subject and trust it shall beget much exercise and more determination to seek more of God's presence, more of the power of the Holy Spirit, also we trust it shall instill a good deal more of the "fear of God" in younger and inexperienced men lest they fall into the trap of Satan and become peddlers of tales and seek self-exaltation at the expense of the truth of God and good judgment.

The Editor

It is remarkable to note how some preachers seem to be "called" to larger, well-favored assemblies and seldom, if ever, visit the lonely, out-of-the-way assemblies. One would need to have myopic eyes not to detect this through the course of years. It is just another evidence of Laodicea (too much) and lack of the Spirit's working or leading—W. F.

LETTERS OF COMMENDATION

SUCH are very necessary today when so many Christians travel where they are unknown, but they should be given intelligently and with a knowledge of the circumstance and where these Christians desire to seek fellowship as they travel. There should be nothing promiscuous or uncertain either about the circumstances, or about the Letter itself.

We tend to discourage the printed Letter which so many use today. True, the other is a little more of a problem, in writing, but it has the characteristic of commending more carefully and also giving a truer picture of the person commended, etc.

Letters of Commendation, where preachers are unknown also seem to be a necessity—many travel around assemblies today, unknown, without any record of true labor for the Lord extending over the years and this presents a problem to assemblies, at times.

However to say that a Letter of Commendation is needful for a brother or brethren to branch out in their district with the Gospel and spread the good news, while continuing at their work, is entirely without a scriptural precedent. This develops a spirit of clerisy which makes the preacher

have a Letter of Commendation, before he can preach. Some of our best and most useful men of God started out in their daily work and spare time to spread the Gospel and we believe real work for God has been done in this way. This should, of course, be done with the fellowship of local saints, but such should readily enter into hearty fellowship with such effort to reach the perishing, for there is so little of it done today. Let us be careful that we do not consider the LETTER OF COMMENDATION as an "ordination to preach or teach"—this is to return to Babylonish principles from which our brethren recoiled in disgust in the early days of the testimony.

We would rather, far, have a brother with a record of God working with him behind him than a Letter of Commendation any day. Some of our best brethren and teachers amongst us NEVER had a Letter but they had GOD WITH THEM and the saints knew it.

Editor

THE PRECIOUS BIBLE

C. H. Spurgeon

WE are begotten by the Word of God: it is the instrumental means of regeneration. Therefore love your Bibles, keep close to your Bibles.

You seeking sinners, you who are seeking the Lord, your first business is to believe in the Lord Jesus Christ; but, while you are yet in darkness and in gloom, oh, love your Bibles and search them! Take them to bed with you; and when you wake up in the morning, if it is too early to go downstairs and disturb the house, get half an hour reading upstairs. Say, "Lord, guide me to that text which shall bless me. Help me to understand how I, a poor sinner, can be reconciled to Thee."

I recollect how when I was seeking the Lord, I went to my Bible, and to Baxter's "Call to the Unconverted," and to Allen's "Alarm," and Doddridge's "Rise and Progress;" for I said to myself, "I am afraid that I shall be lost; but I will know the reason why. I am afraid I never shall find Christ; but it shall not be for want of looking for Him." That fear used to haunt me; but I said, "I will find Him, if He is to be found. I will read. I will think."

There was never a soul that did sincerely seek for Jesus in the Word but by and by he stumbled onto the precious truth that Christ was near at hand, and did not want any looking for; that He was really there, — only they, poor blind creatures, were in such a maze that they could not just then see Him. Oh, cling you to Scripture! Scripture is not Christ; but it is the silken clue which will lead you

to Him. Follow its leadings faithfully. Rom. 10:8, 9.

When you have received regeneration and a new life, keep on reading, because it will comfort you. You will see more of what the Lord has done for you. You will learn that you are redeemed, adopted, saved, sanctified. Half the errors in the world spring from people not reading their Bibles. Would anybody think that the Lord would leave any one of His dear children to perish, if he read such a text as this: "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand!" When I read that, I am sure of the final perseverance of the saints. Read then, the Word, and it will be much for your comfort.

It will be for your nourishment too. It is your food as well as your life. Search it, and you will grow strong in the Lord and in the power of His might.

It will be for your guidance also. I am sure those go rightest who keep closest to the Book. Oftentimes, when you do not know what to do you will see a text leaping up out of the Book, and saying, "Follow me." I have seen a promise sometimes blaze out before my eyes, just as when an illuminated device flames forth upon a public building. One touch of flame, and a sentence or a design flashes out in gas. I have seen a text of Scripture flame forth in that way to my soul; I have known that it was God's Word to me.

LOVE TO THE LAST

A STRANGE and tragic story came to light not long ago regarding an unobtrusive man who each morning had been sweeping out the parking lot at Monadnock Community Hospital in Peterborough, N. H. Only the hospital officials had been aware that this man, who also folded sheets in the laundry, shelled beans in the kitchen, and oiled wheelchairs, was Richard Morse, a retired vice president of the Pennsylvania Railroad and that his wife lay in the hospital bed there in her last illness.

A few months before, the Morses had been driving through the town when his wife became so sick that she had to be hospitalized at once. Unwilling to leave her, the former Pennsy official offered his services without pay to the hospital. It seems that no task was too humble for him, even cleaning up cigarette butts and other litter which motorists thoughtlessly dumped on the parking lot. Mr. Morse also gave the hospital a new all-glass door, built ramps for the institution, and devised a method of removing lint from its laundry. At length the patient died, and he sadly took her body back to their home in Radnor, Pa., for burial in the family plot.

QUESTIONS and ANSWERS

QUESTION: Please explain Romans 6:3 and 1 Peter 3:21 for those who say we are born again in water.

ANSWER: In the Epistle of Romans we have the foundation laid of man's ruin, total, also the manner of his justification—chapter 3:24 etc., through chapter 4 and 5. When we come to chapter 6 we have "death" brought before us as being true of the believer now, relative to the world and his old life and it is "dead persons" who are buried in baptism. It is being baptized in water as a believer that is before us in verse 3, also verses 4 and 5. To refer the baptism in verse 3 to the Baptism of the Spirit wherein those who believe are baptized into the Body of Christ at the moment of believing in Christ as Saviour is to take this out of its connection altogether.

Baptism is a very essential truth for believers to understand, i. e. baptism in water, as it bespeaks the desire of the person so baptized to show his identification with Christ in Christ's death, burial and resurrection. We fear, today, many just think of baptism as a necessary adjunct before being received into church fellowship, thus destroying its true meaning and responsibility.

It is further in the nature of a promise, promising to live as "resurrection men and women." How seldom do we see this as we should in the case of even baptized believers. One wonders if the real truth of baptism is grasped by many today. Romans 6:5 states, leaving out the italics . . . "For if we have been planted in the **likeness** of His death, we shall be also **resurrection**." This is the crux of the whole matter.

Regarding 1 Peter 3:21, here again we quote, leaving out the parenthesis until we complete the sense, as follows . . . "The like figure whereunto baptism doth also now save us . . . by the resurrection of Jesus Christ, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)." Baptism, being a figure of death and resurrection, is the showing forth of that blessed truth that we have been born again through believing in a Risen Saviour, in other words, the true believer is saved "by the resurrection of Jesus Christ." A sinner, finding out his true state as lost and ruined, and accepting by faith, Christ as Saviour and Lord, finds himself or herself identified with Him and delights to show it forth publicly in baptism in water, i. e. a complete immersion, being raised to "walk in newness of life." Cp. the joy of the Ethiopian eunuch in Acts 8:33, 39, as "he went on his way rejoicing."

We should also state, relative to both of the above questions, that where the Baptism of the Holy Spirit is in view, there is some reference made to the Spirit of God, otherwise Believers' Baptism is before us.

QUESTION: Why do you stress so much house to house visitation, village to village work, open air preaching, meetings in homes or as opportunity arises for the Gospel preacher?

ANSWER: Because the Prince of Preachers left us the example He followed, surely we could find none better. Consider such passages as the following:-

"And Jesus went about (to go about or go around) all the cities and villages, teaching . . . and preaching the Gospel of the kingdom."

"And it came to pass afterward that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him."

"And again He entered into Capernaum . . . and it was noised that He was in the house."

"Let us go into the next towns, that I may preach there also: for therefore came I forth."

We have this same principle of preaching in the Book of the Acts:-

"And when they had testified and preached the Word of the Lord returned to Jerusalem, and preached the Gospel in many villages of the Samaritans."

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." (He was found there 26 years later when it says, "we entered into the house of Philip the evangelist, which was one of the seven, and abode with him." Acts 21:8).

"They fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about there: and there they preached the Gospel." Acts 14:6.

QUESTION: Can this be done today?

ANSWER: We were recently in a place where some hard working men, farmers, with a zeal for God have been doing just this, constant house to house visitation over a portion of two or three years and God has signally owned their efforts in salvation, with some nice souls added. God is able and loves to do things in His own inimitable way—He loves to do the extraordinary thing that sometimes we are afraid to tackle.

THE PROPHETIC PAGE

WE were asked the question as to the position the Church shall occupy during the Thousand Years of the Day of the Lord, or as we generally speak of it, the Millennium.

The Church, of course, constitutes the "dwelling place" spoken of in Revelation 21:10 etc., as "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God" etc. This would give us the position of this holy city, as not being directly in heaven during the Thousand Years, yet not on earth. We find no scripture that states that the Church shall be ON the earth during the Millennial reign of Christ. It shall be OVER the earth — we believe the "light of it" shall be visible to the earth, but there shall be no direct communication of heavenly bodies of the saints and earthly bodies of the earthly people during the Thousand Years. After the Millennium, in the Day of God, as in Revelation 21:3, it is different. There the Church is spoken of as "the tabernacle of God with men" and would suggest to us that there SHALL BE, during the Day of God, an entirely different condition of things. In that day (the day of God) there shall be complete agreement and fellowship, established by God, between Heaven and Earth, and we believe there shall be much the condition which God desired in His original creation, a complete and happy relationship between the God of Heaven and His creatures — we believe this is suggested in Rev. 21:3 where the Church is spoken of as "the tabernacle of God" — the word "tabernacle" being used here would suggest that the Church shall not (in the Day of God) be permanently located upon any particular part of the New Earth, but shall be a visitant and a "dwelling place" of the Lord. She shall always be His, and always in the freshness of youth and joy with HIMSELF.

The word in Rev. 21:24 might possibly give concern as to these statements . . . "the kings of the earth do bring their glory and honour INTO it." But the original word here is (Gr. eis) and suggests direction and the truer rendering of this would be . . . "do bring their glory and honour UNTO it." That is, as verse 24 further states . . . "the nations of them which are saved shall walk in the LIGHT of it." The "caps" are ours to give our thought regarding this.

You will have noticed that Rev. 21:1, 6 brings before us the condition of the Church in the Day of God. Later in Chapter 21:10 etc., we have the Church during the Day of the Lord. or the Millennium, or the Thousand Years.

This may need to be clarified in your minds, to gain the proper distinction between the Day of the Lord and the eternal state, the Day of God, but a careful examination of these scriptures will give you this clearly and may stir up further reading and meditation regarding the "prophetic Scriptures" which are sadly neglected in our day, and, consequently, given decidedly "twisted interpretations" which cannot stand the test of ALL SCRIPTURE.

Danbury, Conn. — Recent Conference at Brookfield an enjoyable time over the good Word, quite a few sinners present also.

Vancouver, B. C. — Brother Harold Paisley had good tent meetings lately again in Clearbrook and moved his tent to Chilliwack, with interest. He contemplates a fourth pitch of the season at Killowna, B. C. Our brother keeps busy in the Gospel. When we hear of some with only two or three weeks of a "pitch" with plenty of announcement of what "they are going to do" it contrasts with what we have known of days past when God-given evangelists continued two and three months under canvas and then followed up the work with indoor meetings. Times have changed surely and we cannot but feel sad that so many are accepting the present day conditions without a measure of sadness at the decay. Pray for our brother, also any other faithful laborers who are doing this sort of work, even to the Maritimes.

P. W. Africa — Our aged brother James MacPhie writes of a little encouragement in the work there. Pray for the few who have stuck by their stations throughout Angola when others have left, some of them evidently for good, to the homelands. The Government is evidently quite favorable to worthy workers.

Garnaville, Iowa — Brethren here enjoyed the visit of our missionary brethren Halliday and Walmsley. Their Conference was good and helpful as usual.

Bothwell, Ont. — Bro. Jas. Beattie keeps at the house to house visiting, speaks of the tract "Sinking of the Titanic" as opening doors for the Gospel and conversation. Bre. Jas. Smith and Wm. Metcalf commenced June 15 in Alvinston where some doors have been opened.

Iowa — Bro. Hamilton spent three weeks at West Union and they had a good all-day meeting the 4th. Bre. DeBuhr and Paul Elliott at Willmar, Minn., and the former hoped to start in Parkersburg with E. McCullough. They had a good start in tent July 6th, Bro. McCullough wrote.

Lisnaskea, N. I. — Bre. W. J. Wells and W. J. Nesbitt were to start here in County Fermanagh July 20. They rented the Recreation Hall for eight weeks and requested prayer for this needy section.

West Calder, Scotland — Bro. John J. Stubbs (at home from Malaya) expected to have meetings here, near Edinburgh, with a brother who has been commended to the grace of God from Georgie, Edinburgh. This place has no assembly but they have hired a hall. Our brother Stubbs writes . . . "Many a man has boldness to preach but not so many have the boldness to preach so as not to suppress anything that is of God. May we be enabled to do just this."

Augusta, Me. — Bre. Gustafson and Slabaugh started in Limestone, July 6 in the Gospel.

Weaver Settlement, N. S. — Bre. McCracken and Bingham finished here, with some nice tokens of blessing. Bro. McCracken and his wife hope to visit the old land.

Marion, Iowa — Saints here had the joy of seeing six follow the Lord in baptism in month of June. Good to see this growth in the Assembly here, fruit of earlier meetings.

CONFERENCES

Midland Park, N. J. — Annual Conference D. V. will commence with prayer mtg., Sept. 26 in the Gospel Hall, continuing over Sept. 27 and 28. Usual order of meetings and hospitality extended. Corresp. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Sault Ste. Marie, Ont. — Joint Conference of the two Assemblies on both sides of the boundary D. V. will commence with Prayer Meeting, Aug. 29 in the Gospel Hall, Spring and Wellington Sts., continuing Aug. 30 and 31 in the Sault Collegiate Institute with usual arrangements. Corresp. S. H. West, 479 Albert St.

Orillia, Ont. — Conference of Dominion Gospel Hall on Andrew St., will D. V. be held again this year, commencing with Prayer Aug. 30 at 7:30 p.m., continuing over Aug. 31 and Sept. 1. Meetings as usual with hospitality extended. Corresp. to Reuben Pears, 14 Coldwater Rd. W.

Akron, Ohio — Annual Conference commences D. V. with Prayer Mtg., Aug. 29 at 7:30 p.m. Ministry commences Aug. 30 at 2:30 p.m. continuing over Lord's Day and Sept. 1. The Hall is located off Interstate 77 at Wooster Ave., Exit, North. Corresp. Thos. Wright, 1571 17th., St.. Cuyahoga Falls, Ohio, 44223. Phone 928-2093.

Clementsvalle, N. S. — The 25th Annual Conference will be held D. V. commencing with Prayer Mtg., August 30, continuing Aug. 31 and Sept. 1. Servants of the Lord walking in the "old paths" welcome to minister. Corresp. Ronald Berry, R. R. 1.

Arlington, Wash. — Annual Conference will be held D. V. Aug. 30, 31 and Sept. 1, commencing with Prayer Meeting August 29 at 7:45 p.m. Servants of the Lord walking in the "old paths" welcomed in ministry. Visitors freely entertained. Corresp. Gerrit Terhorst, 902 E. Maple St.

Kenora, Ont. — Annual Conference will be held D. V. Aug. 30 and 31, preceded by Prayer Meeting Aug. 29. All meals served at the Hall. It is suggested that visitors contact the Corresp. as to accommodations, etc. Corresp. E. E. Gould, R. R. 1. Phone 548-4278.

Hitesville, Iowa — Annual Conference D. V. will be held Sept. 20 and 21, preceded by Prayer Meeting Friday 19th in Hitesville Gospel Hall. Correspondence to George L. Frey, Aplington, Iowa 50604.

Waterbury, Conn. — Annual Conference of the Italian Assembly will commence with Prayer Mtg., Aug. 29 at 7:30 p.m. continuing the 39th. 31st and Sept. 1st. All meetings in the Italian Gospel Hall, 53 Spencer Ave., Corresp. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn.

FALLEN ASLEEP

Pittsburgh, Pa. — On May 25 one of the eldest sisters of Friendship Gospel Hall was called home, Mrs. Isabella Barr Michael. Born in Ireland in 1885, saved at age of 16. She loved the Lord and sought to serve Him. Survived by two daughters and three brothers.

Los Angeles, Calif. — Our dear sister Mrs. Martha Wilkinson (wife of the late Robert) "went home" June 17, aged 86. Born in Ireland, saved at 19. Associated for years with Christians of Brock Ave. assembly in Toronto and Jefferson Blvd., assembly in L.A., now Culver City assembly, recently living in Pomona. She is survived by her son Robert of Fullerton. We knew this kindly couple.

New Zealand — We heard, with regret, of the homegoing of the daughter of our esteemed sister Mrs. R. G. Lawson. Mrs. Park was just 50 years of age—"absent from the body, at home with the Lord." Her last letter to us stated that they valued highly W.I.S.—she said "My Mother is staying with us, wonderfully sustained but feels the loss of Dad very keenly after 52 years happy companionship. He left an example which I respect and, with God's help, seek to follow."

Hartford, Conn. — Our dear brother Frank Yacavone was called home to be with the Lord May 26 in his 72nd year. A converted R. C. he was saved in 1921 while reading John 5:24 for the first time from the Douay Version shown him by a brother who worked with him at the shop. A bright testimony and, amidst opposition, saw not a few led to the Saviour. The last left of the original Italian Assembly. A personal worker and tract distributor—His wife should have our prayers for His comfort, and the family, some still unsaved.

Laurium, Mich. — Our dear brother Aake Forsberg of this Assembly "went home" June 19, aged 57. Saved some years ago in the Pelkie district — baptized two years ago and has gone on happily. Quiet and consistent, he loved the Lord and His Word. His widow, also in fellowship, should have our prayers, also a son and his wife that they may be spoken to by his homecall. Titus 2:13.

Jackson, Mich. — On June 3, our brother Ernest Buck was called to be with the Lord, aged 69. Saved in 1946 with the Assembly here since then. He is survived by his wife and son who are in fellowship here.

Springfield, Mass. — Our aged brother Samuel J. Hanley "went home" June 17, aged 89. Saved 30 years ago and in fellowship here ever since. Survived by his wife and son William in fellowship here, his brother George in Manchester Assembly, also 2 other sons and 2 daughters.

Chicago, Ill. — Our brother James Stevenson "went home" June 1, aged 78, for many years in 86th., St. Assembly, saved when 16 years of age. We knew our brother well in the early days.

Words in Season



HE BROUGHT ME IN

HE brought me in the Man
With garments dyed,
He succoured me, when none
Did "bide" my side.

And when within He drew
So close to me,
That danger, sorrow, strife,
From me 'did flee.

E'en to old age I'll be
Just what you need—
Comfort and care and strength
Is MINE for thee.

W. H. F.

(Suggested by brother Davie's
meditation on our Gem Page)

SEPTEMBER, 1969

WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107

News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

OVERDUE SUBSCRIPTIONS: Now that your vacation time, etc., is over, kindly check and make sure you have paid for this year's subscription—our records we like to keep up to date—THANKS!

REPORTS

Midland Park, N. J. — The Christians here had appreciated visits from bro. Howard (en route to settle on West Coast) also bro. Halliday of Zambia and bro. Walmsley of Venezuela.

Donora, Pa. — Our brethren Harold Clark of McKeesport and Minor Hawk have had several weeks of tent meetings near here. The storm of July 4th., destroyed their tent so they were using bro. Baldwin's (after two day's interruption) and they had strangers coming nightly last report. These brethren have taken time from their business to do this and it shows what can be done when God exercises the heart. This has been the only tent work we have known of in Pennsylvania or Ohio this past season. Truly the laborers are few.

Palm Springs, Cal. — The Assembly of Christians gathered to His Name now meet at 2600 Cherokee Way (off Highway 111) here. Order of meetings—S. S. 9:30 a.m. Breaking of Bread 11 a.m. with Gospel preaching at 7 p.m. Wed., at 8 p.m. for Prayer and Bible Study. Corresp. Chas. Spataro, 245 N. W. Cerritos Dr., Palm Springs 92262.

Calgary, Alta. — The following had a visit with Christians of West Hillhurst Gospel Hall recently . . . Bre. Frank Pearcey, Thos. Hay, Ernest Delandrea and George McKinley. The latter also visited Glen Ewen for a week of ministry—appreciated.

East Boston, Mass. — Saints here enjoyed the visit of bro. Walmsley of Venezuela giving an account of the work there.

Longport, N. J. — The Editor, accompanied by his wife, had a nice visit with the aged saints here and a week of ministry and Bible Readings with them—it is always good to see them all again and to know of God's grace by the way. The Assembly meets in the large auditorium of the Home which makes it easy for these aged ones to attend. They need our prayers as well as all the helpers of the work there. Communications can always be addressed to the Gospel Hall for the Aged, Inc., Longport, N. J. 08403 for matters relative to the Home.

Hartford, Conn. — We also had a visit here with the saints of Charter Oak Assembly—a good representation for the afternoon ministry meeting. This was Mrs. Ferguson's first visit to New England and there was mutual enjoyment in seeing many face to face, known for years by correspondence only . . . 2 John v. 12. The Assembly in Charter Oak seeks to go on in godly and scriptural ways.

Lonaconing, Md. — Bro. Ballhagen had a few nights here with saints recently which they appreciated.

Parkersburg, Iowa — We understand wet weather hindered some in Iowa in tent work—bre. DeBuhr and McCullough here and bro. Paul Elliott at Walker—bro. Hamilton was having a few meetings with the West Union 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. 61

SEPTEMBER, 1969

No. 9

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MEDITATION FROM BROTHER A. DAVIE of WELLINGTON, NEW ZEALAND:

We are living in difficult days but we are in wilderness conditions, passing through an enemy's land, so we cannot expect to have it easy.

Have been enjoying Jeremiah 2:6, 7 etc. The key to the chapter seems to be the word "ME" — First they "went after ME in the wilderness, v. 2." These were the days of first love when the Lord found delight in them and fruits for His pleasure, verse 3.

But how they had now departed and in verse 5 — "gone far from ME" and in verse 8—"KNEW ME NOT." In verse 13 they had "forsaken ME" and in verse 27 . . . "turned their back unto ME." Verse 32, they had "FORGOTTEN ME."

Then, despite all this. He says in chapter 3:1 . . . "Yet return again to ME." It is to this end, their restoration, that He reminds them of what He had done for His people in verses 6 and 7.

1. Brought them out of the land of Egypt.
2. Led them through the wilderness.
3. Brought them into a plentiful land.

The first speaks of Redemption, Salvation and Deliverance. The second, Preservation and Provision — the Cloud, the Name, the Rock. The third gives us Satisfaction.


Surely the remainder of His faithfulness would touch their hearts and cause them "to return again to ME."

May these things touch our hearts today and cause a "return to HIM." He is the Unchanging One, Malachi 3:6 and Heb. 1:12. He will still do this for His people today . . . BROUGHT OUT — LED THROUGH — BROUGHT IN. May we be in the good and enjoyment of these things in our souls and it will enable us to walk worthy of the vocation wherewith we have been called.

Christian love, to both, Alex. Davie

(We appreciate such short meditations from our brethren)

THE ORGAN PLAYER

 ONE day I was alone and sad; everything seemed dark and desolate to me, my soul was cast down, and I had forgotten the exhortation, "Cast thy burden upon the Lord, and He shall sustain thee." Psa. 55:22. Suddenly, in the midst of the deep silence and loneliness of a sad evening, the sound of the sweetest music was heard. It was a boy playing an organ. What an intelligent face he had and the great black eyes which he turned on me spoke of want and suffering. "He is hungry," I said to myself. I gave him some bread and meat on a plate, and added a tract, without having the courage to speak to him. However, this boy interested me deeply, and while watching him eat from my window, I asked God over and over again to use this tract to the salvation of his soul. After he had eaten, he read the title, "How to Become a Christian," and then put the tract carefully into his pocket.

Several years passed away, and war broke out, bringing its terrible story of suffering and distress, and so I forgot my young organ player. I visited one day a military hospital, where the wounded and the sick were cared for. The doctor was going his round; he was standing, silent and sad, by the bed of a young soldier, holding his wrist and feeling his pulse, which was beating more and more feebly. I bent down to look at him. His eyes were closed, and the stamp of death was printed on his face. At this moment the Chaplain came in; he bent over the dying soldier and seemed anxious to know if he were still breathing. Suddenly the young fellow opened his eyes and asked, "Am I going to die?" The Chaplain, who was saddened, did not answer.

"Oh, don't be afraid to tell me! I am ready! God be praised!"

"I cannot say, my friend," replied the Chaplain, "but do you know the Saviour of sinners? Do you love the Lord Jesus Christ?"

"Yes, yes, I have just seen Him. I am not wandering. I must tell you before I go."

"Is your mother still living? Can I do anything for you?"

"Yes, sir, but she is not here. I shall be where she is soon. She is in heaven." As he said those words, his eyes, which were already becoming dim, took on an expression of intense happiness. "But," he added, "I have a young sister, poor girl; she will be very lonely now, but I have commended her to the Lord, and surely He will not forget her. I should like to be able to send her some little thing."

And so saying, he made a supreme effort to take from under his pillow his wallet, in which there was some money, then his Bible, a photograph, and a tract, the cover of which was dyed with his blood. "This little tract brought me salvation and to my dear mother as well. A long time ago I was a poor organ-player trying to support my mother and my little sister. We were very poor, when a kind lady gave me this tract. Oh! how happy my mother was when I read it to her! Up till then, no one had ever given us anything to show us the way to heaven. No one had ever spoken to us of this precious Saviour who died on the Cross to ransom us. Since then, we have prayed for this kind lady every day. How much I should like to see her again! Her little book was like the cup of cold water to my dying mother."

I came nearer to his bed to hear all he was saying, for I had recognized in him the little organ-player who had formerly encouraged my downcast soul. A little while after he said in a low voice: "What a lovely dream it was! I had reached the gates of heaven, and I entered. Everything was so beautiful, so glorious, but I wanted to see my Saviour, and then my mother. She was there, close to Him. Then I thought of the kind lady with the little book. I wanted to see her, but she had not come there yet. A little while after the gates opened and she came in. I was longing to tell her what her little book had brought to us, and the Saviour who knew the desire of my heart said to me 'Go.' So I went, but I woke up. It was only a dream."

I could no longer control myself, and sobbed aloud, which attracted the attention of the dying soldier. He recognized me. Marvelously surprised to see me, yet incapable of making any movement, he said slowly, looking up to heaven, "I thank Thee, Lord, that Thou hast answered my prayer. I know that Thou answerest the prayer of those that trust in Thee."

From: "Messages of Love."

"Weigh your converts, don't number them," said a devoted servant of Christ. That was what Gideon had to do, or rather the Lord did it for him. Thirty-two thousand warriors answered the summons; but three hundred only were so eager for the fray that they were content to lap the water instead of going down on their knees to drink. Let us not look at numbers but at condition. A handful with the Lord is better than a multitude relying on organization, numbers, wealth, or any other arm of flesh.

THE CHRISTIAN MINISTRY

The Work of Pastors

Wm. H. Ferguson

IN continuing this article on the Christian Ministry, concerning the special "gifts" as outlined for us in Ephesians 4:13 as given by the ascended Lord to the Church which is His Body, we think especially in this article of the "gift" of "pastors" or "shepherds" . . . "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." You will notice that the purpose of such gifts is further emphasied in verse 13 . . . "Till we all come in (or into) the unity of the faith, and of the knowledge (full knowledge) of the Son of God, unto a perfect (full grown) man, unto the measure of the stature of the fulness of Christ."

It can readily be seen that where such gifts are not recognized, and given true place amongst us, there can be no full development or divine growth as affecting the Church and, only when such are truly recognized and of divine fitness, can the testimony to the Name of the Lord be developed in a scriptural manner. To neglect the work of the Spirit of God in such ministrations is merely to hasten the day of departure from the Word of God and the ensuing entrance of false teaching, worldly activities, even fleshly practises.

PASTORS OR SHEPHERDS

We know, and speak often of such relative to the assembly testimony, that such speaks of divine care and rule and we often note that such are in the plural so that there is no thought of the sectarian one-man ministry suggested here in the so-called churches. But we fear there is not the true understanding of the importance of the pastoral work amongst the saints. The word here involves the "whole office of the shepherd, the guiding, guarding, folding of the flock, as well as the finding of nourishment for it," (Alford). It has been well said by this same scholar that "There is a fitness in the shepherd's work for the setting forth of the highest ministries of men for the weal (welfare) of their fellows, out of which the name 'shepherds of their people, has been continually transferred to those who are, or should be, the faithful guides and guardians of others committed to their charge." We believe the main thought in connection with the pastoral work is the care of the flock, or flocks. The Lord saw that such care would be necessary, hence the "gift" of pastors for this purpose. It would seem in this passage of the Word, Eph. 4, that such gifts are

relative to the body of Christ and given to the Church as a whole. It is only when men have departed from the scriptural character of the Ministry of the Spirit relative to such "gifts" that failure and decay have resulted. The proper use of the gifts as outlined would produce, not only converts, but a godly care of such in pastoral and teaching ministry.

ALL NOT FITTED

It is quite evident that all are not fitted for this work. Just as all, mentioned in our previous article on the subject, are not doing the true work of an "evangelist" so it is not uncommon to find men "trying" their hand at the shepherding who are not fitted for it and, consequently, instead of the sheep being fed and nurtured and brought up in the Word of God as they should be, the condition of the flocks show the lack of proper care and nourishment and protection. We would suggest, also, while on this subject that we would understand from this passage of the Word in Eph. 4:8, 13, that the pastors mentioned here were not confined to one particular church or assembly. They had traveled with the Gospel into outlying fields, often far away from assemblies, had seen God's hand with them in the establishing of such assemblies, and therefore maintained a care over them. This is further suggested in the words of the apostle in 2 Corinthians 11:28 . . . "Beside those things that are without, that which cometh upon me daily, the care (Greek-merimna) of all the churches." If we look at the meaning of this word for "care" it brings before us something of the true character of the pastor or true shepherd. It means . . . "to be anxious about, think earnestly upon, scan minutely." Further it means to be cumbered with their care. This was true of the early brethren in the Word of God in early days, and later, in days of power amongst us.

Following the thought of the "evangelist" who is itinerant and doing work amongst people who know not the Gospel, often far removed from help of sympathizing fellow helpers, we find that such work SHOULD develop amongst us new churches of the saints. If one carries on for years in certain districts, and does the work of the evangelist as God intended he should, he will become, in due time, a very valuable instrument of the Lord in meeting this work of "care" and pastoral interest in the saints who KNOW him and value his work in their midst through the years.

It follows, then, that the evangelist starting out, must prove himself to entitle him even to use this nomenclature and, generally speaking, he will not show the true gift of

“pastor” until later on in life when he has PROVED himself. All “deacon” work (diakonis) which would be applicable to particular service for the Lord in any particular sphere relative to the church is of this character and the injunction in 1 Timothy 3:11 . . . “And let these also first be proved” is most assuredly the true test. If we admit of any other interpretation of this important work of the Spirit relative to the Church or churches, we fail and the churches suffer from lack of proper care and “feeding” of true pastors. To put men of no experience before the saints for ministry after this nature, is to invite disaster and loss of power and, often, loss of numbers who wander off because there are “none to have this godly care for them.” Let us remember that the gift so mentioned is a divine gift, given from the ascended Lord and exercised in the power of the Holy Spirit of God, with definite proof of acceptance. It is quite true today that ministry, so-called, is generally accepted if a man is “out in the work”—again, so-called, but this is just an evidence of the decay of the testimony and the failure of even some in place of prominence in assemblies who cannot, or will not, bring the Word of God to bear upon the condition. As we have said often, and written, a Letter of Commendation does not make a man an evangelist, pastor or teacher. They must prove themselves thus to give us confidence in them and we believe this is the heart feeling of many of God’s beloved people who suffer many strange extravagances labeled as “ministry.”

A FEEDING MINISTRY

When we think of the labor expended, not to mention the expense of bringing together the saints and even visiting Christians not in fellowship and the unsaved to our Conferences and then consider the “paucity” of true ministry, it makes one wonder as to the value, considering the lack of true resulting benefit. Not infrequently there seems to be an emphasis on the purely “social” character of the gatherings and the “ministry of the Word” seems largely secondary. This seems to be fairly general in some cases since, in talking about the ministry afterwards, the most some seem to remember is some “joke” the preacher made or some time-worn, silly remark, or the “good food.” This is tragic today as it means the young and others are not being fed properly with a ministry which will reach heart and conscience—touching the conscience being very necessary but reaching the heart of equal importance.

Not infrequently the platform is taken by those who are not able to rightly “feed” the Lord’s people with food con-

venient for them. With some it seems that as long as a man is "out in the work" it gives him the right at any time to take advantage of any silence of a few moments perhaps when one would wait on God. Seldom is an opportunity missed of jumping to one's feet with a word. A recent letter from overseas had the following extract:-

"It is our prayerful desire that the many Conferences notified already in the Magazine for another season, may prove really helpful to the Assembly testimony. The exercise, labour and expense by the convening assembly will cast a deep sense of responsibility on those who minister.

In this land some who are quickest on the platform, by using the last line or two of the hymn, or rising before a previous speaker sits down, have least to give to the saints. We have much need for exercise before the Lord.

A "feeding ministry" is that which shows that the one who takes the place of ministering the Word thus has been in the Lord's presence, also has been getting some good, nourishing ministry from the Lord—1 Peter 4:11 should be a guide . . . "If any man speak, let him speak as the oracles of God." i. e. The divine utterances of God from the very presence of God. If this test were applied to much ministry today, we fear it could not stand the test. Much is antiquated sermons, dressed up a little etc., which shows the lack of real study, the lack of true opportunity to discern the leading of the Spirit and even questionable statements regarding important truths which many of our older brethren of a generation past would have questioned openly when they were made. Today, almost anything goes, as it were. We have listened ourselves to the same sermons for many years and it really is an "affliction" at times. Someone has said . . . "An old sermon is all right if it has been born again" but we fear some of these we mention have never been so born. This is tragic when we consider that a generation of younger believers are being brought up in our midst and the basic truths which they ought to know and the teaching of the Word relative to important matters of Assembly testimony, Discipline, Ministry from the Spirit, Prophetic truths which are a real necessity today amongst us, considering the present condition of the world.

Hammering away at some things (especially in some places, when they are never mentioned in others) is not the answer also the using of the platform to ridicule any who would question some of the practices of today, bringing a laugh from younger, inexperienced ones who mistake this sort of thing for ministry, especially when it bolsters their own position.

THE TRUE SHEPHERD

Contrary to this, how pleasant to see and hear one with the tender heart of a true pastor amongst His own, opening up some portion of the Word which he has enjoyed and which is fitting and acceptable, because the brother himself is acceptable and proven. He may not have the lungs of another, may not have the trite sayings of others, may make no pretence of false gift etc., etc., but he has God with him and, in character and life, irreproachable. We have often said to our younger brethren who would have some exercise, better far to rise and give 15 or 20 minutes on some devotional theme which has been the result of their recent reading and study of the Word, than to take the place of exhortating their elders, or taking up time going from theme to theme, subject to subject, and spoiling them in the process, or taking up an hour as we noticed recently to our sorrow. How can the Lord's people be "fed" if such continues in our midst? A true understanding of the leading of the Spirit of God and a sense of waiting upon God, coupled with that humility which is so sorely lacking today among us would cure much, otherwise the present "paucity" of ministry shall continue and a generation of younger believers be deprived of the helpful ministry which can be given by those of experience, godliness, and ability to open up the Word, showing some "freshness of ministry" which cannot be duplicated, nor imitated, nor obtained without being in the presence of God in prayer and waiting on God beforehand. In this connection much exercise is required as to which, if any, Conferences one should attend. Younger servants, if they are doing any real work for God, will not have time, opportunity, or money to attend a "round" of Conferences where they are not needed. A Conference now and again for freshness and help in their service would seem to be the extent of men who are really serving God and not men.

PASTORAL WORK IN THE ASSEMBLIES

This likewise is an important matter which we do not take up for the present, but without it, true testimony to the Name of the Lord will develop into a mere form—with a "name to live and yet dead." Rev. 3:1. This also demands the earnest care, study and exercise for the welfare of the flock by visitation which is so sorely lacking in our midst in this day of declension. Spirit-filled pastors are sorely needed in assemblies of believers today. May the Lord exercise us all as, with confession, we would acknowledge failure, sin and even plain disobedience to the revealed Word of God.

THE SWORD OF SAUL

(continued)

Sydney Saword, Venezuela

THE SWORD OF THE SLOTHFUL—1 Samuel 13:22-14:2

THE nation of Israel was passing through a truly critical period . . . "In the day of the battle, there was neither sword nor spear found in the hand of any of the people;" —only Saul and Jonathan possessed such. In this was seen the strategy of the enemy — the people of Israel disarmed, but Saul and Jonathan retained their arms. Satan, the arch-enemy of the believer never ceases in his endeavors to deprive the believer of his principal weapon, the Word of God, which is the sword of the Spirit. The apostle Peter admonishes the believer to "watch and pray." It was later on, when Saul was asleep that David could take his spear from him. Sometime ago thieves entered the bedroom of a lady in Caracas with an atomiser containing a certain opiate with which they sprayed the face of the sleeper, so that she didn't awake until they had escaped with her jewelry and cash.

One fears that many of the swords of "good soldiers of Jesus Christ" are so rusty through lack of use that it would be quite a task to make them serviceable once more. It is one thing to have a Bible in the house but quite another to have the Word of God dwelling in one's heart, Col. 3:16.

The Philistines were invading the country but Saul was seated under a pomegranate tree with his 600 men. It was Jonathan who had exercise, valor and faith to attack the enemy. So God honored him and he gained a marvelous victory.

There are many, like Saul, seated complacently under their tree of inactivity, allowing Satan to encroach upon the Lord's heritage and the terrain of their own souls. When the Christian folds his arms and loses his exercise, the devil loses no time in proceeding with his destructive work. In the parable of the wheat and the tares, our Lord pointed out that whilst men slept the enemy came and sowed tares among the wheat. In these last days the enemy is propagating pernicious doctrines on every hand, taking advantage of the lukewarmness of those who profess the Name of our Lord. How can this evil be arrested? How can we, like Jonathan, defeat the strong enemy?

In Psalm 60:4 we read . . . "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth," and "Through God we shall do valiantly: for

He it is Who shall tread down our enemies," v. 12. The secret of victory is in our Lord Jesus Christ.

So the word to us is . . . "Wherefore lift up the hands that hang down, and the feeble knees" (like Saul), and "make straight paths for your feet. Heb. 12:12. We must humble ourselves, confessing how we have failed, renew our spiritual strength by prayer, girding on afresh the sword, and then be faithful witnesses of our Lord by lifting up the banner of truth, by life and lip. The leaders of Communism, Russelism, Adventism and other 'isms are wide awake to the influence of the printed page. How much more reason have we, to whom the Truth of God has been committed, to avail ourselves of present day opportunities of spreading the Gospel by every legitimate means within our reach.

THE SWORD OF THE WILFUL—1 Samuel 15

In this chapter Saul is seen with 210,000 men, and the day had arrived when God wished to settle accounts with the Amalekites, which was to be total destruction. This is the occasion when Saul set his own will against the will of God, which resulted in the sin of rebellion, v. 23. He pardoned Agag the king of the Amalekites, the one who deserved death more than the rest because he was a man of blood, v. 33.

Amalek is the well known type of the flesh in the believer. The downfall of Saul was in sparing Agag, which in the spiritual sense would speak of the believer's failing to judge the flesh. Saul confessed that he had brought Agag with him; and woe to the believer who would walk in company with a pardoned Agag, or the flesh! Samuel showed Saul what he should have done with Agag: he should have cut him to pieces. The believer is required to use the sword of the Spirit in dealing with carnal desires and passions . . . "Knowing this, that our old man is crucified with Him . . . that henceforth we should not serve sin." Romans 6:6.

In 2 Samuel 1 we have a striking contrast between David and Saul. In verse 1 we are told that David had returned from the slaughter of the Amalekites, but three days later a young Amalekite is brought before him, carrying Saul's crown and confessing that he had slain king Saul, verse 10. The young man's object was to court the favor of David but, instead, the just sentence of death was meted out to him. On the other hand, Saul who had pardoned the king of the Amalekites received the mortal blow at the hand of the Amalekite, who took from him his crown. How solemn is this lesson! The believer who makes a truce with the

flesh, will be put out of action by the same and lose his crown at the Judgment Seat of Christ.

We live in days of relaxed morals; and what an ugly disfigurement to an Assembly testimony is a case of fornication or adultery! In James 1:14,15 one sees how sin develops. First there is the drawing power of lust; then there is conception, "which bringeth forth sin" and this, in turn, ends in death. Like the young man Joseph, the exercised believer will flee from the very appearance of evil. One has well said that a person will get what they go in for. If one caters to the flesh by eyegate or eargate they will be drawn irresistibly towards their spiritual ruin but, if like Joseph in the fear of God they flee "youthful lusts"—2 Tim. 2:22, they will each time be more strengthened in the inner man.

No one is exempt from the enticements of the flesh and many a promising life for God has been crippled and has ended in remorse and failure. Should these lines catch the eye of anyone who has passed through this bitter experience, remember that the Great Shepherd and Bishop of our souls is seeking your restoration. The means of grace are still available. We not only seek divine miracles in saving lost souls but also in restoring those of His true children who, like David in Psalm 51, seek his face with contrite and repentant hearts. With our Blessed Lord there is forgiveness, cleansing and restoration to the joy of God's salvation. David once again could teach transgressors God's ways and be used to the conversion of sinners.

However, these words of encouragement do not mean that one can deliberately sin against God and his own conscience and expect everything to turn out right in the end. This is a lie of Satan. This would be presumptuous sin which incurs the righteous indignation of God, and makes it doubtful if that soul will ever fully be restored.

A fitting conclusion to this chapter are the words of Romans 13:14 "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

(to be continued)

Never seek to find out if some forbidden thing is a sin or not, and whether it may not in some way be reconciled to conscience. Let it be enough that God has forbidden it.

“WITH WHAT MEASURE YE METE . . .”**Matthew 7:12 - Mark 4:23,25 - Luke 6:27, 38**

Harry Macfarlane

OUR verse in Matthew 7:1 may have somewhat of a reference to 1 Cor. 4:5 where the “motives” are in view, and concerning which we are not competent to judge. Such must be left until the Judgment Seat of Christ when the “counsels of the heart” will be fully manifested. For the present, then, we would like to look at it in the light of a principle which continually runs through the Scriptures—that of the necessity of passing judgment on circumstances or occasions as they may arise from time to time, and doing so with worthy motives, considering a coming day of manifestation.

Under the old economy, according to Deut. 16:18, 20, it was necessary to have judges appointed “in all thy gates.” And the instruction to the judges was—“Thou shalt judge the people with just judgment.” Further, verse 19 says—“Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift (or bride) for a gift doth blind the eyes of the wise, and pervert the words of the righteous.” God was dwelling in the midst of His people and as He was characterized by righteous judgment, it would be most surely His desire that those who were in that responsible position should be also characterized by righteous judgment. Abraham was fully persuaded of God’s righteous dealings when he said—“Shall not the Judge of all the earth do right.”

In coming over to this truth in the New Testament, we find that this principle still holds true. There is still the need of “judges in all thy gates.” And God is still able to raise up exercised men who can be classed as “judges” or “guides” and every assembly needs them because matters continually arise which call for spiritual discernment. If, as the apostle says in 1 Cor. 6 that we shall not only judge the world but also angels, how much more things that pertain to this life. One would fully admit weakness and failure on the human side, but when there is true waiting upon God, He can and does give the needed wisdom, and not only wisdom but grace and humility to carry it out in a way that would be to His glory. This should never be in a harsh or hard way, but with much grace and a spirit of meekness. This is for our own good as well. For as surely as we sow, THAT shall we also reap. “And with what measure ye mete it shall be measured to you again.”

When we come on to our second scripture we have a little different line of truth. Our Lord Jesus has been teaching and He says in verse 23 . . . "If any man have ears to hear let him hear." And then he says "Take heed what ye hear." And in the following words we would be reminded that we should take heed HOW we hear. In that day all teaching and preaching was oral, but in our day it is both oral and written, so that we might paraphrase it by saying . . . "Take heed what ye read and how ye read." The point in question is this. We should not only be very careful about what we hear and read, because the world is full of voices and the presses are turning out prodigious amounts of literature that will not tend to spirituality, but only tend to drag us down to the level of a godless world, but also HOW we read. That is, do we give diligence towards putting into practice what we hear and read? Are we exercised about what the Scriptures would teach us? For if we are, then more shall be given to us and we will be found going on and maturing spiritually. But if we are careless and not exercised as to how we hear and read, then what exercise we may have had will become dormant and it shall become true of us . . . "from him shall be taken that which he hath (or seemeth to have.)" This is most important and solemn if we want to make progress in our spiritual pathway down here. The apostle James reminds us that "the Scriptures do not speak in vain." So, again, the warning comes home to us in all solemnity . . . "With what measure ye mete it shall be measured to you."

Coming over to our last scripture we have our Lord Jesus speaking again "unto you which hear." And 'giving' seems to be the essence of this portion. How our hearts go out in appreciation for what God has given us. He has given us His Son. He has given us His love. He has given us His Holy Spirit and "He gives us richly all things to enjoy." How oftentimes we feel like David did, after Nathan had revealed to him what God had in store for him. He went in and sat before the Lord and said — "Who am I O Lord God? And what is my house that Thou hast brought me hitherto? God speaks of Himself in verse 35 as the "Highest" and it is His desire that His characteristics should be manifested in us, His sons. Grace is one of God's outstanding characteristics in this present age and it is something that should be seen in us. Grace would give us to love our enemies and to pray for them which despitefully use us. Grace would give us to be merciful and forgiving. Actually we do not appreciate grace beyond the measure with which we express it to others and these verses would pull us up with a jolt as to how far our souls have been penetrated

and permeated by divine grace. Naturally, we have little grace but when divine grace enters, we still need the apostle Peter's exhortation . . . "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." (We have noticed lately that this growth mentioned here has the meaning of something acquired as we make progress in divine things—not something acquired immediately once and for all—Editor).

Also we are reminded of the importance of giving when the apostle Paul, in writing to the Corinthians, takes up two whole chapters on the subject, dealing with the pecuniary aspect more in these. But the basis of it all was "that they first gave their own selves to the Lord" and then the other followed in due course. And was this not what our Lord Jesus did? He didn't give sparingly. He gave Himself, calling forth from the apostle that wondrous exclamation . . . "Thanks be unto God for His unspeakable gift."

So whether it be grace, love, mercy, judgment, money or hearing, let us always remember . . . "For with the same measure that ye mete withal it shall be measured to you again."

LINES BY THE LATE JOHN KNOX McEWEN

TRUE faith produces love to God and man,
Say, Echo, is not this the Gospel plan?

The Gospel plan.

Must I my faith and love to Jesus show
By doing good to all, both friend and foe?

Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still?

Love him still.

If he my failings wishes to reveal,
Must I his faults as carefully conceal?

As carefully conceal.

But if my name and character he blast,
And cruel malice do a long time last,
And if I sorrow and affliction know,
He loves to add unto my cup of woe:
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?

Still love and bless.

Whatever usage ill I may receive,
Must I be patient still and still forgive?

And still forgive.

Say, Echo, how is this? Thou'rt sure a dove,
Thy voice shall teach me nothing else but love.
Nothing but love.

Amen with all my heart, then be it so,
'Tis all delightful, just and good I know,
And now to practise I'll directly go,
Directly go.

Henceforth, I'll roll on Him my every care,
And thus both friend and foe embrace in prayer.
Embrace in prayer.

But after all these duties I have done,
Must I in point of merit them disown,
And trust for heaven to Jesus' blood alone?
Yes! Jesus blood alone.

Echo, enough, thy counsels to mine ear,
Are sweeter than the flowers, the dewdrop's tear,
Thy wise, instructive lessons please me well,
I'll go and practise them, farewell, farewell.
Practise them, farewell, farewell.

A WORD TO SPEAKERS

OCCASIONALLY brethren rise to speak at believers' meetings declaring they have a message from God, and woe to them if they had not risen to unburden their souls! We are always suspicious of such speakers, for invariably they prove disappointing. Had they a right conception of the fitness of things, they would rise and modestly deliver the message, and leave it to THEIR AUDIENCE to say whether it be of God or not. Not everything that comes into the mind, and seems to fill it, is a message from heaven. There are a few too many prophets, so-called, whose utterances become a painful infliction upon the Lord's people. It is a responsible thing to rise and occupy the time of a meeting unless to instruction and edification. There is room for the man with the "five words" equally with the man of five thousand, provided both are led of God. There are speakers who, all the while they are on the platform, are catching at anything that comes to mind to say.

We are fully convinced that a man should have a message clear and definite, or he should not rise, for how shall his hearers be profited? Some take the liberty of stepping on to the platform before a hymn, which is being sung, is

finished. Well, such a liberty should never be taken, and nothing can justify it.

Franklin Ferguson—in "The Treasury."

(We feel the above is important—we are faced with much of the rush and anxiety to be on the platform of men, just to have their say"—seeming to think it is their due and they are as well fitted as any. This is certainly destroying godly "waiting upon God" and men who would "wait on God" are hindered by some who make it a habit of jumping up first and always, irrespective of who is present, even older and capable brethren. We have said . . . 'Some would get up even if the apostle Paul were sitting before them.' Sad indeed to see the lack of understanding and the godly mind as of old. God alone can heal this state when it is present—Editor).

DRESS, AT THE LORD'S TABLE

ONE of the most incongruous sights that men and angels have to look upon, is gaudily-dressed and costly-appareled Christians seated around the table on which are the emblems of the bruised body and poured forth blood of the Redeemer, the memorials of that death of bitterest anguish and deepest shame to which they owe their present salvation and their future glory.

Modest apparel is befitting for a child of God, an heir of heaven, a stranger here at all times; but surely of all places, the Lord's table is the last at which worldly dress, gay apparel, or whatever else occupies the thoughts and attracts the attention of either the believer himself or his fellow-worshippers there should be displayed. (This would bar all mini-skirted at the Lord's Table—Editor).

The supreme object at the Lord's table is, to remember Him, and to do this worthily we must forget ourselves. It is difficult to see how one who has spent much of the early part of the Lord's Day decking the person with gay clothing in order to be admired by others, whose personal appearance has been the chief subject of his or her thoughts all the morning, can when "the hour as come," suddenly forget what has been their chief concern, and become occupied with Him who was despised and rejected of men, whose visage was more marred than any other man's, and who for sins that were not His own was "stricken, smitten and afflicted." It is hard to believe that those who come to the table of the Lord adorned with finery, decked with gay clothing, with flashing jewels on their fingers, can realize that they have come to meet with a holy God; to enter into His most holy presence. Then, if the appearance of such a person is half as striking as he or she thinks it is, it must sadly interfere with the devotions of fellow-worshippers

gathered there. Worldly-minded ones gazing on, and possibly coveting, the devil suggesting to them to follow suit and outdo their neighbors; young believers stumbled and possibly led away from God, into debt, if not dishonesty, in order to keep pace with the fashion of the times, while the treasury of the Lord is impoverished and the poor of the flock neglected to keep up with the vain show. Some may think this is descending to small matters, but straws show how the current flows, and we have never yet found much of God, either in the individual or the assembly where gay clothing and jewelry are conspicuous. We do not plead for sack-cloth, but modest apparel befitting the presence of God, and such outward appearance as will neither occupy our own thoughts or attract the attention of others, while we meditate on the Man of Calvary, and muse of His Cross of shame, in which we profess to glory.

PRESSING ON

ANY tendency on the part of Christians to have a little more of the world, under the impression that they are getting more liberal-minded, is the beginning of a downward course — and perhaps more than the beginning. Old pleasures and sins are reached almost imperceptibly. These old things which should be “passed-away,” have a religious coat upon them now, and they don’t look so bad. Open wickedness, of course, is avoided; but what ever savours too much of Christ is looked upon with suspicion. The company of the truly godly — of those who live with Christ in the heart and on the tongue — is avoided, and the company of mere professing Christians is sought after. What ever has a savour of the world about it — a dash of the old life without its open iniquity — is hailed with pleasure. When this is our state, we may begin to enquire if we are new creatures in Christ. It is true that some may consider this state of things quite right and proper—that God’s people are simply finding their proper level when this is the case. But it must be a level unknown in the Bible, — nay, rather opposed to the Spirit and the teaching of the Bible. Instead of conforming themselves to the world we read, “And be not conformed to this world; but be ye transformed” Romans 12:2. The Christian life is not going backwards; it is pressing on. It is not sitting down and nibbling at everything tending to minister to the lusts of the flesh, or the lusts of the eyes, or the pride of life, which are all of the world. 1st John 2:16. It is a laying aside every weight, and the sin that so easily besets us, and running with patience the race, Hebrews 12:1, while we make no provision for the flesh to fulfill the lusts thereof. Rom. 13:14.

QUESTIONS AND ANSWERS

QUESTION: It has been suggested that anything revengeful, spiteful etc., said against elder brethren who are shepherds of the flock, could not be looked upon as "railing" if not uttered in the assembly when gathered together. Is this so, or does this not come under the thought of "railing" when carried on in a sustained manner?

ANSWER: We would definitely state, from the Word of God, that such conduct by one who is professedly in assembly fellowship, who has been noted for this, would come under the necessity of scriptural discipline, if persisted in, according to 1 Cor. 5:11, 13. We are sorry to say that we have seldom known of one who has been "put out" as a railer being thoroughly restored. It is an evil disease. God is able to restore but there must be a sincere repentance evidenced.

QUESTION: Whose place would it be in an assembly to rebuke young sisters (married and unmarried) regarding the wearing of mini-skirts at the Lord's Table? (From Ireland).

ANSWER: It would be the responsibility of elders to see that such was not permitted. If there were "mothers in Israel" they would likely have spoken to the young ones or even married ones who do this, showing them how dishonoring to the Lord it is. Some might even resist the advice of the godly but, at any rate, the shepherds are responsible. It is a shame to see this and another evidence of Laodicea (the people's rights) etc. We must acknowledge that "Philadelphia" is less in evidence today in many parts, than "Laodicea."

QUESTION: Please explain 1 Peter 3:7. Would such hindering apply to the home only or the assembly?

ANSWER: We can see from this chapter that the apostle is counseling husband and wife in regard to proper adornment, following the example of holy women of old, and while it applies to the home life evidently of all, it reaches to the assembly and where godliness, prayer and proper conduct of either is absent, the assembly is weakened to that extent, and the prayers of both are hindered at home; likewise, in the assembly the prayers of the saints are hindered by the presence amongst them of brethren or sisters with a wrong, and at times, rebellious spirit. We wonder, today, at the lack of blessing sometimes but the godly know WHY there is no blessing—it is because things are permitted to go on unchecked, either for the sake of friendship and partiality, or unwillingness to take a stand for God. It is useless to pray for blessing while things go on that are undermining the assembly testimony. Prayer, then, becomes merely a repetition like the Pharisee's prayer—long prayers, vain repetitions and a willingness to condone lives that are a hindrance, without rebuke.

QUESTION: Is the use of the word "Church" in our English Version objectionable?

ANSWER: As long as we understand that it refers to those who are "called out" of this world and belong to the Body of Christ and do not link it up with the building etc., it would not be objectionable. It is used, also, of the company of God's people in local character, both in the singular and plural, i. e. Church or Churches of God. If it were translated, as in original, in Matthew 16:18, we would read . . . "Upon this rock I will build My 'ekklesian' " "Ekklesia" is the common term for a meeting summoned together by a herald. The Septuagint transfer the term to the assembly of the people of Israel whether summoned or met for a definite purpose. In the N. T. it denotes the redeemed community in its two-fold aspect. Assembly, then, or church seems to be quite in order to give the sense of our English translation. Some can "strain a gnat."

QUESTION: Recently there was a case in the Assembly in which a sister sued her husband for divorce on grounds of mental cruelty. The brother did not contest the case. On this ground alone she was granted a divorce from her husband. The problem now is . . . if this sister presents herself at the 'Breaking of Bread' must she be received or not?

ANSWER: We would say, from Scripture, definitely NOT!

(We hesitate to enter into the divorce question in our pages, generally speaking, but inasmuch as this comes from a part of the world where there is little teaching on the subject, we feel the answer is forthcoming—Editor).

QUESTION: Does Mark 9:50 suggest that the adulteration of the "salt" here raises the question of the necessity of divine life?

ANSWER: We would answer this by referring to Matthew 5:13, also Luke 14:34 . . . "it is thenceforth good for nothing, but to be cast out etc," and "It is neither fit for the land, nor yet for the dunghill." A profession without salt, with its preserving character, is a most questionable thing and there is much of it today in this day of easy professions and manufactured ones.

We give the words of another . . . "The question is not if a man lose his grace, how shall THAT GRACE be restored to him? But since living Christianity is the only salt of the earth if men lose that what else can supply its place? What follows is the appalling answer to this question . . . "It is thenceforth good for nothing, but to be cast out" — a figurative-expression of indignant exclusion from the Kingdom of God . . . "and to be trodden under foot of men"—expressive of contempt and scorn. It is not the mere want of a certain character, but the want of it in those whose PROFESSION and APPEARANCE were fitted to beget expectation of finding it."

PIONEER PAGE

FOR the exercise of any of our brethren who would have a heart for a new work, entirely different from much that has been attempted, we suggest a consideration of parts of Kentucky, West Virginia Tennessee where, so far as we know, nothing has been tried of late years back from the boundary lines of northern States.

One would only need to go back 30 to 50 miles, or less to find some of the most impoverished districts in U. S. A. Illiteracy abounds, large families of children, little work for the men folk or others, the barest necessities of life etc. Some back in those districts know nothing of even the larger cities of U. S. A.—some have never seen a railroad train and have never traveled, save by horse back, etc, or walking. Roads poor, often creeks which, when overflowed with rush of water, block the only path across which is “stepping stones” etc., etc. Perhaps, away in such regions, one might gather bright gems for His crown—who knows?

The region is mountain largely and of course one going among them could not expect to go with expensive equipment for travel etc., old clothes would do — one could adapt themselves more or less to conditions and find a respect for the Gospel which is often lacking in the northern regions.

If such should have this exercise, we are sure it would appeal to many of God’s people who would love to have a share in such work but do not know where to send the Lord’s money, at times. One good brother amongst us, a true laboring brother of years experience, mentioned to us of late (from the platform) that one of his problems was to know where to send what little of the Lord’s money he had and to whom. This brother has been in the habit of doing this through the years and we respect all such who have such exercise — pity us when we know nothing of sending the Lord’s money to others than our “cronies.”

The region we mention is just one of many in these United States. We passed through northern Michigan and Wisconsin lately where opportunities abound on every hand, away back from the “beaten track” — no one to enter and hold them for God. The whole of the Western States largely without any such labor. May it stir up exercise amongst us. We fear that our Prayer Meetings are largely stereotyped in character and we speak of the regions beyond, instead of specifically mentioning regions perhaps near by which are neglected and forgotten.

“THE NIGHT COMETH, WHEN NO MAN CAN WORK.” John 9:4.

France — Bro. Dennis O'Hare has moved to the Paris region—had rather a difficult time farther West—quite a bit of opposition from local priests but was able to visit many house to house. His address now is . . . 2 Rue des Messiers, 95—Argenteuil, France.

Sherman, Mich. — After the Conference here local brethren carried on in the Gospel and the Lord seems to have given them some cheer in a few younger ones professing. Bro. Mick also gave some help while there and brother Wickert also was with them at the Conference. The latter also visited Saginaw, Ferndale, and Clyde, Ohio, ere going back to his labors in Florida amongst the Spanish.

Abbotsford, B. C. — Our brother Harold Paisley had another pitch in Chilliwack for four weeks, with good attendance and interest. Some professed faith in Christ and further blessing looked for. He had a week of appreciated ministry in the Hall here for those newly professed.

West Union, Iowa — Bro. Hamilton had eight weeks here recently, with help and interest, the people listening well, mostly the Christians and their children, a little blessing reported. Bro. L. Brandt helped some towards latter part. The latter with bro. Henry Wahls had tent in Patch Grove, Wisc., but they had to move on account of "permit" regulation. Were looking for another spot to pitch. We believe brother Orr was at Nashua with local help. Brother Dobson had a week of meetings in Las Crosse also recently.

St. Thomas, Ont. — Brethren here have sought to carry on their open air work amidst some problems as to location.

Matoaca, Va. — Bre. Graham and Surgenor were in this district using the former Hall in Hopewell. This district has been worked much in the past, last report not too much interest.

PERSONALIA

Our brother William Warke's condition seems to have been rather more serious than we thought at the first but he is slowly gaining strength—has had to rest in bed a good part of the time recently. Pray for him.

Remember also our aged brother Patrizio who also is confined to home, through weakness, his desires still with his loved work amongst Italian people. Our brother George Baldwin also must stay near home and bro. Klabunda is moving around some—he was with us on the W. S. of Cleveland one Lord's Day in July.

CONFERENCES

Hitesville, Iowa — Annual Conference D. V. will be held, September 20 and 21, preceded by Prayer Mtg., Sept. 19—Friday evening. Usual arrangements—hospitality extended—Corresp. George L. Frey, Aplington, Iowa 50604.

Midland Park, N. J. — Annual Conference commences with Prayer Meeting in the Gospel Hall, Prospect Ave., Friday, September 26th at 7:30 p.m. continuing over Sept. 27 and 28. Usual arrangements and hospitality extended to visitors. Corresp. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Manchester, Iowa 52057 — Annual Conference D. V. commencing with Prayer Meeting October 3 in the Gospel Hall at 7:30 p.m. Meetings Oct. 4 and 5, in the School Auditorium as usual—Hospitality extended to visitors and a hearty invitation to the Lord's own to be present. Corresp. Dan Lubben, 505 E. Butler Street. Telephone 927-3532.

St. Thomas, Ont. — Annual Conference will again be held in the Central Elgin Collegiate Institute, Chestnut St., and First Ave., October 11, 12 and 13, commencing with Prayer Mtg., in the Gospel Hall, Erie at Ross, Oct. 10 at 8 p.m. No meeting Saturday morning. The Lord's servants walking in the "old paths" welcome to minister the Word. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont.

Blue River, Wisc. — Annual Conference D. V. October 18 and 19, commencing with Prayer Mtg., Oct. 17 at 7:30 p.m. Usual arrangements and hospitality extended—Corresp. Raymond Studnicka, R. R. 2, Box 162, Boscobel, Wisc. 53805.

Clinton, Ont. — The small Assembly here is exercised again as to a Conference and D. V. have chosen the weekend of October 18 and 19 where meetings will be held in the Legion Hall. Prayer Meeting will be in the Gospel Hall on Fri. eve., the 17th, preceding. Servants of the Lord walking in the "old paths" welcomed in ministry of the Word. Correspondence to Douglas McDonald, 137 Mary Street.

Detroit, Mich. — The Annual Conference of the Stark Road Assembly, 9280 Stark Road (corner of E. Hines Drive, Livonia), will be held God-willing November 8 and 9, preceded by Prayer Meeting Fri., Nov. 7 at 7:30 p.m. All meetings will be held in the Gospel Hall as above and ministering brethren walking in the "old paths" of the Word welcome in ministry. Hospitality extended to visitors as usual. Correspondent—Alexander Stewart, 9950 Pierson, Detroit, Mich. 48228. Gospel Hall phone No. Code 313-425-4910.

Cleveland, Ohio — Annual Conference of Monticello Gospel Hall will be held D. V. October 25 and 26, commencing with Prayer meeting in Gospel Hall, 4970 Monticello Blvd., Richmond Heights. Usual arrangements. Corresp. John H. Smith, 34200 Ridge Road, Apt. 306, Willoughby, Ohio 44094. Time of Prayer Meeting is 7:45 p.m. Friday evening.

Vancouver, B. C. — Annual Thanksgiving Conference will be held D. V. jointly by Victoria Drive and Carleton Assemblies in the Gladstone High School, 4105 Gladstone Street, October 11, 12 and 13. Usual arrangements. Corresp. W. Hutchison, 4760 Little Street.

CORRESPONDENTS' ADDRESSES

Cleveland, Ohio — For the Monticello Assembly, John H. Smith, 34200 Ridge Road, Apt. 306, Willoughby, Ohio 44094.

FALLEN ASLEEP

Lurgan, N. I. — On May 24 through a tragic highway crash, our young brother Charles Francis Knox (elder son of William and Gladys Knox) and grandson of our well known brother Frank Knox, was instantly killed. Saved four years ago, a promising life thus cut short here—surely God's ways are past finding out. Brother Frank Knox mentioned the promising character of Charles—just aged 20. Pray for bereaved family and our aged brother.

Welland, Ont. — Another tragedy on the highway has come to us in the death of Roger Steele, aged 19, who with his young wife was returning home. At last report she was critically ill having undergone major surgery, married only a few months. He was killed on May 11. Although not in this Assembly we extend our sympathy in this sorrow—his uncle is in the Welland assembly.

Joliet, Ill. — Saints of this Assembly grieved at the loss of our dear brother Mr. William Brook July 21, aged 70. Born again while reading a Gideon Bible in a Hotel room in Indianapolis, Ind., forty years ago, he bore a bright testimony to the end. Gifted with the ministry of intercession, loved and highly esteemed by the saints of this Assembly where he had been in fellowship for the past few years, formerly in Chicago. Survived by his wife and one daughter. We much enjoyed our dear brother's fellowship and his Christian demeanour—pray for his widow who, with him, enjoyed much the fellowship of the saints here.

Toronto, Ont. — Our dear brother Herbert Day "went home" July 5th. Saved here at the age of 12 through preaching of the late W. P. Douglas and associated with the Brock Ave., Assembly for 50 years, latterly Eglinton Assembly. Aged 72. Survived by his wife and daughter. Titus 2:13.

Longport, N. J. — Our dear brother Fred E. Fisk "went home" June 12th., aged 88. Our brother was for years in the Ferndale, Michigan Assembly but has been in the Home here for a number of years. Quiet and courteous, he loved the Assembly and was glad to be identified with the Lord's own gathered to His Name.

Words in Season



"AS THY DAYS"

"As thy days"—the promise stands—
Not our weeks, or months, or years;
All our days are in His hands—
Each fresh one as it appears.

Days which drag when skies are grey;
Days of shadow, burden, pain;
Days when all things seem to say
Skies will ne'er be bright again.

Days when endless seems the road;
When quite futile seems the task,
When too heavy seems the load,
And for further strength we ask.

Yet! for all the days—each one—
May this word bless thee and me
As life's race we seek to run—
"As thy days thy strength shall be."

Selected

OCTOBER, 1969

WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107
News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

IMPORTANT: We are going through our files completely at present and find many have not paid for this year (1969). We do not send out bills, trusting to the consideration of our subscribers who should renew every December of each year, so many are delinquent. Also please subscribe for those you subscribed for last year at same time. Further, we find considerable who are not even paid up for last year 1968, so in sending in consider this also—if you owe for two years this would be \$4.00 for each subscription and REMEMBER TO RENEW for the coming year in DECEMBER of this year. This helps with our printing bills which we ALWAYS pay on time. The Editor.

CORRESPONDENT'S ADDRESSES

Wayne, Pa. 19087 — William M. Parks, 581 Lindsey Drive, for the Bryn Mawr Assembly. Please note this change of address.

REPORTS

Hartford, Conn. — New order of weeknight meetings, as follows: Bible Reading Tuesday 8 to 9 p.m. Children's Meeting Friday 7 to 7:45 p.m. Prayer Meeting following same night 8 to 9 p.m. This is for the Charter Oak Assembly . . . Matthew J. Brescia, Corresp.

Port Alberni, B. C. — Bre. John Frith and Ed. Bellingham had six weeks with the Assembly here with some blessing in the Gospel. This is on Victoria Island.

Orillia, Ont. — The Lord gave us a good Conference, with liberty and freshness in the ministry. Seven preaching brethren there to help in ministry and the Gospel.

Akron, Ohio — We heard they had about sixteen preachers there for their Conference and understand it was felt to be profitable. Hot, humid weather prevailed over Labor Day weekend in this country.

Longport, N. J. — Bro. Bert Joyce gave an account of the work in Labrador here, also visited Charter Oak Assembly in Hartford where they had a Lord's Day afternoon during which he spoke on the same subject also the Newfoundland work. Our brethren from the Maritimes have a difficult field, but a happy one in seeing God's hand with them.

Joliet, Ill. — The Assembly here will commence D. V. their monthly Meetings on October 12th, and continue until May on this second Lord's Day of each month. These are profitable and happy seasons. They have been holding forth still in the open air at the new Court House Square.

Brazil, S. A. — The work here continues to develop slowly, doors are opening among the German Colonies and quite good numbers are coming to the meetings we hold regularly in some School Rooms. Fellow labourers are few and there is much land still to be possessed for God.

John McCann

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

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"JESUS ONLY"

The LIGHT OF HEAVEN
Is THE FACE OF JESUS.
The JOY OF HEAVEN
Is THE PRESENCE OF JESUS.
The MELODY OF HEAVEN
Is THE NAME OF JESUS.
The HARMONY OF HEAVEN
Is THE PRAISE OF JESUS.
The THEME OF HEAVEN
Is THE WORK OF JESUS.
The EMPLOYMENT OF HEAVEN
Is THE SERVICE OF JESUS.
The FULNESS OF HEAVEN
Is JESUS HIMSELF.

Northern Witness—1876.

Can we tell the worth of the Saviour's Name,
Or the tale of love proclaim?
Yes! we may, if we will, extol His fame,
But not the worth of His Name.

The eternal song could never exhaust
The worth of that Precious Name,
Since, apart from Him, all would have been lost,
Nor the tongue of man be tamed.

But the tongues of earth have been stilled and tamed,
And the common theme is heard;
'Tis the Glory of His Most Worthy Name
As found in the Living Word.

W.H.F.

HAVE YOU A SOUL?

THE well-known Indian missionary, Samuel Hebich, was on one occasion invited to the officers' mess for a special dinner. Being chaplain of the regiment, he accepted the invitation.

A young officer, somewhat under the influence of wine of which he had partaken, found his delight in boasting of his unbelief and in mocking the man of God. There was no God, he asserted. A Redeemer and Saviour he had no need of, because man had no soul.

For a time, Hebich listened to his godless remarks in silence, but when the young officer grew bolder and more insulting, Hebich, without saying a word, took his own chair, laid it on the floor and placed it again on its feet. A strong, powerful man, he then went over to the officer, took hold of him with his hands, lifted him up high, and placed him, like his chair, upon the floor, and then again upon his feet. Enraged, the young officer sought to take summary vengeance for the insult to his honour, but was held back by the others present. Hebich then called on them all to witness how the braggart had declared that man was matter, like stone or wood. If that were true, said he, there could be no such thing as honour; the soulless chair had made no objection whatever to the same treatment.

The vain talker was completely nonplussed. He did not know how to answer the ready-witted and logical servant of the Lord, but happily the occasion was used through the goodness of God, to his salvation.

With a mortal wound in the chest, the young officer fell at the storming of Delhi. A comrade, bending over him, heard his last request. Handing his notebook to him, the dying man asked him to send it to his Christian mother in England, with the last loving greeting from her only son, with the assurance that he was departing to be with Christ, with firm faith in Him as his Lord and Redeemer.

And then he sent one more message, and hearty expression of gratitude, to the missionary to whom he was indebted for having been awakened to a sense of his sin, and for having through him found salvation in Christ, as he had been the one, who had given him such a convincing proof of the fact that he had a soul, and thereby caused him to turn to Christ as his Saviour.

Reader, have you turned to that Saviour? Remember, you have a soul. (Recollections of Hebich)

THE CHRISTIAN MINISTRY

“He gave some, teachers” — Eph. 4:11

Wm. H. Ferguson

IN considering further the gifts of the Ascended Lord “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:” we must not lightly lay aside the particular gift of “teacher” relative to the growth and development of the body. This is a distinct “gift” from the Lord Himself, not to be imitated, or manufactured in so-called Bible Schools amongst many today, but to be graciously acknowledged with a spirit of thanksgiving that God has thus given us those in a past day who have been of valued help in the things of God, and still gives us a few even today in this decadent period of testimony.

It is evident from the study of the Word that in the day of the Spirit’s power and much growth and blessing amongst God’s people, “teachers” have been much more in evidence than in a weaker and failing day when the Spirit’s power is not so manifest. We believe Isaiah 57:1 is worthy of exercise here — the thought being that on account of the backsliding of Israel, “men of godliness are taken away — from the midst of the evil.” (literal reading). This may explain the lack of teachers amongst us today.

ABLE TO TEACH

It goes without emphasizing too much that those who take the place of “teaching” ought to be able to give the meaning of the passage under consideration. Not only in a general way, but with a measure of elucidation, making clear to the listeners the context of the passage and applying, also, the truth thus explained in a practical way to exercise the heart and conscience. We know that doctrine, without practice, is useless in changing lives or helping assembly testimony. And professed teaching that leaves the listener in a maze of words, without the ability to impress on the mind the object of the Spirit of God in giving His Word, is without value and a substitute for the real thing. It neither satisfies the exercised child of God, nor does it do anything for the one professedly teaching. To be of value, the teacher must be able to teach and feed the saints of God — “teaching” is for the Church and, when such are raised up of God, with a view to “the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Eph. 4:12.

MUST BE ABLE TO DISTINGUISH

The priest of old, and the Levite, had this general characteristic and they were "the teachers of Israel" Deut. 33:10 — Lev. 11:47 — Lev. 14:57 — Deut. 24:8 — Ezekiel 44:23. In this last scripture, this same principle is carried through to the millennial reign for a thousand years. Therefore, we judge, the place of "teacher" is very important to God and to His people for their preservation and upbuilding and godliness. We would also suggest that such should be able to impress the people of God, by using such God-given gift, NOT with a view to impressing SELF but impressing on all the truth they teach and seek to inculcate. We know that the Word states "For the time will come when they will not endure healthful teaching; 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." 2 Tim. 4:4. The "itching ear" is very manifest today and if some new teacher comes on the horizon, perhaps sent long distance for, across the seas, or more modernly through the skies, many get captivated for a time but the net result is poor and the so-called teacher is soon forgotten. It is wonderful to what lengths some will go to try to impress the saints with "some great man" or men and to what lengths they will go to provide the necessary hundreds of dollars etc., etc., to bring such from far distances. At one of our large Conferences recently it is reported that one such took part on this side at the early part of the Conference and the next day, over three thousand miles away, taking part in another Conference convened at the same time in another country. How foolish, catering to the natural pride and the "desires of the itching ears," etc. We read an article the other day in a contemporary old country Magazine and one of the expressions used in the article we thought very fitting for today's trends of professed service . . . TOURING THE WORLD AT THE EXPENSE OF THE ASSEMBLIES. Ex-missionaries, with no field of labor save amongst the assemblies and professed teachers who have no record of real labor or work for the Lord behind them, either, can do just this because of the childish or overcredulous amongst the assemblies today. A real, solid thinking and determination to emphasize the necessity of a man having a definite field of labor and a definite work to do, would do much to place this "running around assemblies" where it belongs, i. e. in the sphere of opportunism and unreality. We have some good local brethren who could handle the Word to better advantage than some who make a practice of visiting assemblies with a false gift.

CHARACTER OF THE TEACHING

The true teacher, today as ever, teaches "Assembly truth" as this is the mind of God for this dispensation. It was said of the late Donald Munro that his teaching was methodical. Mr. T. D. W. Muir used to tell us he started, as it were, with the roots of the tree, then the trunk, then the branches, then the twigs and leaves and, when finished, you were under the shadow of the tree. This is good. The true teacher is not bringing out of his bag some little "trinkets" that no one else has ever seen or heard of, nor some tidbits to tickle the fancy and bring a laugh—he is too serious for that. This would be more entertainment than true teaching. If in the mind of God he will bring to our attention some passage or passages of the Word, giving the setting, not some fanciful interpretation, and further showing the practical bearing of the subject on our lives. There is so much truth required today, assembly-wise, that needs to be continually emphasized and the reasons given why we emphasize it. It is not enough to hammer away at a thing, without showing the reason for the teaching and deportment of the saints in their assembly testimony. Some are adept at this.

THE TEACHER IS NOT A BOOKWORM

Some have asked where the Lord gets His teachers. As we look back over the vista of years, some of the best teachers we have known have been very busy men who have "taken time out" with God — whether from daily work, or in the more general sphere of out and out service for God, totally. We believe the best amongst us have put in years of good solid work, in the true pioneer spirit where, amidst loneliness, isolation and deprivation of the excesses of life, they have not only "learned of God" but have "learned to prove God" and, in their solitude, God has taught such. A man who is always on the road, burning up tires and using gasoline, will never be a teacher amongst God's people. His years will not make him a teacher since he has forfeited the precious years of being "alone with God." Further, a man who is always on the go, one country to another, thousands of miles here and there, is not God's man for the present need amongst God's people, of teachers.

The "reading of books" does not make a man a teacher. Some are blessed with a fairly good memory and can "digest" a book and give out its contents fairly easily. This is not teaching. It is plagiarism, mimicry and untruth and rather difficult to conceal. Books have their use, some very valuable as reference medium etc., etc., but to use them to

outline, parrot-like, teaching so as to give it forth as one's own, is deceitful to say the least. The simpler we remain, the more godly, the more quiet and backward, waiting God's time to come forth, the better for us all. Then, when such does come forth from God, the people of God realize that this is of God. There was a dark day in Israel's history when the failing priesthood only emphasized the departure, when God came in and raised up a Samuel . . . "And Samuel grew and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." 1 Samuel 3:19, 20. God did this and the people knew it — this is still God's way. For younger brethren to be seeking the place of teachers when unfitted for the work, is out of its element.

NOT MEN-PLEASING

The beloved apostle wrote . . . "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Galatians 1:10. The true servant, thus, did not fail to rebuke when necessary. He took exception to the choice of Barnabas, as to John Mark, in Acts 15:36, 40. He also rebuked Peter in Galatians 2:14 but he did it without bitterness or ungentlemanly conduct and, therefore, still had the utmost respect of both of these fellow servants. This should be an example for us.

Today, when certain things are plainly taught from the Word, some strenuously object, even some assemblies do not desire plain teaching inasmuch as the conduct of the assembly, and their associations of pleasure and Babylonish connections, would be shown in deep contrast to the Word of God. This, however, is to be expected when we consider the pastoral epistles and the tendencies of the latter days, or better still, the "last hour" spoken of in 1 John 2:15, 18. When the truths of the proper "covering" and silence of sisters, relative to assembly affairs, is emphasized and the truth as to the "cutting of the hair" etc., in violation of the plain Word of God, are taught, many don't like it. Many will not have it and close their doors and ears to the Word of God and, ere long, the truth expressed so forcibly in Revelation 3:20 shall only be received by the small remnant who shall "hear His voice" as He stands on the outside with His plaintive note of remonstrance. "He that hath an ear, let him hear what the Spirit saith unto the churches." Revelation 3:22. Thank God for all ears that are "open" to His voice.

THE SWORD OF SAUL

(continued)

Sydney Saword, Venezuela

WE now consider the

SWORD OF THE FEARFUL—1 Samuel 17

"When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid." In this chapter we see the difference between David and Saul. The latter placed all his confidence in his armor and his sword, but David, after proving these, put them off. The sword of the fearful was of no use to him because his confidence was in the living and true God, see verses 37, 45. So with his five smooth stones, his sling and his shepherd's staff, he went down into the valley to face his formidable foe, and there lay him low. This inspiring episode in the life of David encourages the young Christian to trust in his Lord and not in the arm of flesh. Saul was the tallest and strongest in his army but he had a weak heart and didn't have his eye upon God.

Writing to Timothy, his son in the faith, the aged apostle reminds him that "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7, and "perfect love casteth out fear." Peter was naturally a courageous man, but on the same night that he had cut off the ear of Malchus, he later denied his Lord with oaths and curses. He had natural courage but in the crisis he lacked moral or spiritual courage. If we confide in our natural courage it may fail us in the crucial moment: "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. Our Lord exhorted His own to have "faith in God" and in Hebrews chapter eleven we have a brief survey of the exploits of men and women who believed in God and in His Word.

The apostle John sought to strengthen our hands in God when he wrote . . . "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." Also the apostle Paul assures us: "Nay, in all these things we are more than conquerors through Him that loved us." Romans 8:37. World conditions are making it extremely difficult for the believer to have the courage of his convictions and to stand firm in the evil day, but God is still on His throne and He changeth not and He will not suffer His own to be tempted above what they are able to bear, but "will, with the temptation, also make the issues thereof certain." 1 Cor. 10:13 (alternative

reading). When one reads of the indescribable sufferings and tortures that the Christians endured at the hands of Imperial Rome, and later at the hands of Ecclesiastical Rome, and sees their unflinching, unwavering courage and devotion to their Lord, it makes us feel how little we know of "the fellowship of His sufferings." Those early martyrs showed no signs of defeat: the Lord sustained them and caused them to triumph in their tribulations. Persecution does not rob the believer of his song, but friendship with the world does. May the Lord help us to be courageous in the spiritual warfare with the world, the flesh and the devil: and so, at last, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THE SWORD OF THE CRUEL — 1 Samuel 22:6, 22

We now come to the most horrifying chapter in the history of Saul. His wrath against David has now reached its zenith and overflows in unchecked fury.

In fleeing from Saul, David arrived at the house of Ahimelech the priest, and by means of a lie he gains the confidence of the latter. In good faith Ahimelech gives him the sword of Goliath and bread for himself and his young men. To some people a lie seems of little consequence, but the outcome of that lie of David was the wholesale slaughter of eighty five priests of the Lord, in addition to all their families, in the city of Nob. Poor David afterwards had to lament . . . "I have caused or occasioned the death of all the persons of thy father's house." v. 22.

King Saul commanded his servants to slaughter the priests but they refused to stain their hands with such a crime. Then the king commanded Doeg the Edomite to do so, and he had no scruples about this nefarious act. Kind Herod in Matthew, chapter 2, who gave the command to slay all the male children under two years of age in Bethlehem and those parts, also was an Edomite. (The Edomites were descendants of Esau, as was Amalek, the man of the flesh who hated Jacob, the man of the Spirit—Editor). Doeg was thus the wicked instrument, but Saul was the guilty one. When we read of the gloomy end of Saul, no sense of pity is awakened in our hearts after he committed such an inhuman crime.

However we should never forget that the debased nature revealed in the heart of Saul is common to all the human race . . . "Their feet are swift to shed blood"—Rom. 3:15. Through the infinite grace of God we have received a new nature and, as in the case of Saul of Tarsus, the "raven-

ing wolf" of Genesis 49:27 becomes the "beloved of the Lord" —Deut. 33:12. Compare with Acts 9:1 etc. A mighty change has been effected in our lives. Writing to the Ephesian saints the apostle exhorts them . . . "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." ch. 4:31. And "be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." v. 32. The Holy Spirit would not have inspired Paul to pen these words if there had not been a need for it.

Another of Saul's cruel acts is brought to remembrance in 2 Samuel 21, and the aftermath is a famine of three years in the days of David, who learns from the Lord that it was because of Saul and his bloody house when he slew the Gibeonites. When David consulted the descendants of these people, they requested that seven men of Saul's descendants be delivered into their hands to be hanged. The reason for Saul's slaughter of the Gibeonites was his carnal zeal, v. 2. He thus had violated a sacred covenant and years later God had to settle the account in the lives of his offspring. Saul of Tarsus also in his unsaved days of religious zeal made havoc of the church, but afterwards he confessed that it was of the flesh. (Remember! we cannot steal a march on God—Editor). It is possible to pretend to have a zeal for the things of God which is only carnal and which results in suffering to our brethren. At times one can be guilty of giving an exhortation in the energy of the flesh, which grieves the Spirit and does more harm than good. Diotrephes, in 3rd., John, showed much zeal in the matter of reception into the assembly, but it was a carnal zeal which went as far as refusing to receive the apostle John. We must treat our brethren in the faith as those for whom Christ died; bought with the price of His shed blood, and esteem them as being worthy of being served.

THE SWORD OF THE ABANDONED—Chapter 28 and 31

Here we have the closing scenes of a life ending in failure and it is the most forlorn of all reading. From a human point of view Saul's beginning was most promising: as a young man he was an obedient son, enjoying health and vigor, engaged in honest toil. A bright future was open to him; but through disobedience, presumption, envy and carnality, he came to the extreme of being abandoned by God. In his desperation he consulted a witch, but instead of receiving help for the battle, it left him crushed in spirit. In his last fight he saw his three sons killed, then in solitude and dismay he took HIS OWN SWORD and fell

upon it. Later on an Amalekite finished him and the Philistines carried away his head.

Thus ended the story of Saul, the first king of Israel: a complete failure. Whilst Saul would typify the "old man" in the believer; his successor, David the new king, would typify the new man. If we let the "old man" reign in our lives we shall undoubtedly come to grief, but if Christ gets His rightful place we can count on the good hand of the Lord and His blessing upon us. David never lost a battle because he sought counsel from God; and did the Lord's will and not his own.

The words of 2 Samuel 3:1 are very suggestive . . . "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

"Near the Cross, O Lamb of God!
Bring its scenes before me:
Help me walk from day to day
With its shadow o'er me."

THE FAITH OF MOSES

The late William Rodgers

THREE acts of faith on the part of Moses are recorded in Hebrews 11, and three considerations which led to them are mentioned.

The first is his great choice, in which he disowned relationship to Pharaoh's daughter, turned his back on the treasures in Egypt and the pleasures of sin, and cast in his lot instead with God's people, to suffer with them the reproach of Christ. The reason given for his doing this is that "HE HAD RESPECT UNTO THE RECOMPENSE OF THE REWARD."

The second is his braving of the king's wrath in the matter of leaving Egypt, and his firmness therein is ascribed to "SEEING HIM WHO IS INVISIBLE."

The third is the keeping of the Passover at God's command, which we are told he did "LEST HE THAT DESTROYED THE FIRST BORN SHOULD TOUCH THEM."

Thus we learn that in Moses' creed were at least three great articles; 1st, that God's rewards are worth going in for; 2nd, that God Himself, though invisible, can be counted

on as a very present help in time of trouble; and 3rd, that God's judgments are to be dreaded.

Have these truths the same power over us that they had over him? I ask not if we believe them, for that we profess to do. But does our belief in them influence us when we have a choice to make, to such an extent that no earthly consideration is of any weight as compared with them? Does it hold us steadfastly to a course of action when everything outward pulls us in the opposite direction? Does it make obedience to God's command a matter of course with us? All this it did in the case of Moses, but when we measure ourselves alongside him, most of us come very far short.

How often in our decisions we have been guided almost exclusively by business gain, or social advancement, or some other form of self-pleasing, and the question of what the Lord will reward most in the coming day has had very little to do with them. How often, even when we have decided on a right and godly course, we have allowed ourselves to be turned from it by the fear of man, or by the difficulties of the way, whereas if we had realized that the invisible God was with us, these things would have shrunk very small in our eyes. How often on the other hand when we have turned from what the Lord plainly commanded us to do, we sought to persuade ourselves that somehow or other we would escape the bitter reaping of what we had sown. If we measure our faith by the foot-rule of James, the actions induced by it, some of us will be almost led to wonder are we real believers at all.

As it was with Moses, so it was with Enoch, Noah, and others of Hebrews 11. They believed in a God WHO IS, One who abundantly rewards those that seek Him, and Who punishes those that turn their backs to Him. And what their beliefs led them to do this chapter has placed on record.

So it was also with the apostle Paul. He "looked not at the things which are seen but at the things which are not seen," and since his light (?) affliction was working for him a far more exceeding and eternal weight of glory, he welcomed it, and gloried in it. He saw the Lord, not alone on the Damascus road, but many a time afterwards, and the consciousness of His presence with him held him to a path, from which both the trials he knew to be before him, and the persuasions of his brethren, might well have turned him. See Acts 20:22-24; 23:11; etc. He knew too "the terror of the Lord," and it helped to keep him walking in the path of obedience.

May we be imitators of the faith of such men, as we consider the issue of their lives. Thus shall a like "good report" be obtained by us in heaven's reckoning to that which they obtained; and thus shall we be able to sing in truth:-

"By faith in a glorified Christ on the throne,
We give up the joys of the world to its own;
As strangers and pilgrims we plainly declare,
Our home is up yonder, but WILL YOU BE THERE?"

COMMENTS FROM OUR FAMILY OF READERS

From California: A few months ago I enjoyed the article in the Magazine that expressed the thoughts as to the older servants of the Lord being led by the Spirit of God to various and different places, to preach the Gospel. And how they found those who were anxiously waiting for the Word. It was very good and refreshing. May the Lord continue to bless the ministry of W.I.S.

From North Ireland: I am particularly interested in your advice regarding spending time in the "DESERT PLACE" learning God, in God's ways. It has been my lot to spend my life in the Building Industry, meeting some very rough, ungodly men, and standing quite a bit of abuse and ill treatment from them. But I can honestly say that God has been my Friend and brought me safely through some very dangerous circumstances.

If I had been allowed an easy life, with no trials, I could not have experienced the power of God and His ability to deliver me from serious situations. So I believe, brother Ferguson, that it is possible to have a "Desert Experience" even in following the course of one's daily employment, earning your bread by the sweat of your face. I can say without a doubt that I learned to know God and His love which He showed for me right down the years. I also made a rule to set apart a time of waiting upon God daily in Prayer and in the study of the Precious Word. This was most valuable to me as I grew older. Please forgive me for talking about myself but I thought that this testimony to God's care for me might be an encouragement for you and others as well.

(The "Desert Place" is not confined to preachers—Editor).

From Iowa: We do appreciate this form of Ministry as we are living in a day when the spirit of lawlessness is abounding on every hand, both "without and within." Fearless, God-given ministry is much needed among us. As we see the things coming to pass in these days one can only conclude that the Coming of the Lord draweth nigh, for as He said . . . "I will come again." An Assembly Correspondent

From New Zealand: We enjoy Words In Season very much; it is just like a Conference with a variety of ministry, much needed in these last days when so much looseness is creeping into the assemblies of God's people. We would be happy to have you with us in New Zealand if the Lord ever opened up the way. (This latter is unlikely but we shall see it from the vantage point of Heaven in the coming day—Editor).

From Australia: It is hardly necessary to eulogize extravagantly on the features presented monthly as the need is so great amongst the assemblies. There are many excellent magazines on ministry which we appreciate, but too few to warn the saints of the evil that abounds, and the course to follow in judging it.

This is why one appreciates W.I.S. Not only does it minister to our needs. It also shows evil for what it is and how to deal with it. The course today is, as one brother put it . . . "If you talk about a brother, you are a hypocrite and you can't help him." This implying, of course, that if one is acting irresponsibly, the moment it is mentioned you hinder the one who is involved. It seems easier to many to **gloss over the sin** rather than have it brought to the light. And the wrongdoer is encouraged to go on as if there were nothing wrong. We have seen and still see evidence of this nature in the assembly. We trust the ministry shall be continued in the "little while between."

From Belfast: We appreciate very much the contents of such a Magazine and the "Truth" displayed therein. We are living in days of great apathy and even in the assemblies today there are those who are noted as "couldn't care less" sort of persons. Surely it is up to those of us who would seek to follow the Lord with faithfulness, to try and encourage a better spirit among us, that we might see the Lord the Spirit working in our midst, and thereby see blessing. Please accept thanks again for sending monthly W.I.S. and may God be pleased to use such efforts for our mutual good.

From Long Island: It is refreshing in these critical times to find a publication along the "old paths."

From Nova Scotia: We enjoy W.I.S. very much, especially such writings taking up "pioneering" etc. There is a sad lack of this. Not many pioneers. Too much of the World coming in—too much prosperity. It chokes the Christians. Keep up the good work.

(It is said of Antichrist in a coming day . . . "he shall cause craft to prosper in his hand . . . and by prosperity shall destroy many."
Daniel 8:25—Editor).

From England: We still have brethren in B _____ who are holding fast the things that remain but many more who still seem to have a love for this present world. Men do not appear to have a love for God's Word as they once did and, surely, the measure of a person's love for God's Word shows the measure of their love for God Himself. Continue to pray for us as we will for you. Looking forward to meeting you some day. (We have been in this city, in days long ago, when some very godly men lived in it.—Editor).

From New Zealand: I am thankful that I heard the Gospel preached in the North of Ireland, and heard the truth ministered from men who were sound in the faith . . . Doctor Matthews, Robert Curran, George Gould, Sr., and others. The present condition of things which exist in the world and in the assemblies cannot last long — a change must come. The world is getting ripe fast for the harvest and it shall be a solemn day when the angels are commanded to "thrust in the sickle." Thank God for His Son Who delivered us from the wrath to come. May the Lord richly bless the labors.

From Australia: A spiritual young brother wrote to me last month from another State here. I send him the Magazine. He sent a few lines of acknowledgement saying . . . "I want to thank you sincerely for sending me copies of WORDS IN SEASON, as they have been a blessing to me in explaining and enlightening sections of God's most holy Word." That was practically the whole of his letter. But one could sense the exercise of heart to simply know and do the will of God, and what a privilege it is to be able to encourage such younger saints, and to help in their edification, against the difficult days ahead till the Lord comes soon. H.T.K.

The foregoing extracts and thoughts should help us all to pray "one for another" worldwide who seek to remain true to the Word of God—"till Jesus Comes."—Editor.

DEMOCRACY

DEMOCRACY is a great effort on Satan's part, through the agency of man, to bring all down to his own level; thus he would bring down the highest to the place of the lowest, even his own outer darkness.

DIVINE equality must be in the Risen Christ, He seeks to bring the lowest up to the highest place, even into His own presence and His own glory; His redeemed are His agency in this work. "We then as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. J.A.B.

The word "Democracy" comes from the root . . . "demos"—the people, plus "kratein" meaning "to rule" or kratos, meaning "authority." In other words it is the "rule of the people" or "authority of the people." This is what many in the world seek today, not knowing the outcome of all this effort is to produce absolute failure and leads, eventually, to the other extreme of "autocracy" or "dictatorship" and this is exactly what Satan desires and will bring about, after the Church is translated to heaven, in his "dupe" and supreme commander of the Roman Empire—ANTICHRIST who desires the worship of ALL.

Considering this, how necessary for the Church to abstain from all semblance of "democracy" in the government of the Assembly. God has appointed such government, as in Acts 20:28, 32 etc., and every other attempt to introduce ALL of the Church into the consideration of matters pertaining to order and overseership in the Church is just another attempt of Satan to overrule Divine authority and introduce the will of man, usually one or more dissatisfied ones, so that they can grasp authority. Let us beware!—EDITOR.

SANTAL'S MISSION

A Missionary Tale

LET us now turn to the last day of a Santal Christian. An old man called Doola (meaning love) who was the next in authority to the head man of his village, was baptized after he was upward of sixty years old. Nothing would satisfy him then until he had learnt to read, and this, by dint of praying for help and strenuous efforts, he at length succeeded in. After this he was never to be seen without his hymn book and scriptures as his constant attendant; and,

though troubled with an impediment in his speech, he was always getting hold of some heathen fellow-countryman, endeavouring to persuade him to embrace Christianity, and dilating on the joys of a Christian. Although much troubled at home by his eight children's refractory and trying behaviour, he lived a most consistent Christian life, and was a light and example to all around him, during the three years which succeeded his conversion. He had also the great joy at seeing all his children, save one or two of his sons, become Christians ere he died.

One day he was bitten in the calf by a mad dog, and the wound bled profusely; he turned around and killed the dog on the spot by strangling him with his hands. Some three weeks after he sent to us for medicine, which was so far blessed to him that the wound outwardly, at least, healed up. Three months afterwards, however, it broke open again, and symptoms of hydrophobia manifested themselves. He endeavoured to bite all around him, and warned people off him, saying he could not help it; for, wonderful to say, he was in full possession of his intellect the whole time. His hands had to be kept down while he was fed, as otherwise he would have bitten his own hands in feeding himself. He sent for the other Christians of the village, and prayed that this great affliction might be taken from him. On the second day these symptoms entirely disappeared, and he was much relieved. On the morning of the third day he called his wife to him and said, "Today, I shall go home to the Lord Jesus, I know, for He has told me, and I am very happy."

The Christians were again sent for, and when all were gathered round him, he told them his time was come, and asked them to join him in prayer, which he led. He then called his family round his bedside, and apportioned to each their share of his property, and, turning to his wife, said, 'I am going on a little before, and you will soon follow me, so do not grieve. I am going to the dear Lord Jesus, who has many mansions prepared for us, and when you meet me there, we shall never part anymore, but spend eternity together with Him.' Then, turning to the assembled Christians, he exhorted them to stand fast in their faith, and to follow their Saviour, saying, if they only did so, they would be so happy, they would never leave Him. They continued in prayer and conversation with him for some time, and then, taking his wife's hand, he said to her, 'I am going home now, Farewell'; and turning himself round in his bed, he quietly died. The Christians were all almost petrified with astonishment, and sobbing aloud exclaimed, 'May our last end be like his', a wish we can only heartily re-echo.

THE BEAUTY OF LOVE

AFTER our first five years in China, we had been home two or three weeks, and the children were terribly homesick for the dear Chinese people they loved so well: they had not seen one. On a snowy afternoon in February, we were walking down a quiet street, when suddenly the children saw a Chinese man with a big box on a hand sleigh, delivering laundry. He was old, and stooped, he had lost most of his teeth, and was about as ugly an old man as you could find. His arms were filled with parcels of laundry he was about to deliver.

The children saw him, and instantly all four rushed across the street and started talking to him. He was so amazed to hear these fair-haired little ones talking in his own tongue wherein he was born, that he dropped the laundry in the snow and did not trouble to pick it up; and the five of them had a really good time together. My little daughter of eight came back, and as she took my hand again, she looked up with a great sigh of satisfaction and said: "O Daddy, isn't he **perfectly lovely!**" I understood, and so replied, "Yes, Darling, he surely is!" LOVE has that wondrous power to turn unlovely things into both lovely and loveable ones.

I think we may be surprised how many LOVELY things there are on which we may meditate. A little child called, "O come quickly! The gates of Heaven are open wide, and all the glory's shining through!" She had found something very lovely in a beautiful sunset. "The heavens declare the glory of God and the firmament showeth His handiwork." Psalm 19:1. . . .

But there is better yet: though there is so much that is truly loveable in the Lord's own people, and so much that is lovely in His handiwork; we must turn our eyes elsewhere to behold the only One Who is "altogether lovely." S. S. 5:16.

(From Sacrifices of Joy by Christopher Willis).

JESUS ONLY

ARE you constantly listening for His voice, which is to turn you away by His word from everything here which would separate you in heart and mind from Himself? How wondrously blessed to be kept ever under the action of His word and thus to have part with Him, as He has part with us when we are walking according to His word!

QUESTIONS and ANSWERS

QUESTION: Were the two and a half tribes "in the Promised Land" when they remained on the other side of Jordan?

ANSWER: We read in Hebrews 11:29, 30 . . . "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days."

The "Jordan" would seem thus to have been the epitome of the wilderness journey. The wilderness was not the mind of God for Israel at their "exodus" although He well knew it would develop through their lack of faith and dependence upon Himself. It would seem that the two and a half tribes choosing THEIR inheritance, instead of permitting God to do so for them, as He had promised and fulfilled for Israel, is another example of the lack of God-given faith and a desire to compromise the truth of God as to the purpose of God.

The "great multitude of cattle: the land of Jazer, and the land of Gilead . . . a place for cattle," seemed, to them, more important than "following fully" as did Caleb and Joshua and those who went over with them, so they settle for less than God had intended. Is not this the cry today with many of God's professed people? . . . "Bring us not over Jordan." Numbers 32:1, 5. "We do not wish to go ALL the way—we will help and do some fighting for others, but we WILL NOT CROSS JORDAN." Crossing Jordan suggests the RESURRECTED LIFE required of the true disciple or follower of the Lord. This explains why so many today are unwilling to endure the "reproach of Christ" and go back to the beggarly elements of a Christianized religion, with its ecumenical tendencies and eventual apostasy.

QUESTION: What actually constitutes a "yoke" as we often speak of the unequal yoke?

ANSWER: Any actual association with the unsaved, for a believer, where he or she would be engaged in a mutual compact, involving worldly gain or loss in business, would constitute such a "yoke." Of course, the actual marriage of saved and unsaved is a very serious act of disobedience to the Word of God, as in 2 Cor. 6:14, 18, and brings with it the actual disapproval of God, either involving His governmental dealings, according to the degree of the disobedience, or His permitting the person who thus disobeys to endure much sorrow and even suffering. It has been said . . . "That God would rather kill His people in the wilderness than permit them to return to Egypt." We could tell of many sad cases that have come to our notice through the years in this connection. As to the business "yokes" with the ungodly, such never prosper spiritually, lose their love for the Lord and the outside place and, usually, end up in the world with broken families and a poor end. "God is not mocked." The "stock market" associations with the ungodly also constitutes the "unequal yoke" as well as the political associations involving disobedience to the plain Word of the Lord.

QUESTION: Why is the Millennial Kingdom referred to as lasting one thousand years?

ANSWER: Revelation mentions the extent of the Day of the Lord which is outlined by the casting of Satan into the bottomless pit and his liberation at the end of the thousand years, in the 20th chapter. Compare verse 2 with verse 3. The period of "reign" in the kingdom mentioned is a thousand years in verse 4. Again in verse 5 we have the period of a thousand years between the first and second resurrection, linking this up with verse 6. Again in verse 7 we are expressly told that "when the thousand years are expired, Satan shall be loosed out of his prison" and in verse 8 goes forth to deceive the nations, Gog and Magog (which is the infidel part of mankind which has only yielded to the rule of the Kingdom outwardly, with latent rebellion still in their hearts) and the end of all the ungodly so mentioned is the "lake of fire and brimstone" with everlasting punishment and torment their portion for their rebellion and hatred against God and His Christ. Millennial means one thousand.

QUESTION: Just what is the meaning of "broided hair" in 1 Timothy 2:9?

ANSWER: This goes along with the rest of the portion under consideration referring to the "modest apparel" and generally modest appearance of the Christian woman. The word "broided" in the original Greek is "plegmasin" and comes from "plegma" referring to anything twined or plaited, as twisted or wicker work, also referring to wreaths or chaplets. In other words, something rather of an intricate character, involving much labor and forethought as to the make-up of the hair. This would suggest much time spent on it with a view to "attractiveness" but the Christian woman, really anxious to please God and obey the Word, should be satisfied with an ordinary arrangement of the hair without going to extremes. I believe the thought would also prohibit any "intertwining" of objects or decorations with the hair and, in fact, the popular "building up" of the hair in fanciful styles would all fall under the prohibition of the Word.

We can readily see that this lends itself to naturalness, cleanliness and simplicity in the Christian woman, which is most becoming.

While on this subject, what a pity to see young brethren copying the styles of the modern young men in their sideburns (low down) etc, and the shaggy hair. All betokens a form of thinking which is not godly."

QUESTION: Could a young woman who persists in visiting the barber or beauty shop to have her hair cut off and trimmed despite wise counsel otherwise, be a suitable partner for a godly young man?

ANSWER: We trow not! But would not a "godly" young man see this and beware of the entanglements involved in such a choice? The popular dress (mini-skirts etc,) of this strange generation of professed believers always raises a serious question in our minds as to whether there has been the really "going forth to Him" as in Hebrews 13:13, or even, in some cases, the "new birth."

THE PROPHETIC PAGE

THE "prophetic Word" surely outlines for us the "hardening process" which is going on and shall reach its fulfillment in the period of God's judgments after the Church has been taken away and the terrible years of anguish and torment shall finish up Man's Day on the earth — this will usher in the Day of the Lord which we speak of as the Millennium. These seven years of human history, dominated largely by the Man of Sin, the Antichrist, upheld by the power of Satan himself, show a progressive character to the hardness of men towards God and His judgments.

This is clearly seen in Rev. chapter 6, also chapter 8 and 9 as human society comes under the curse of God and governments and great institutions fall, and anarchy takes over, more or less, only dominated by the lawless one.

The judgments are increased — note the blasphemy of the man of sin, the Antichrist in Revelation 13:5, 6, also the further blasphemy of men in Rev. 16:9 and also in verse 21 of that same chapter. Nothing seems to affect the inherent, inborn hatred of the human heart against God — men shall never repent if they believe not the Gospel, no matter how refined and educated they be, God's judgments merely bring forth their blasphemous words and deeds. They shall be crushed by Almighty God and consigned to the eternal flames, with cursing and hatred in their hearts to the end.

HARDNESS MANIFESTED EVEN TODAY

As we are getting very near the Coming of the Lord for His Church, we can see this **HARDNESS** in evidence more and more in the hearts of men and women. They have no use for God, no use for the Gospel, no use for Christ, and no use for any who seek to speak constantly of Christ and His Redeeming work, or those who speak forth the plain Word of God. Beware of all who show such tendencies. They may be emissaries of the Wicked One.

HARDNESS is manifested among many professors against certain truths of the Word of God relative to Christian behaviour. The word of exhortation against such things as immodesty manifested in women, in mini-skirts, shorn hair etc., etc., merely draws forth their bitterness against the man of God who would dare to speak against this — he is ridiculed, refused and insulted. This "hardness" may be a forerunner of the coming "hardness" of the days after the Lord comes.

HARDNESS is seen in our worship and even in the solemn meeting for the Remembrance of the Lord—Acts 20:7. How seldom is a tear seen, how unbecoming the dress and behaviour of young men and women, and sometimes older ones. Such seem to be more taken up with fashion and dress and appearance than the "sufferings." The quick return to conventionalities after the meeting tell a tale of the thoughts of the hearts and mind. People are getting **HARD**.

The **UNFORGIVING SPIRIT** so manifested today is another evidence of this hardening process — grudges carried for years against fellow-saints. Dr. Guthrie tells of going to see the woman in a poor district of Edinburgh—the neighbours sent for him, saying, this "woman cannot die." Dr. Guthrie had seen her with an unforgiving spirit to her own daughter who implored her forgiveness, thirty years before—now she was dying without **FORGIVENESS**. People are getting **HARDER**. **IT IS A PROCESS.**

W.H.F.

LIFE'S SACRED MYSTERY

"What thou knowest not now, thou shalt know hereafter."

John 13:7.

Life is a mystery, here the tangled skein
Unravell'd cannot be;
The threads are far too knotted, and 'tis vain
To try and get them free.

Yes! life is strange and tangled here below,
There seemeth scant design:
In Heaven, a living, loving God will show
'Twas wrought with skill Divine.

S.T.F.

Men may misjudge thy aim,
Think they have cause for blame;
Say thou art wrong!
Hold on thy quiet way;
Christ is the judge — not they;
Fear not! Be strong!

"What is the foulest thing on earth?"
Be think now and tell,
"It is a soul by sin defiled,
And only fit for hell."

"What is the purest thing on earth?"
Ah, this I surely know;
" 'Tis that same soul by Jesus' blood
Washed whiter far than snow."

The Christian that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness if he loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, as God sends them and the evils of it bear patiently; for this day only is ours. We are dead to yesterday, and we are not yet born to the morrow. If we bring into one day's thoughts the evils of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.

Sault Ste. Marie, Ont. — Conference here reported good and large. Twelve of the Lord's servants present to help in ministry and Gospel.

Iowa — Sam Hamilton had 10 weeks in West Union. Bre. Brandt and Wahls commenced in Volga. Some blessing reported at Walker where bro. Elliott and local brethren gave help, also Nashua with bro. Orr and local brethren. Some blessing also reported in Parkersburg with bre. DeBuhr and McCullough.

Williamston, Mich. — We just had a note from our brother Warke. His son-in-law drove him up to the Soo, Michigan, and he was able to attend two of the Conference meetings on the other side of the river but did not take part in ministry. However, he took the Bible Reading, as requested, and is home again. We are glad of this.

Waterbury, Conn. — The Correspondent reports a helpful and encouraging Conference with the Italian brethren in Gospel Hall there. Three of Lord's servants present to help.

Port Arthur, Ont. — Bro. Jas. Ronald had a week of ministry and the Gospel here recently—four young people were baptized recently, now in fellowship.

Tylertown, Miss. — Bro. Ballhagen hoped to pitch in Durant, 150 miles north of here, Sept. 22.

PERSONALIA

Venezuela, S. A. — Our brother Mr. Walmsley, accompanied by his wife, returned here but she took seriously ill and, on advice of medical men there, left for Ireland almost immediately where more surgery will be required. This was a serious disappointment for them, also the Christians of their district in Venezuela who were looking for them to remain. We are reminded in all that the Lord's ways are not understood by us often — Psalm 77:19 comes forcibly to mind. Our brother George Baldwin is not gaining and unable for meetings but he and his wife, who is improved from her fall, kept restful in Himself.

CONFERENCES

Ottawa, Ont. — Notice of Conference is late, but dates are October 5 and 6 with Prayer Mtg., Oct. 4 at 7:30 p.m. All meetings in the River Road Gospel Hall, 1087 River Road — Overbrook — Ottawa. Visitors freely entertained. Corresp. K. E. Prince, 1246 Kitchener Ave., Phone 733-1668.

St. Thomas, Ont. — Annual Conference D. V. in Central Elgin Collegiate Institute, Chestnut St., at First, Oct. 11, 12 and 13. Prayer Mtg., in Gospel Hall, Erie St., Oct. 10 to 8 p.m. No meeting Sat a.m. Preachers walking in the "old paths" welcome in ministry. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont.

Clinton, Ont. — Conference D. V. will be held in Legion Hall here October 18 and 19, commencing with Prayer in Gospel Hall Friday Oct. 17 at 8 p.m. Ministering brethren walking in the "old paths" welcome. May the Lord bless this small Assembly in commencing their Conference after a lapse of a few years. Corresp. Douglas McDonald, 137 Mary Street.

Blue River, Wisc. — Annual Conference of this Assembly will be held D. V. October 18 and 19, commencing with Prayer Mtg., Fri. evening Oct. 17 at 7:45 p.m. All meetings in the usual Auditorium. Hospitality extended and usual arrangements. Corresp. Ramond Studnicka, R. R. 2, Box 162, Boscobel, Wisc.

Detroit, Mich. — Annual Conference of the Stark Rd. Assembly, Livonia, 9280 Stark Road, corner of E. N. Hines Drive., will be held D. V. November 8 and 9, commencing with Prayer Mtg., Nov. 7th at 7:30 p.m. Ministering brethren walking in the "old paths" welcomed in ministry — visitors freely entertained. Corresp. Alexander Stewart, 9950 Pierson, Detroit, Mich. 48228. Phone at the Hall is Code 313 425-4910.

Vancouver, B. C. — Annual Thanksgiving Conf., will be held D. V. Oct. 11, 12 and 13 in the Gladstone High School, 4105 Gladstone St.. Corresp. W. Hutchison, 4760 Little St. Usual arrangements will prevail and hospitality extended to visitors.

Steubenville, Ohio — Annual Conference will commence this year with Prayer Meeting Oct. 31 at 7:30 in the Gospel Hall, Park and Adams Sts., continuing over November 1st and 2nd, (meetings all day Saturday). Usual arrangements and hospitality extended. Corresp. Harris Mizener, 210 Viola Lane, Follansbee, W. Va. 26037.

Avonport, N. S. — Annual Conference D. V. will be held D. V. Nov. 8 and 9, commencing with Prayer Mtg., Nov. 7 at 7:45 p.m. Servants of the Lord walking in the "old paths" welcome in ministry—visitors freely entertained. Corresp. A. E. Milligan, 274 Main St., Wolfville, N. S. Phone 542-2306.

Hartford, Conn — Annual Conference of the Charter Oak Assembly here will be held D. V. in the Gospel Hall, 49 Charter Oak Ave., commencing with Prayer Mtg., Fri. Nov. 21st, at 8 p.m., continuing over Sat. and Lord's Day Nov. 22 and 23. Breaking of Bread will be at 10 a.m. Servants of the Lord walking in the "old paths" welcome in ministry. Correspondence to Matthew J. Brescia, 30 Ludlow Rd., Windsor, Conn., 06095. Telephone 688-2388.

Waterbury, Conn. — We purpose in the will of the Lord to hold our 47th annual Conference October 25 and 26 commencing with Prayer Mtg., Fri. evening Oct. 24 at 7:30 p.m. All meetings in the Gospel Hall, 18 Spencer Ave. Correspondent—A. VanDenBush, Greystone Rd., R.F.D. 2, Terryville, Conn. 06786.

Oil Springs, Ont. — The Annual Conference will be held D. V. November 15 and 16 in the Community Hall here. Prayer Mtg., in the Gospel Hall Nov. 14 at 8 p.m. Corresp. George Metcalf, R. R. 1, Petrolia, Ont. Usual arrangements.

FALLEN ASLEEP

Carryduff, N. I. — On June 30th, our dear sister Mrs. Thomas Lowe "went home" suddenly. She had been at the Lord's table with her husband on Lord's Day morning again at the Gospel meeting, came home and entertained the Lord's servants at supper and, with her husband, retired for the night. Through the night her spirit had departed. Saved over 50 years, a godly woman who loved Himself and the place of His Name.

Deckerville, Mich. — Our dear brother Charles Cleland was called home to be with the Lord August 14th, aged 83. Our brother was saved nearly fifty years ago and has been in the fellowship of the Assembly here since its commencement or shortly after, if we remember rightly. This was at the original location of the Hall at Mills where we often visited them. Hospitable with his good wife who survives him and should have our prayers, and kind — he taught school in the district for 46 years, as well as farming. Two daughters survive whom we can remember in prayer, and the grandchildren. Much respected in the community.

Tampa, Florida — On August 22nd, our dear sister Mrs. Fred Boddy (formerly Elizabeth Fulton), was called home suddenly. She moved to Florida from Cleveland, the West Side Assembly, about three years ago and had been in happy fellowship for many years. Saved at 13 and received into the W. S. Assembly in 1922. Faithful in attendance, hospitable and kind to the Lord's servants and others, she will be missed much by her husband and many who knew her. She was 61. Her sister Mrs. Albert Lipke is in Monticello Assembly in Cleveland. Pray for two unsaved stepsons and their families. Titus 2:13.

Pennsauken, N. J. — Our beloved sister, Mrs. Herbert Staats, was called home to be with the Lord August 29, aged 88. Saved for nearly sixty years and in the Camden Assembly from its earliest years. She was a godly, consistent Christian, widowed for many years and leaves a fragrant testimony here.

Bellshill, Scotland — Our dear sister Miss Betty Patrick went to be with the Lord April 15. (We just received the word recently). A sufferer for many years she was with us in Detroit, Michigan, in the Schoolcraft Assembly with her friend Isabelle McLuckie who cared much for her, here and in Scotland. Isabelle writes . . . "Oh, how happy she was—how she loved her Lord—how she praised Him—how she trusted Him. We had the service in the Hall and many friends attended." Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



GLEAMS OF NEARING GLORY

AS ceaselessly the river
Flows through the winding dell,
And seeks the source from whence it came,
In ocean home to dwell;
So earnestly my spirit,
With God-born impulse flows,
To reach the Fount of all my joys,
The end of all my woes.

Like some lone child in exile,
Upon a 'distant strand,
Who yearns for father, mother, home,
For friends and fatherland;
Thus, "Father, Abba Father,"
My home-sick spirit cries,
As daily for my coming Lord
My heart still hopes and sighs.

With mem'ries of His mercies,
With songs of grateful praise,
For all the grace and help vouchsafed
Through all my pilgrim days;
With gleams of glory rising,
And signs of nearing home,
I'll trust and toil, I'll watch and pray,
And cry, "LORD JESUS, COME!"

T. R. Barrow-in Furness

NOVEMBER, 1969

WORDS IN SEASON

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News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

LET US REMIND YOU that not a few subscriptions are still unpaid for 1969, and a number, also, for 1968. Our books must be in order, so please consider us in this. If you remit, please also remit for 1970—we are holding the cost at \$2.00 meantime. Take advantage of this. This applies to all subscriptions. We still have a few volumes on hand. Write the Editor.

CORRESPONDENT ADDRESSES

Salem, Oregon — Mr. L. J. Milo, 6681 Brookdale Road, N. E. Salem 97305.

REPORTS

Phoenix, Ariz. — Following changes in time of meetings at Sunnyslope Gospel Hall, 9027 No. 11th St., B. of B. at 9:30 a.m. SS- 11 a.m. Gospel at 7:30 p.m. Tues. Prayer at 8 p.m. and Thursday at 8 p.m. for Bible Study. Alvin Ruchti.

Chicago, Ill. — New location of the 86th., St. Gospel Hall is at 10600 South 88th Ave., Palos Hills., B. B. at 9:15 a.m. SS. at 11 a.m. Gospel at 7 p.m. Prayer and Ministry Tues. at 8 p.m. Thos Carrick.

Midland Park, N. J. — Recent Conference much better attended this year, giving cheer to see a good representation from N. E. N. J. N. Y. and Pennsylvania—help given in ministry and Gospel with freshness. Five of the Lord's servants present to help. It was felt that God was in the ministry and the Gospel.

Bryn Mawr, Pa. — The editor had a week of ministry with the Christians of this Assembly, speaking on the Spirit of God in His working, individually with His own and also in the "churches." The believers showed real interest in this subject and we trust it would help to more dependence upon the Spirit amongst us in all.

Sherman, Mich. — Saints here were cheered by God working amongst them of late. Four were received, after baptism, into fellowship. Bro. Mehl and local brethren carried on in the Gospel after their Conference.

Vancouver, B. C. — Bro. Paisley was having meetings with the North Van. Assembly—There seemed to be a good interest, hall well filled and many strangers coming out from the district as well as Christian relations. Children's work also encouraging. Trust to see further blessing . . . R. Dennis.

East Boston, Mass. — Brethren here commenced a Gospel series with brethren Dobson and McCullough—the afternoon meeting Oct. 5th, was the beginning — we look for blessing.

Laurium, Mich. — Our brother S. Hamilton gave a call here on his way back from Ontario conferences. Our brother Hanot of Detroit, a retired business man, also gave them a few weeks while in the neighbourhood. This is a far northern assembly, mostly Finnish believers.

Upper Ontario — We understand Huntsville had about eighteen preachers present, about the same at Arnstein and Chapman Valley—no detailed reports. This is a far cry from former days when few workers were available from their work for Conference meetings. We fear the trend today is not too encouraging.

Battle Creek, Mich. — The small Assembly here has had a little encouragement of late through efforts of local brethren. Brethren Mick, Wickert and James Clark also paid them brief visits.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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GOD'S TRIAL GROUND

1. Moses in the wilderness Exodus 3:1
2. Elijah in the wilderness 1 Kings 19:4
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(Sent in by John McCann)

(You will note a great galaxy of noted names—in the company of our Blessed Lord—were wilderness men. If we had more "wilderness men" we would have more of God with us and more of the Spirit's power. Why be so slow to learn this lesson?—Editor).

His wisdom is sublime,
His heart profoundly kind;
God never is before His time,
And never is behind.

"Attend upon the Lord
Without distraction." 1 Cor. 7:35.

Those who have seen idols
Understand it better.
The idol has to be carried,
Whereas the Lord of glory
Carries me:

We see and we adore,
Thy deep: Thy dying Love.

There is an eye that never sleeps,
Not e'en on darkest night;
There is an arm that rules the world,
Yet serves thee with delight.

E. Gosnell sent in.

DELUDED

MULTITUDES in this so-called Christian country are deluded by a Christless religion, a Christianity that never began by being "born again," but, like Cain's religion, it consists of something of their own. The altar is there — the profession of being worshippers — but examine the offering and you find it is not thanksgiving ascending from a heart at rest through faith in the blood of God's Lamb, but the fruit of their own labour. Or, like the Pharisee in Luke 18, they tell us what they are not, and what they are; what they do and what they do not; it is I, I, I, all the time, not Jesus. The following is the account given by a professor of religion when asked how he was converted: "I resolved that if the Lord would lead I would follow, and I knelt down and prayed, and I felt so happy; I looked up, and the trees seemed waving and rejoicing over me, and I have been a different man ever since." This dear man's experience has no mention of his believing that he was a sinner worthy of hell, nor yet of the death of Christ for his sins. No; just his resolutions, prayers, imaginations and feelings. And Oh! how many there are like him, deluded by the devil through a sham conversion. They talk of having seen bright lights, having had wonderful dreams, visions of the Saviour on a cross, and delightful feelings come over them, but no mention of the Word of God, no understanding that God is holy, and that it is impossible for Him to lie, and that it is said He can by no means clear the guilty, and that "without the shedding of blood there is no remission," and no knowledge seemingly of Christ the Just One having suffered for the unjust. This doubtless, is the saddest of all delusions; men are being deluded out of their souls while hunting after wealth, fame, pleasure, etc., but few are so blinded as to imagine they are going to heaven while so doing; but Oh! the multitudes who are dying and lifting up their eyes in hell, who when on earth imagined that all was well with them for eternity, because they had a little religion so-called. They did not swear, were not liars, never got drunk, said prayers, went to meeting, joined the church, took the sacrament, gave liberally to support the preacher, and in many cases told what was considered a bright experience, but they were never "born again". They could not say, "I am saved." Reader, "Where art thou?" In Christ or in sin? Are you going to hell a careless, money-making, pleasure-seeking sinner, or are you being deluded by the devil with a counterfeit conversion, wrapped up in the filthy rags of your own self-righteousness?

Oh! think of having to spend eternity in the lake of fire, tormented for ever and for ever in the burning flame, with

not a drop of water to cool your parched tongue; and what will augment your misery will be the fact that you were deluded out of your soul when you might have been saved. "For God sent not His Son into the world, to condemn the world, but that the world through Him might be saved." John 3:17. Oh! friend, take your true place, that of a lost sinner, and receive JESUS, who "came to seek and to save that which was lost." "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

J. S.

POPULARITY

WE live in a day when popularity counts for a great deal with many. In the path of service a popular man is reckoned a great man. There are professed servants of Christ who cannot live without popularity. They live upon the breath of man; and verily they have their reward.

There are, and have been always, two classes of servants:

1. Those who seek to be popular with THE PEOPLE;
2. Those who seek to SERVE GOD ACCEPTABLY.

Those who seek to stand well with men may find what they are wanting or may not. But even assuming that they reach the pinnacle of popularity, they have already "received their consolation", whatever that consolation may be. They sought the smile of men, and found it. Those, on the other hand, who in singleness of eye, seek to please God, and to earn the "well done" of the Lord, shall in no wise lose their reward. But the true servant is content to wait until the great "Day of Manifestation."

From Words In Season of 1910

During half a century of service for our good God in the field we have witnessed this sad spectacle of the disappointment and fall from a place of influence of not a few missionaries and others who once were "men of the hour." But it was a short "hour" and the end of some was not good. How much better to go on quietly in the fear of God and refuse all such popularity." — Editor.

THE CHRISTIAN MINISTRY

Its Effect

Wm. H. Ferguson

WE have been considering in the last three issues the Christian Ministry, relative to the gifts as in Ephesians 4:11, 13 etc., and perhaps it would be in order to consider in this article, what we see of the EFFECT of such ministry among us as believers seeking to carry out scriptural principles in the assemblies of Christians gathered to His Name.

We thank God for any results following the work of the Evangelist and, while there is nothing to boast of, there have been some results in conversions of late years. Not all prove to be a real work of God but there have been those really born from above, undoubtedly. This, of course, is relative to assembly to assembly preaching. Considering the field of evangelism, in reaching out to the unreached and remote parts of this country, of late years there has been very little, if any, true efforts put forth to reach such. It has been, to say the least, perfunctory, of very short duration, professed but unreal as to its true scriptural meaning. We know this by the fact that hardly any assembly testimonies, following such, have been planted in this country for years. The evangelism, then, of later years has not had its true effect—this is humbling and worthy of our consideration. The spirit of self-sacrifice has been almost totally absent in many cases and there can be no true evangelism, according to the Word of God, apart from sacrifice.

MINISTRY IN THE ASSEMBLIES

Considering the EFFECT of such among us, we must admit here also there has been much room for improvement. There has been a great deal of ministry in certain assemblies, mostly the larger ones, but as to its effectiveness I am sure we all mourn the dearth of true results from such ministry. Perhaps one reason for this is that when the Word is ministered by the Lord's servants, there is not the following up of this work by those who are taking the place of shepherds amongst His own. For instance, when there is definite truth as to the believer's separation from the world in various forms, there ought to be the following up of this by shepherds in giving their approbation of such teaching during the weeks following. Taking one common evil which has gotten in among us, that of "Television"—at times this is raised by a ministering brother as a distinct

evil to be thoroughly avoided. Where, as a result, there is no voice raised by the shepherds of the people (overseers) to continue their voice against this, license is thereby taken by those who have this in their homes to continue to have, instead of throwing the evil thing out.

This same thought could apply also to ministry as to the "long hair" of sisters, showing that the cutting of the hair is distinctly unscriptural but, if elders, following such ministry, never raise their voice against this, the sisters continue to "cut their hair" in defiance of the Word of God. We see this quite evident in certain assemblies where it prevails, without much question. Sometimes, preachers know WHEN to speak against it and when not to mention it. This, of course, is playing politics with the Word of God and is to be condemned. This same condition relative to the wearing of "mini-skirts" among sisters prevails and, where nothing is said against it, these continue to be seen on the increase as long as it remains "fashionable." Fashions of the world are always to be condemned when seen in the Assembly — this would apply to the younger brethren, also, in their adopting the idea of the world in their low side-burns and the world's idea of a hairdo. It is not enough for this to be spoken against from the platform, it ought to be followed up with ministry by elder brethren in the assemblies. Only thus shall be an effect, becoming to scripture, seen amongst us. Perhaps one reason why there is not the "follow-up" ministry is that the home life does not correspond with this and the mouth is closed. This is sad. The rejection of true ministry of the Word always produces rapid failure and deterioration in assembly testimony and where separation from the world is not pronounced, in that measure, our testimony is nullified.

EFFECT ON PERSONAL LIFE

It is perhaps here that we see the greatest effect of true and scriptural ministry. While, generally, the testimony is weak, nevertheless there are many among us who have godly desires and seek to live for God and we would encourage such in these lines. We know there are many, many of God's dear people, younger ones as well as older ones, who see the evils we have mentioned but seem unable to do much about it, save to show in their lives the EFFECT of the ministry. For this we are truly thankful. The same was true in Israel's history — while the nation went far off from God, there were those who clung to Him and the teachings He had given them. This "remnant testimony" God was especially well pleased with, since out of it came forth that young woman who was chosen of God to be the

“mother of the Lord” — she was of that godly remnant mentioned 400 years earlier in Malachi 3:16 etc. There have always been men and women like this seen in the midst of departure. A Phinehas could stay the plague, a Caleb (an old warrior) could lead, with Joshua to victory and encourage the people. A Joshua (a young man) could later when about 70 or 75 years of age, lead the people across Jordan. A Deborah could bring about a victory against the enemy and encourage a Barak to go out to fight, with many other of Israel. A Hannah could pray and, in due time, give her son, Samuel to the Lord for the blessing of Israel. The number is only known to God but it cheers us to know that the individual who is exercised before God, in spite of the general departure of many, can be of great use to our God and to others in maintaining a godly walk and warfare. We are in touch with perhaps thousands of such, worldwide, who have these desires. Our God must be pleased to see this and we believe this is a result of ministry by brethren who have had this exercise before God to produce godliness and separation of life from the ungodly, among the assemblies. “Let us go on” should be our motto — never give up the battle.

Only one life, 'twill soon be past,

Only what's done for Christ will last.

MINISTRY EFFECTIVE BY DISCIPLINE

There are various forms of discipline in the Church, as we know, corrective, internal and complete excommunication for evils which God has outlined for us in the Word. One of the prevalent evils seen today is the UNEQUAL YOKE which is a real snare to younger brethren and sisters. There is considerable ministry against this from time to time but, where do we see the corresponding desire on the part of shepherds, at times, to handle such cases as they should be handled? One would acknowledge that the circumstances may differ, on account of ignorance etc., in young converts etc., which would require forbearance for a time and good and godly counsel to offset this. But, where in the course of events, there is defiance of God's plain Word and teaching relative to this, there is of necessity a requirement of discipline. To think that assemblies would permit those in fellowship to disregard the plain teaching of the Word and continue to be in fellowship, without corresponding discipline, is merely to encourage further this evil and discourage the godly. This would permit such offenders to go to other assemblies and “sit in” which would be entirely disgraceful and placing other assemblies in the place of condoning evil of which they knew nothing. In plain

cases and flagrant abuse of fellowship, some marrying unsaved partners, even R. C.'s etc., it ought to be plainly stated to the Assembly that such an one is no longer to be reckoned to be in fellowship in the assembly. This cannot correct the condition they are found in but it can, at least, make it plain to others that they cannot do the same without suffering the consequences of their deed. If this were more clear amongst us, there would be much less of this evil seen.

Of course, where the other partner is a professed Christian and shows good evidence of this, though not in the fellowship of the saints and the brother or sister desires to remain in fellowship and shows evidence of such desire, mention that such unions are not "in the Lord" as we understand 1 Cor. 7:39, 40 etc., could be made by brethren responsible and, it could be, by proper attitude and faithfulness, the Christian whom he or she married, could be brought to see the truth. But it must not be a matter of convenience, or partiality, but of real exercise before God. We have found, very often, that it is easy to say such and such a one is a Christian when the desire is there to marry and we have found, also, that too many are ready to accept this without the fruits of conversion being found in the life of such a person. All of above that we have written demands much exercise and if we have godly elders and shepherds who are willing to lean upon God and His Word in spite of opposition and other pressures, all shall be well. Otherwise, further failure and decline must be the result.

There is no use our shutting our eyes to these things—they are with us—if not spoken against, they shall increase and soon assembly testimony according to the Word of God may give way to a religious mixture and Laodiceanism can be the only result—the "people's rights" have conquered and Christ is outside.

DECAY

DECAY will begin to show itself in gatherings of God's people after a few years — Alas, alas.

Some will begin to get covetous, going in for better incomes and more money making.

Some will have learned more truth than they practice. These will be found like those who had gathered more manna than they could eat. The uneaten stank and bred worms.

Other unspiritual dry ones have come in and begin to rule meetings they never had any hand whatever in gathering. These are like the water drenched three times on the sacrifice — nothing but the fire of God can overcome this.

D. Ross

THE GENERATION GAP

William Warke

THE generation gap is a subject of great concern and much discussion at the present time and it is something that has caused an enormous amount of sorrow in many thousands of Christian homes. It is not a new phenomenon, as we have hints of it in the Holy Scriptures but it is more pronounced and widespread now than it has ever been in the history of the world, and according to 2 Timothy 3:2 it is a feature of the last days.

1. We see it in the tent of Abraham and what took place there is full of typical teaching. God had fulfilled the staggering promise at which Abraham staggered not through unbelief, Romans 4:20, and the promised seed is born. This has caused Sarah to laugh so that all that heard her laughed with her, Gen. 21:6. When the child was weaned Abraham made a great feast to celebrate the event, Genesis 21:8. Ishmael neither joins in Sarah's laughter nor in Abraham's rejoicing but is seen to be mocking at the whole affair. What a generation gap we see here! Sarah, seeing this, speaks to Abraham . . . "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac."

At first glance it might seem that Sarah was acting in the flesh, but not so. She was expressing the mind of God, for He said . . . "In all that Sarah hath said unto thee, hearken unto her voice." In Galatians 4 we are told that these things are an allegory. Hagar represents Mount Sinai and the bondage of the law, and the children of the earthly Jerusalem, while Sarah represents those that are freeborn and of the heavenly Jerusalem, that is, the saints of this age. The law has no claim upon us, we are free from the law. This gives the death-blow to Seventh Day Adventism.

2. Again, in Deuteronomy 21:18, 21 God gives indication that a generation gap could develop in a godly Hebrew home. He says . . . "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them." This condition of things would bring much sadness into that home: and we are sad to say that we see this same manifestation of rebellion in many a Christian home today. It is far too common to see young men and women growing up in a godly home resenting the fact that they have to listen to the Gospel and they seem to long for the day when they can get away from it all. And, when they leave home, they marry ungodly part-

ners, many of them rank Roman Catholics. They are incensed against Christ, Isaiah 45:24. Under the law, the parents were to take him to the gate of their city and witness against him and see him put to death, and no doubt the parents of those referred to above will have the same sad duty to perform at the Great White Throne, as in Revelation 20.

It should be noted that we never read of this being carried out and, without doubt, it was not for lack of such cases, but human love covered and shielded the guilty one. Right after giving instructions as to the manner in which this one should be put to death (by stoning), God speaks of one to be hanged on a tree, accursed of God. God had in mind His own Son, Who was not rebellious, but would be punished in the stead of the sinner. God in infinite love punished the sinless One, 2 Cor. 5:21.

3. Another sample of the generation gap is seen on the day that Elijah went to heaven by a whirlwind, 2 Kings 2. Elijah had said to Elisha . . . "Ask what I shall do for thee, before I be taken away from thee." And Elisha said . . . "I pray thee, let a double portion of thy spirit be upon me." Although he had asked a hard thing, it was evidently granted to him, for he took the mantle of Elijah and divided the waters of Jordan as his master had done. The sons of the prophets, seeing this, bowed themselves to the ground before him, 2 Kings 2:15. In contrast to this, as he was on the way up to Bethel, young lads (R. V.) came out of the city and mocked him and said unto him . . . "Go up thou bald head." They had no fear of God in them and no respect for His servant, and how much of this we see today in the lack of respect. A dreadful calamity befell them and just as surely will the judgement of God fall upon such today showing this attitude.

4. Perhaps the most outstanding example of the generation gap is to be found in King Rehoboam's advisors, 1 Kings 12. Solomon had put upon the people a grievous yoke, in the form of taxes, and now that he is gone the people appeal to Rehoboam to ease the burden. He first consults with the old men that stood before Solomon his father and they give him sound and sage advice, reminding us of the words of the Queen of Sheba in 1 Kings 10:8 . . . "Happy are these thy servants which stand continually before thee and hear thy wisdom." Rehoboam turned from these to consult with the young men that had grown up with him. How very irresponsible they were and how foolish their advice! They advised him to say to the people . . . "My father made your yoke heavy, I will add to your yoke. My

little finger will be thicker than my father's loins." Instead of following the advice of the older men, he takes the course suggested by the young men and this led to the division of the kingdom. We must remember, however, that this was not the only, or real cause of the division. It was brought about by Solomon's sin and idolatry, 1 Kings 11:9, 13. And, as the Lord later declared,—“This thing is from Me.” 1 Kings 12:24.

Because of all this and for other reasons we do not like to hear of young people's meetings or meetings of any other group in the assembly, apart from the others, except the assembly oversight. We do not like to see young men with “hippie” hair styles and long sideburns sitting in the assembly. It looks as if they had imbibed the spirit of the age, and one wonders if they know anything of the grace of God. We would appeal to the young Christians to conduct themselves at home after the example of our Blessed Lord, whose steps we should follow. We read concerning Him . . . “He went down with them, and came to Nazareth, and was subject unto them.” Luke 2:51. And as to our assembly life, the Word of God exhorts us to obey them that have the rule over you, Hebrews 13:17. If we **do** follow the example of our Lord and the teaching of the Holy Scriptures, there will be no generation gap in our assemblies. May God give us grace to do so.



THE FAITH OF MOSES

(continued)

William Rodgers

BUT the faith of Moses went further than the truths which we have so far considered, as will now show. To the sufferings of the Israelites in Egypt there is applied in Hebrews 11 a remarkable expression, “THE REPROACH OF CHRIST;” and it is used of them in such a manner as implies that Moses somehow connected it with them for how else could it be said that He “esteemed the reproach of Christ greater riches than the treasures in Egypt.”

Now in what way can these Egyptian afflictions be termed the reproach of Christ? There appear to be only two possible explanations. One is that their history was typical of the history of Christ. Of this there are many proofs, among them being the quotation by Matthew from Hosea of “Out of Egypt have I called My son.” In the Hosea passage it plainly refers to Israel, yet Matthew just as plainly applies

it to Christ. But that their sufferings were to be a type of the afflictions of Christ could scarcely have been present in Moses' mind, and therefore we must look for something more.

In reading the Old Testament it becomes evident that God unfolded His purposes as to the coming Deliverer gradually, and that this is particularly true of the line of descent through which He was to come. It is also noteworthy that as God's purpose in this respect was made known, each revelation seemed to give Satan a fresh opportunity of trying to thwart that purpose, by venting his rage on the line or individual indicated. Thus the promise made to Eve of "the seed of the woman" followed by the murder of Abel by Cain, "who was of that Wicked One." The promises to Abraham, Isaac and Jacob are followed by the destruction of the male children in Egypt. The promise to David is followed by many attempts against David's line, the more important being the wiping out of the seed royal by Athaliah in which only one little babe escaped, and the confederacy referred to in Isaiah, in the reign of Ahaz, to dethrone the house of David, and set up an individual called "the son of Tabeal" instead. Similarly, when the birth of Christ did actually take place, we have the destruction of the children of Bethlehem by Herod.

This leads to the thought that the afflictions of the Israelites in Egypt were the outcome of Satan's rage against the people from whom the Deliverer was to arise, and were to that extent "the reproach of Christ." And while it is unlikely that Moses understood their typical teaching, he could, and evidently did, enter into the thought that these suffering slaves were the people with whom the promise was linked; and that it was better for him to take his stand with them in their misery, as one who looked for the coming Redeemer, than to enjoy, for the little span of his earthly life, the best that Egypt could give him, and then die without hope.

Thus we see in Moses not only those definite beliefs about God, and His power to reward and punish, which have been already pointed out, but also a real looking forward by faith to the fulfillment of His promise in the appearing of the Messiah. It was indeed this which energized these other truths with a living power that controlled his actions, and made him live for God and eternity; and the same is true of all men of faith of Hebrews 11.

Many there are, even in these days of unbelief, who hold sound doctrines, and yet have never set their hope upon the Christ of God. This is manifest from the little power the doctrines have over them. They live and act and die,

as those who belong to earth, and their sound doctrines will not save them from the eternal judgment of God, in the day that is coming, any more than they are able to save them from their sins while here.

Reader, do the doctrines which you hold, hold you? If not, is it because you have never been linked in life with God's Great Deliverer?

FAITH'S MASTERY

Robert C. Chapman

IT becomes us, the children of God, to look on everything as furnishing occasion for pleasing and trusting God. We speak of glorifying God, and of being witnesses for God; but the first thing, the chief thing, is to be giving joy to God Who received us up into His very bosom when He received Christ from the dead. And this makes all circumstances our servants.

If walking in self-will, all a believer's circumstances will be a hedge of thorns to him. He may desire to be delivered from them, but he does not desire to be delivered **THROUGH** them. And how great the contrast to this is to what we see in the Son of His love . . . "Wist ye not that I must be about My Father's business?"

Our Father has the tenderest of hearts, and the greatest delight in our affection towards Him, in our obedience to His Son, in our delighting in His Word.

In the case of the mere natural man, with increasing age all his springs of pleasure are dried up: but for the one living to God, his last days are his best days, and he proves the truth of the Word . . . "Then shall thy peace be as a river," which as it flows onward becomes deeper, wider, and purer.

(We suggest you read this extract quietly and carefully two or three times—it may change your life and attitude to your circumstances. Editor)

There was an old gentleman who was remarkable for his gentleness. When a young man he was known to have a violent temper. He was asked how he managed to overcome his bad temper. His answer was a short but wise one. He said it was—"By praying to God, and speaking low." When persons are angry, they raise their voices and speak loud. To overcome anger and learn the lesson of gentleness we must—"pray to God and speak low."

THOUGHTS FROM THE BACK SEAT

I AM the back seat. In many places I am not popular. At a baseball game nobody wants me. In the great arena where the men are playing hockey, I am often quite forsaken. When two prize fighters are matching their wits, people try to get as far away from me as possible.

But inside a church — am I ever popular! I am the most important seat in the entire building. I might not amount to much when elsewhere, but when I go there, believe me, I am really somebody. People make a big fuss over me. I am always the most crowded of all the pews. The younger people love me, and so do the old folks, too.

I am not much for looks. Many of the other seats are far nicer than I am. I have many other disadvantages, too. People can hear the preacher better, listen to the singing better, and catch the spirit of the meeting better, when they are sitting in any other seat except me. Yet, for all this, I do not seem to be losing my popularity. I am more in demand than ever. Sinners love me and so do Christians. That is something that cannot be said for my fellowseats.

I am the first seat to be filled. I am never empty. I sometimes pity those poor front seats. They look so sad and empty-like—just as if it were a funeral, and they were waiting for the mourners to come in and fill them.

Some people say they like to be under the sound of the Gospel. Then why don't they get under it? Why do they always want to sit in me? Why don't they move up where they would be UNDER the preaching?

I wish I could hold more people. I sometimes think our attendance would be larger if my seating capacity could be increased. Honestly, sometimes I don't know what to do. It puzzles me greatly. I remember when old What's-his-name came to church. Why, the old sinner hadn't been there for months. Finally, one Sunday night he decided to come. He thought he would sneak in and sit in me without being noticed. But, when he got there, I was so crowded with dear, thoughtless Christians, that there wasn't any room for him, so he turned around and went home. He hasn't been back since.

I don't know why so many people pick on me. What do they always have to sit on me for? Maybe I should not say that for I think I know why they always choose me for a parking place. It's because—well, I won't mention it here, because you don't want everybody else to know why you generally sit on me, do you? It's kind of a good reason all right, but it might not look good in print.

I remember a preacher saying one time . . . "There aren't any back seats in heaven." I wonder what he meant.

E.R.S. Selected

A SUBSTITUTE FOR THE TRUE CHRIST

The World's Christmas

THOSE who despise the Gospel of God's grace will go to any length to celebrate a false tradition about His Son's Birth. Those who hate the doctrine of forgiveness through the blood of Jesus alone, are filled with great zeal to promote programs, to play Santa Claus, to adorn their dwellings with wreaths and trees and say "Merry Christmas" to everyone they meet.

Proud sinners, self-righteous sinners, immoral sinners, with a character black as midnight, morally virtuous sinners with hard and impenitent hearts, refined and well educated sinners seeming to know everything but Christ as Saviour, religious sinners with a lofty heady profession—all, all with one accord join hands in the gay hilarity of Christmas following the old Mother Harlot, ignorantly imagining they are doing honour to a Saviour they neither love nor know, nor care to know.

During Christmastide men and women become foully drunk on "Christmas present liquor" and perpetuate every kind of social vice and criminal debauchery. In wild "Christmas parties" young men and women willingly sell their bodies to evil and their souls to Hell around the be-ribboned and wreathed "Christmas gifts" of champagne, brandy, wine and beer. And thousands of others who would not get drunk commit the abominable sin of gluttony like some gorging carnivorous animal. And in these the name of Christ is used in vile cursing, vulgarity and blasphemy by men and women, boys and girls who lie deliberately about "St. Nick" and "Santa Claus" and love a "Merry Christmas."

Dear Christian! Can you help to betray Christ with these pagans, by going with them in their religious riots? Can you sell Christ to the ungodly world for a pagan Christmas like Judas did for his thirty pieces of silver? Selected

A BONE TO PICK

AT a meeting many years ago Mr. Donald Ross stepped upon the platform, after listening to several who presented the Gospel in story telling form, and said that he for himself "liked a bone to pick." He then opened his big Bible and read plain gospel Scriptures and gave his message while the audience drew near and listened with deep attention.

It has been said "The closer to the bone the sweeter the meat." I wish to communicate some of the morsels that I

have gotten from a bone of Scripture, Prov. 10:20-22. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The R. V. gives "and toil addeth nothing thereto." This gives us a grand thought that the blessing of the Lord is all of grace. The apostle was surely full of this blessing when writing, by the Spirit, the epistle to the Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." How very poor, forlorn, helpless and lost we were before the new birth! But having heard the Gospel of our salvation, and having received Christ as our Saviour, from that eventful moment we became spiritually rich, and destined to enjoy the unsearchable riches of Christ throughout the ages of eternity. The righteous channel through which the Lord's blessing reaches us is, "the redemption that is in Christ Jesus." Rom. 3:24. It was at Calvary where He gave the great ransom, His life's blood, the atonement for the soul.

CHOICE SILVER

"The tongue of the just is as choice silver." Silver was the divinely chosen type of the soul's ransom. See Ex. 30: 11-16. The half shekel of this chosen metal would represent three things, 1st, that which is solid and imperishable; 2nd, chaste whiteness, or purity; 3rd, that which is of value, or a price paid. It sets forth the man Christ Jesus, the pure and spotless One "who gave Himself a ransom for all," 1 Tim. 2:6. Moses was instructed by the Lord to give the people a very definite command as to the ransom of their souls. "This they shall give, every one that passeth among them that are to be numbered, half a shekel, after the shekel of the sanctuary, (a shekel is twenty gerahs), an half shekel shall be the offering of the Lord." The ten gerahs, in type, would cover all the demands of a broken law in its ten commandments. "The rich shall not give more and the poor shall not give less than half a shekel, when they give an offering to the Lord, to make an offering for your souls."

THE USE OF SILVER

Exodus 38:25-28, shews us the use that the silver was put to, namely, to make the sockets of the sanctuary, and the hooks for the pillars. Another has well said, "The whole massive frame-work of the tabernacle stood, as to its foundation, upon the atonement money of the children of Israel. Each man could affirm that the very dwelling place of God rested on the ransom money which He had paid for his soul. The unspeakable value of the cross will be proclaimed throughout eternity, from every part as well as

from every inhabitant of the heavenly city. The kingdom that cannot be moved derives its stability and firmness from the foundation on which it rests. Thus the whole tent of the congregation would proclaim one blessed testimony, viz, that atonement had been made; that a full price had been paid, and accepted by God; that a sufficient sin offering had been slain; and therefore a place of reconciliation, a meeting place between God and the sinner had been established, in which He could abide in the midst of them, notwithstanding their waywardness, murmurings, and shortcomings; and to which they might with confidence draw nigh at any time."

EXACT SILVER

With what strict exactness the Lord would have His servants deal with their fellow men in regard to the ransom of the soul! Every Israelite would have to see that his half shekel was the exact weight according to the divine standard, the shekel of the sanctuary. The soul that now trusts in Jesus alone for salvation and acceptance with God enters immediately into rest, with the knowledge of the forgiveness of all offenses. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7. Thus the believer is viewed as standing on redemption ground, with a new song in his mouth, even praise unto our God. God has ordained redemption to be the theme of the poem of eternity. The apostle John presents this in a most solemn and inspiring manner. "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth," Rev. 5:9, 10.

From "Words In Season"—1920

LOVE NOT THE WORLD

THE world was Christ's enemy; it is also ours. It has been the Church's enemy in ages past; it is so still in these last days. No amount of refinement from civilization, and literature, and the fine arts — from learning, or music, or painting — can make it less truly the world, or less malignantly the enemy of God. Let us dread it and its snares. Let us dread those aspects of refined worldliness in which Satan, as an angel of light, is presenting it to us in our day, in order to lead us away from God and his Christ. Let us be on our guard against worldly amusements, and be jealous of their approach, both for ourselves and for our children.

EXTRACTS FROM A FEW

North Ireland: We would like you to have encouragement, if the Lord will, with helpful ministry and republishing of weighty articles, very useful, from the past. This will help the people of God to obtain more help from the Word in a time when testimony-bearing is very difficult and progress slow, since difficulties and problems confront so many today who are experiencing very limited help from the platform. We feel very thankful to God for the truth coming monthly and trust fresh supplies of enabling grace will be supplied until the Lord comes for each of us.

From North Carolina: Though unknown to you personally, I would like to take this opportunity to commend the ministry of Words In Season to the Lord's people. I am cognizant that in many quarters such ministry is deemed hard and legal. In most the power of the Word has been weakened by intellectual and fanciful interpretations by men seeking place, rather than exercising a God-given charge. Continue the good good work: for in so doing this thou shall save thyself, and them that hear thee.

From Iowa: We enjoy the Magazine very much and the timely articles seem just the right encouragement at the right time. From a small assembly.

From Florida: I remember when your Dad was holding meetings in Dalmuir, Scotland. These meetings continued in the tent for sixteen weeks: and God was saving souls. Preachers today, if they have two or three weeks of meetings they think they are doing well. These old brethren of the past continued for sixteen weeks and more and God blessed their labours. May God give the strength and wisdom to continue the good work of Words In Season.

From Hungary: I am an old worker in the Lord's work and vineyard among the Lord's people in Hungary for 50 years. A friend in Vienna gave me a copy of Words In Season. By reading this monthly I found such nice thoughts and good teachings. I live in Hungary, am 75 years of age and I would love to get and read your monthly. Please, brother, send it to me if possible. I speak Hungarian, German and understand also the English. Have many hard tribulations and trials of faith but the Lord did wonderfully help and console me—therefore is my heart so very happy and so thankful to Him. My heart is full of joy in the Lord. Eph. 5:20 — 1 Thess. 5:16, 18; Romans 8:28, 29. (Editor's note — we were very happy to include our dear brother in our list—pray for Hungary).

From Illinois: Enjoyed W.I.S. this month (August)—very timely and to the point. It seems the Holy Scripture was exercising others as well as yourself in this direction, as in enclosed old country magazine.

From North Ireland: We very much appreciate your labours in this valued work for the good of the Lord's dear people and no doubt He that seeth in secret shall reward in the coming day of glory, with all fellow helpers. This Magazine is very much appreciated in the Assembly here and the ministry very timely and most needful. May the Lord Who has entrusted you with this service encourage and give the necessary strength . . . From Assembly corresp.

Canada: We were cheered recently while visiting here when the Assembly elders told us that they prayed for the work of the Magazine constantly. This is one of the oldest assemblies here. We know many such do and we thank God.

QUESTIONS and ANSWERS

QUESTION: Should exercised Christians, wishing to obey the Lord, attend the World's Exhibition, taking young believers, recently professing with them?

ANSWER: The question is rather anomalous as, strictly speaking, the exercised Christian who seeks to obey the Word, would not be likely to go there by themselves, let alone take young professing Christians with them. The World's Fair and the World's Exhibition give us exactly what they are . . . They are the WORLD'S and inasmuch as the believer is "not of the world" although required to live in it and earn his living in it etc., etc., with certain responsibilities thereto, we should be content to let the WORLD have their doings. Of one thing we are sure, the whole affair will not improve the spirituality of young or older believers.

There is an exception which some may not be inclined to accept . . . In the early days of service, when confronted in towns and communities with their "Fairs" we used to get a good supply of Gospel Tracts, get some hand printed square cards with some suitable Scriptures printed on them, and with a Bible Bag with "Ye Must Be Born Again" on it we set forth among the fakirs etc., at the Fair—we were able to give away tracts etc., until those responsible made it plain that we were undesirable in such circumstances. At first, many reached out for the material we had, not understanding right away what it was, but soon the whole thing developed before their eyes and they did not think it formed part of THEIR FAIR.

QUESTION: In your August issue you mention that a Letter of Commendation (in itself) does not prove the leading of the Lord, apart from the seal of the Spirit being evident in the work, also that some could do good work without a Letter of Commendation. Would this mean that Letters of Commendation were not necessary for one starting out in the Lord's Work?

ANSWER: No, indeed! What we said was that a man's work and the seal of God on it is a good commendation in itself, but we also mentioned that Letters of Commendation were a necessity in commending one to service for the Lord totally. The thought is that exercised men may have an exercise before God to do something for the Lord without departing from their earthly calling — we believe this should be done with the fellowship of their brethren locally, but such are truly serving God and should have the support and commendation of their brethren in doing this good work. Many, as we have said, I believe, have done this work without going forth totally into the Lord's work, so-called, and it is very commendable. Indeed, years ago this was a requirement before the assemblies of North Ireland and others would consider anyone worthy of commendation. Not a few of God's best servants started their labors in the streets and lanes of the city while working at their daily labors and having meetings nightly for sometimes as long as five years, as we have known, before the Lord laid His hand on them for further service—the saints certainly concurring in this—Acts 13:1, 4.

We fear the whole matter of Letters of Commendation is not thoroughly understood by many and, as soon as a man gets such a letter, he automatically becomes "The Lord's Servant." Thus a form of "embryo ordination" seems to have developed which gives a man exclusive rights to the care and support of the Lord's people through the country, with travel included etc., sometimes many thousands of miles in all. This we judge is NOT the mind of the Spirit nor according to the Word of God and the "Acts of the Holy Spirit" in the Book of the Acts.

QUESTION: If a person is guilty of committing moral sin and such sin is overlooked by the overseeing brethren in the assembly, where the guilty party has been in fellowship, because of family ties, would you say such men are ordained of God?

ANSWER: We have learned, in all such questions which arise from time to time, that all circumstances must be considered but, if the facts are as stated, and moral evil requiring excommunication as in 1 Cor. 5 is not carried out, there is something radically wrong in the leadership of such an assembly. Such would need immediate corrective ministry and also the pressure of surrounding assemblies to carry out the discipline. God's place must be kept clean.

QUESTION: In what way would we consider the scripture in 1 Corinthians 11:5?

ANSWER: Scripture never contradicts itself and we must consider other portions bearing on this subject. The woman's place is "silence" in the Assembly, we know from 1 Cor. 14:34, therefore it cannot refer to their publicly praying or prophesying. We read in Acts 21:9 of the house of the evangelist Philip, that he had "four daughters . . . which did prophesy." Undoubtedly they did this privately and, in those days, the Spirit gave them a word of prophesy—the ways of the Spirit through the Acts, before the whole canon of Scripture was given, being different than later times. Consider the "gift of tongues"—"miracles" etc., etc.

However, we would also say that although the women, when the assembly is gathered together, do not take part publicly, the brethren pray and prophesy (or give thanks, or minister the Word), therefore the women are included in this as the whole of the company present is led by this one and that one, under the Spirit's guiding hand and, therefore, included in the prohibition against "the uncovered head." Personally we believe the "shorn head" comes under the same prohibition and is an evidence of wilful departure from God's Word in many cases save newly saved ones who, hitherto, had not known this truth.

QUESTION: Is it possible that there are too many Conferences among us, seeing results are not forthcoming?

ANSWER: We believe this is a distinct possibility. Especially is this so where several Conferences occur, one right after the other, with practically the same people present, also the same preachers. It seems to be quite common amongst these latter to take in several Conferences and this could be quite profitable, fellowship-wise, especially when the few days between are used in meetings in surrounding assemblies.

Men of God of a past day had far more "true exercise" as to Conferences and the Lord's work, generally speaking, and would have scorned some of the practices of today.

THE PIONEER PAGE

True Pioneer Work does not only involve a few weeks of tent meetings, or the like, during the Summer Season, but involves the following up of such work in the country districts in the Winter time. This is where the true "mettle" of the pioneer is seen. This is also where there is a measure of hardship involved. Country living in the Winter time, in most of the Northern States and Canada, can be rather primitive. Warm, comfortable rooms are scarce — facilities otherwise very limited. Tramping through snow and over icy roads to visit the people in their homes etc., tests our motives. Cottage meetings, getting old halls or schoolhouses ready for meetings is a lot different from having a comfortable Gospel Hall to preach in. But the corresponding joy in seeing sinners who were never in a Gospel Hall sitting to the old, old story of the Cross overshadows the other discomforts. The same story meets us today . . . "Everything is different, one cannot do what once was done." But this is just an "alibi" unworthy of consideration—opportunities still abound and lonely people in isolated parts still are possible to reach.

"ARISE, GO TOWARD THE SOUTH"

This seems to be the word that not a few get when the cold blasts begin to blow. Great and many are the excuses found for this etc., etc., but we fear this is not the angelic message as found in Acts 8:26 when Philip was sent to this desert place. (The desert places of the South are just as neglected today as the cold, icy districts of the North country—by many).

The northern districts are sadly neglected for the warmer and comfortable climes of the South but the southern breezes of California, Florida and Arizona never compensate for years spent seeking out the lost and lonely where the weather is rough. Life is short, the days of service are getting less, the Judgment Seat of Christ is ahead when ALL shall be reviewed and we are sure that, when the reckoning is done in His presence, the days of lonely, persevering work in lonely and isolated places shall have a compensating reward. As old Mr. Donald Ross said when one spoke to him about converts etc. . . . "We'll just wait until we see the books." When the Lord reveals all, there shall be no mistakes, no misunderstandings, no inflated results etc. The Lord looks at the motives and shall weigh thoroughly the service in the light of true sacrifice and sincere effort for His glory. In view of that day we should be content to go on in His ways. W. F.

"but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 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.

(Inspired breathings of an old pioneer)

Prairie Conferences — We understand these were good on the whole with several brethren giving help in ministry and the Gospel.

Tylertown, Miss. — Bro. Ballhagen has sent his tent about 150 miles from here in Durant. He states . . . "One would like to see more of our younger brethren penetrating this vast field in the South." (Editor's note: We often say that it takes God to put pioneer work into any man's heart. Some read Matthew 28:20 as if it read . . . "Go ye therefore . . . into all the assemblies.")

Salem, Oregon — An Assembly has been planted here consisting of about sixteen of the Lord's people who have been living here and driving 50 to 60 miles to Forest Grove Assembly. The Gospel has been preached there for over a year by different brethren and it was felt the time was ripe. See the Correspondent's address above. Bre. Alves and Howard had an all day meeting with them Oct. 5th, when they "broke bread" for the first time here. We trust the Assembly may prosper in His ways, they value help of exercised brethren walking in the "old paths" of the Word. The Gospel Hall is located at 3593 Sunnyview Ave, N. E. B. of B. 10 a.m. SS. & Bible Class following—Gospel at 7 p.m. Tues. at 8 p.m. Prayer and Bible Reading.

Forest Grove, Oregon — Bre. Alves and D. Howard were in fourth week here with signs of God working amongst them.

Lonanconing, Md. — Bre. here had an afternoon meeting here a recent Lord's Day with a nice number attending—bro. Wickert gave a word.

Manchester, Iowa — Recent Conference encouraging, well attended and refreshing. Large again and some good and practical ministry touching individual and assembly living. A nice spirit of fellowship pervading. Hitesville Conf., was also good, perhaps not quite as large as last year or two. Not too many visiting preachers present but God gave help. We think often that too many preachers at a Conference merely creates a tension rather than a feeling of dependence on God.

Yokohama, Japan — Bro. Currie writes of their new Hall opened in May with about 30 in fellowship. Some young believers have been baptized since.

Cleveland, Ohio — Bre. Maxwell and Crawford here recently—not too much apparent interest at last report.

Detroit, Mich. — Bre. McBain and J. Smith here—difficult to get an interest.

Everett, Pa. — Bre. Gustafson and Slabaugh started here Oct. 5th, in the Gospel. We trust there shall be some stir. The Assembly here was planted through pioneer efforts of Bre. Winemiller and Armstrong years ago and the going was rough then but these early brethren visited much of the region on foot. So different today.

Detroit, Mich. — We hear one had professed at Stark Road meetings.

PERSONALIA

Our brother Noel Burden of P. E. Island was to have throat surgery. Pray for him. Also remember in prayer Mrs. Lewis MacKenzie who has been hospitalized since their auto accident—both she and her husband are a worthy couple in this Island. Bro. Johnston of Toronto is also weakening. It is four years since he had the stroke. Our esteemed brother Mr. Fred Watson will be 90 this year. Our sister Mrs. Ricker, whom we visited in Dubuque, Iowa, in October will be 107 this December 30 if still with us. Remember her widowed daughter who cares for her and is not well herself. Mrs. Ricker is one of the firstfruits of the work around Clayton, Iowa.

CONFERENCES

Avonport, N. S. — Conf. dates Nov. 8th and 9th. See last month.

Hartford, Conn. — Charter Oak Conference D. V. commences in the Gospel Hall, 49 Charter Oak Ave., Nov. 21 at 8 p.m. continuing 22nd and 23rd, B. of B. at 10 a.m. Corresp. Matthew J. Brescia, 30 Ludlow Road, Windsor, Conn. 06095. See last month.

Oil Springs, Ont. — Annual Conference D. V. in the Community Hall Nov. 15 and 16 with Prayer Mtg., in the Gospel Hall Nov. 14 at 8 p.m. Corresp. George E. Metcalf, R.R. 1, Petrolia, Ont.

Stout, Iowa — All-day Thanksgiving meeting here commences at 10 a.m. November 27th.

Bryn Mawr, Pa. — Annual Conference dates Nov. 29 and 30, with Prayer Mtg., Nov. 28th. All meetings in the Fire Hall as usual and usual arrangements. Corresp. Wm. M. Parks, 581 Lindsey Drive, Wayne, Pa. 19087. Telephone MU 8-0706.

East Boston, Mass. — Conf. dates December 6 and 7 with Prayer Mtg. on Dec. 5th at 8 p.m. Usual order. B. of B. at 10 a.m. Brethren here look for God to send along His servants who walk in the right ways of the Lord and preach the same Correspondence to Frank Procopio, 78 Falcon St., East Boston, Mass. 02128. Hall situated at 35 Putnam St.

Tylertown, Miss. — Annual Conference D. V. Dec. 27 and 28, with Prayer Meeting on Dec. 26th at 8 p.m.

Picton, Ont. — The New Year Conference will be held D. V. December 27 and 28 at 10:30—2:30 and 7 p.m. With Prayer Mtg., in the Elks Hall Dec. 26th at 7 p.m. Corresp. A. C. Davis, R.R. 2, NAPANEE, ONT. Usual arrangements.

San Diego, Calif. — The Front St. Assembly will have their New Year Conference God-willing, commencing with Prayer Mtg., Fri. Jan. 2 at 7:45 p.m. continuing over Sat. and Lord's Day Jan. 3 and 4. Corresp. E. E. Dozier, 4223 5th Ave. Hospitality extended to visitors.

FALLEN ASLEEP

Kansas City, Mo. — A delayed report reached us of the homecall of our esteemed sister Mrs. Grace Scott March 30th, 1968. She was aged 88 and saved Feb. 15, 1909 when 29. She served the Lord faithfully with great devotion for 59 years. In fellowship in the old Troost Ave., Assembly during her years in K. C. She was a lover of the Word and a constant reader of W.I.S. and left many writings which tell of a spiritual life. All tells of her constant love for her Saviour.

Flint, Mich. — Our dear brother Archibald Smith was called home to be with the Lord July 29 aged 92. Born in Kilbirnie, Scotland, came here in 1910 and was in the old Flint Assembly when we first knew in 1917 on Richfield Road. A quiet, godly brother with a desire for God's ways. Leaves two daughters. There was only one Assembly in Flint when we knew our brother at first and they sought to walk in simple and godly ways.

Deckerville, Mich. — Our dear sister Mrs. Ernest Decker went home to be with the Lord Sept. 8th, aged 80. Saved when a young woman and maintained a good testimony throughout the years. In fellowship here for 50 years. Three sons survive.

Mineola, N. Y. — Our esteemed brother Frank P. Diorio "went home" Sept. 10, aged 89. Saved in August 1900. One of the earliest brethren who started a distinct assembly work amongst Italian immigrants. Edited the Italian monthly Magazine for many years. A quiet, humble brother, respected by all. Thousands of this magazine went far and wide amongst Italian people and eternity will reveal the result.

Clark, S. Dakota — Our esteemed brother O. E. Wessels was called home recently (our correspondent did not give date of death). He was saved Jan. 6, 1931, in his farm home. He was aged 70. A faithful brother who sought to maintain the little testimony here in this isolated spot for years. Had a good heart for the Gospel and knew those who had like exercise. Now "at home." He never married. Our brother's sister—Mrs. Edd Junker of Cedar Falls survives.

Jackson, Mich. — Our sister Beatrice Towers "went home" to be with the Lord Sept. 20th. Saved in 1931 at meetings of Alb. Klabunda and L. McBain—she went on well through the years. She was in her 70th year.

Winnipeg, Man. — Our dear brother Robert J. Stewart "went home" Sept. 26th, aged 76. Saved in Winnipeg and in the fellowship of the West End Assembly for 46 years. He had a long illness. Heb. 4:9 comes to mind.

Bahamas — We heard recently of the homecall of Murdo Mackenzie of these Islands, April 4th. He was from Scotland and labored here for 35 years.

Detroit, Mich. — Our aged brother William Geddes, of late in Florida, was buried here we believe about July 10. Saved in Scotland many years ago through the Editor's father, the late John Ferguson. He maintained a correspondence with us to the end. Their home in early days very hospitable.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE RECORD

THE falling leaf, the snow, the dark'ning sky;
Each has their lesson, and a reason why
We should the more make haste,
Nor precious moments waste
As life doth fly.

We can't reclaim the past or wasted years,
E'en tho' regret has cost us many tears;
But we can still press on
Until reward be won
Despite our fears.

The Lord of service faithful done for Him
Has not forgotten aught, tho' mem'rys dim;
His heart can ne'er forget
Nor will it e'er be said
The record's lost.

W.H.F.

DECEMBER, 1969

WORDS IN SEASON

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1289 Chase Ave., LAKEWOOD, OHIO. 44107
News items, Conference Notices, Obituaries etc., should be sent in early in the month. 10th is deadline.

DID YOU NOTICE that we are holding our subscription cost to \$2.00 (U.S. funds) so far in spite of rising costs, with the cooperation of our Printers? This means you should subscribe **EARLY** for your self and **ALL** you have hitherto subscribed for, remembering to pay up for 1969 where missed etc., etc. It is really too bad that we must carry over year to year **UNPAID** accounts for which there is no reasonable excuse —**THANK YOU!**

VOLUMES: We have a few of 1967 and 1968 on hand—they will make good gifts for your children and friends—Write the Editor—\$4.50 mailed free.

APPRECIATION: We appreciate all the help many of our subscribers have extended through this past year and many years past towards the circulation and introduction of the Magazine—you can help us still in this. As we often state this is not a business enterprise but an added work for the Lord which we carry on for the welfare of the Assemblies who seek to walk in "the old paths" of the Word—Jeremiah 6:16. Hold your changes for the Assembly bundles to a minimum, unless increases which are unavoidable. This helps us by maintaining the same stencils in mailing department. Avoid also unnecessary address changes, especially those for Winter delivery—have someone mail yours to you specially from your home address. Canadian subscribers please do not send personal checks. These are difficult to handle here. Bank drafts, Money Orders or currency are in order. Kindly consider also that Canadian currency has an exchange cost of about 10 percent.

CORRESPONDENT'S ADDRESS

Barryville, N. Y. — Peter Van Elswyk, Sr., R.D. 3, Box 250, Sussex, N. J. 07461—Correspondent for Gospel Hall here. B. B. at 11 a.m.

REPORTS

Cleveland, Ohio — Recent Conference was somewhat smaller this year, a goodly number of preachers present to give help. Considered a good Conference.

Steubenville, Ohio — Conference, though not a large one, was considered helpful, cheering to us all with considerable ministry relative to clean, godly living and conduct as to our conversation in the world and in the Assembly. The Toronto, Ohio, Assembly was jointly in this. Exhortation as to the need of shepherds in assembly testimony also pioneer effort in backward districts which is sadly lacking amongst us today in this land.

St. Thomas, Ont. — Conference quite well attended, Lord's Day a little smaller, and felt to be quite good with several preachers present to help. Bro. Alves was expected to be with them, was visiting London also etc.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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HE WILL NEVER LEAVE ME

THO' I know not what the future has in store,
Yet I know that He is faithful, Whom I've often proved before.

He has said He will not leave me, that He never will forsake,
I will trust His Word unchanging, and new hope and courage take.

He'll be with me in the sunshine, I will need His helping power,
In the calm I might forget Him; Yes! I need Him every hour.

He'll be with me in the twilight, when the light of earth grows dim,
And when its scenes are fading, let me calmly sit with Him.


He'll take me to be with Him, in His happy home above,
Where no sin nor pain can enter, and all is joy and love.

The late Mrs. Grace Scott of Kansas City

PERFECT OBEDIENCE would be PERFECT HAPPINESS if only we had
PERFECT CONFIDENCE in the One that we obey.

"We are moored alongside one another with crowds of boats on either side, so altogether it is a tight fit. I do wish you could see us sitting here. The inside of our boat consists of three rooms, two sleeping and one sitting. The sleeping rooms measure six feet long by seven feet broad and about five and a half feet high. They are very comfortable. No doubt one would not have thought so some time ago, but now they seem quite luxurious. This will be our home for about three months D.V. It is so trying to be unable to speak one word to these Chinese to whom we have come; but oh! what a joy it will be when I can, and how you will share in that joy too when the first convert comes." (Letter from a young missionary who left a luxurious mansion, a fortune and high worldly honors, writing to his mother back in England—what a change consecration and love to Christ works in a man).

THE CONVICTION and CONVERSION of JOHN WESLEY

 ON 1st February, 1738, he writes: "It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity—but what have I learned myself in the meantime? Why (what I the last of all suspected), that I, who went to America to convert others, was myself never converted to God. I am not mad, though I thus speak, but I speak the word of truth and soberness, if happily some of those who still dream may awake and see that as I am so are they. Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I, too, have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms. Behold, I gave all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life into my hand, wandering into strange lands; I have given my body to be devoured by the deep parched up with heat, consumed by toil and weariness, or whatsoever God should please to bring upon me but does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can know, say, do, give or suffer, justify me in His sight? Yea, or the constant use of all the means of grace? Or that I am, as touching outward, moral righteousness blameless? Or, to come closer yet, the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, heavenly divine character of a Christian? By no means.

This, then, have I learned in the ends of the earth, that I am fallen short of the glory of God, that my whole heart is altogether corrupt and abominable, and consequently my whole life; seeing it cannot be that an evil tree should bring forth good fruit that, alienated as I am from the life of God, I am a child of wrath, an heir of Hell; that my own works, my own sufferings, my own righteousness, are so far from making any atonement for the least of those sins, which are more in number than the hairs of my head; that the best of them need an atonement for themselves, or they cannot abide His righteous judgment; that, having the sentence of death in my heart, nothing in or of myself to plead, I have no hope but of that being justified freely through the redemption that is in Jesus.

If it be said that I have faith (for many such things have I heard from many miserable comforters), I answer, so

have devils a sort of faith, but still they are strangers to the covenant of promise; the faith I want is a sure trust and confidence in God that, through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God. I want that faith which enables everyone that hath it to cry out, "I live not, but Christ liveth—in me and the life which I now live, I live by faith in the Son of God, who loved me and gave Himself for me."

On the 24th of May, nearly four months after the above was written, while sitting listening to one reading Luther's preface to the Epistle to the Romans, while he was describing the change which God works in the heart through faith in Christ, John Wesley trusted in Christ and was saved; his own words are—"I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone for salvation, and an assurance was given me that He had taken away my sins—even mine—and saved me from the law of sin and death."

And now, dear readers how is it with your own soul? Have you thus trusted Christ? Have you the assurance that your sins are taken away? That you are saved from the law of sin and death? The sure Word of the Lord says — "All that believeth are justified from all things." Acts 12:39, and "He that believeth on the Son of God hath the witness in himself" 1 John vs. 10. Thus we see every true believer is saved, and knows it, as we read—"The Spirit of God beareth witness with our spirits that we are the children of God." Rom. 8:16. "And if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. If you are still unsaved, there is no need that you should spend so much time as John Wesley did trying to gain salvation by your own works and prayers. God says that you cannot do anything to please Him. Rom. 8:8; Heb. 11:6. Your heart is deceitful above all things, and desperately wicked Jer. 17:9. Every imagination of it is only evil continually, Gen. 6:5. So it is impossible for you to do anything else but sin; but still God loves you, and if you really believe that you are guilty and worthy of Hell, you may be saved as you read, "For God so loved the World that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And Jesus says—"Look unto Me and be ye saved, all the ends of the earth." Isa. 45:22. The moment a poor, lost, guilty, undone sinner believes in Him, that moment that one is saved, as we read—"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." John 3:36.

Soon as my all I ventured
On the atoning Blood,
The Holy Spirit entered,
And I was born of God.

Now Christ is my salvation,
What can I covet more?
I fear no condemnation—
My Father's wrath is o'er.

HIDDEN HEROES

IT must not be supposed that we are permitted in this present time to know all the victories that are being won in "the wars of the Lord." For wise reasons, which we may learn in a coming day, God's heroes and their doings are meanwhile hidden. But they will be "manifested" in the day of Christ's judgment seat, when all the hidden things are brought to light. Methinks that day will bring with it some wonderful revelations. How it will change the position of some who have been held in high esteem among men, and bring others from that obscurity in which the shadows of time have hid them. Who ever would have guessed that the shepherd boy of Bethlehem, Jesse's youngest son, had gained the victory over a lion and a bear in the solitudes of the sheep-folds? Yet such was the case, although it was not known for many days after. Who would have thought that the mightiest men in David's army, were three whose names and doings are not even mentioned until the day of their reward? And the thing that hath been is, and shall be. There are yet hidden ones among the Lord's workers and warriors, who are slaying lions and bears in secret, and bringing cups of water as from the well of Bethlehem to their Master and Lord, — deeds unknown and unrecorded among men, but written in heaven, to be rewarded in that day when He draws the veil from His hidden mighty ones, and rewards them before saints and angels for their devotion to His Name in earthly days. Dear fellow-saints, let your service be rendered in the light of that unveiling day. Make it your study and aim to please your Master, to give Him joy, to serve Him according to the desire of His heart, and the Word of His commandment, and although you may pass away to His presence unnoticed, uncommended, and unknown, He will not forget you in that day of coming review and reward.

GROWING, ENDURING OR DYING

Wm. H. Ferguson

IT is refreshing to look at the GROWING CHURCH at Thessalonica as portrayed in the Word of God. There were three things outstanding in them when the apostle wrote to them in Chapter 1:3 of his First Epistle . . . Their "work of faith," their "labour of love," and their "patience of hope." The Word had come to them in power, it was a work of God and produced God-like fruit. We often think that when God does a work, He does it well, whether in the regenerated being or in an assembly "planted of Himself." Another of the divine characteristics is found in verse 6 in their "godly imitation" of affliction coupled with joy and their further example to other believers in Macedonia and Achaia.

RAISING UP OF HERALDS AMONG THEM

"From you sounded out" as heralds the Word of the Lord etc., etc.." This is not a question of a clerical spirit being developed among them but, rather, the divine life being seen in their desire to spread around with the Word of the Gospel from themselves. There is the great danger, today, that we are leaving ALL this work to the preachers amongst us. Indeed it seems to be pretty well accepted in not a few quarters that if there is to be any blessing, we must send for preachers to do the assembly's preaching, in order to reach sinners. This, of course, is the modern interpretation of the work of God, not the scriptural one. It seems to be a pretty accepted rule, today, that an evangelist's parish is the "assemblies" and consequently true exercise on the part of the Lord's own is practically nullified and most can settle back, send for the preachers, and of course do what they can to help but the blessing MUST come through such. We believe this has the effect of stifling honest desires amongst us to make Christ known, and it causes a frown from some if one or two brethren, who are not officially recognized as "evangelists" should go forth with the Gospel. We have no hesitancy in saying that this was never the pattern of the early days of testimony—as we look back over 60 years in fellowship in the assembly, we believe this is a decadent movement which leaves all to the individual preacher or preachers, and makes for a distinct caste of "clerical men" to move amongst us, whether owned of God or not. We often think that the true man of God, Philip, of the early chapters of Acts, is not called an "evangelist" until about 26 years after we read of him doing this type

of work in these early chapters. The work of an "evangelist" is an honorable work but it involves "going after the lost"—"seeking them out"—"going as the Spirit leads" to a field of labor and continuing in that work. To think that a Letter of Commendation gives "authority" to a brother to move generally amongst the assemblies, attend Conferences and share in the bounty of the saints, without definite proof of true work for God being done, is lamentable to say the least and if God would stir up to our responsibility to spread the Word, locally, and encourage gift in the assembly without sending one out immediately until they show a little gift of speaking to travel amongst the assemblies, we believe God would honor this.

The field is great—whole States and regions never touched with the Gospel from amongst us—lie open. But where are the laborers? For the most part such are generally found having meetings in the assemblies, or a short distance away and the country is left alone. If even new regions of the cities were tried by men of God, with energy and ability, as is occasionally the case, this gives fresh encouragement to the saints locally and brings in some of the "wanderers" from afar. May God stir us all up to our responsibility.

The cry today is for young men for the Lord's work and to this we would certainly say "Amen" if they are God's men, doing God's work and reaching out to the "regions beyond" and continuing at the work, not in a haphazard way but quietly, scripturally, humbly toiling away unseen only by God, Who never fails and proving the truth of the Word "It is good for a man that he bear the yoke in his youth." The sad part is that most of the real work for God that is being done, is being done by older men who already have borne the burden and heat of the day but still carry on.

We know, in seeking thus to make known what God has given to us, that we have opposition amongst not a few. We cannot help this. To the Law and to the Testimony — Isaiah 8:20, should be our watchword. If assemblies are to be preserved in the simple path of testimony, we **MUST** give heed to the Word and the examples of the Word and until someone can show us, in the Word, that an evangelist's work is preaching continually around the assemblies, we can afford to leave the message with the Lord. He can take care of His own Word and we have proved, through the years, that God can take care of His servants when they take a stand for Himself. Our greatest fear is that we be found faithless and untrue to the stewardship entrusted to

us of the truth of God. The truth of God, as to the service of God, is just as important as the truth relative to "gathering to His Name" alone. Of this latter, we often speak, of the former, seldom. It is all part of the "old paths" of the Word.

ENDURING

Amidst all this, we must look at the many smaller assemblies who "hold fast" to the Word and seek to go on for Himself, and are "enduring" in spite of difficulty. They are often left alone, seldom visited by preachers, save for the few exercised and humble men who make this their work. But they carry on. We read of Moses . . . "He endured, as seeing Him Who is invisible." Heb. 11:27. How good to know that the God of heaven looks down upon the small assemblies of His own, weak, despised, forgotten by many, passed by mostly but, nevertheless, "enduring." We are sure this is encouraging to some to behold and, if we only knew the record, we would know that such often are more used of God than many of the more prosperous and well known assemblies. We are such creatures of extremes and we are apt to become very vain in our own estimate of that which is important and true work.

We have often thought that if some brother would settle down, with his little family, in, or near a small assembly, keep at his daily work and seek to serve God as the Lord enabled him, he would be doing a grander work than that which is often advertised in our Magazines and which appeals to many who have superficial knowledge of the true condition of things existing amongst us. We are sure it would be pleasing to our God and a regular "tonic" to the smaller assembly. Here again, is the present need, but **WHERE** are the men to be found? The field is great the laborers few. We know that the cities present more opportunities for advancement, more money, more advantages etc., (looking at things from a worldly standpoint) but, surely, there is something else on our horizon. Eternal recompense was that which appealed to the men of O. T. and the early laborers of N. T. times. Has this lost its hold upon us? Must we have a present advantage, must we have a present popularity, must we have a present esteem, or are we willing to be counted as nothing and to be despised, at times hated, even neglected, for His Name's sake?

DYING

In Revelation 3:1, we have a message to a **DYING CHURCH**—Sardis! We know this, historically, speaks to us of the decay of the revival of truth in Reformation times, but let us remember that Sardis was a divinely planted

assembly at one time, but the Lord Himself spake of it as a "dead, formal thing" with only "a few names" in verse 4 "which had not defiled their garments." They shall not be forgotten—He says, "They shall walk with Me in white raiment;" God shall never forget their testimony though they were encircled by dead, worldly minded ones who knew little of God or His Word and He promises to them the overcomer's reward in verse 8 and still speaks to those of the remnant who "have an ear to hear what the Spirit saith unto the churches." We are nearing the end and while we believe "testimony to the Name of the Lord" shall continue, even in remnant character, to the end of this dispensation, nevertheless it is a solemn fact that, throughout the world, the early, fresh pristine beauty of the early saints, as they gathered in their simplicity to Himself, "outside the camp"—Hebrews 13:13, has given way to an anomaly, or shortcoming which can only be rectified by the Lord Himself. Oh! for a man of God, or men of God, to rise up amongst us and cry mightily to God for a return to the simplicity and godliness and separation of an early day. We are in the midst of a Laodicean age where the "will of the people" rules (this is the meaning of the term) and we have the "doctrine of Balaam" amongst us (unequal yokes, business, pleasure and social etc., etc.,) also the "doctrine of the Nicolaitanes" and the latter means "conquerors of the people" and do we not find that human rule and authority has largely given way to the early pattern of 1 Timothy 3:1, 16 and Titus 2:1, 15? Let us remember that there NEVER was a REVIVAL in Israel's day without an acknowledgment of DEPARTURE from the Word of God. The Word makes plain, emphatically, NO CONFESSION OF DEPARTURE, NO REVIVAL!

RESURRECTION AND REWARD

William Warke

WE find resurrection and reward very closely associated in our New Testament. For instance, the Lord said to the Pharisee who had invited Him to his home for a meal . . . "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. This definitely sets the time of the recompense and associates it with the resurrection.

Our Lord here exhorts this man to do that which is contrary to nature, as we cannot expect a reward for doing that which is natural. He says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither

thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee." With the return engagement the score is settled and we cannot, further, expect a reward. But the Lord continues . . . "when thou makest a feast, call the poor, the maimed, the blind." (Compare those invited to the gospel supper, verse 21). "And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." We learn there that it is what we do contrary to nature that will be rewarded in that day. We excuse ourselves from doing certain things for the Lord because it doesn't come naturally to us and goes against the grain, but this is what shall be rewarded. Again we notice that it is what is not recompensed here that will be rewarded there.

When we turn to the great resurrection chapter, 1 Corinthians 15, we find both of these maxims closely connected; in fact, it is shown that apart from resurrection there could be absolutely no reward. It is nice to notice at verse 12 that the whole assembly at Corinth was not corrupted, verse 33, or carried away with the false teaching that there would be no resurrection, but SOME of them were. Then, as now, there were some ready to accept any new theory propounded among the saints, no matter how unscriptural or foolish it was.

The apostle takes them back to the gospel he preached to them at the first . . . "How that Christ died for our sins according to the scriptures; and that He was buried, and that He ROSE again," verses 3 and 4. He tells them if Christ be not risen, they had believed in vain, verse 2. Their faith was vain, verse 14. They were yet in their sins, verse 17. He informs them that if there is no resurrection, baptism is without meaning, verse 29. Further, he indicates that service and suffering must go unrewarded, verse 32, for he asks, "What advantageth me?" See Luke 9:25. He suggests that which would be the result of such unbelief . . . "If the dead rise not, let us eat and drink for tomorrow we die," verse 32. In other words if there is no resurrection, we may as well cease from all service and avoid all suffering and live lives of ease and comfort, for there can be no reward. From this we learn that reward is connected with and will be displayed in the resurrection body of the believer.

In Hebrews II we have a list of God's Old Testament worthies and at verse 35 we are told that some of them were "tortured, not accepting deliverance; that they might obtain a better resurrection." Evidently they were offered relief and deliverance from the torture, but they felt it was on

terms that would dishonour God and rob them of reward, so they refused to accept it. They were willing to have their mortal bodies abused and dismembered, verse 37, that their resurrected and immortal bodies might be more glorious.

May the Lord help us to follow their example and seek to glorify God and maintain the truth at all costs, and great shall be the reward.

OUR ENEMIES

Harry Macfarlane, Glen Ewen, Sask.

AS the children of Israel drew near to the end of their thirty eight years of wandering in the wilderness, they encountered a number of enemies but, with the help of God, they were able to overcome them. They seem to have had a determination, as in Numbers 21:12, which they had not previously had. No doubt, typically speaking, it was the result of their drinking of the water from the rock that Moses smote with Aaron's priestly rod, when he should only have spoken to it as God had told him. Doing so, he barred himself from entering the promised land and also became the cause of the change of the priesthood from Aaron to Eleazer (God is helper). However, inasmuch as the smitten rock speaks of Christ in His exaltation (it was a high rock—Editor), God did not withhold the blessing of water from the people in spite of the failure of Moses. If we, as the people of God, could only realize more the truth that we have an indwelling Holy Spirit to help us and also a Great High Priest, Who has entered within the veil and is there on our behalf, it would nerve us on in our warfare. It would energize us for our warfare as, like Israel of old, we have many enemies.

The first enemy that they encountered was Arad (wild ass) the Canaanite (a trafficker) and the sad result was, as the scriptures record, "he took some of them prisoners." If we are really minded to overcome our spiritual enemies God would give us the victory over them. In speaking to some of late they freely confessed that they had gone "all out" to make money and now their health was gone, their family ruined, and their lives lost as far as the judgment Seat of Christ was concerned. How sad! ! How true the Word of God is . . . "What shall it profit a man if he shall gain the whole world and lose his own life?" Of how little account is such prosperity when it wars against the soul. How unworthy an object to pursue when compared with what we have in our Lord Jesus Christ. We should ever be

reminded to be watchful and prayerful to be kept from desiring that which is earthly, rather than the "heavenly riches."

The next enemy they encountered was actually themselves. We read in verse 4 . . . "And the soul of the people was much discouraged because of the way." Even after such a victory over the Canaanites what a terrible spirit to manifest, speaking against God and against Moses. Finding fault with God's provision for them in the "manna" they said . . . "Our soul loatheth this light bread." God heard this just as He heard Aaron and Miriam speaking against Moses earlier and God sent fiery serpents amongst the people and they bit the people, and much people of Israel died. In all this we are reminded of the apostle's warning in 1 Cor. 10:11 . . . "Now these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Ever should we remember that God hears all that we say and that we will have to give an account in that day, soon to come.

In connection with Edom, or Esau, who was related to Israel, and not really an enemy, so to speak, yet he showed a very hostile spirit to Israel when asked if they could go through his land, God enjoined . . . "Do not meddle with them, I will not give you of their land." The children of Esau had been blessed in a way (through Isaac in the day when he forfeited the birthright), but not as Israel had been blessed. We have those around us today who have not been delivered from man-made systems and do not know what it is to be identified with the outside place. They are content to have it so, and have their own earthly portion, and our instructions from the Word of God are . . . "DO NOT MEDDLE WITH THEM."

When we come to Sihon (sweeping away) king of Heshbon (human reasoning), we are reminded of the flesh in all its energy and activities. How active the flesh is? How energetic! The apostle, in writing to the Galatians, could say "For the flesh lusteth against the Spirit, and the Spirit against the flesh." And again, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." The flesh is always with us and will be as long as we are in the body. Hence the constant need to be on our guard against it lest, in some unguarded moment, it rises up and causes us to fall and bring reproach upon the testimony He has given us to bear—"till He come."

The next enemy Og king of Bashon (one in sleep) was closely connected to Sihon and would remind us of self-

indulgence. How prone we are to give way thus. About the only thing mentioned about Og was his bedstead and its size. About six feet by thirteen feet, reminding us of the danger of holding what we have in an easy-going way and for our own pleasure and desires.

The last enemies we will look at in this article are Moab (pride) and Midian (contention). They combined to engage Balaam to curse God's people but, when this failed, Balaam gave counsel how to corrupt the people as in Numbers 31:16. How successful he was in this (the unequal yoke)! The daughters of Moab became an ensnaring influence and invited the people to the sacrifices of their gods, with all their accompanying immoralities. Actually Midian represents worldly associations with a smattering of religion attached. The friendliness and invitations of the world are more to be feared than its frown. It is not always safe to respond to invitations. The apostle, in 1 Cor. 10:27 says . . . "And ye be disposed to go" that is, if we deem it wise to go. Will it be for the glory of God? If it will tend to entangle in worldly associations it is in direct oppositon to the truth and would be wrong. The apostle James writes in chapter 4:4 . . . "know ye not that the friendship of the world is enmity with God?" And it must not be supposed that only young believers are exposed to this snare. For it comes in here at the end of the wilderness, as acting upon those who have made some spiritual progress, so that those of us who are older need to be on our guard as well as younger ones. It is to the young men that the apostle writes—"I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. Further in verse 15 he writes, "Love not the world, neither the things that are in the world."

So, all in all, we have quite an array of enemies against us and we will need to be continually on our guard, and always with that assurance that Joshua had that he was fighting the battle for the Lord and he gained the victory because there was a man on the hill with outstretched arms, as he fought against Amalek in the early part of their wilderness journey. So we have ONE with outstretched arms, so to speak, Who is able to save to the uttermost all "that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

To thank God is good, to obey God is better, but to be both thankful and obedient is best.

Selected

OUR DAUGHTERS

William Williams, Venezuela

DAUGHTERS WHO BUILT

"AND next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters," Neh. 3:12. There are some interesting and instructive commentaries about the builders of the wall in the time of Nehemiah. Some of whom we would have expected much, did nothing: "Their nobles put not their necks to the work of their Lord." Again, there were others from whom naturally we would expect little who did a great deal. We have an example of this in our text—"He and his daughters." Shallum was the ruler of "the half part of Jerusalem." His daughters, therefore, would be the young ladies of the land. Yet how good to see those young women willing to forego their social position and help their father build the wall. It would have been an inspiring sight to see them carrying stones and mortar to their father, as he likely would have laid the stones to the line and plummet. It is noticeable that Shallum's wife is not mentioned nor are his sons. She may have been dead and he may not have had any sons.

Now, the wall was built to keep out the enemies of God and His house. Sanballat, Tobiah and their kin hated the wall and the builders, because it exposed them as having no part in the service or worship of the Great God Who dwelt with His redeemed people. Their descendants today are many. They belong to the "Church of the wide Door and open Table." They love to think of themselves as liberal and large hearted. They ignore that real "largeness of heart" is the result of "running in the way of thy commandments." Psa. 119:32.

It is good to see the daughters of a godly father, seeking to help him "build the wall" of separation. Alas! they are all too few. Many of the "daughters" today wish to make a breach in the wall instead of repairing it. They pester their father until he consents to buy a radio, and soon it will be a T. V. There is an advertisement in the papers in Venezuela here which translated reads: "Buy a Philco radio and you will have the world in your home." Then they bore "pop" as they style him, to buy a car to take them to meeting. "Pop" finally gives in, but he soon finds that with "the daughters" at the wheel the car takes them "away" from the meeting and not "to" it. Yes, we repeat, what a blessing to see godly daughters helping their father

to keep the home clean and separate for God. Such will be of inestimable value in the assemblies in keeping out those who would insidiously lead us back to Babylon.

DAUGHTERS WHO BORE TESTIMONY

That our daughters may be as corner stones, polished after the similitude of a palace," Ps. 144:12. Twice over the writer of this Psalm prays that he may be saved from the hand of "strange children" verses 7, 11. He gives us two characteristics of these professors. Their "mouths speak vanity"—they are very light and giddy in their talk. They talk about anything rather than the Word of God. They never tell you where they have been reading in the Bible—never pass on a thought or ask a question. They are as light and frivolous as chaff. Then "their right hand is a right hand of falsehood." When they professed to be saved they shook hands with the preacher, but it was a lie they told him, holding out the right hand. They ride the crest of the "revival wave" and in a few weeks or months at most, they are baptized and in the assembly. Alas! they turn out to be "strange children." It would be well for the Lord's people if such kept away from the assembly. The Psalmist rightly cries to be saved from the plague of "strange children." IT IS SURELY INCUMBENT ON THOSE WHO PREACH THE GOSPEL TO REPEAT THIS PRAYER EVERY NIGHT AND TO AVOID FORCING THE PEOPLE TO MAKE PROFESSIONS. The Psalmist tells us the kind of children he would like to have: "That our sons may be as plants grown up in their youth, and our daughters may be as corner stones polished after the similitude of a palace." In the first Scripture "the daughters" were builders, but here they are "corner stones." You see, there will be a rich reward for the "daughters" who build. One day they will be "as corner stones."

The corner stone is a stone of great importance. It locks the two walls. It has also two faces or fronts. We shall say that one is private—the home face. How good to see "the daughters" simple, obedient to their parents—addressing them in a scriptural way as "father" and "mother," instead of using the modern slang, "Pop" and "Mom." Then there is the other side, which suggests the public testimony. To polish a stone requires a process. But after the grinding operation, the beautiful composition of the stone is seen. For example, a granite stone is composed of quartz, felspar and mica. When the stone is polished so that your face is reflected on the surface, the beautiful tints and colours of the constituent parts show up in admirable combination. The ordinary routine of the daily life in the home, the store,

the office or factory is the grinding process which brings out in the "daughters" the hidden elements of faith, hope and love.

Now, a polished stone is real, natural and permanent. Its brilliance is not effected by rain or sunshine. It is something that will not change or fall off. It is not artificial.

DAUGHTERS WHO PROPHESED

"And the same man had four daughters, virgins, which did prophesy." Acts, 21:9. Here we have four more "daughters" who prophesy. This is a stock text with those who advocate that women should speak in the church. But notice, it does not say that they spoke in the presence of Paul or in the Church. Then again, prophesying does not necessarily mean that they foretold the future. To prophesy was to bear witness to the will and Word of God. This required the Spirit's direction, and as "God is not the Author of confusion," it would be incongruous to say that these daughters did or said something that would clash with, or contradict, what is plainly revealed in the Epistles, and there the Lord's command is explicit: "Let your women keep silence in the churches." 1 Cor. 14:34.

There is a very great service for "the daughters" in the vineyard of the Lord, without their "speaking in the churches." The great thing for them is to be filled with, and guided by, the Spirit. Then, like Mirian's, their suggestion will be at the right time; like Naaman's little maid, they will testify at the right time that a man may be raised up to restore God's people. Perhaps, like Priscilla, they will instruct the preacher, or like Phoebe, succour the saints. Above all, they will "choose the good part," like Mary who "sat at Jesus' feet and heard His Word."

GIVING—PERSONAL or THROUGH SOME FUND

We have been asked, from time to time, the advisability of giving to individuals, either personally, or using some of the "funds" set up for that purpose. The reason for this is, of course, the fact that from the standpoint of the Internal Revenue Service of the Government, giving to individuals is **not** a deductible item under CONTRIBUTIONS.

Some of our brethren have been able, through the years, by giving proper records to manage this satisfactorily to the I. R. S. and if their "gifts" follow a certain pattern through the years they establish a record acceptable. Then, again, we have run across not a few who have been unable to do this and their "returns" have been questioned with considerable trouble and time spent on this.

Certain, of course, have followed the path of least resistance and have sent most, or all, to some "fund" which is recognized by the I. R. S.

for this purpose. Thus they leave the distribution, probably entirely more or less, to the advisability of the members of the fund as to the distribution. This, we would judge, is an unfortunate situation as, generally speaking, the money finds its way to their favorites, or those who see "eye to eye" with them and are useful for their designs as to missionary work, or so-called evangelism in this land with the building of chapels etc., etc., and while this could not be questioned from the standpoint of a business-like approach and would be quite acceptable to authorities, it nevertheless raises the question of a right and scriptural attitude to the whole question of "GIVING." Some, of course, designate the recipient.

SUGGESTION

Our suggestion would be to continue the matter of "giving" as to individuals but do NOT deduct it. Thereby you would lose a comparatively small deduction, speaking generally, but would have a greater reward when the day of accounting comes in His presence at His Coming. If, say, your individual giving were even one thousand during the year, you would lose only probably 200 or less of a deduction. What is that to an eternal reward, if done for Himself? Of course, "Society gifts", are always deductible but again the question comes in as to the nature of the Society or Fund. Most of the HOMES for Aged etc, are registered thus and this is a deductible item always—there is no question here. We only make this suggestion. I remember, a good many years ago, taking this matter up with our esteemed brother, Mr. Henry Gillow of the old Central Gospel Hall in Detroit. He thought just as I have outlined and said, he himself never deducted such items and we know he was a most liberal man, with his good wife.

We believe direct Assembly gifts, or Church gifts, as they would be called are always deductible, generally speaking, if a record is kept. Our Government seems to recognize this where it follows a certain pattern established through the years. I know of brethren and their wives who have established funds or "foundations" for this purpose and it has worked out very well and been very useful.

Of course, this has nothing to do with the Assembly gifts given through the Assembly and very few of the Assemblies have had any difficulty with this. Some have had but have been able to satisfy the Revenue Service. The main point seems to be that, according to the Word of God and its principles the truth of Matthew 6:1, 4 should govern all giving. One hesitates then to even suggest the popular idea of having envelopes, with name on them, for the treasurers of assembly funds to make such a note and keep records—however, we would not desire to legislate as to this but leave it to the conscience of the givers and receivers.

We are living in rather difficult days in many ways but it has never failed that those who seek to honour the Lord with their substance are NEVER the losers but, on the other hand, prove the "BLESSING OF THE LORD WHICH MAKETH RICH AND HE ADDETH NO SORROW." I have been told the Dutch version of this reads "He addeth no taxes."

May the Lord give us wisdom and grace as to this matter, as in all others.

The Editor

Self-humiliation brings with it tenderness of spirit; and as we sink in our own esteem, the Lord fulfills in us that precious promise, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

SPURGEON and CHRISTMAS

"We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas. First because we do not believe in any mass at all, but abhor it, whether it be sung in Latin or in English: Secondly, because we find no scriptural warrant for observing any day as the birthday of the Saviour; and, consequently, its observance is a superstition, because not of divine authority. Superstition has fixed most positively the day of our Saviour's birth, although there is no possibility of discovering when it occurred. It was not till the middle of the third century that any part of the Church celebrated the birth of our Lord: and it was not till long after the western Church had set the example, that the eastern adopted it.

Because the day is not known, probably the fact is that the "holy" days were arranged to fit in with the heathen festivals. We venture to assert that if there be any day in the year of which we may be pretty sure that it was **not the day** on which our Saviour was born it is the 25th of December. Regarding **NOT THE DAY**, let us give God thanks for the gift of His dear Son.

How absurd to think we could do this in the spirit of the world, with a Jack Frost clown, a deceptive worldly Santa Claus, and a mixed program of sacred truth, with fun, deception and fiction. If it be possible to honour Christ in the giving of gifts, I cannot see how while the gift, giver, and recipient are all in the spirit of the world. The Catholics and high Church Episcopalians may have their Christmas one day in the 365 but we have a Christ gift the entire year."

C. H. Spurgeon—Dec. 24, 1871

PECULIAR PEOPLE

Elijah was the most peculiar man of his day, but he was worth more than all those one hundred thousand people around him. Enoch was the most peculiar man in his day. Daniel was the most peculiar man Babylon ever had. If we could only have a few peculiar people now, we would see wonderful results. A man that sets his back on the world, and sets his face like a flint towards Heaven, is a man that is peculiar, and God can use him and speak through him.

QUESTIONS AND ANSWERS

Question: What should be our attitude to young men, and even older ones who adopt queer hair styles—long hair, low side burns, etc, etc?

Answer: If they make no profession of Christianity, we reckon all to be in the same class—sinners who need to be born again. It is definitely a mark of the “free-thinking society” of today—not bound by any tradition, or respectable social conduct. Such are often characterized by loose morals as to the sanctity of the sexes and their inhibitions relative to a lawful society are ignored and spurned. Further, the moral code of the Word of God is laughed at and considered inapplicable to those who do not desire to have any restraint and who urge promiscuity instead of obedience to the moral ethics of the Scriptures.

A different approach is necessary, however, if a professing Christian presents himself for fellowship in an Assembly, carrying in his body the evidences of his link with the “free-thinkers.” This free-thinking society is nothing new — we have had it to contend with under another guise in earlier days when the soap box orator proclaiming socialism, and later the communistic exponent were of the same class—against all that was of God or decency and respectability in government. Such preyed on the masses, as they do today and the masses follow one another like sheep. The shepherds, or overseers should go into this man’s history, find out what went wrong when he departed from the precepts of the Word of God. Find out how he got inveigled into this loosely-bound society and give him the seat of the unlearned or unbeliever when he demurs and refuses the plain statements of the Word relative to our behaviour and conduct after a seemly manner. Dress and behaviour in both men and women is a mark of the Christian Assembly as outlined in the pastoral Epistles and the Assembly must be kept clean if God should recognize it.

Question: Should cottage meetings or such like gatherings be undertaken by brethren where there is an open forum for questions and answers by both men and women relative to the subject under discussion? Would it be right for a woman to take the lead in such gatherings?

Answer: Such would be without any scriptural example or precept, therefore we would judge them to be avoided. They will lead in the wrong direction generally. The “open forum” gives an opportunity for men and women to express themselves, to ask questions, give answers, suggest their opinions and as we search the Word of God, we find no such gathering in the Acts or in the Epistles. Consider the cottage meeting, we could call it such, in Acts 10:33. Here is a good example of God working in hearts seeking to learn more of God and His Word and Gospel. Cornelius the centurion said when Peter arrived with his companions,—“Now therefore are we all here present before God, to hear all things that are commanded thee of God.” There was no open forum here—there was the plain declaration of the Gospel and the work of the Spirit of God and God was in it all. Such we would encourage. Cottage meetings where people will listen to the message of the Word have been very helpful and beneficial to the testimony gener-

Clinton, Ont. — The Conference here reported good and quite a number of preaching brethren present—pray for this small Assembly which desires to continue in the simple path of testimony.

Blue River, Wisc. — Conference here large, around 500 we would judge, with appreciation for the Word. The Bible Reading Lord's Day a.m. was thought to be very helpful—subject was Genesis 45 and attitude of Joseph. Bro. Frith went to Manchester, Warke and Surgenor to Beeton where they had two weeks or so of Gospel meetings, not much interest. Bro. Ferguson to Garnaville for ministry. Bre. Elliott and Orr commenced Gospel meetings here Nov. 2. Bro. Mick to Loves Park, Ill., Bro. Hamilton to Lynxville.

Ireland — We heard from one of our preaching brethren that "since the trouble broke out gospel work has been rendered more difficult. People's minds are full of other things." Bro. Thompson and Jas. Stewart (commended to Trinidad) were in portable Hall near Rathfriland.

West Springfield, Mass. — The small Assembly here goes along nicely in His ways and seems to have had a little cheer of late—A middle aged couple were received into assembly Fellowship Nov. 2. "Little is much when God is in it."

Farnham, P. Que. — Please note change of address of our brother John Spreeman to P. O. Box 74, Farnham, P. Que., Canada.

Longport, N. J. — We commend the work here for the Aged Christians to the prayers of the Lord's people. There have been some changes of late and some of those who are caring for the saints are getting up in years. If any with nursing experience, etc, who would feel able to spend two or three months here, we are sure it would be appreciated. There is also lots of other work which may be done for any with an exercise. Correspondence or mail should be directed to the Gospel Hall Home for the Aged, 29th and Atlantic Ave., LONGPORT, N. J. 08403. Many of the saints have been here for years and quite a number in the hospital infirmary here—this presents a problem. We know the Directors and their problems and have confidence in them.

Everett, Pa. — The meetings of bre. Gustafson and Slabaugh closed here recently and there was a little blessing after the close which we trust shall be a cheer to the saints.

CONFERENCES

East Boston, Mass. — Conf., dates Dec. 6th and 7th, Pr. Mtg., Fri. Dec. 5th, at 8 p.m. Breaking of Bread at 10 a.m. Corresp. Frank Procopio, 78 Falcon St.

Hamilton, Ont. — New Year's Day Meeting here in Kensington Gospel Hall commencing at 2:30 p.m. with evening meeting at 7 p.m. Supper served in between. Usual arrangements and hospitality extended. Nathaniel Davidson, 206 Rosedale Ave.

Picton, Ont. — New Year Conference in the Elks Hall here December 27 and 28, commencing with Prayer Mtg., Dec. 26 at 7 p.m. Corresp. A. C. Davis, Rt. 2 Napanee.

Pennsauken, N J. — The Annual New Year Conference will commence D. V. with Prayer Mtg., January 2 in the Gospel Hall, 6530 Caroline Ave., at 8 p.m., continuing through Sat. Jan. 3rd, and Lord's Day Jan. 4th. Usual arrangements and hospitality extended to visitors. Corresp. Chas. J. Strom, 4763 Poplar Ave.

San Diego, Calif. — Annual Conference D. V. commences with Prayer Mtg., Fri. Jan. 2, at 7:45 p.m. continuing over Sat. and Lord's Day, 3rd and 4th. Hospitality extended to visitors and usual arrangements. Corresp. E. E. Dozier, 4223 5th Avenue.

Tylertown, Miss. — Annual Conference D. V. Dec. 27 and 28, preceded by Prayer Mtg., Fri. Dec. 26th. Usual arrangements. Bro. Ballhagen had his tent at Durant, Miss.

Tampa Fla. — Annual Conf., commences with Prayer Mtg., January 2nd at 7:30 p.m. continuing over the 3rd and 4th. Servants walking in the "old paths" welcome to minister. Corresp. Chas. L. Trask, 128 Connie Ave., Phone 935-9376.

FALLEN ASLEEP

Frostburg, Md. — The Assembly here suffered the loss of two aged sisters—Miss Ruth C. Savage was called home to be with the Lord July 2nd, aged 74 and our aged sister Mrs. Susan Miller "went home" July 15 aged 95. These two sisters were saved during tent meetings of Samuel Keller when the Assembly was planted.

Barryville, N. Y. — Our aged sister Mrs. Nellie Prescott "went home" July 8th, aged 86. With her husband, originally in the old 125th, St. Assembly in N. Y. City and after coming here the Assembly met in their home for some years. A sister dearly beloved and with a real love for the Lord and His people. Our dear sister Miss Eva Blackwell (a nurse) was much interested in this family in late years, also in others of the saints who needed care in N. Y.

Duluth, Minn. — Our aged brother Artemas C. Buttrick "went home" Sept. 25, aged 90. Of late years in Portland, Oregon. Saved and received into fellowship in Duluth in 1928. Survived by 3 daughters and 3 sons.

Los Angeles, Calif. — Our brother Adam Thropay, Sr., "went home" to be with the Lord Sept. 22, aged 78. Saved August 13, 1922 and afterwards received into the old Jefferson Assembly, now Culver City, where he continued for 28 years in happy fellowship. Latterly interested in the work in East Los Angeles which was his field of labor for 35 years. Leaves one son and 3 daughters.

Arlington, Wash. — Our dear sister Miss Winnie Terhorst passed into His presence October 15th, aged 48 after a long, lingering illness. Saved at age of 16 just after bro. Saword had a series of Gospel meetings here, while she was reading Romans 5:8. "Without a cloud between, to see Him face to face."

Stout, Iowa — Our dear sister Mrs. Myrtle Elliott (Mother of Paul Elliott) "went home" October 19, aged 83. She was saved in Sept. 9, 1936 while attending meetings of the late Oliver Smith. She was faithful in attendance as long as able. Buried from the Stout Gospel Hall, a large crowd attending.

Long Beach, Calif. — Our dear brother whom we all loved, Allan S. King "went home" suddenly to be with the Lord on way home from the Lord's Day morning meeting. Born in Waverly, Ont., Aug. 1903, born again at Esk, Sask., Sept. 24, 1920 during meetings of the late J. J. Rouse. A brother of a very cheery and happy disposition, he was esteemed by many. He was called home Nov. 2nd.

Cleveland, Ohio — Our dear brother Albert Lipke was suddenly called home to be with the Lord November 9th. He had a serious heart attack two weeks before while working with his brethren in preparation the morning of the Conference. Since his salvation and reception into the East Side Assembly (now Monticello Assembly) he has proven a valuable, helpful brother, with a shepherd's heart, a kindly spirit and a staunch devotion to the truth of God he had been taught. He will be much missed. Remember especially in prayer his dear wife in this sudden trial, his four daughters also. A well known family in this district. We know him to have been a really exercised brother for years and we can only look forward to "That Blessed Hope." Aged 55. Saved Feb. 15, 1931. He is survived also by his brother James D. of the West Side Assembly here.