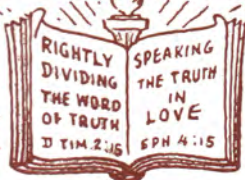


*Crowder*

# Words in Season

THE BIBLE FAMILY MAGAZINE



## BLESSED COMPANIONSHIP



OH, blessed fellowship divine,  
Oh, joy supremely sweet,  
Companionship with Jesus here  
Makes life with bliss replete.

In union with the purest One,  
I find my heav'n on earth begun.

In leaning on His loving breast  
Along life's weary way,  
My path, illumined by His smile,  
Grows brighter day by day.

No foes, no woes my heart can fear  
With my Almighty Friend so near.

I know His sheltering wings of love  
Are always o'er me spread,  
And tho' the storms may fiercely rage,  
All calm and free from dread

My peaceful spirit ever sings,  
I'll trust the covert of His wings.

From The Witness of 1900

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**APRIL, 1960**

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## WORDS IN SEASON

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**LATE SUBSCRIPTIONS**—Please make sure that you have renewed yours for this year—a few are not paid yet for last year but are still receiving the Magazine. Foreign subscriptions should be paid for in "Sterling" payable in London if you send drafts. Drafts on U. S. A. should be through New York, Cleveland, or Chicago preferably. Make all payable to Wm. H. Ferguson, 1289 Chase Ave., LAKEWOOD 7, OHIO, THANKS!

**WE REGRET** that through an error in mailing, some received only one copy instead of the multiple copies they should have received in February. Where known, we have sent the extra copies direct from the Editor and trust all is in order now—write him any time there is a question.

### CHANGE OF CORRESPONDENT

**St. Thomas, Ont.**—Allen McCandless, R. R. 1, Port Stanley, Ontario, for the St. Thomas Assembly. Phone Fingal 10 ring 24.

**Richmond, Va.**—John P. Rockey, 7405 Upham St., Richmond 29, Va., for the Shurm Heights Gospel Hall.

### UNITED STATES

**La Crosse, Wisc.**—E. B. Jamison has been preaching the Gospel here with some tokens of God's blessing.

**Aredale, Iowa.**—Bre. Smith and Elliott closed here after a good series in the Gospel, with souls saved and an interest remaining. The meetings in Stout also closed and saints of this district have much cause to thank God for His good hand being seen. Now there remains the time of testing and shepherding and "watering of the seed sown." Bre. McCullough & DeBuhr remained for ministry.

**Stuebenville, Ohio.**—Gospel meetings commenced by bro. Lipke have been blessed to a few—bro. Stewart came along later to help.

**Jackson, Mich.**—Bre. Jas. Clark and John Adams have been preaching here, some unsaved came but, to date, no one saved. Bre. McBain and Crawford having meetings in Sunnyslope, Arizona.

**Seattle, Wash.**—Bre. Alex. Wilson gave a visit here, also bro. Alves using his chart on the Feasts of Jehovah. Bro. Hanna gave an account of the work in Chile, S. A. Wm. Warke also gave them a week of profitable ministry.

**Cleveland, Ohio.**—Bro. John McCracken has been in Monticello Gospel Hall, preaching the Gospel, and brethren Klabunda and Baldwin due to commence in West Side Gospel Hall the middle of March.

**Detroit, Mich.**—Bre. Graham and Gustafson had meetings in West Chicago Hall here recently, some unsaved coming but no move to date.

**Long Branch, N. J.**—Bro. Pizzulli still suffering discomfort but trying to help in a few meetings, as able, continue to pray for our brother.

**Blue River, Wisc.**—Bre. Hamilton and Mick had eight weeks here in the Gospel—two had professed to be saved, interest fairly good on the whole. Bre. Brandt and Wahls were in Prairie Du Chien at last report, using a rented hall.

**Clyde, Ohio.**—The assembly here has purchased a lot for a Gospel Hall which seems suitable, with adequate parking ground, so we trust they will see His good hand in the undertaking.

**East Boston, Mass.**—G. P. Taylor had some appreciated meetings with the Christians here, using his chart, nice interest shown.



# 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. 52

APRIL, 1960

No. 4

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« « «

I'm never alone in the morning  
As I rise at the break of day,  
For Jesus Who watched through the darkness  
Says, 'Lo! I am with you alway.'

I'm never alone through the daylight,  
Though nothing but trials I see;  
Though the furnace be seven times heated,  
The "form of the fourth" walks with me.

I'm never alone at the twilight  
When darkness around me doth creep;  
And spectres press hard round my pillow,  
He watches and cares while I sleep.

« « «

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Be thou diligent to know	
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BE ye imitators of God - - - - -	Eph. 5:1
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BE ye filled with the Spirit - - - - -	Eph. 5:18
BE of the same mind - - - - -	Rom. 12:16, 1 Thess. 5:13
BE ye kind one to another - - - - -	Eph. 4:32
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« « «

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« « «

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## ONLY TWO CLASSES

It is said that when the great ship "Titanic" sank on its maiden voyage to America, the scene outside the White Star Office in Liverpool, England, beggared description. A great crowd of the relatives and friends of those who had taken passage on that illfated vessel thronged the street, and all passage was suspended.

On either side of the main entrance a large board had been placed. Above one was printed in large letters "known to be saved," and on the other "known to be lost." Every now and then a man would appear from the office bearing a piece of cardboard on which was written the name of one of the passengers. As he stood at the entrance and faced the crowd and held up the name, a deathly stillness swept over that great congregation. It watched breathlessly to see which of the boards he would pin the name, either on the side of the "saved" or "lost." That crowd realized that there were but two classes among those who had travelled on that ship—there was no blackboard for those who were neither saved nor lost.

April 15th, 1912 will long be remembered as the day when the mighty "Titanic" slid to her doom in the icy waters of the Atlantic, carrying most of her burden of souls down to a watery grave and a tragic end. As the news "struck" us that Spring morning in the city of Glasgow, Scotland, it seemed unbelievable but the passing hours confirmed all and a sense of dismay settled down on that busy city . . . many a ballad was sung over the loss of the lives on the streets of city and town, the impressions were very deep and continued but we have noticed, with each passing disaster, the sense of the value of souls becomes less and less and tragedies are soon glossed over. Satan does not want men and women to think of death, or of judgment, but the "mills of God grind slowly but surely, and they grind exceedingly small." Sinner! Beware! Death is sure and "After this the judgment."

The Editor.

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## THE SINNER'S BURIAL

Wrapt in a Christless shroud,  
He sleeps the Christless sleep;  
Above him, the eternal cloud,  
Beneath, the fiery deep.

Laid in a Christless tomb,  
Where, bound in felon's chain,  
He waits the terror of his doom,  
The judgment, and the pain.

O, Christless shroud, how cold?  
How dark, O Christless tomb?  
O, grief that never can grow cold?  
O endless, hopeless doom!



O, Christless sleep, how sad!  
What waking shalt thou know?  
For thee no star, no dawning glad,  
Only the lasting woe.

To rocks and hills, in vain  
Shall be the sinner's call;  
O, day of wrath, and death, and pain,  
The lost soul's funeral!

O, Christless soul awake,  
Ere thy last sleep begin!  
O, Christ, the sleepers' slumbers break  
Burst Thou the bonds of sin.

Horatius Bonar

Dear reader, let me ask you not to dismiss this with the idea that it refers only to hardened, and degraded sinners. If you will carefully read such Scriptures as Romans, you will find that God declares that "there is no difference." That all are "in the same condemnation." "There is none righteous; no, not one. They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one." "Now we know, that what things soever the law saith, it saith to them who are under the law that every mouth may be stopped, and all the world may become guilty before God." Therefore, whether we have been moral and circumspect in our past lives, or utterly depraved, the Divine words are applicable to all: "YE MUST BE BORN AGAIN." For, if we "die in our sins," there is no other prospect before us but "the blackness of darkness for ever," and eternal separation from God.

John Hambleton

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### THE CLOCK

THE clock of life is wound but once  
And no man has the power  
To tell just when the hands will stop  
At late or early hour.  
To lose one's wealth is sad indeed;  
To lose one's health is more;  
To lose one's soul is such a loss  
That nothing can restore.

Thirty nine people died while you read this short verse. Every hour between five and six thousand go into eternity and must meet God. YOU could have been among them. Sooner or later you will be.

ARE YOU READY?

## THE VALUE OF CONFERENCES

WM. H. FERGUSON

**A**S WE APPROACH the time of the Spring Conferences in various parts, and with a view to encouraging His own, and also exercising responsible brethren as to their responsibilities relative to such, we mention certain things which might make such seasons even more profitable than ever.

### THE ENTERTAINING OF THE SAINTS

This is done freely and the Lord's people have done excellently in opening up their homes and putting themselves to no end of trouble, as some would speak of it, to make the saints who come comfortable. We feel that there should therefore be a real consideration on the part of those being thus entertained to make it as easy as possible for their hostess in the planning etc. There are many little ways in which this can be done and consideration shown. Where the Assembly has to rent rooms and motels etc., for guests, it is essential that proper notice be given beforehand as to those who are coming, the time of their arrival, and the number in the party. Do not leave this to the last day or two but make such desire known beforehand to the correspondent of the Assembly where the conference is to be held. He will appreciate it and the arrangements can be made prior to the date. We have seen the brethren getting a call towards midnight of the Prayer Meeting night of the Conference to tell of so many arriving and needing a room or motel etc. This is absolutely unnecessary—if such should be the case, let those arriving late take lodging for the night and then suitable arrangements otherwise can be made in the morning session. Some of the assemblies really have a heavy responsibility in putting up all who come and they will appreciate this consideration. Then, as we know, such outside accommodations are expensive and those being entertained should consider this and not look upon the conference as a sort of "free" holiday. We know of a good many who are exercised regarding this and see to it that their "offerings" take such into consideration, in the way of fellowship etc., but there are many who perhaps never give this a thought. Spiritual people are "exercised" people and not "tight" regarding money. Close-fisted ones seldom get much out of conferences except lodging, for God does not commit much to those who do not know the value of stewardship.

Again, some may go to conferences just for the "social" contacts but, on the whole, we believe God is exercising many of His own in various parts of the country to seek the fellowship of such seasons around the Word of God for their mutual benefit. We notice that where the brethren



who convene the Conferences are careful as to the character of the men who minister and their ministry, seeing that it leads the saints back to the "old paths" of the Word, the conferences are growing and developing in influence and where this is lacking, such seasons have fallen off to a point that is pitiful. God is still able to bring His people together under the sound of His good Word and have Him speak to them, under the Spirit's guidance and without human arrangement.

### THE MINISTRY

This is the important part of all such conferences. It must be free, full, timely and of a character which will strengthen the "things that remain", and, at the same time, give the saints something seeing they have undertaken the long journey at much expense and inconvenience, at times. This demands a real exercise on the part of ministering brethren. We notice that too many preachers at a Conference is just as bad as too few. We need more exercise as to this. It is not necessary that many preachers should be at any one Conference. If there were more waiting on God as to where to go, and perhaps not to go at all, it would be better. Younger men, as a rule, would be better to stick to their work rather than leave the work and run off to Conferences. If, after a season of earnest labor, say during a summer season or so, or in pioneer work, such feel disposed to go to a Conference, this is good and may be encouraging to them and, if there are a few moments for a short word during the conference, it is usually acceptable to the saints but for younger men, with little experience behind them, and just out in the work a few years, to be spending their time at Conferences, seeking to teach many who are spiritually their "fathers", is poor work indeed and "spiritually minded" and intelligent younger men, in the Scriptures, would never think of it. Again, there are valuable men whom many of our brethren do not feel are particularly gifted or able to use the time profitably before large companies, and such should consider the desires of the brethren convening the Conferences and not take advantage of the fact that the platform is "open" for ministry. They would be appreciated much more, if they realized this. Brethren convening such meetings are courteous, do not like to hurt any, and put up with a lot, but there is something radically wrong with men who do not understand their limitations thus and persist in using time unprofitably. Such, as a rule are lengthy and wearisome and show little consideration for their brethren who minister the Word.

During a Conference recently and on the Lord's Day afternoon the brethren of the Conference made a distinct suggestion that there should be consideration and they

would like to hear from about four of the Lord's servants if possible. After a short season of prayer, the first man up took one hour and covered "several" subjects and injected into that meeting a spirit of disappointment and certainly lacked the courtesy that should be shown to fellow servants. In all fairness, we should state that this particular infraction was by one **not** out entirely in the Lord's work . . . this should certainly speak to all of us and cause deep exercise. While no one would seek to limit a true message, or a true messenger, there are some who do not seem to understand how to condense into a few words what they have in mind, or they seek to cover too much ground and put everyone right about many things. This is not what Conferences are for, they are for the "ministry" of the Word of God with definite and fresh messages from the Lord and the opening up of the Scriptures, and godly exhortation (from the Scriptures). Some men will "hold back" until the Lord's Day afternoon, a very important meeting, and then figure they must have their turn and usually it is a long "turn" indeed. We hear frequently . . . "With this I'll be finished" and usually you can settle back and figure another fifteen minutes or so and, by that time, the time of the next speaker is so used up that he has little or no opportunity to give anything like an orderly "word" and often a good meeting is spoiled simply because someone "had to have their say." We wonder how some men sometimes figure out their arithmetic. If there are two hours for ministry, or a little less, and four brethren should take part and the first takes an hour, then with the singing of a hymn in between, which is necessary after such a long address, there is one hour or so left to be divided between three. How disappointing and discourteous this is. In writing thus, we are not writing as an "authority" on such matters but just giving what we have noticed throughout many years. We notice, too, that brethren who have definite messages, fresh and timely, and to the point, are not lengthy—some of the best conference addresses we have listened to are short and pithy and are appreciated by the spiritual. We strongly suggest that the Lord's Day afternoon meeting be made a special matter of prayer and real exercise as much of what has gone before can be gathered up and condensed in truly spiritual messages and the saints sent away refreshed and desiring more, rather than being wearied in body and mind. This all makes for "godly edifying."

### THE GOSPEL MESSAGES

At the close of the day there is usually a closing Gospel message or two, it would seem that a closing message after one of ministry would be timely and on the Lord's Day evening, the meeting devoted entirely to the Gospel, but it



is not necessary, either at the close of a Saturday evening, or Lord's Day evening that the meetings be prolonged. The messages should be short and pointed. Many of the saints are very wearied by that time and strangers, too, are more impressed by solemn, definite messages and there is no need to prolong the meeting. Usually there is much to attend to afterwards by the brethren and sisters who have charge of the arrangements and entertaining and they will appreciate this consideration. How wearisome is a long meeting at such a time when mind and body are tired!

We trust these remarks will stir up real exercise amongst us all, causing more prayer before the meetings and during such, without wasted time, and with due courtesy to all. I am sure such meetings shall be even more blessed than before.

### ENCOURAGEMENT

It is most encouraging to see so many of the Lord's people come together, hundreds of them, from a good distance. Amongst these many young people, and married couples. To see a large company and the sisters all having their long hair as God has enjoined, without makeup, and without pearls or earrings, or the world's trappings, is most encouraging in this day of departure. There is no use telling us that men are faithful to God and His Word when the opposite is true. The elders have failed and the ministering brethren have failed when the adornments of the world are permitted without question or ministry against it amongst His own. There is no use trying to camouflage matters — the visible results of ministry speak too loudly. The ministry, too, should take in much that affects the young amongst the saints, their personal life of purity must be mentioned—too many have slipped in days gone by for the lack of a godly discipline and a godly ministry against wrong relations prior to marriage etc., and even afterwards there must be a clean and godly approach to all our relationships. Men who deride ministry against such usually are not safe men to have much to do with—there is too much in the background. We like to see our young Christians develop and make for godliness in the personal lives, in the homelife and in the Assembly. Such shall never regret such a clean life prior to their marriage but those who have a fall find regret for many a day, perhaps all through a lifetime. We have heard it said that some are better "after a fall"—this is not so. They are never the same, though God is infinitely gracious and kind, but "the bird with the broken pinion, never soared so high again." David was never the same man after his sin and he had to pay the moral consequences of his sin in the death of four of his children. He truly had to "restore fourfold." Let us be

careful to give a true and proper ministry as to such living amongst young and older.

But we must close this article—may it be helpful to all and may the Lord give us truly good and happy times over the Word, if we are left here, and also cause deep exercise on the part of ministering brethren as to the Conferences they should attend, when and where, remembering the words of the apostle in 2 Cor. 1:17—“The things that I purpose, do I purpose according to the flesh?”

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### THINGS FREELY GIVEN OF GOD

WM. WILLIAMS, OF VENEZUELA

“Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”—1 Cor. 2:12. Chapter two of this Epistle is a very specific explanation of the fact that the revelation of Christ owes nothing to human wisdom. The mightiest intellect and the weakest mind stand side by side, when it is a revelation of Christ to the soul. Indeed! we have often noted here in Venezuela that the simplest saints seem to enjoy more intimate fellowship and child-like confidence in God than those who are versed in the wisdom of this world.

We noticed the other day the phrase . . . “things . . . freely given to us of God.” Now the word “freely” precludes all idea of merit, attainment or position. We believe that we all start “born of God” at conversion and have certain things which are common to all born again Christians.

We would note first the great gift of “Eternal Life.” “He that believeth on the Son of God hath the witness in himself . . . And this is the record, that God hath given to us eternal life, and this life is in His Son.” 1 John 5:11, 12. This statement is so clear that it leaves no room for doubt; yet there are numbers of God’s people who are not clear that they have been freely given eternal life. Doubts and fears haunt and harass them, they are up today and down tomorrow. Now they are trusting and happy, shortly they are doubting and downcast. Years ago an old saint told us that she never knew what it was to have settled peace until one of the Lord’s servants explained the Word to her. Now this is just what we would wish to do to you, dear Christians, who are given to doubting. Eternal life is given to you by God, the eternal unchanging God and Father of our Lord Jesus Christ. When you receive a gift from a real friend you do not begin to feel and wonder if he or she may come tomorrow and take it back. God’s gifts are no



Indian gifts. I received a beautiful wrist watch two years ago from a dear friend. It has never even entered my mind that she might come one day and tell me to give it back to her again. No! I just let it tick away and night and day it tells me the time, for I rarely take it off my wrist, since it is automatic. "God is not a man that He should lie; nor the son of man that He should repent."

Be my feelings what they will,  
Jesus is my Saviour still.

### GIFT OF THE HOLY SPIRIT

But God has freely given to us another inestimable gift . . . The Holy Spirit. Every child of God has received the Holy Spirit or they could not be genuine Christians. "In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed (a more correct rendering is . . . 'In Whom also having believed') ye were sealed with that Holy Spirit of promise." Eph. 1:13. If the truth of "eternal life" has been the cause of much dispute amongst Christians, much more the "sealing of the Holy Spirit." The rendering of the Authorized Version has given rise to the idea that the baptism and sealing of the Holy Spirit only comes after believing (at some future time) and that this has to be sought for by agonizing and by earnest prayer, or much prayer. The Revised Version makes it more clear, as suggested above, "In Whom, having believed."

When we were in the denominations it was a common question . . . "Have you received the seal of the Spirit since you believed?" This made us look back to see if we had received this sealing by some vision, emotion, or exhilarating experience. Our young people in the assemblies do not appreciate sufficiently the clear and scriptural teaching which they receive and which has cost them so little. Salvation, Baptism and the Sealing of the Spirit are all among the things which are freely given to us of God. They are the sovereign acts of our God in which we have neither part nor lot, save to take them and be thankful.

One other thing the Lord has freely given us is seen in John 17:14 where He says . . . "I have given them Thy Word." The Word of God is the priceless heritage of the Church. We live in a day when Bibles abound, but are little read and much less studied. It can no longer be said that the Word of God is sought after and precious, so far as many are concerned. Indeed it is the "few" who spend much time over the Word and are intelligent regarding it. There is so much attractive reading matter in this day of mechanism that the Word of God is apt to be forgotten. We receive many magazines monthly. Some of them have a very

attractive set-up (some are photogenic). But if we are to enjoy our Bible, which has been freely given to us of God, we must make a holy determination to have at least a half an hour with our Bibles every day. Not merely should we "read the chapter" but we should seek to get a word from the Lord in the chapter. We find it a good thing to write out the verse or thought which we glean from the portion. This will help you to remember the Word during the busy hours of the day.

As we would never think of going to work without our breakfast, if enjoying health, so we should never venture out without the morning portion from the Bible. It is good to carry to work a pocket Bible and often at the noon hour, or on the way home in the bus we can get something, or often start a conversation which is profitable to others. We do not favor Bible Correspondence Courses. These merely give head knowledge. But personal study, on your knees if possible, will bring rich returns. One should, at least, read the Bible three times a day. Read in different parts of the Bible, and read consecutively, and you will see how the Old Testament dovetails into the New, and the New gains beauty from the Old. Always remember that God's Word was written to be understood; and it has to be understood as it is written.

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### THE FAR SEEING EYE

**A**S THE astronomer Mitchell was one day observing the setting sun through a large telescope, and gradually lowering the instrument to keep in view the great body of light slowly sinking in the western sky, there came within his line of vision the top of a distant hill, upon which grew a number of apple trees. In one of these trees were two boys, apparently stealing the apples. One was getting the fruit, while the other appeared to be keeping watch, to make sure that they were not seen in their guilty act; both, no doubt, hoping to be undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, and perceiving their every movement as clearly as if he were on the hill-top.

The above related incident puts us in mind of how all are under the continual observation of God; according to the Scriptures. "All things are naked and opened unto the eyes of Him with whom we have to do;" and again, "The eyes of the Lord are in every place, beholding the evil and the good." (Heb. 4:13; Prov. 15:3). It has been remarked by another, that, for the Christian it should be a pleasing reflection that the eye of his God is at all times upon him.



## JOASH, KING OF JUDAH

### II Chron. Chap. 22-24

**B**ORN IN an evil day, he was mercifully delivered (by his aunt Jehoshabeath, the wife of Jehoiada the priest) from certain death at the hand of his wicked grandmother, Athaliah, the daughter of Ahab, and brought up in the House of God.

He couldn't have been brought up in a better environment or in better company. Brought up in the House of God, the place where God has placed His Name, the place of the Divine Presence and the company of priestly men who feared the Lord. What a privilege was his! That privilege the man who penned Psalm 84 would gladly have enjoyed.

At the age of seven years, he was publicly anointed and acknowledged King in Judah. His life began well and continued well till the death of Jehoiada the priest. His life was greatly influenced by the Godly life and counsel of the priest, Jehoiada. He showed concern for the House of God, for its repair and restoration, and there was no lack in his zeal or enthusiasm. Not only was the House of God restored, but God's order in it as well. Chapter 24:14: "And they offered burnt offerings in the House of the Lord continually all the days of Jehoiada."

The expression "All the days of Jehoiada" in Chapt. 24, verses 2 and 14 is very significant. In 2 Kings 12, where some of these things are mentioned we read in verse 2, "And Jehoash or Joash did that which was right in the sight of the Lord, all his days wherein Jehoiada the priest instructed him." This godly priest, in obedience to the Word of God (Malach 2:7 and other kindred portions) was used of God to guide the life of the young king into doing those things which were right in the eyes of the Lord. There appeared to be a willingness on the part of Joash to obey the word of the Lord. Nevertheless, it would seem to me that Joash had no personal convictions of his own about the truth of God, but was content to go along with the convictions of another, even the Godly Jehoiada. (The death of Jehoiada and the subsequent behavior of Joash, I believe, would prove this to be so.) If he had convictions of his own and was acting accordingly (which I question very much) then he abandoned them for the counsel of the princes. It is nice to notice the convictions of Jehoiada were founded on the Word of God. He could say for all he was doing, "Thus saith the Lord." Such men are a power for God and good amongst the people of God. Would God there were more of them in this dark day. In Hebrews 13, we are asked to remember such, and to follow their Godly example, never forgetting that they have spoken unto us

the Word of God and watch for our souls as they that must give account.

Good as this is, I am convinced something more is needed if we have to keep going on for God and in His way. In Romans 14:5 (R.V.) we read, "Let each man be fully assured in his own mind." It would be good for us as the gathered out companies of the people of God if there was more of this in evidence in our day. Again we read in 1 Peter 3:15 (R.V.) "But sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."

Let us examine our own hearts. Have we personal convictions of our own as to the truth of God? If so, are these convictions founded on the Word of God? Can we truthfully say for all we say and do, "Thus saith the Lord?" Or are we like Joash as has been suggested, content to go along with the convictions of others?

In recent years it has pleased the Lord to take from us a number of Godly men, who, by their manner of life and goodly counsel, had an influence for good upon us as the people of God, men who sought to encourage us on in the right ways of the Lord. These were men of deep settled convictions and their convictions were founded on the Word of God.

God has taken them from us, just as he took Jehoiada from Joash, and what is the result? Many, sad to say, have departed from the teachings and ways of those Godly men. In a word, there has been further departure from God and Godly order in His House (the local assembly, 1 Timothy 3:15). It but proves to us that some have been content to go along with the convictions of others (even godly men) or if they had convictions of their own (worse still) they have abandoned them.

Some in the assemblies of God answering to the princes, Chapter 24:17, men with position, power and influence in the world are now seeking to counsel the people of God, and the result has been spiritual disaster for the companies in many places. We read, "They left the House of the Lord God of their fathers." (Chapt. 24:18). The trend of things today is taking us away from the word of God and will eventually, if pursued, take us away from God's center of gathering, Matthew 18:20. Thank God for all whose eyes are opened to this condition of things and they are not few. In the midst of it all the warning voice was heard. (prophets in verse 19 and then Zechariah the son of Jehoiada the priest, verse 20) but it went unheeded. (God has His men in every generation.)

We read in Chapter 24:22, "Thus Joash the king re-



**membered not** the kindness which Jehoiada had done to him, but slew his son." What a recompense! What ingratitude! The voice of protest and warning was soon silenced, but God remembers it still, Matthew 23:35.

In all this we have a very solemn and heart-searching lesson for us as the people of God. God would speak to us today as He did to His people long ago, saying, "Consider your ways," Haggai 1:5-7. As the Lord continues to speak, seeking to reach our hearts and consciences even in this day of departure, He is heard to say, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest to your souls." Jer. 6:16. This is the way to rest, peace and spiritual prosperity amongst us as the companies of the people of God gathered unto the Name of our Lord Jesus Christ. There is no other way.

—George Graham

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### CHRIST OUR ADVOCATE

When Sir Walter Raleigh, involved in a network of malice, had been brought to trial for high treason, and unjustly condemned to die, his mind turned from the thought of the earthly court, in which he had suffered vile insult and cruel wrong, to the thought of the court in heaven; from the king's attorney here, to Him Whom he called The King's Attorney there; and upon being ferried from Westminster to the dark cell in the Tower of London, he wrote by lamplight, these words:—

"From thence to heaven's bribeless hall,  
Where no corrupted voices brawl,  
No conscience molten into gold,  
No forged accuser bought or sold;  
No cause deferred, no vain-spent journey,  
For Christ is there, THE KING'S ATTORNEY.  
And when the grand twelve-million jury,  
Of our sins, with direful fury,  
'Gainst our souls black verdicts give,  
Christ pleads His death, and then we live.

Be Thou my Speaker, Taintless Pleader,  
Unblotted Lawyer, True Proceeder!  
Thou giv'st salvation, e'en as alms;  
Not with a bribed attorney's palms.  
This, then! is mine eternal plea,  
To Him that made heav'n, earth and sea."

### THE MARTYR'S ELM

 ON A SPOT of ground near the Grammer School, at the town of Brentwood, in Essex, there now stands the lifeless trunk of an old elm tree. This tree, which has recently fallen into decay, has long been an object of local and historical interest, under the name of "The Martyr's Elm" — so called in grateful remembrance of William Hunter, a native of the hamlet of Brentwood, who, near this place, on March 29th, 1555, yielded up his life for the truth, sealing it with his blood.

In the Spring of 1555, William Hunter, a young man, apprenticed to a London weaver, came down to visit his father at Brentwood. He was a pious lad, and one of those who were faithful to the truth; and he had already, while with his master in London been threatened by the priests for refusing to receive the Mass.

One day, finding the chapel at Brentwood open, he went in, and began to read in the English Bible which lay on a desk within the porch. Just at this time, Atwell, an officer of the Popish Bishop, came that way, and saw William as he stood reading the holy Book. "Why meddlest thou with the Bible?" said the Bishop's officer to him. "Understandest thou what thou readest? Canst thou expound Scripture?" The youth modestly replied, "Father Atwell I take not upon me to expound the Scriptures, but, finding the Bible here, I read it for my comfort." After some further conversation, "Well," said William Hunter, "it liketh me very well, and I pray God that He may have the blessed Bible amongst us continually." Upon this, telling him that "he and a great many more heretics would broil for this gear," Father Atwell went out of the chapel, and accused him of heresy to the priest of the parish, who, coming to the place where he was reading, began to upbraid and threaten him. The youth well knew what this meant, so he hastened to his father's house, and, taking leave of his parents, left the town.

A few days after he was gone, a justice in the neighborhood, named Brown, sent for the father and ordered him to produce his son William. "What, sir!" said his parent; "would you have me seek my son that he may be burned?" The old man, however, was obliged to seek him, and rode about for two or three days hoping to satisfy the justice without finding his son; but he met his son accidentally, who, hearing of his father's danger, said he was ready to accompany him home; so, as the evening drew on, they came to the town, and the cottagers bade them "good cheer" as they passed on their way.

At midnight this youthful Christian was hurried to the stocks, and then was taken before the justice, who, after



trying in vain to shake his faith, sent him to Bonner, the Popish Bishop of London, then residing at Bethnal Green. Bonner first spoke to him gently, then sternly, and then roughly, but it was all to no purpose. William could not promise to give up his Bible, or to deny its truths. He was therefore ordered to be put in the stocks for two days and nights, with a small supply of water, and only a crust of brown bread for his food. The Bishop then sent him to one of the London prisons, with strict orders to the jailer to put as many iron chains upon him as he could possibly bear; and there he lay in the dungeon for three quarters of a year.

At length the Bishop, thinking that his long confinement had made him more ready to yield, sent for him to his palace; yet his spirit was unbroken, and his trust in the Gospel as firm as before. "If you recant," said the Bishop to him, "I will give you forty pounds and set you up in business." This was a large sum of money in those days, and the offer was tempting, but it was at once rejected. "I will make you steward of my own house," added Bonner. "But, my lord," was the reply, "if you cannot persuade my conscience by Scripture, I cannot find in my heart to turn from God for the love of the world, for I count all things but loss in comparison with the love of Christ."

After further attempts to make him turn, the Bishop asked him how old he was. William said he was nineteen years old. "Well," said he, "you will be burned ere you are twenty years old, if you do not yield yourself better than you have done yet." William answered, "God strengthen me in this truth."

Shortly after, he was condemned (with five others) by Bishop Bonner; and, as there was no prison at Brentwood, he was sent to the Swan Inn, in the town, until the day arrived for him to suffer a painful death.

His mother heard of his return, and rushed to the place where he was confined; and, when she found him happy and constant, she blessed God for such a son, and the more so when he said, "For my little pain which I shall suffer, Christ has procured for me a crown of joy. Are you not glad of that mother?" They then knelt down, and she prayed to God to strengthen her to the end.

At length the morning came on which William was to die, and the executioners and guards, with a crowd of people, came together to the last sad scene. As he was led along from the inn, his father came forward, and, throwing his arms round the neck of his noble boy, said, in an agony of parental feeling, "God be with thee, son William!" The son calmly looked for the last time on his dear parent, and replied, "God be with you, father." "Be of good

comfort. I trust we shall meet again where we shall rejoice together."

There were many weeping eyes on that day in the little town of Brentwood. To see a gentle and pious youth dragged through the street, to be burned at a stake, whose only offence was, that he loved the Gospel, was a sight that touched the hardest heart. William, as he passed along, saw his father's cottage, and cast a last look at his sorrowing sisters; and he bade farewell to the playmates and friends of his earlier days.

At length, the procession came to the end of the town, where the stake and faggots were ready. While he was being secured, and the wood was being piled around, he was offered pardon if he would profess himself a Papist, "No," said William resolutely; "I will not recant, God willing." Then turning to the people, he asked them to pray for him. "Pray for thee!" said the hard-hearted justice, who was looking on; "I will no more pray for thee than I would for a dog!" "I pray God this may not be laid to your charge at the last day," he replied. A priest, too, began to taunt him, until a gentleman spoke aloud, "May God have mercy on his soul!" and the people mournfully added, "Amen."

The fire was now lighted, and as the flames began to rise, William threw his book of Psalms into the hands of his brother, who, calling to him, said, "William, think on the sufferings of Christ, and be not afraid." "I am not afraid," answered the martyr. "Lord, Lord, receive my spirit!" These were his last words. The flames soon wrapped around his body, and in a few minutes his sufferings were at an end.

My reader, if you were called upon to suffer for Christ, would you be as ready to respond to the call as this dear young martyr was? Could you rejoice in the face of such a dreadful death knowing that it meant for you only "To depart and be with Christ which is far better?" Perhaps you tremble at the thought; if so there must be a cause. Are you ready to meet God? The blessed Lord came not to destroy men's lives, but to save them, and while all have cause for deep thankfulness to God for the precious liberty of the glorious Gospel which we enjoy in our day—I mean liberty to preach it and to hear it preached—yet this alone will not do. It must be believed and received into the heart before it can bring rest and peace to the sin burdened soul. Have you seen your need of a Saviour? Then Jesus is the only Saviour, and He is ready to receive you and to give you eternal life if you will only trust yourself into His loving hands. "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." These are His words! Oh, accept this loving invitation at once. Living Streams



## A REMNANT'S BLESSING

**T**HE PROPHET then closes (in Malachi) by addressing this remnant with advices and promises; and as the Old Testament thus closes, does the New open; for at the very beginning of St. Luke, we see this remnant, in the persons of Zacharias and Elizabeth, following this advice of Malachi, obedient to the law of Moses, with its statutes and judgments; and we see them also receiving the Elijah in the person of their child John, according to the promise of Malachi.

The remnant, let me add, are not promised present deliverance from the Gentile power (even today we see that they are still under Gentile dominion—Editor), but they are taught to hold by the Word, to expect the judgment of the wicked and a new state of things in due time. Our epistles, in like manner, do not promise us a recovery of church beauty, but teach us to look for a new and better thing: and the Coming of the Lord will find us as the epistles leave us . . . just as the first Coming of the Lord (to Bethlehem) found Malachi's remnant as Malachi had left them.

The John Baptist of the Gospels is identified (officially, not personally) with the Elijah of Malachi (Matt. 11, Mark 1, Luke 1 and 7.) John Baptist stood ready to fulfil the promise of the prophet to Israel. He was as the messenger that went before the face of the Lord of the temple; and as the one who would turn the hearts of the fathers to the children and the hearts of the children to the fathers. But Israel was unbelieving; and, as the ancient oracle is a standing oracle in the story of that people . . . "If ye will not believe, surely ye shall not be established" Isaiah 7:9, Israel remained unblest.

The promised Elijah will still appear, and lead on to the throne and power of Messiah. For God is true, though every man be a liar. His gifts and calling are without repentance. He will be faithful to Israel, though, as we have seen, Israel under every trial has been **unfaithful** to Him.

He will accomplish His purposes in grace, be the world, be Israel, or man, never so angry or never so perverted. "GOD IS UNCHANGEABLE BOTH IN RIGHTEOUSNESS AND GRACE."

"All Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" Romans 11:26. (This refers to Israel, as a nation; it does not mean that present descendants of Israel shall be saved, if they continue to reject the Saviour—they shall perish as other nations—Editor.) Cp. 2 Thess. 2:7, 12, etc.

The late J. G. Bellett

## QUESTIONS AND ANSWERS

**QUESTION:** Does the expression . . . "Not discerning the Lord's Body" in 1 Cor. 11:29 mean the church which is His body—discerning the oneness of the church?

**ANSWER:** The interpretation is entirely wrong. The thought here is that of "eating and drinking" of the bread and wine with reference to the broken body of our Lord and His outpoured blood. The "discerning of this" is entering into by faith of that which we profess when we so come together, "gathered by the Spirit of God" to "show forth His death til He come." We quote an answer from the pen of our former editor, Dr. E. A. Martin which will be helpful. He quotes F. W. G. somewhat, as follows . . . "the body that we have before us is not the body of the church, and we could not possibly, in the nature of things become the body of the church, by any reception of the body of Christ. They are different thoughts in different connections . . . the bread and wine would be nothing to us except we see in them the body and blood of the Lord." F. W. G.

Dr. Martin's own comment on this question follows: "I do not know that in my library I could find one author who speaks of the "body" here, being the body of the Church: and I never heard of such a thing being advocated by any person amongst us."

This interpretation might suit, and probably is so used, when the idea is "looseness" and the "open table"—men can make scripture mean anything when they take it out of its connection. The truth of the Body of Christ, the Church, is a precious truth but that is **not** what is referred to here.

**QUESTION:** Is it in order for a brother to get a "Letter of Commendation" from another land to come and labor in this country, or continent? Would it not seem scriptural order for him to be commended from some assembly in this land where he is known and his background is known and he has proved himself among the brethren.—cp. Acts 16:1, 3 etc.,?

**ANSWER:** We find no suggestion in scripture for this sort of thing. Men should be known in their home district and when they have sufficiently proved themselves and the saints feel perfectly free to acknowledge that the Lord is leading them out . . . they have confidence in them. They, then, would have their "Antioch" there to which they could return and tell of God's dealings with them. They would have a definite field of labor there and not be casting their eyes on far off fields to come amongst assemblies and Christians who know nothing or little about them, armed with a Letter of Commendation from brethren that these same Christians here know little about. Where men have come from across the seas and have settled down in new fields and commended themselves by patient and earnest labors, with a good character and a faithful heart, they have been commended by their work and God's seal upon it but, let us remember, that crossing three thousand miles of water does not make a man a "laborer" in the true sense of the word and he may do all that and never be called of God at all to preach Christ's Gospel.

Letters of Commendation have been, and are being, wrongly used today to give men license to travel all over the land and one would almost think because they came from Scotland or Ireland, it is a sort of "commendation" in itself. Sad to say, this is not so. Good men have come from across the seas but the proper commendation for any brother who desires to labor as a beginner in the work of the Lord, is to commence in his home sphere and district and, after patient labors, and possibly many years of faithful work, he then could be received here heartily. We have been helped by some, and suffered from others, from across the seas.



**QUESTION:** In the case of a young lady who married a Catholic man, ceremony being performed by a R.C. priest, coming to the Lord's Day morning meeting only . . . can this be scriptural and is she in fellowship with God?

**ANSWER:** This would be definitely the "unequal yoke"—and would call for the "open rebuke" of the Assembly for so doing and one cannot see how there could be a continuance of fellowship under such conditions. The very fact of going through with a R. C. marriage by priest would show that the party permitting this had definitely thrown in her lot with what that system stands for. How, in such a case, could an assembly continue to receive such an one? There would need to be definite evidence of repentance.

**QUESTION:** What about the teaching that the "Church" will pass through the "great tribulation" and kindred teachings?

**ANSWER:** This is nothing new, but a resurrection of false and misleading interpretations of the Scripture. The "blessed hope" of the Church is too much for the worldly minded who desire to "stay here" and settle down in a world that is rapidly becoming corrupted to the point of no return, so they adopt any kind of teaching which would enable them to seek to make the world a better place. You will find that this teaching tends to do away with the Christian's entire separation from the world, it shall gain favor with "novelty seekers" as to the truth and you will find many (like the Athenians of old) who desire to hear or see some new thing.

We know of nothing which will clear up the saints regarding this false theory like a proper distinguishing of the terms of the Scripture, as follows:— Man's Day . . . The Day of Christ . . . The Day of the Lord . . . The Day of God.

The Day of Christ begins with the Rapture of the Church and is always a heavenly day, never earthly. On the other hand, the Day of the Lord is always earthly, and never heavenly. It begins with judgment on the earth and goes on in brightest millennial glory for a thousand years, then ends in judgment and the final rebellion of Gog and Magog, led by Satan who has been loosed from the bottomless pit. All such rebellion forever ends at the end of the Day of the Lord and the eternal Day; the Day of God, is the day wherein all God's eternal purposes shall be fully seen and enjoyed by inhabitants of heaven and earth when heaven and earth shall be entirely seen in unison and there shall be intercommunication between heaven and earth in this glorious Day of God. Incidentally, we should say that the end of the Day of the Lord and the beginning of the Day of God in 2 Peter chapter 3, are seen to be more or less interwoven in verses 10 and 12. But they are distinct days.

We have usually found that such false theories emanate from men with a sectarian background, perhaps who only have been amongst us for a short time, but they need some pet theory to bolster their position amongst us seemingly. If they had "borne the yoke in their youth" and had done some real pioneer work and had seen God's hand in the care and nurturing of assemblies, they would be preserved largely from theories which only disturb saints and accomplish no good. They cannot change the eternal purpose of God, of course, but they can cause distraction and confusion. As long as they gain a following they seem to take this as an evidence that their "new light" is some wonderful revelation but it is a "will of the wisp."

## EXTRACTS FROM LETTERS

**Apartado 38, Puerto Cabello, Venezuela, S. A.**—You will be glad to hear that we had the 45th annual conference at Puerto Cabello at New Year's. It was generally thought to be the best and the largest, but who can estimate? The last Conference is usually the best one, as many say. The meetings were orderly and though so many people were there, I never saw a policeman around. Rome, with such a fiesta, would have required half a dozen at least. Mr. Saword baptized six good cases. One young man professed after the baptism. On Lord's Day there would have been around 500 at His Table. There was fine order and the leading of the Spirit was seen, as the Venezuelans are not like us—"cold blooded"—they call us Sangra fria!!! Then at some of the meetings there would have been around 700 packed inside. But we are getting too straight!!!

But the great meeting was on Saturday morning which was dedicated to the commending of Sr. Hildebrando Gil to the Lord's work. I have had my eye on this brother for some years now. On our return from the North we called at Caracas and he was at the Conference there. I spoke to him and asked him if he would like to go with us to Valera, away in the Andes. He was delighted as he was now free from his work. John Frith, Sr. Linares and I went to Maracay and took down the portable steel hall, and then we took it over to Valera. We had a hard job getting the land levelled out and there was a lot of pick and shovel work. He did very well and handled also the trowel very well. He is a crack mechanic and a fine brother.

I went back to the Port and got the commendation of his brethren in Caracas and the approval of the Lord's servants, so we all felt free to commend to the work. We had a time of prayer first, then four brethren gave suitable words, and then Mr. Saword handed him his letter of Commendation before a full hall. Then he told how he had been saved 12 years ago and how that word in 2 Tim. 4 had always been with him. . . . "Do the work of an evangelist, make full proof of thy ministry." The Lord helped him and there were few dry faces when he had finished. We arranged to take him with us this trip West to Zulia.

William Williams

**No Television**—Enjoyed the article on T. V. and agree heartily with you. We were offered one free not many weeks ago, but turned down the offer as we realize the danger of such.

**From Australia**—We have all enjoyed reading Words In Season. We very much appreciate its sound, timely and balanced ministry. Praise God for the few who will stand to please and serve Him as the days grow more difficult and His Coming draweth nigh. He that shall come will come and will not tarry.

**From Minnesota**—We like it very much and a word for you. . . . "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Heb. 12:3—Thanks!

**From Massachusetts**—It is enjoyed very much. Any month it seems that the title seems to fit the words. From an old disciple.

**From Ontario**—I do love the little Magazine with the lovely poems and so true to the infallible Word of God.

**From New Zealand**—Those who gather here are readers of Words In Season. It is good to see, when they are given around, the keenness for what it contains. I believe it is a real cheer and help to those who desire the right ways of the Lord.



## CANADA

**Huntsville, Ont.**—Six were baptized here recently, saved some time before, and eight others received into fellowship—some of these had been saved previously but got no further, but God worked restoration and after a time of "sitting back" brethren felt cheered in their reception into the Assembly. Nice to see this. Bre. Joyce and Arnold Grattan were expected for Gospel meetings the middle of March. Meetings closed at Dunchurch, with some nice tokens of God's blessing.

**Sault Ste. Marie, Ont.**—Bro. Mehl had three weeks on the Tabernacle, helpful to the saints. The Assembly here has two Gospel efforts in the city, one in the West End. Bro. Norris returned from Saskatchewan after meetings there, with some blessing.

**Sarnia, Ont.**—The Lord gave some nice tokens of blessing at the late series by brethren Dobson and Boyle. Four were baptized recently, who had been saved earlier.

**Mervin, Sask.**—Bro. Jas. Ronald had meetings here for over 3 weeks, brother Maxwell helping part of the time. Good weather and good roads made it possible for saints of Louisville assembly to give help—a nice interest. Two professed. Bro. Ronald went to Maidstone, brother Maxwell to Arborfield.

## OTHER LANDS

**Brazil, S. A.**—John McCann and family left Feb. 24th., from Belfast for his field of labor here. Pray for our brother.

**Dunedin, New Zealand.**—Bro. J. C. Russell of Australia had excellent interest recently in meetings in the Mornington Assembly, using his chart. He went on to Timaru.

## CONFERENCES

Ministry welcomed from faithful servants of Christ, fitted of God, and enjoying the fellowship and confidence of Assemblies convening the Conferences, 1 Thess. 5:12. We believe such are walking according to Jer. 6:16, in the "old paths."

**Manchester, Conn.**—Annual Conference here d. v. in the Masonic Temple, East Center St., April 15, 16 and 17, preceded by Prayer Mtg., in the Gospel Hall, 415 Center St., Thurs. April 14th., at 7:30 p.m. Communications to Wm. McBride, 2 Notch Rd. Ext., R. F. D. 2.

**Toronto, Ont.**—74th., Annual Conference d.v. April 15th., 16th., and 17th., at Central High School of Commerce (West Side), also at Eastern High School of Commerce (East Side). Prayer Mtg., Thursday April 14th., at Brock Ave., Hall for the West Side and Pape Ave., Hall for the East Side. Communications to John Robertson, 50 Hannaford St., Toronto 13 and Sam Moore, 882 Palmerston Ave., Toronto 5. Circulars to Assemblies only. Jer. 6:16—Hosea 14:9.

**Vancouver, B. C.**—Conference this year will be held d. v. April 15, 16 and 17 in the Marpole Community Centre Auditorium, 59th. & Oak Sts., The South Main St. Assembly is responsible this time and correspondence should be sent to W. A. Boyd, 27 East 58th., St. Vancouver 15.

**Moncton, N. B.**—Conference dates d. v. April 15, 16 and 17, commencing with Prayer Mtg., April 14th., p.m. Communications to N. L. MacNeil, 37 Bromley Ave.,

**McKeesport, Pa.**—Annual Conference d.v. will be held April 23rd. and 24th., commencing with Prayer Mtg., Apr. 22 at 7:30 p.m. All mtgs. in the Main Pavilion at the City Park (Renzie). Please advise beforehand as to your coming—this makes arrangements for accommodations easier. Corresp. Wm. H. Moore, 2629 Hill St., Phone Orchard 2-7575. Check for D.S.T. on the Lord's Day.

**Stout, Iowa.**—Annual Conference D. V. will be held May 21st., and 22nd., commencing with Prayer Mtg., Fri. May 20th., Visitors freely entertained. Corresp. Rickard Stickfort.

**Philadelphia, Pa.**—Annual Conference of Olney Hall will be held d.v. in the Review Club Hall of Oak Lane, 70th., and Lakeside Ave., (6900 Old York Rd.) May 29th., and Memorial Day the 30th., Prayer Mtg., Sat. at 8 p.m. in the Olney Gospel Hall, 314 W. Chew St., Corresp. John MacLellan, 6515 N. 5th., St. Phila. 26.

**La Crosse, Wisc.**—Annual Conference D. V. will be held May 7th., and 8th., commencing with Prayer Mtg., in the Gospel Hall May 6th., Corresp., Lawrence Uglum, 316 South Sixth Street.

**Crapaud, P. E. I.**—Annual Conference will be held D. V. commencing with Prayer Mtg., May 21st. at 8 p.m. continuing over the 22nd. and 23rd., Address any communication to D. G. Ramsay, North River, P. E. I.

### FALLEN ASLEEP

**Lonaconing, Md.**—Saints would like to have recorded the "going home" of our dear sister Mrs. James Main quite some time ago. Saved eleven years ago. We would emphasize the sending in of such notices by the one who takes the service. Some are very dilatory about this.

**Westbank, B. C.**—On Jan. 27 our beloved brother Milton B. Gorman "went home" in his 74th., year. Saved when 14 and in fellowship here for the past 46 years. A godly, consistent and exercised brother, will be much missed.

**Meerut, India.**—Our beloved brother John David suddenly called home in a motorcycle accident while riding with bro. Linton. He was about 60 years, leaves his widow and several children, the youngest a boy of 6. Bro. Linton was unconscious for 5 days but recovered now. The accident took place Sept. 24th., last year. A godly servant of Christ. A speeding lorry struck them.

**Sault Ste. Marie, Mich.**—Our dear brother George Bell "went home" Feb. 12th., aged 85. He has been in this assembly for a good many years, formerly of Carlshend.

**Jackson, Mich.**—Our aged brother Frank Phillips "went home" Jan. 21st., in his 76th., year. Saved at meetings of brethren Hamilton and Mick a few years ago. Also on February 27 the saints mourned the loss of our beloved sister Mrs. Schilling. Saved a good many years ago, she came to hear the Word first when the saints met in the Odd Fellows Hall years ago, soon saw her place in the Assembly and from that day their home was most hospitable and much kindness shown to the Lord's servants. We feel a distinct loss in her passing. She saw God's visitation in her family.

**Stout, Iowa.**—On Feb. 20th., our dear brother Fritz Henzie of this assembly was called home to be with the Lord, in his 80th., year. Saved in 1922 when bro. Smith first went to Stout with the tent—one of the first to gather "outside the camp." A real and steady brother.

**Forest Grove, Ore.**—On Feb. 17th., our esteemed sister Mrs. Alex. McDonald, departed to be with Christ in her 83rd., year. Saved at Nodine, Minn., in 1901 and gathered "to His Name" there. Later she was in fellowship in Seattle, Long Beach and here. She loved the truth of God and an active tract distributor.

**Tylertown, Miss.**—Our dear sister Mrs. Daniel Carrier went to be with the Lord, Feb. 29th., aged 66. Saved at tent meetings south of here four years ago. Missed in the assembly—pray for her husband.

**Pittsburgh, Pa.**—Our esteemed brother William Deale "went home" Feb. 22nd., Born in 1886 in Ireland and saved there in 1904. In fellowship in 1906 in New Westminster, B. C. and the last 37 years in the Old Friendship Ave., Gospel Hall. He knew the truth of God and departure from it grieved him.

**St. Catharines, Ont.**—Our beloved brother William Winters "went home" after much weakness and suffering Feb. 25th., in his 78th., year. He was saved Feb. 21st., 1908. He came from Ireland in 1906. Confined to home, and practically to bed for years, yet he kept happy in soul and loved to tell of God's saving grace to him. Awakened in Toronto through bro. Wm. Matthews, we believe, and later entered into "life" through Exodus 12:13. He used to say. . . "That's all I've got"—It was enough. In the hospital he said to his son in law, Dave Silvester, "What would I ever do now if my soul were not saved." He leaves his widow, also his daughter, Mrs. Dave Silvester, and a son Coulter. A stalwart in his day, he took a keen interest in Words In Season.

**Portage La Prairie, Man.**—Our dear brother Angus Stewart "went home" Feb. 20th., Saved during tent meetings at Pine Creek by bre. Harris and McCracken in 1931. In fellowship in Pine Creek, a quiet and consistent Christian, much missed.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## "TAKE US THE FOXES"

S. of S. 2:15

THE Vine has many clusters  
Of budding, tender fruit,  
Exposed to blight and danger,  
On every branch and shoot;  
And many a fox is lurking  
With wary, patient guile,  
And each unguarded moment  
Is seized the vine to spoil.

The tongue of slander often  
Of leanness tells within,  
And only thus discovers  
The roots of deeper sin;  
Its words to death inclining  
Are profitless and vain;  
Yea! rob our God of glory,  
And give Him grief and pain.

Our bread of daily mercy  
May tempt us to excess;  
Desire may crave some luxury —  
To God unrighteousness.  
Our cup some venomous serpent  
May hide in reddened hues,  
And conscience, drowned in appetite,  
Light's teachings may refuse.

Anon.

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**MAY, 1960**

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## WORDS IN SEASON

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**SUBSCRIPTIONS:** If you have not renewed yours for 1960 please do so at once. A few volumes of the Magazine for 1959 still available—write the Editor. \$3.50 mailed anywhere.

### CHANGE OF ADDRESS

**Vancouver 16, B. C.**—George McKinley, 3175 East 49th., Ave.

### UNITED STATES

**East Boston, Mass.**—Earlier in the Spring Bro. G. P. Taylor had an encouraging two weeks on The Church and The Churches, using chart. Previously he had 3 weeks in Manchester with a nice interest.

**Tampa, Fla.**—The saints meetings in the Gospel Hall here were cheered by a visit from Bro. Joyce, and later Bro. Oswald MacLeod, mostly in the Gospel. Bro. Joyce gave helpful ministry on assembly truths. There is indifference to the Gospel here as elsewhere and the work needs faithful sowing and constancy.

**Long Branch, N. J.**—Our brother Frank Pizzulli shows some improvement, visited recently Waterbury for their monthly conference, also Philadelphia for an occasional meeting, so continue to pray for him that God's will may be known, and submitted to.

**Jackson, Mich.**—Saints here saw a little fruit ere the meetings closed by Bre. Adams and Clark. Bro. Dobson gave them a week of ministry later.

**Akron, Ohio**—Wm. Ferguson had two weeks with the saints here on his chart THE FEASTS OF JEHOVAH with nice interest. Bro. Stewart came along later for a week.

**Clyde, Ohio**—Saints here are commencing work on their new Hall. Bro. Crawford expects to look after the building of it, with help. Wm. Ferguson gave them two week in April on the SEVEN CHURCHES OF ASIA, using map to illustrate. Saints showed good interest.

**Cleveland, Ohio**—Bro. Jn. McCracken continued his meetings in the Monticello Gospel Hall. Bro. Warke came along later to help. Our two brethren Klabunda and Baldwin preached faithfully on the West Side, some unsaved in nightly. The seed faithfully sown in both places.

**Prairie Du Chien, Wisc.**—Meetings by Bre. Brandt and Wahls have been blessed to some, which cheers the heart and encourages to go on "sowing the good seed."

**La Crosse, Wisc.**—Bro. Jamison closed here after 8 weeks, a few professed, others seemed troubled but did not get saved. S. Hamilton giving help here and there in the State. Bro. Mick at Black Earth—Oliver Smith and P. Elliott at Hitesville, Iowa, good interest. Bro. Alves and B. Cummings gave a call at Garnavillo, Manchester, and Broadhead, Wisc.

**Hickory, N. C.**—There has been a little interest in the meetings of Bro. Jas. McCullough here but it still is difficult to get many strangers in. Bro. MacLeod mentions the very severe Winter there. Pray for the needy South.

### CANADA

**Toronto, Ont.**—Our dear brother Gordon Johnston has been confined to the home practically all Winter. His activities shall be much lessened, so pray for God's sustaining grace and comfort. Mr. Watson also has his movements much lessened but gives help here and there as able. Remember all such who have labored faithfully through the years, with prayer, asking God to raise up faithful laborers who are not afraid to pioneer and work.



# 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. 52

MAY, 1960

No. 5

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«   «   «

## A GEM FROM "OUR RECORD" OF 1907!

God has granted revivings from time to time, seeking to call His people back to more and more of His Word, and a remnant He has always found to respond to the call, but the mass of that which calls itself the church goes on in its self-satisfied way. Great ecclesiastical machinery, great buildings, great orators, speaking great swelling words, etc. — these are the things which are taking the place with the many of the power and simplicity of the early days. Yet God is not in it, and the path of real blessing for His own is APART from all this . . . "Come out from among them, and be ye separate, saith the Lord and I will receive you." 2 Cor. 6.

There is no need to pretension to being aught but a feeble remnant whose hearts have been stirred by the Word of God to seek for the "old paths," that we might walk therein to the glory of God! Fully confessing the failure and our share in it all, we would acknowledge our own weakness and our need of the ever-living God to carry out in power the divine principles of His Word.

These principles will not become obsolete as long as there are "two or three" whose hearts He can stir up to obedience to them. And such "twos and threes," "walking by the same rule" and "minding the same thing," will, in fellowship with one another, form in their measure, a "corporate testimony" for God till Jesus comes!

In much weakness, therefore, and in true humility, may the spirit found in those early Christians be found in us, leading us to "continue steadfastly in the Apostles' doctrine, in fellowship, in the breaking of bread and in prayers," until the day dawn and the shadows flee away!

T. D. W. Muir.

(The "old paths" is not a new term, it is as old as God's Word—  
Jer. 6:16 — and was much in use by the men of God who,  
under God, planted the assemblies of the saints in this land —  
Editor).

«   «   «

Call the people back, O Lord  
As in the early days,  
When love was warm, and fresh,  
and bright,  
When first we knew His grace;  
When first Thy light broke  
through our night  
And set our hearts ablaze —  
LORD — call us back!

Call Thy people back, O Lord  
To that simplicity  
Which marked Thy servants long  
ago;  
Full satisfied with Thee, although  
The world against us be,  
LORD — call us back!

## MY CONVERSION TO GOD

THE LATE THOMAS FULTON OF CLEVELAND

**I**N THE year 1878 I was born in the city of Belfast, Ireland, and when a young man almost seventeen years of age, I was "born again." While attending Gospel meetings from time to time, thoughts of eternity and where I would spend it seemed to be what God the Holy Spirit kept before me.

Two of the Lord's servants pitched a Gospel Tent not far from where I lived and I attended those meetings. The evangelists were Mr. John Ferguson and Mr. Frank Hunter who, later, went to New Zealand. Both are now with the Lord. I had a profession for about three months prior to these meetings but discovered during the tent meetings that I had nothing for eternity.

One day, while working in a small confectionery, I was under deep conviction of sin and I was turning the handle of a mixer making candy and every time the handle went round, it seemed to say, "Eternity, Eternity." The master had gone upstairs for his breakfast and told me to watch the pies in the oven but my thoughts about my soul were so intent, I forgot about the pies. He must have smelled them burning for he called down . . . "Tom! What about the pies?" When I looked at them, they were burned to a crisp and I expected to lose my job, but all he said was . . . "What is on your mind?"

When the tent was taken down I was still unsaved but a short time after, on a Sunday afternoon, October 21, 1894, sitting in my bedroom and reading the third chapter of the Gospel of John, while reading verse 16, the thought came to me . . . If God so loved the world, He must have loved me, for I was in the world and part of it. Then I read that "He gave His only begotten Son." He must have given Him to die for me that "whosoever believeth in Him should not perish but have everlasting life." Thus I took in the simple message of God's salvation. I remember kneeling down by my bedside and thanking God for saving a poor sinner like me. Going downstairs, I told my dear Mother that I was "on The Rock this morning," but, as I recall, it was about two o'clock in the afternoon. I had forgotten all about the time.

The following year in the month of May, I was baptized as a believer in Christ and was received into the fellowship of the Assembly meeting in the Mourne St. Gospel Hall, Belfast. I was only about five months in that assembly when, with my parents I came to this country, landing in Pittsburgh, Pa. After some difficulty I found the assembly and was in fellowship with the saints there until coming to Cleveland, Ohio, in 1906. After 59 years in the Assembly



"gathered unto the Name of the Lord Jesus Christ," I can truthfully say . . . "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." Psalm 26:8.

The above was found after our beloved brother was taken home to be with the Lord April 12th, 1955, after serving the Lord and faithfully shepherding the flock for many years. This was written shortly before his homecall. We look back with joy to the fellowship and confidence we enjoyed with our departed brother and others likeminded—Editor.

### CHRIST OR THE WORLD

Not long since a young lady was urged by a Christian friend to choose between Christ and the world, because she could not have both. She said she was determined to have both: she loved the gaieties of the world, and was resolved to have them; and yet she wished to be saved, and, therefore, she would have Christ too. She was told it was impossible; she must choose one to have the chief and only place in her heart.

Then she said, "I choose the world." "If that be your choice," said her friend, "take all the pleasure out of it you can; for you will have no other enjoyment to all eternity." She did so, plunged into all sorts of gaiety, and tried to find happiness in the passing hour.

One evening, in a large company, she was singing a beautiful song. It was about the parable of the foolish virgins, how they came to the door when it was shut, and could not get it. She was singing the last lines of the song—

"Have we not heard the Bridegroom is so sweet?

O let us in though late to kiss His feet!

No, no; too late! ye cannot enter now!"—

when the thought burst into her mind—That is just my case—it will be true of me! She rushed out of the room, and spent the night in tears and prayer. Five days and nights she was in great distress, till at last that text came to her mind, "Him that cometh unto me I will in no wise cast out." It brought her peace and joy in believing. She went back to the servant of God, who had heard something of what was going on, and who asked her what was now her choice. Her answer was—

"My heart is fixed, eternal God,

Fixed on Thee;

And my immortal choice is made,

Christ for me!"

Be thankful to God, dear friends, that the one only door to salvation is open, and open to you. But, oh, take care lest you come TOO LATE. "Behold now is the accepted time, behold now is the day of salvation." 2 Cor. 6:2.

Selected

## WAS PAUL IN ERROR REGARDING GOING UP TO JERUSALEM?

WM. H. FERGUSON

**I**T SEEMS, periodically, some seem to be anxious to point out what seems to them to be error, or blunder, on Paul's part regarding the ending of his third missionary journey at Jerusalem. One would be very slow to speak slightly of this man of God in his holy determination to do which was pleasing to God, even though it meant suffering and even death itself. That he was capable of misunderstanding the mind of God relative to his work, no one would deny but we have seldom met with any who were critical of the apostle and his preaching who were not more or less carnal themselves and, therefore, unfitted to talk of the mistakes of a godly man.

One must bear several things in mind when considering this whole question which hinges principally on Acts 21. The word of the Lord to Ananias in Acts 9:15 was . . . "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." Thus it can be seen that God knew very well the life He had marked out for the apostle . . . "For I will shew him how great things he must suffer for My Name's sake." It was all part of the Divine plan of God for the apostle. His going to Jerusalem was the immediate reason why he was brought before Felix the governor, Festus, and later King Agrippa and still later, Nero the emperor.

In Acts 20:16 "for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." Some have thought this was in order that he might keep this feast at Jerusalem but this is entirely a wrong suggestion. Paul, as we learn earlier, had been instrumental in stirring up the saints in different parts as to the poor saints at Jerusalem and he had urged upon them their privilege, as Gentiles who had been saved, to have practical fellowship with their brethren from among the Jews in Jerusalem and on this third journey of Paul's he had the greatest company with him that he had ever had on any journey, without doubt, because they were carrying on their persons a considerable amount of money, so gathered up from the churches of the saints, for distribution in the Assembly at Jerusalem amongst the needy saints, which evidently were many. The reason why the apostle was so anxious to be at Jerusalem the Day of Pentecost, was because on that day there were two wave loaves brought out, baken with leaven, suggesting the union of Jew and Gentile in one body, typically that is, on the Day of Pentecost—Acts 2. The baptism of the Holy Spirit had this effect in the 2nd. of Acts, the Gospel had immediately brought about this holy union of Jew and



Gentile into one, in the Church the Body of Christ. The "Feast of weeks" or of Pentecost signified this in Lev. 23:15, 21. What could be more fitting than that the apostle should be able, on that day of Pentecost, to produce these practical offerings of the saints before the elders of the Assembly at Jerusalem and show to them the practical effects of the Gospel amongst the Gentiles? The considerable gifts of money would have a real and tangible message to the elders and others there of what God could work amongst Gentiles. We believe this was Paul's prime reason for hastening to Jerusalem at that time.

We must remember, also, that the Jewish brethren, now Christians, at Jerusalem, were very slow to break away from their Jewish background. That comes into evidence distinctly in Acts 21:18 when James and other elders suggested the course of the apostle in entering into the temple courtyard, the outer court. Paul was very anxious to go as far as he could to win the Jews, and it is rather surprising here that he went this length with the four men who had the vow (evidently the Nazarite vow) upon them. We are not suggesting that Paul did right in thus going into the temple court with them, we believe it was a course which he, himself, distinctly in the Epistle to the Hebrews, warns against, that is, a "going back" to that which they had left; yet, let us note how God graciously saved His servant from doing that which would mar his testimony. The resulting commotion and detention and imprisonment of Paul are all evidences of how God was leading His servant along the perilous path he had chosen when he decided to follow the Lord, implicitly, when he said in Acts 9 . . . "Lord! What will Thou have me to do?" We cannot condone, either, the "circumcising" of Timothy earlier in the second journey of the apostle but his purpose of life was to please God at all times. This he did in a marked way and, if at any time, he seemed to get out of the way and miss the mind of the Lord, God graciously saved him from any sorrowful effect upon his testimony, or the "testimony to the Name of the Lord" in connection with the churches of the saints. Good if all who are quick to point out Paul's mistakes would take the full view of his life, rather than dwell on isolated cases. It is the "bent" of a man's life that God takes note of, not the "accident" in his life.

We believe there is a real lesson for saints here, young and even older, and we speak with a little experience. See to it that the aim and "bent" of your life is, at all times, to please God and abide by His Word. God will then lead you and save you from many a wrong step and when, as happens, there comes a time when the way is not clear and

you wonder why God has led you into such a circumstance, just lean hard upon Himself, not on your own understanding, and soon He will open up the way before you and show you that

“Ill that God blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be His sweet will.”

We are not suggesting that you will **not** have trials, you shall have them in the Christian pathway, but proving God in them, you shall be approved and shown to be one whom God favors . . . “Blessed is the man that endureth temptation: for when he is tried (or approved, that is, proves God in the trial), he shall receive the crown of life, which the Lord hath promised to them that love Him.” James 1:12.

Who can follow the days and weary months and years of the apostle’s life from this point on, and read the precious prison epistles, without realizing that instead of being displeased with His servant, God graciously energized him, sustained him, and fitted him more and more to be that distinct blessing to the Church which God had in mind right along? “There stood by me this night the angel of God, whose I am, and Whom I serve.” Acts 27:23 . . . “At my first answer no man stood with me . . . Notwithstanding the Lord stood with me.” 2 Timothy 4:16, 17, etc.

We believe the Epistle to the Hebrews was written after the episode in the temple courtyard, either while in detention at Caesarea or later on, and it shows what wonderful insight God gave to the apostle relative to the distinctive character of the true “Hebrew” or “passer over” in turning away from everything that pertained to the Jewish economy and in going forth “unto Him without the camp (the religious camp), bearing His reproach.” Heb. 13:13. Truly he could say . . . “For here we have no continuing city (he turned his back forever upon Jerusalem as a city, or even Rome), but we seek one to come.” Good for us if we are enabled by God’s grace to so turn our backs ever upon the “cities”—“religions” and “centers” of this world and be occupied alone with the Man in the Glory, our blessed Lord to Whom we have “gone forth” and Who never can disappoint those who have done so.

We might mention, before bringing this article to a close, the passage in Acts 21:4 “finding, or having sought out, the disciples . . . who said to Paul through the Spirit, that he should not go up to Jerusalem.” Much has been made of the expression here “through the Spirit.” We think the following comment by Alford on this passage might be timely:—



"The notice here is very important, that these Tyrian disciples said to Paul "by the Spirit", that he should not go up to Jerusalem, . . . and yet he went thither, and, as he himself declares . . . "bound in spirit by the leading of God." We thus have an instance of that which Paul asserts in 1 Cor. 14:32, that the spirits of the prophets are subject to the prophets. These Tyrian prophets knew by the Spirit, which testified this in every city (ch. 20:23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him . . . But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it." Cp. verses 10 and 11 of Acts 21—when Agabus said . . . "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Think of the noble answer of this, God's nobleman,—"What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus."

Let those who dwell on the "mistakes of Paul" ask themselves the question . . . "How far would I go in the fulfillment of the Word of God if it led to imprisonment and even death?" We fear their mouths would be shut that are often opened so wide to give their opinions and ideas prominence. "The Lord preserveth the simple" is a good motto for us all in such cases.

We trust the above shall be a help and, perhaps, give a little light on this oft disputed matter.

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### POLYCARP. A.D. 169

When brought before the Proconsol, he was adjured, "Swear, and I will release thee; curse Christ!" "Eighty-and-six years," replied the venerable martyr, have I served Him, and He hath never injured me. How can I blaspheme Him to whom I owe everything?" Arrived at the stake, the old man, ninety years of age, refused to be bound. "Let me alone," said he. "He who gives me strength to endure the fire, will also enable me to stand in the pile without moving." The fire being kindled, and burning fiercely, ere he fell asleep the martyr cried, "O Father of Thy blessed and beloved Son Jesus Christ, O God of all principalities and of all creation, I bless Thee that Thou hast counted me worthy of this day and this hour to receive my portion in the number of the martyrs in the cup of Christ!"

## “UNTO THE NAME”

“Let every one that nameth the Name of the Lord  
depart from unrighteousness . . . 2 Tim. 2:19 R.V.

**T**HIS special phrase, “UNTO THE NAME,” occurs nine times in the New Testament. It has reference to the four essentials of a complete Christian testimony. Non-compliance with any one of them makes it impossible to present such a testimony. These four essentials are: (1) BELIEF, (2) BAPTISM, (3) BUILDING, (4) BEHAVIOUR. Note: the preposition used is not “in” (EN), but “unto” (EIS) and renders the phrase of special significance. “UNTO” points to “THE NAME” as the central point of the thing done. It emphasizes that the PURPOSE and OBJECT behind the action is the apprehension, recognition and proper acknowledgment of the character and titles of the Person named.

### (1) BELIEF

“But as many as received Him, to them gave He the right to become children of God, even to them that believe on (UNTO) His Name.” Cp. John 1:12 with 2:23, 3:18, 1 John 5:13.

“Obedience of faith” is, of necessity, the first essential act in relation to testimony for God. “The world” knows Him not; His own people (Israel) receive Him not. But the believer both knows HIM and receives HIM. It is no mere conviction of intellect, but it is HIMSELF, a Person Who is desired. Discovering One Who alone can meet our need as hell-deserving sinners, we “believe UNTO His Name” . . . . “His Name JESUS; for it is He that shall save His people from their sins;” and His Name, Immanuel, which is, being interpreted, “God with us.” Matt. 1:21, 23.

### (2) BAPTISM

“Go ye therefore, and make disciples of all the nations, baptizing them into (UNTO) the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you . . .” Matt. 28:19, 20 with Acts 8:16, 19:5.

As equally issuing from the lips of our Risen Lord, the requirement of baptism is of equal importance, along with His command to “go”—“make disciples” and to “teach.” The first essential is the belief of a true conversion. Yet He did not say . . . “make converts” but “make disciples.” In Luke 9:22, our Lord announced His future death and resurrection. He immediately follows this in the next verse by showing us how discipleship (i.e. true discipleship) requires identification with Him in His rejection and death. Will not a true preaching of the Gospel produce in convict-



ed hearts such a realization of identification with the Lord in His death under God's judgment on sin, and also in His resurrection life unto God ?

Such a realization brings about a ready response to the Lord's requirement of baptism. Truly appreciating what Christ has done for him, the believer is to show a definite willingness to publicly signify, through baptism, this Divine work, and his identification with his Lord in death, burial and resurrection: thus, the eunuch of Acts 8:36. Baptism is the believer's acknowledgment of the complete authority of the Father, the Son and the Holy Spirit over him, for he is baptized UNTO their Name. Israel, baptized unto Moses, 1 Cor. 10:2, illustrates this. Before they took a step forward, they were taught that they were committed under the sole authority of Moses, their "ruler and redeemer" (Acts 7:35, R.V.M.) May we practise the truth of baptism daily, and so experience the blessedness of all that "THE NAME" signifies according to 2 Cor. 13:14, the precious possession of "the GRACE of the Lord Jesus Christ, and the LOVE of God, and the COMMUNION of the Holy Ghost."

### (3) BUILDING

"For where two or three are gathered together in (UNTO) My Name, there am I in the midst of them." Matt. 18:20.

Those who believe are to be baptized, and those baptized are to be taught ALL things our Lord has commanded. Included therein is the truth of gathering together unto His Name. This is not a casual expression, applying to ANY meeting of Christians. It requires that the "living stones" be gathered together to form "a spiritual house"—1 Peter 2:5; "the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. Not merely "met" but "gathered together" and that "UNTO MY NAME" and no other. All other names are excluded, and so the sects and denominations of Christendom have no recognition nor standing here. Then! how can we deny His Name by any acknowledgment of such systems? The moment we do, we displace His Name, in favor of others. "UNTO MY NAME" signifies, as so gathered, a full and sole recognition being given to His character and titles, acknowledging His authority alone as Head of His building, His assembly.

Only saved and baptized ones can be gathered unto His Name. How could one be "gathered unto His Name" who had not first been baptized UNTO HIS NAME in full acknowledgment of the Saviour's Lordship and authority over him?

There is no room for complacency nor pride here, rath-

er the contrary. For, if the Lord is "in the midst" where is the evidence of it? Would not such evidence of His presence be that we should be preserved from evil, worldly principles and worldly ways? This will surely be so if the Lord Himself is the one purpose and object in our gatherings. If He is really "in the midst" what need is there of the appealing and entertaining attractions to the natural mind, so in vogue today? May His glory and beauty so fill our souls that we may be preserved from dragging His own perfect pattern down to earth's tawdry level.

#### (4) BEHAVIOUR

"For God is not unrighteous to forget your work and the love which ye showed (UNTO) His Name, in that ye ministered unto the saints, and still do minister." Heb. 6:10.

The God-glorifying effect of BELIEF, BAPTISM and BUILDING "unto the Name" is to be a life of BEHAVIOUR that demonstrates love "unto His Name" by loving service rendered unto fellow-believers. Such is the evidence of true conversion, the new birth, 1 John 4:7, 5:2; for it costs us nothing to say we love, 1 John 3:18. Much is made today of "service" before men and showy deeds. Let us beware lest such be "abomination in the sight of God." Cp. Lk. 16:15, Matt. 6:1. Even a cup of water given to one because he belongs to Christ will not be forgotten "in that day." Mark 9:41. In serving our fellow saints, we serve Christ. cp. Matthew 25:40, 45. (While this latter scripture refers to the treatment the "remnant" of Israel receive during their time of testimony and tribulation, after the Church has been taken home to heaven, yet, in principle, it applies to all loving deeds as our brother suggests—Editor).

A love that bows in recognition of all which "that worthy Name" conveys to us of the Divine Lordship, and precious fellowship "with the Father, and with His Son, Jesus Christ" is, indeed, "love unto His Name." So may our behaviour be summed up in that heart-searching sentence . . . "the love of Christ constraineth us." 2 Cor. 5:14.

#### AN OLD TESTAMENT ILLUSTRATION

Are not illustrations of these four precious truths seen in the testimonies of Abraham, Isaac, Jacob and Joseph? BELIEF characterized faithful Abraham; BAPTISM'S LESSON of submission is exemplified in Isaac; we see the BUILDING on the occasion of the crisis in Jacob's life at Bethel (house of God) and note his confession in Genesis 28:18, 19; and the blameless testimony of Joseph reminds us of the BEHAVIOUR that should ever characterize us as "partakers of the divine nature," those "who love righteousness and hate iniquity."

May we be constantly exercised in heart to be truly



identified with the precious and holy Name of our Lord . . . "the honourable Name which was called upon you." Jas. 2:7, R.V.M., in these four ways, and may we faithfully and fearlessly teach the same in our presentation of the Gospel. So shall we be enabled by His grace to present a complete Christian testimony "till He Come."

"For of Him, and through Him, and unto Him,  
are all things; to HIM be the glory forever . . .  
Amen." Romans 11:36.

H. T. Kimber of India,  
presently on furlough in Australia.

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### THE LAD WHO WENT ON "GOING AND GROWING"

Converted at the age of twelve while a lad in the Sunday School, he set himself to be a helper of the teachers in the first year of his Christian life, by giving out the hymn books, etc., and helping to seat and control the infant class, which was much too large for its teacher single-handed. The second year, he had a class of little boys of his own, and for five years after, he was the most diligent and earnest teacher in the school. He had the joy of seeing many of his scholars saved, and found a happy service in feeding and tending them as lambs of the flock of Christ. All this service was not allowed to detract from his daily study of the Scriptures, in which he found great delight. Soon it became apparent that the Lord had gifted him as a preacher of the Gospel, and in this his help was welcomed by his fellow-believers, first in the smaller circle where he was known, later in "regions beyond," when his name became known. After three more years of earnest, godly labour in the Gospel, he was "called" by the Master to go forth to another land, to which he was warmly commended, and lovingly followed by the prayers of those who had known him from boyhood. There, amid many tokens of God's approval, he spends his days in the service of the Gospel of Christ, and is always happy in the remembrance of his earliest effects in the service of the Lord in that little Sunday School Class, where he learned the secret of leaning on the Lord, and getting daily strength from Him for the work to which he had been called. It is well to begin small and go steadily on "going and growing," 2 Sam. 5:10, margin. In order to "grow," there must be daily feeding on the Word of God, and daily dealing with God Himself. Thus the daily strength for service is renewed, and the worker sustained.

J. Ritchie

## THE VALUE OF THE WORD OF GOD

**T**HE NEED of continual exhortation to a diligent study of God's Word increases as "the day approaches." Therefore, we are inclined to linger a little over this, seeking to impress on our hearts the importance of "searching the Scriptures daily," and applying the truth honestly to every thought, word, and deed, so that all may be brought into harmony with the Divine mind. The grand thing is to realize that we are to be doers of God's Word, and not hearers only.

We must feed upon God's Word, that we may "grow thereby;" not that careless, casual reading of the Bible, without meditation or prayer, which is so common in these perilous times, when Christians, by an endless round of engagements, are tempted to neglect the Scriptures; when society is in a state of unrest and distraction by pleasure seeking, excursions, and entertainments of every kind which divert the mind from the soul's welfare, and lead to spiritual apathy and leanness. We cannot serve two masters. "The present world," in every form, is opposed to Christ. We should therefore turn away our eyes from its vanities, and not follow its fashions or ways. Our spiritual strength, to bear the difficulties of life and walk so as to glorify God, must depend on our feeding upon Christ through communion with the Spirit over His Word.

One has truly said that "every ray of the sun contains three colors, the properties of each being to give light, to heat, and to fertilize. Likewise, truth emanates from God, the fountain of light, and is intended to enlighten our understanding, to warm our hearts, and to produce the fruits of righteousness in our lives."

Desultory reading of God's Word imparts but little profit, because it lacks the heart-felt desire to know God's mind, in order to be obedient children. The mere desire to increase our stock of knowledge is not a satisfactory motive to prompt us in "searching the Scriptures." Natural wisdom in the Church of God (apart from a heart exercised by the Holy Ghost) leads to sorrow. Man's wisdom gathered from man's writings cannot feed the soul; it often spoils it. The faltering step and the uncertain sound which characterizes those who neglect closet prayer, with reading and meditation on God's Word, is quickly discerned by the spiritual mind.

Men's books, with worthless chaff are stored;  
God's Book, doth golden grain afford;  
Then leave the chaff, and spend your pains  
In gathering up the golden grains.

In Divine things "there is a time for everything." God has told us in Numbers 2, that the manna had to be gather-



ed "early in the morning;" when the sun waxed hot, it melted, and what was hoarded up bred worms and stank. Solemn and seasonable truth is unfolded here. The manna had to be gathered fresh from "the dew." In Scripture, dew is typical of the Holy Spirit (see Hosea 14:5), and we are to learn from this, that whilst all around is barren, yet God provides for the daily need of our wilderness journey. His Spirit shall abide with us for ever. He unfolds Jesus to our souls as the Bread of life. Truth from Him invigorates the new man. Truth acquired second-hand is comparatively useless. We must feed upon the Word fresh from the dew if our souls are to grow thereby, see Eph. 3:16; 1 Peter 2:2, 1:10. The world knows nothing of this meat which sustains and strengthens. And the quiet solemnity of the early morning is the best time to gather this heavenly food, before the heart is ruffled with the cares of life. Braced up with this, we shall be "strong in the Lord and in the power of His might."

It is good for God's people to adopt a systematic, regular, and conscientious reading of God's Word. David esteemed all God's precepts; so should we read carefully from Genesis to Revelation, and devote as much time daily to this delightful exercise of soul as we possibly can. It is easy to see how many hours and days in a year we should thus have, if we set apart fixed times daily, for reading God's Word. Those who do this unite in testimony as to the great profit their souls have derived and the increasing interest awakened in spiritual things until it becomes sweeter than honey to their taste, Psalms 119:103, a light to their feet, Psalms 119:195, and "better than thousands of silver and gold." Psalm 119:127.

Paul, in writing to Timothy, his son in the faith, exhorts him to "give attention to reading" and to "meditate upon these things."

The need that "the Word of Christ should dwell in us richly, in all wisdom," is greater now than it ever has been, for "Satan himself is transformed into an angel of light," and our only way to detect his wiles or parry his thrusts is by using the sword of the Spirit, and having our "loins girt about with truth." "The entrance of God's words giveth light, it giveth understanding to the simple," and, according to Prov. 6, it leads us when we go, keeps us when we sleep, talks with us when we are awake, and is "a lamp to our feet, and a light to our path."

In these perilous times Satan does all he can to neutralize the power of God's Word both in saints and sinners. He has flooded the land with works of fiction to charm the mind and suit every taste, from the religious novel to the profane novelette. Sad to say, this garbage from the

adversary is too often substituted by Christians for the Bread of life. In thousands of Christian homes light literature is eating like a canker into the souls of young believers and spoiling their taste for spiritual food. Tales found in periodicals of various forms feed the lusts of the flesh and produce unhealthy excitement of the mind, which, more or less, rob the soul of communion with Christ, who says to such, 'If ye seek Me, let these go their way.' It is impossible to read fiction or light literature without grieving the Holy Spirit, who dwells within us, and spoiling the appetite for a quiet, prayerful study of God's Word. It leads to a swallow-like skimming over the surface of your reading, instead of that patient study in "comparing Scripture with Scripture," and "meditation on the things of God." Without digestion food is not assimilated to the body. So without reflection our reading is unprofitable to the soul. The Psalms tells us much of the blessedness of those who "meditate on the law of the Lord." His promise is that such shall be fruitful, evergreen and prosperous. We want more closet communings with our blessed Lord, with ears awakened morning by morning to hear what He shall say to our souls. Public meetings alone do not suffice for spiritual health. We must get away from "the many coming and going,"—where we can hear His voice, which alone imparts holy counsel and heavenly strength to lead us safely along—with snares and seductions around us—walking with God through these last and perilous times.

By the late E. H. Bennett of Cardiff, Wales.

(We commend this article to prayerful reading. Truly spiritual ministry never dies and this could not be more timely in our day when Bible reading and meditation and prayer seems to be declining ever more—Editor).

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"Giving thanks always for all things unto God and the Father in the name of our Lord Jeuss Christ." Eph. 5:20. This should be the habit of our life—a life spent in the conscious presence of God. The Word to Abraham was "Walk before Me." That is, do nothing that you cannot do under His presence and under His eye. "I have set the Lord always before me, because He is at my right hand I shall not be moved." Before, behind, above, within is God. Joy outside of the presence of God is the world's joy. Cain went out from the presence of the Lord and sought to make life happy without God, by his inventions, arts, and sciences; music, and pleasures. Such is the way of the world yet.

J. R. CALDWELL



## GIVING MADE EASY

**I**F I WERE to call what I am about to read a recipe — something worth knowing and proving — I might call that recipe "Giving made easy." Let us hear it in the words of the Apostle Paul to the Corinthians: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings (collections) when I come." 1 Cor. 16:1, 2. These are standing orders for the Church of God. "As I gave orders to the churches of Galatia, even so do ye."

This laying by in store each day of the week, "as God has prospered," is the practical carrying out of the exhortation in the Proverbs: "Honor the Lord with thy substance" thine increase: so shall thy barns be filled with plenty, and (not with the lips only), "and with the firstfruits of all thy presses shall burst out with new wine." Prov. 3:9.

God claims the firstfruits, and when they were withheld, He asks by Malachi, "Will a man rob God?" "Yet," He adds, "ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Then, instead of the blessing, comes the curse. But the command is repeated: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Now, though we do not take this in the letter, for ourselves, we may learn from it the mind of God.

The order as given in 1 Cor. 16 may be carried out to the letter, if the wages are received weekly, or at any such stated times—and as God has prospered, a portion yielded by the willing heart, may be laid aside for Him. But, if God provides for us in any other way, the spirit of the order may be observed, and, according to the income, from whatever source, let the tithe be set aside. I do not mean literally the tenth—you may give a fifth if you like—but let God be honored with the firstfruits! "Giving" will then be made easy. There will be no such questions as, What can I afford? What shall I give? or, Can I part with my money? No; there it is already. When a call comes from God, whether at my door or from afar from China, India, Spain, or any other country, it can be at once responded to. With much entreaty you say, "I beseech you take it" 2 Cor. 8:4. "It is laid aside, waiting for the Lord's call. You will oblige me by carrying out God's purposes." How perfectly easy is such giving!

Now the word is to each one—"Let every one of you";

and I suppose not one of us is poorer than that poor widow who gave her all. "It is accepted," remember, "according to that a man hath." Beloved friends, when the sacrifice first called for is made, in response to the greater sacrifice made for us, it becomes an easy thing to give. When we have yielded our whole selves to the Lord, I suppose we have made no reserve as to our possessions, and surely the firstfruits of gold and silver is not too much for our God. How often we sing:—

"Love so amazing, so divine,  
Demands my heart, my life, my all!"

Beloved friends, if Paul's advice, or, rather, his commandment, were only heeded, I believe God's treasury would be groaning under the accumulated weight, and we should have to entreat the servants of God to take God's own property and use it for His own work!

Thos. Newberry

(Although this was written many years ago and much change has taken place in assemblies, yet we thank God that there are assemblies, and individuals today, who know the "blessedness" of this sort of "giving" and both "at home" and "in the assembly" there is that "storehouse" which never runs dry. May God bless His people in this happy exercise—Editor).

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### THREE FOUNDATIONS

The foundation of the Temple was laid on a rock, remarkable as having been a place where a substitute had been provided by God (Gen. 22); where the sword of judgment and justice had been sheathed; and where the atonement had been made (I Chronicles 21). The silver sockets of the Tabernacle proclaimed the same truths. And it will be found that God has laid the beams of His chambers of glory above, in the deep waters of death, which rolled over the soul of His blessed Son, the Lamb of God; the Rock laid as a foundation.

Redemption is the basis on which God builds the new heavens and the new earth. The precious value of the blood of Christ will be made manifest in every part of the new creation. All will tell out the costliness of the price that has been paid: and the very dwelling place of the Most High, heaven itself, owes its stability to the ransom money that has been provided for the redemption of each individual saint.

The unspeakable value of the cross will be proclaimed throughout eternity, from every part, from every glorious feature of the new creation, 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.

H. W. Soltau.



## GATHERINGS OF THE PEOPLE OF GOD

Psa. 50:5; Num. 21:16; Deut. 4:10; Neh. Ch. 8.

The word of the apostle of the gentiles is, "Whatsoever things were written aforetime, were written for our learning." Again he wrote of the old testament; "These happened for ensamples to us." Thus, we have a true sense of rightness in our references to the old testament that we may be helped to an understanding of new testament truth!

The people of Israel were a permanently "gathered out" people! The word regarding them was, "The people shall dwell alone, and shall not be reckoned among the nations," Num. 23:9. They were redeemed by blood from death in Egypt and delivered by power from Egypt and from Egypt's dominion and Pharaoh's power! who would never go back to Egypt by way of the Red Sea again! If they ever went back, it would not be in God's way but by a way of their own devising and choosing; so they were warned in these words, "Woe to them that go down to Egypt for help."

This permanently gathered people, however, had different gatherings together, "Holy convocations" they were called. Gatherings together for **disciplining** or **discipling** at the hand of God as in Psalm 50; and for cleansing and refreshing as in Numbers 21:16; or for instruction and learning, for the developing of reverence and godly fear, to teach them, that in turn they might teach others, even their children, as in Deut. 4:10.

Is this not very much like the church universal; a permanently separated thing outside the camp of Judaism on the one hand, separate from the temple of idols on the other, permanently so, indeed for ever so, in its universal and never ending calling? And in its local character, having its holy convocations; holy comings together, in its regular prayer and ministry meetings and in its special gatherings in what we call "conferences"! These comings together that we might betimes be disciplined and surely we need to be chastened or disciplined as the word used really is. Pruned, like fruitful trees, that we might bring forth more fruit, and fruit of a permanent character, fruit that will remain as in John 15:16; or perhaps of a preventive character, that we might be restrained from self will, self choosing and self pleasing! Learning to live not unto ourselves but unto Him who died for us and rose again as in 2 Cor. 5:14, 15. Or again punitive discipline, that we might be remonstrated with and rebuked, and put to a true sense of contrition, and restored to the paths of righteousness!—Holy comings together; not gatherings of a double character!

David L. Roy

## QUESTIONS AND ANSWERS

**QUESTION:** It has been brought to our attention that some Christians are attending public suppers sponsored by denominations. What about this?

**ANSWER:** The "eating at the same table" thus is definitely a mark of "fellowship" and, inasmuch as the sectarian connection is very definite in such a case, there would be no difference between eating thus with them and attending their religious services. It would be decidedly wrong for a Christian in fellowship in an assembly of God which professes separation from such sectarianism to go in for this sort of thing. To say the least, it is a stumbling block to other Christians and Romans 14:21 would be enough for anyone who is subject to the Word of God. We fear those who do this are neither "subject" thus, nor "spiritual" and they should be spoken to by the elders of the assembly regarding their wrong associations which are bringing the assembly into disrepute.

**QUESTION:** Is it in order for brethren to meet from time to time, as elders in an assembly, say monthly or bi-monthly, for the consideration of the state of the assembly and to take up matters which arise and need looking into?

**ANSWER:** This is definitely a scriptural procedure—cp. Acts 15:6 and no well ordered assembly can continue in a scriptural order without this. The idea of a "general meeting" where all and sundry are permitted to give their opinion and advice, whether elders or not, whether young or older, is entirely wrong. Only confusion and disorder can result in any assembly from this. Note how the apostle addresses the "elders" when he writes his epistles—cp. Phil. 1:1. There he definitely makes a difference between the saints generally and the overseers and elders. When he writes the pastoral epistles he gives very definite instruction as to the qualifications of such writing to Timothy and Titus. In Acts 20:17, he calls for the elders of the church at Ephesus to meet with him etc., etc.

There are always matters which must be taken up, more or less in private by such elders, prayed over, considered in the light of the scriptures, and then when decisions are reached, such announcement can be made to the assembly regarding such decisions and if there has been a scriptural approach to the matter, it is the privilege and responsibility of all the saints to fall in line with the judgment of their elder brethren and submit to the Word of God relative thereto.

We are living in days when there is much insubjection and the spirit of Laodicea is so manifest everywhere, i.e. "the people's rights" and many wish to force their wills even upon elder brethren who have the fear of God about them and, if they cannot do it publicly, they work underhandedly to the marring and hurting of the assembly of God. Let all such take good heed to the words of the Spirit of God in 1 Cor. 3:17 which apply to the assembly of God as a "temple of God," "If any man defile (mar) the temple of God, him shall God mar." Many a man carries this mark of "marring the assembly of God" throughout his life because he could not curb his tongue or temper or will. May God preserve His own from all such.

**QUESTION:** Should the bread and cup be covered after it has been partaken of, or left uncovered until the end of the meeting?

**ANSWER:** There is no suggestion of a "covering" at all in the "upper room" and during the meeting, it would certainly seem in order for both to be uncovered. However, covering it with a napkin or cloth after it has been partaken of, would not be serious. We see no point, however, in having to do this.



**QUESTION:** If a person has been brought under the discipline of the assembly for any of the sins outlined in 1 Cor. 5: 9, 13, must one abstain from ALL eating and drinking with them at the same table? Could a preacher receive practical fellowship from such during the time of their being under such discipline?

**ANSWER:** To eat and drink with such is directly against the Word of God and no instructed or spiritual person understanding God's Word and wishing to be subject to it, would even consider such a thing—the Word expressly forbids it in 1 Cor. 5: 11. There could be an exception to this social eating in the case of a family where one member of a household had been brought under discipline. The family could still function as a family in their own household, though there would be certain restraints; yet there could be no inviting of Christians and others to that home to eat with persons under discipline. These are very important things to consider to bring about the ultimate restoration of the individual and those who do not obey the Word thus, are hindering the work of God in the souls of the erring one or ones. We have written of this before but we emphasize it once more.

The second part of the question concerns the receiving of practical fellowship in the way of money etc., from such an individual under discipline. This would be entirely out of order and the preacher should refuse such until such time as the restoration is effected. Money is not the most important thing in a preacher's life—his willingness to submit to the Word of God would certainly hinder him from receiving such. There may be preachers whom money can buy but let us remember . . . He who is worthwhile cannot be bought . . . he who can be bought is not worth buying.

The divine order is very important in all assembly matters otherwise the pattern shall be entirely lost when discipline after a godly sort is dispensed with. This caused Israel's downfall and the Church's downfall in its early stages . . . i.e. the lack of godly discipline against evil practice and teaching.

**QUESTION:** Is the book of Hebrews addressed to the saved or the unsaved?

**ANSWER:** The Epistle is addressed to "Hebrews"—the meaning of this term being "passers-over" i.e. passing over from one dispensation to an entirely different one—it includes messages which delineate true believers, also mere professors who profess to be Hebrews but are not in reality. For instance, in Hebrews 6, we have the expression . . . "Let us go on unto perfection, or full growth." The proof of the profession is in the "going on" and not "turning back" to the Judaism of which it speaks, or traditional religion. In Hebrews 6:4, 8 we have the apostate brought before us, those who had been enlightened etc., gone on a certain length but they apostatize . . . "whose end is to be burned." v. 8. Note in verse 9 . . . "But, beloved, we are persuaded better things of you."

Note again in chapter 10:25 . . . "Not abandoning the assembling of yourselves together." It is the abandoning of a divine position to go back into the traditions from which they, professedly, had been delivered. In this case again, they are not saved but unsaved and apostate persons. In rejecting the true sacrifice of Christ, there is no more sacrifice for sins, such do despite to the Spirit of grace, v. 29.

Also note chapter 4:1 . . . "any of you should seem to have come short of it." Paul uses the warning again and again, seemingly addressed to those who come under the category of Hebrews but, in reality, never go on or enter into rest, ch. 3:19. Unbelief shuts anyone out of God's rest in Christ. The Epistle is for true Hebrews (passers-over) and for true Christians today who have seen in Christ the end of all "sacerdotalism" but it has definite warning against mere profession.

## EXTRACTS FROM LETTERS

**From Italy**—I would like to receive again your Magazine, through which I have been so edified . . . A Christian nurse.

**From Australia**—We continue to value W. I. S. very much and always receive much encouragement from its ministry. Go on in this good work for it is surely helping to strengthen the things that remain. I have been in Tasmania lately and before long hope to visit the eastern parts, if the Lord will. We continue to be much before God as to the future pathway—we long to be back in India. H. T. Kimber

**From Texas**—Am happy to be gathered to His Name alone, the material in your monthly savors of the things of God—Jer. 48:10, 11; Isaiah 11:3; S of S 1:3 . . . A former Baptist preacher.

**From Manitoba**—How rapidly things are moving in the world, all pointing to the soon return of the Lord. Thank God for the firm foundation that is laid for our faith in His excellent Word. We appreciate scriptural ministry and truths in these days of departure—may the Lord preserve us to the end.

**From Detroit**—As we move among the saints we soon discern the trend of forsaking the "old paths" and the preachers especially, who are trying to "preach them away." I have several copies of W. I. S. of 1934 and 1936. I pass them out and ask the readers to compare with the 1959 copies. There is the same line of ministry, same evangelists but different editors . . . So the Word hasn't changed but we have changed through the pressure of the times and the preaching from some platforms. We know there will always be scriptural assemblies and men who will "hold fast"—we do pray that such shall continue well and keep close to the Lord and be strong in Him, not fearing to speak the Word that He gives.

**From British Columbia**—We are always glad for the Gospel message. It should surely speak to young people who are acquainted with W. I. S. and are not yet saved. The days are short, but the night will be long for them, if not saved.

**From Florida**—May the Lord continue to give strength and courage to carry on the faithful, wholesome ministry . . . Heb. 10:32 . . . Call to remembrance the former days.

**From New Zealand**—Much appreciate the ministry therein. How sad that so few, comparatively, enjoy such truths today, seeking rather for the leeks, garlic etc., of the life which they profess to have been saved from. Yet we would not judge them harshly, remembering that we, ourselves, would oftentimes be, but for the Lord's help. How good He has been, not only to save us from the due reward of our deeds, but to encourage in us a desire for that which is of Himself.

**From Missouri**—It has been a thrill to read it. Many times I have been low in spirit and began reading one of the magazines and my spirit was refreshed.

**From Malaya**—Just a word of encouragement to yourself and those who regularly contribute articles to this magazine. I am enjoying every issue of all articles contained therein and find much help to continue taking the path of separation unto the Lord. There are very few believers here who desire the "old paths" and, as a result, there is the compromising with denominations.



**Huntsville, Ont.**—Good interest reported in the meetings here by Bro. Joyce. Some strangers coming.

**St. Johns, Nfld.**—Albert Ramsay came on here for Gospel Meetings, a little blessing reported so far.

**Deseronto, Ont.**—Bro. Taylor returned from several weeks in the States. He reports that some have professed North of here where Bre. T. Kember and McLeod have been laboring, giving a little encouragement.

**Deer Lake, Ont.**—Some who professed during the Winter have been getting out well to the meetings in Huntsville—the spring breakup in roads hindered some later. Brethren Shivas and Simms were following up the work at Dunchurch.

#### OTHER LANDS

**New Zealand**—A conference was held at Balclutha early in March, the Hall packed and ministry of a plain and practical character given by eight brethren. The Holy Spirit was sought for guidance and there was nothing of man's arrangement as to who should minister. This is God's order. Man's substitute has produced nothing better. Our correspondent writes . . . "It seems that plain and practical ministry is rejected today by many who desire someone to prophesy unto them "smooth things."

**France**—Our brother Wm. Taylor continues his tract work and witnessing in this needy land despite opposition, even from some professing Christ. Before the dreadful catastrophe in Frejus last Nov., he distributed 12,000 copies of the tract "Peace and Safety," in nine towns of that district, a warning message. Later he was able to help some who had suffered through the raging waters. Pray for our brother.

#### CONFERENCES

Ministry welcomed from faithful servants of Christ, fitted of God, and enjoying the fellowship and confidence of Assemblies convening the Conferences, 1 Thess. 5:12. We believe such are walking according to Jer. 6:16, in the "old paths."

**LaCrosse, Wisc.**—Our conference will be held d.v. commencing with a Prayer Meeting in the Gospel Hall, Fri. eve. May 6th., continuing Sat. and Lord's Day May 7 and 8. Correspondence to Lawrence Uglum, 316 South Sixth Street.

**Stout, Iowa**—Annual Conference D.V. will be held in the Gospel Hall, May 21st., and 22nd., commencing with Prayer Mtg., Fri. May 20th. Visitors freely entertained. Corresp. Richard Stickfort.

**Crapaud, P. E. Island**—Annual Conference D.V. commences with Prayer Meeting May 21st, at 8 p.m. continuing Lord's Day and Monday, May 22 and 23. Please address all communications to D. G. Ramsay, North River, P.E.I.

**Deseronto-Picton, Ont.**—Annual Conference will be held d.v. in Deseronto in the Legion Hall, Mill St., commencing with Prayer Meeting, Sat. May 21st, at 7 p.m. continuing over May 22nd., and 23rd. Visitors freely entertained. Anyone coming by train to Napanee will be met if Correspondent is notified . . . Wm. Root, Deseronto, Phone 133 R.

**Forest Grove, Ore.**—Annual Conference D. V. commences with Prayer Mtg., Fri. May 27th., in the Gospel Hall continuing over May 28th., 29th., and 30th. Visitors freely entertained. Correspondence to Harry H. Goff, 2433 Goff Place.

**Akron, Ohio**—Annual Conference will be held in the Gospel Hall here, 1225 Wooster Avenue, commencing with Prayer Mtg., Fri. May 27th, at 7:30 p.m. First Ministry meeting will be held Sat. afternoon at 2:30, May 28th and continuing over the Lord's Day and Monday the 30th. Address all correspondence to Joseph Bercaw, 928 Bisson Ave., Akron 7.

**Philadelphia, Pa.**—Annual Conference of the Olney Assembly will be held d.v. May 29th, and 30th, commencing with Prayer Mtg., in the Gospel Hall, 314 W. Chew St., at 8 p.m. All other meetings, as usual, in the Review Club Hall. Address all correspondence to John MacLellan, 6515 No. 15th St. Phil. 26. Prayer Mtg., Sat. eve. May 28th.

**Byfield, Mass.**—Saints here hold their annual Conference (one of the oldest in the country) May 28th and 29th, commencing with Prayer



Mtg., Fri. May 27th. Usual order of meetings will prevail. Visitors welcomed, Correspondent William Ward, 26 Central St.

**Kenora, Ont.**—Annual Conference D.V. will be held May 28th and 29th, commencing with Prayer Mtg., Fri. May 27th at 7:30 p.m. Usual order of meetings. Correspondence to E. L. McCammon, R. R. 1, Phone KI 8-4289.

**Winnipeg, Man.**—Annual Conference of the West End Gospel Hall, 492 Victor St., will commence with Prayer Meeting there Thurs. June 2nd, at 7:30 p.m. Friday June 3rd, ministry at 7 p.m. continuing over Sat. and Lord's Day June 5th. Address all correspondence to S. M. Vanstone, 251 Beverley St., Winnipeg 10.

**Sarnia, Ont.**—Annual Conference D.V. will commence with Prayer Mtg. in the Gospel Hall, College and Davis Sts., Thurs. June 9th at 7:45 p.m. continuing there over Fri. June 10th. All meetings on June 11th and 12th will be held in the Hanna Memorial School on Russel St., Address correspondence to John Kember, 1393 Murphy Road.

**Garnaville, Iowa**—Annual Conference here June 4th, and 5th d.v. in the High School Auditorium, commencing with Prayer Mtg., Fri. eve June 3rd, Usual accommodations for visitors—Corresp., Robert Brandt.

**Victoria Road, Ont.**—The Victoria Rd., and Lindsay Assemblies will hold the 73rd, annual Conference d.v. in the Long Point Gospel Hall, June 18 and 19, commencing with Prayer Mtg., Fri. June 17th at 8 p.m. Correspondence to Roger L. Crearey, Box 50.

**Midland, Ont.**—Annual Conference of Waubaushe and Midland Assemblies, D.V. begins with Prayer Mtg., Sat. May 21st., at 7:30 p.m., continuing over Lord's Day May 22nd., and Mon. May 23rd., Breaking of Bread at 10 a.m. All meetings to be held in the Midland Y.M.C.A. Circulars to assemblies only. Corresp. J. M. Crawford, 311 Midland Ave.,

**Eden Grove, Ont.**—Annual Conference D. V. June 5th., with Prayer Mtg., the evening of June 4th., at 7:30 p.m. Usual order of meetings. All correspondence to Stanley Purdy, Cargill, Ont.

#### FALLEN ASLEEP

**Pittsburgh, Pa.**—On Feb. 22nd, our beloved brother William Seale passed into the presence of the Lord, aged 74. He was saved in Ireland 56 years ago and associated with those gathered to His Name ever since. Quiet and godly, he had a practical interest in the work of the Lord, and regretted much the departure of late years from divine principles.

**Niagara Fall, Ont.**—On March 10th our brother George Hatherly was called home rather suddenly, aged 84. He came from England in 1922 and for a number of years preached the Gospel mostly in the New England States. He passed away from the home of his niece here. He was in the Home in Longport and cared for there for some time, leaving of his own will. He leaves a niece and nephew. Small assemblies appreciated his help in former years.

**Los Angeles, Calif.**—Our beloved brother Stephen C. Bewick went to be with the Lord March 12th. Born in Nebraska 1878, saved in Kansas 63 years ago, came to California in 1913. In happy fellowship in the Jefferson Assembly for over 40 years and faithful in the Lord.

**Kitchener, Ont.**—On March 12th, our beloved sister Mrs. John Thompson "went home" aged 81. Saved 55 years ago in Coatbridge, Scotland, and in happy fellowship with the Assembly here for past 40 years. A lover of God's people and His Word.

**Camden, N. J.**—On March 23rd, our beloved and esteemed brother Andrew Harley passed into the presence of the Lord, aged 86. Saved 66 years ago in Scotland and associated with the Assembly here for close to half a century, he will be missed. A true shepherd, helpful in the Word and with godly counsel and patience, he has left a good savor of Christ.

**Vancouver, B. C.**—On March 29th, our dear Sister in Christ, Mrs. Margaret Laing went home to be with the Lord, aged 65. In fellowship for many years in Victoria Drive Assembly—prayer requested for the salvation of a son and daughter.

**Orillia, Ont.**—A late notice has come of the homecall of our brother T. Herbert Fox Feb. 13th, in his 88th year. Born and saved at Foxmead—in later years in Orillia in assembly fellowship.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## GOD OUR PRESERVER

LET others boast how strong they be,  
Nor death, nor danger fear;  
But we'll confess, O Lord, to Thee,  
What feeble things we are,  
Fresh as the grass our bodies stand,  
And flourish bright and gay;  
A blasting wind sweeps o'er the land,  
And fades the grass away.  
Our life contains a thousand springs,  
And dies, if one be gone;  
Strange! that a harp of thousand strings  
Should keep in tune so long.

But 'tis our God supports our frame,  
The God Who built us first;  
Salvation to th' Almighty Name,  
That rear'd us from the dust.  
He spoke: and straight our hearts and brains,  
In all their motions rose;  
Let blood, said He, flow round the veins!  
And round the veins it flows.  
While we have breath to use our tongues,  
Our Maker we'll adore;  
His spirit moves our heaving lungs,  
Or they would breathe no more.

Isaac Watts.

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**JUNE, 1960**

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## WORDS IN SEASON

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### CORRESPONDENT'S ADDRESS

**West Springfield, Mass.**—Richard L. Boseley, 300 Western Ave., Westfield, Mass. for the new Gospel Hall, 48 Garden St.

### CHANGE OF ADDRESS

**Toledo, Ohio**—Mr. Ed. Wickert, c-o Mrs. Alice Whiteford, 824 E. Broadway, Toledo, Ohio. (Our brother, on home furlough from Cuba, can be reached here).

**Portage La Prairie, Man.**—Mr. Sam Rey, Box 725.

**Orillia, Ont.**—Cecil R. Clark, 121 Emily St., Corresp. for Dominion Hall.

### UNITED STATES

**East Boston, Mass.**—Bre. L. McBain and W. H. Ferguson gave a call here after the Manchester Conference. Later Bro. Hanna gave an account of the work in Chile—he also visited Waterbury. Our brother Ed. Wickert of Cuba has had a serious time with infection following an operation on his hand. The editor spent an hour or two with him in the Hospital in Boston, while visiting there. He has spent four weeks in the hospital this time, has had three operations on his hand, his little finger was removed to give skin graft necessary to healing of palm etc., and he is very weak. Remember our brother in prayer that God will restore to His service soon, according to God's will. Remember his wife also in your prayers.

**Manchester, Conn.**—The Lord's people here were much encouraged at their yearly Conference. Attendance larger and ministry definitely profitable and under the Spirit's leading. Weather ideal for the meetings and New England and farther afield well represented. Nine of the Lord's servants gave help.

**Midland Park, N. J.**—Our brethren here had visits recently from brother Milne, of Venezuela, also G. P. Taylor and brother James before he sailed for England.

**McKeesport, Pa.**—Recent conference was considered very helpful. Many spoke of the godly order prevailing in the ministry and meetings generally. From platform to kitchen all went well and many visitors came from afar. Ministry was strengthening and encouraging, varied in character, without any "rushing" or distraction. Ten of the Lord's servants gave help.

**Seattle, Wash.**—Our young brother George Campbell gave an interesting account of labors for the Lord in Labrador where the Lord has been working.

**Steubenville, Ohio**—Saints here, after the lapse of a good many years, instituted their Conference again May first. This brought cheer to some of the older ones here to see reviving amongst His own again through additions to the assembly of late years and saints from Toronto, Ohio., Akron, Cleveland, McKeesport etc., attended.

The two assemblies in the Ohio Valley here, Toronto and Steubenville, go along nicely in godly ways and we trust the Lord will sustain them. The late David Roy gave them good help in the Word for years ere he "went home."

**Springfield, Mass.**—Our brethren are moving into their new building although not finished. We pray His blessing on their efforts in this new location which holds promise of good work amongst young and older. The new location of the Gospel Hall is at 48 Garden St. They had an opening day April 17th, brethren McBain, Fite and Gustafson gave help. The latter two continued with Gospel meetings. Regular meetings will be as follows:—Lord's Day B. B. 10:30, S. S. 12:15, Gospel at 7 p.m. Wed. eve. Prayer and Bible Study at 7:45 p.m.



# 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. 52

JUNE, 1960

No. 6

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### THE HEAVENS DECLARE THE GLORY OF GOD (Psalm 19)

I HAD an occasion a few weeks since to take the early train from Providence to Boston and for this purpose rose at two o'clock in the morning. Everything around was wrapped in darkness and hushed in silence, broken only by what seemed at that hour the unearthly clank and rush of the train. It was a mild, serene, midsummer's night, the sky was without a cloud, the winds were whist. The moon, then in the last quarter, had just risen, and the stars shone with a spectral luster but little affected by her presence.

Jupiter, two hours high, was the herald of the day; the Pleiades, above the horizon, shed their sweet influence in the east; Lyra sparkled near the zenith; Andromeda veiled her newly discovered glories from the naked eye in the south; the steady Pointers, far beneath the Pole, looked meekly up from the depths of the North to their sovereign. Such was the glorious spectacle as I entered the train.

As we proceeded, the timid approach of twilight became more perceptible; the intense blue of the sky began to soften, the smaller stars, like little children, went first to rest; the sister-beams of the Pleiades soon melted together; but the bright constellations of the west and north remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels, hidden from the mortal eyes, shifted the scenery of the heavens; the glories of the night dissolved into the glories of the dawn.

The blue sky now turned more softly gray; the great watch-stars shut up their distant eyes; the east began to kindle. Faint streaks of purple soon blushed along the sky; the whole celestial concave was filled with the inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance; till at length, as we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewy tear-drops of flower and leaf into rubies and diamonds. In a few seconds, the wondrous gates of the morning were thrown wide open, and the lord of day, arrayed in glories too severe for the gaze of man, began his state.

I am filled with amazement, when I am told, that, in this enlightened age, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts, "THERE IS NO GOD."

(Written about 80 years ago).

The fool hath said—"No God for me"  
The Bible's not for wise, saith he;  
He shuts his eyes and seals his mind,  
He lets the serpent keep him blind:  
And while he steers his madman's  
course,

He hopes eternity's no worse  
Than all misfortunes which befall.  
He lives, he dies, he opes in hell  
The eyes God gave him to behold  
The sweetest story ever told.

W. H. F.

### WRAPPED IN THE FLAGS

**D**R. HODGKINS, in the *Anglo-American Magazine*, tells the following story to illustrate that saying that "Blood is thicker than water." Haskins, an American sailor, when ashore in a Chilian port, drank too much and became hilarious. A police officer, instead of warning him not to make a noise in the street, drew his sword and knocked him down. The American got up and, as might have been expected, knocked the policeman down. In return he was quickly tried, and condemned to be shot the following day.

Mr. Loring, the American Consul, expostulated with the authorities, but they paid no attention, so he made a formal protest in the name of the United States Government against the barbarous act. Haskins was in the morning brought out pinioned to be shot . . . As the British Consul was preparing to hoist the Union Jack, he saw the crowd in the field opposite where the execution of the American sailor, of which he had heard, was to take place. Rushing over to the American Consul, he said: "Loring, you are not going to let them shoot that man?" "What can I do?" he replied. "I have protested against it. I can do no more." The British Consul shouted, "Give me your flag!" and in a thrice the STARS AND STRIPES were handed to him. Taking his own UNION JACK in his hand, he hastened across the field, elbowed his way through the crowd and soldiery, and running up to the doomed man, folded the American flag around him and laid the UNION JACK over it. Standing a few paces back, he faced the officers and soldiers, and shouted defiantly, "Now, SHOOT IF YOU DARE!" The order to fire was withheld and, after a hurried council of the authorities, the man was released.

The incident serves to illustrate the condition of the unsaved under the condemnation of God, and shows forth His pardoning mercy. Haskins, the American sailor, broke the laws of Chili, and was condemned to death. The Word of God shows us that all who are not "born again," and all who have not accepted Christ as their Saviour, are under condemnation. The common belief is that no one is condemned until the "Last Day." The Lord Jesus said to Nicodemus, the Jewish Rabbi, "He that believeth on Him (Christ) is not condemned: but he that believeth not is CONDEMNED ALREADY, because he hath not believed in the Name of the only begotten Son of God." John 3:18.

When a sinner is awakened from his spiritual slumber by the Holy Spirit the first thing he does is to try to reform or amend his ways. If, in the past, he has been irreligious, he begins to turn over new leaves on the pages of his



life's history. If he has been indifferent and unconcerned about spiritual matters, he prays, reads his Bible, and observes ordinances. In such efforts he fails to perceive that sentence is already passed, and he is already under condemnation—not waiting for trial, but "CONDEMNED ALREADY."

Haskins, when pinioned and brought from prison, was awaiting the execution of the sentence. So are the unconverted. "He that believeth not is CONDEMNED ALREADY," says the Saviour of sinners, and it must therefore be true. If you tell God you purpose becoming a Christian in the future, you forget you are now under condemnation, and there is NO USE IN ASKING FOR A NEW TRIAL.

One cannot but admire the courage and pluck of the British Consul in making his way through the Chilian crowd and soldiers, wrapping the STARS AND STRIPES and UNION JACK around the condemned sailor and challenging them to SHOOT IF THEY DARED. The one who longs for deliverance from the power and penalty of sin can obtain it as he reads these lines. Jesus, by His atoning death, has made it possible for God to be just and the justifier, and pardon the sinner who believes the Gospel, Romans 3:25, 26. Christ's death has met all God's righteous claims, and now He presses on your acceptance salvation as a free gift. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that BELIEVETH on the Son HATH everlasting life: he that BELIEVETH NOT the Son shall not see life, but the wrath of God abideth on him." John 3:36.

There was no danger of the sailor being shot when wrapped in the flags of the American and British nations. The Chilians knew better than fire. When the sinner believes on Christ, he is "accepted in the Beloved." Eph. 1:6. He is pardoned, justified, saved, and will never perish. Acts 13:38, 39—John 6:47—John 10:28.

Will you accept of God's "great salvation?" Believe in Him Who "loved you and gave Himself for you." A pardon full, present, and free may be yours through believing on Christ, the sinner's Friend. Do not delay any longer, but trust Christ now.

Alexander Marshall

Little Mary was discussing the great hereafter with her mother, when this dialogue ensued: "Mother, will you go to heaven when you die?"—"Yes, I hope so, my child." "Well, mother, I hope I'll go too, or you'll be lonesome." "Oh! I hope your daddy will go too." "Oh, no! Daddy can't go: he can't leave the store." Mother thought she had a good rebuke for daddy, as very often, when asked to accompany her to prayer meetings, his reply is "Can't leave the store."

## THE NICOLAITANES

Rev. 2:6 and 2:15

WM. H. FERGUSON

**T**HE name of this sect has caused some difficulty in the minds of certain Christians and, indeed, may still be a ground for some question as to its real meaning. As one has said . . . "At the beginning of the eighteenth century other ideas concerning this sect were promulgated, ideas derived from the meaning of the name. Thus some have maintained that Nicolas, or Nicolaus, is the Greek translation or form of Balaam, and have in this way connected the two sects, cp. Rev. 2:14, 15. Others, confining themselves to the significance of the name, have maintained that the Nicolaitanes ('conquerors of the people') represent the growth and encroachments of the clergy. This latter idea has been often reproduced." We believe, however, the following will commend itself to any studying these chapters and taking their context, as the basis of arriving at a true meaning to the term—"Nicolaitanes." That it was an evil sect or association of men, none will dispute.

The terse summary of the late William Kelly seems to put the matter clearly where it belongs . . . "The essence of Nicolaitanism seems to have been the abuse of grace to the disregard of plain morality." Or another has said, concerning the sect . . . "A profession by those who rose to heights of eminence, coupled with an impure life." "Ephesus turned away in holy loathing from these impurities, Pergamos, the third church mentioned here, sheltered the propagators of these filthy teachings. What was hated by Ephesus was accepted by Pergamos. Pergamos permitted it to corrupt and poison the sources of purity and morality."

Jude in verse 4 speaks of "certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." That is, they would deny Him, not only doctrinally but by loose and immoral living. This is ever a danger and today, in 1960, when loose ideas as to the moral lives of people generally are accepted as inevitable and even fashionable, and when doctrines of the New Testament and the Word generally are lightly held, or denied, it becomes more and more necessary that we should seriously question even the professed Christianity of many leaders and preachers whose campaigns enable people to profess to be the Lord's and permit them to continue to live as worldlings and dispense with the proper



discipline and godly care of such in church testimony. It is a patent fact that very few denominations today enter into the personal lives of church members—they can live about as they like if only they attend the “church of their choice” and support with money and talents their sect. How else can one account for the multiplied profession today with its corresponding worldliness and ungodly associations with the ungodly. Theatricals, television, worldly amusements, concerts, pleasure camps of all kinds and colors . . . all these seem necessary to a “full” Christian profession and yet we find these associations are among the most abominable to God and often offend even decent worldly people, so-called, by their enormities, glorifying the “stars” of today, leading the Christian professor to think there is nothing wrong with such productions (even by ungodly men and women) if the object seems to fit in with their ideas of Christian progress and tolerance. Certain “movie” films are attended by church members and preachers, with titles portraying Bible Characters, and the men and women who portray such today in the seat of movie and television production; not only are they ‘without Christ’ (Eph. 2:12), but the impure lives of divorcees and their partners in unholy alliances are used to portray the holy lessons of the Word of God against sin, while at the same time, living in sin and disobedience to the Word of God. What a travesty of true Christianity. This, we believe, is the essence of NICOLAITANISM. Its rise in the past decade or two has been phenomenal and alarming. Against all this, the true believer in Christ must lift up his or her voice. A guilty silence is an evidence of condoning sin and wickedness, both moral and doctrinal. Both are alike hateful to God. God says of “Nicolaitanism”—“which thing I hate”—Rev. 2:15.

#### THE CHURCH'S TESTIMONY

The Church, in its local character, is a “lampstand”, and gives light. First of all, it gives light “over against itself.” In Numbers 8:2 we read, “the seven lamps shall give light over against the lampstand.” The first duty of the local Church in any locality is to give glory to Christ and show forth His beauty and glories. The “Lampstand” in the Tabernacle was the most costly article of furniture, made all of gold, beaten out under severe hammer blows, telling of Christ as the Suffering One and, later, the Glorified One, and all our testimony should be to the telling forth, first of all, of His glories and beauties and perfections as Saviour and Lord. What a privilege to hold HIM up before the world in the Gospel, and what a privilege to hold HIM up before the saints in the Church and speak of HIM. Truly in tabernacle or temple of old, “every whit of it uttereth His glory.”

But, then, how can we uphold Christ thus before saint or sinner if there is permitted unholy associations and loose lives, without proper discipline or godly care or true doctrine. It is impossible. That would be to make God and our Lord Jesus Christ the authors of confusion and sin, which is blasphemous. Such is the sad state of the professing church today on every hand and it is getting worse, daily. The wonder is how long any true Christian can remain identified with that which denies the Lord and His Word and makes room for this doctrine which God hates . . . NICOLAITANISM."

We are living in a "filthy world—a "murky place" where all around is defiling. Some are "Patting themselves on the back" as being "faithful to the Lord" and sometimes so-called "assemblies" are held up as a pattern of God's blessing, with sin in the very midst. How discouraging and disheartening and displeasing to our God must this be. To ensure God's continued presence with His people collectively, there must be repentance where such has been, or is, the case and a getting back to the Word of God and a judging of sin, individually and not stopping there, but collectively as an assembly of God, in order to have any claim to be after His mind or a "lampstand" planted of God by men of God. To say that an assembly once planted must continue so to be, is to deny the plain testimony of the Word of God. Where are many of the New Testament churches planted at the beginning today? Where are many "churches" planted years ago? What has happened to that which was of God in its "planting" but is now non-existent? The plain fact remains that such have largely ceased to exist and the answer to this question is undeniable in most cases . . . SIN and the TOLERANCE OF EVIL AND WRONG TEACHING has been their downfall. Who could read Revelation, chapters 1 to 3, without realizing this? We must admit that, at times, the trend of population and changing circumstances have contributed to the depletion of testimony but, on the whole, there has been DEPARTURE FROM GOD AND HIS WORD. THAT has brought about the downfall.

### RESPONSIBILITY TODAY

Where assembly testimony today is maintained in the fear of God and in humility, let us be careful that we are careful to maintain a godly separation from the world and worldliness, that we exercise godly and proper discipline when sin has been brought to the light, and proven, and let us also be most careful that a true and proper doctrine is brought before the saints at all times. To this end the brethren who are guides are responsible to see



that any who minister among them, both by teaching and example (the latter is important) are true to the Word of God and their teaching such as will develop godliness and strengthen the testimony of the local church in any given locality. If there is question as to this, err on the safe side and keep the platform clean and the assembly free from defiling influences. These might not seem apparent at first, but godly discernment will soon detect that which is wrong and godly men who are teachers and preachers will appreciate the desire of brethren in place of responsibility, to see that the church is preserved from everything of a downgrade character, or a questionable trend. It is more necessary than ever to "KNOW THEM THAT LABOR AMONGST YOU." In this way saints shall be preserved, assemblies "gathered to the Name of the Lord" shall be strengthened and men of discernment and true Christian charity shall be raised up in our midst—men who know the difference between true love to Christ and His teachings as revealed in God's Word and the sentimental drivel of those who would "mix everything up" and leave the saints without true leadership or church government though godly elders raised up of God, not "voted into office" by self-seeking and misguided men who do not know God's order and care not for His Word.

Do not be deceived. We are headed to the greatest attempt of the Devil yet to amalgamate the sects of Christendom and sink into insignificance any and all who do not "unite for the common good." The Babylonish system and the "Mother of Harlots" shall soon be more or less in evidence on a larger scale and then, the iron fist of hateful men shall be directed against those who do not subscribe to the popular demands. Let us beware and let us be faithful to the end to our blessed Lord—the Judgment Seat and the Day of Reward will amply repay for any seeming loss of prestige, or favor with men, or monetary advantage. "There is a Friend that sticketh closer than a brother."

Also remember! That three and a half years after the Lord comes for His Church and calls her home to Himself in the air, secretly, silently and suddenly—1 Thess. 4—1 Cor. 15—Titus 2:13 etc., the great religious system known as Babylon shall be utterly destroyed and torn to pieces by the "Beast"—the Head of the Roman Empire—Antichrist—and the magnificent buildings, sanctuaries, wonderful chapels etc., shall be utterly destroyed, FOR EVER, and shall never come into remembrance again. Rev. 18:21. What a pity to see Christians today, by money and talent, helping along that which is so hateful to God that He has decreed its everlasting destructions and, during the One

Thousand years of the Day of the Lord upon earth, GREAT BABYLON shall never be mentioned. Think this over well and lend your efforts to that which shall be abiding, and rewarded at the Coming of the Lord for His saints.

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## OUR RELATION TO THE WORLD

G. G. JOHNSTON

**T**HE Holy Scriptures of the Old Testament were written for our learning. (Romans 15:5). God's character never changes, and if we learn His thoughts about things, it will help us greatly in our attitude toward those things today.

There was a time when the descendants of Jacob were very comfortably situated and very much at home in Egypt. They enjoyed an abundance of everything in the luscious land of Goshen. They lived at ease and in luxury. But God began to deal with them, their fortunes soon changed to an abject slavery: their cries went up to heaven. God was working out a purpose He had from long before, though they could not understand His workings. He would bring them all completely out of Egypt, and He did. (Ex. 10:9).

By the blood of the lamb they were redeemed unto Himself out of their grinding captivity. And since He had purchased them for Himself, He would remove them completely out of Egypt to a place where they could walk with Him, and where He could manifestly be in their midst.

After feasting upon the roast lamb, while they rejoiced in the protection afforded them by its blood, they fell into line to march out of Egypt, to turn their backs upon that land, its people and its things forever. They knew that God had promised them a land for their own possession, but they knew nothing of what lay between.

Egypt was then a rich land, full of pomp and show. At one time they had shared this with others. It was a land of prospect, and there were ambitious people then as now. It was a land of pleasure and sin, a land of darkness and ignorance of the true God—a true picture of the world today. Would God redeem a people to Himself and leave them mixed up with all this? He must take them out of it.

God has a redeemed people today. The price was the blood of His own Son. Are you one of the redeemed? If so, you too have been redeemed to be separated from the world. Not that you will as yet be taken bodily out of it,



as Israel was taken out of Egypt, but He has cut you off from it by death. In the cross of Christ—His crucifixion—you are reckoned to have died to all that is of the world. Hear the Lord's words in intercession, anticipating His present intercession for us in glory: "They are not of the world, even as I am not of the world." (John 17:14.)

He was once in the world, but was He of it? Did He manifest the same spirit, the same interests? The life that was seen in Him was totally different. Why? Because it was divine. What is the basic reason for the separation of the child of God today from the world of today? Is it not because he has a new nature? Not only has he been redeemed by the blood of God's Lamb, but he has been regenerated by the Spirit of God. By giving him a new nature, God has turned him from his interest in this old Egypt world, and has fired his soul with desire for that unseen glory, which God has promised to all those who love Him. Will you be there? Or, have you no taste for those unseen things? If they have no appeal for you, it would seem possible that you still belong to the world, and will share its doom.

However, it may be that you have been truly converted to God, but you still hanker after the vanities that belong to a wicked world. You say, "What is the matter with me that I cannot let it go? I hate its immorality and vice, but I still love its pleasures and its show." Have you, have I, considered it as it is seen at Calvary? (1 John 2:15, 16.)

Who was it that crowned our blessed Saviour with thorns? You say, "the soldiers," (the political world). Who cried, "Away with Him, away with Him, crucify Him?" The scribes and pharisees, (the religious world). Who passing by wagged their heads and mocked Him? The populace, (the social world). Was that your Lord and Saviour they mocked, rejected and nailed to a tree? Why did they? Was it not because He didn't fit in? He wasn't the kind of man they wanted. Does the world want Him today? Certainly not, they would murder Him again. It is the same world still. Its hands are red today with His precious blood. Can we covet its friendship? Can we hanker after its dainties? Do we wish to be associated with such a world? Or, shall we say: "Farewell, world of vanity and evil. I reject your proffered love for a truer love and for a richer treasure."

Lives of good men all remind us that we can make our lives sublime, and departing, leave behind us foot-prints on the sands of time. "Remember your guides, which have spoken unto you the Word of God, whose faith follow remembering the end of their conversation. Jesus Christ, the same yesterday and today and forever." D. L. Roy

## THE GOOD MAN

Prov. 12:22

**A** GOOD man leaveth an inheritance to his children's children, says the wisdom of Solomon. In considering such a good man and the inheritance he leaves, we believe the inheritance would be something better than material riches, as the accumulation of wealth and the selfish use of it is not the purpose of good men. Wise counsel and a godly example would certainly be a good and abiding inheritance, bearing fruit in this case even to the second generation. What the good man taught would be exemplified by the life he lived, as children are more deeply impressed with what parents do than what they say: so the good man out of a wise and understanding heart would himself be walking in the paths of righteousness, and thus prove fitted to teach, correct and guide his children.

Solomon in commending the good man would have heard about some of the good men who followed David his father in the days of his rejection, and afterwards were honoured and rewarded when David came to the throne. Good men and their deeds are not forgotten.

David could say in Psalm 37 that the steps of a good man are ordered by the Lord and He delighteth in his way. God found pleasure in His son and likewise finds pleasure in the way of good men. The good man has become such by hearkening to the voice of wisdom (Prov. 8).

God had a good man in Joseph of Arimathea and God honoured him in using him to take care of the body of our Lord. Joseph we read, "had not consented to the counsel and deed of them". "He went in boldly unto Pilate and craved the body of Jesus". Wicked hands were no longer allowed to touch the body of our Lord but it was given into the kindly hands of a good man. Good men are characterized by good deeds.

In the book of the Acts Barnabas is singled out as a good man. Our first introduction to him is in Acts 4. In his first love we see him selling his possessions and laying them down at the apostles feet. About nine years later (Acts 11) when a great number had turned to the Lord at Antioch, and were needing spiritual help, the church at Jerusalem recognized in Baranbas a man proven and fitted of God to counsel and guide these new converts. This good man would have the Lord's honour and glory at heart as well as the good and welfare of the new converts. God has it recorded in His word that he was "a good man and full of the Holy Ghost". We do well to take



notice of his exhortation—he exhorted them that with purpose of heart they should cleave unto the Lord. Under the ministry of Barnabas the blessing continues for we read much people was added unto the Lord.

Barnabas must have been a great help to Mark who at one time departed from the work but later Paul says was 'profitable', and was used of the Holy Spirit to write the Gospel of Mark, telling us of God's perfect servant in whom was no failure. Many of His servants have failed but later recover—possibly through the patience, counsel and example of good men—to again become profitable like Mark in the work of the Lord.

In Romans 5 we read of the righteous man and the good man indicating a difference between the two. The good man does not come short of righteousness but goes beyond in showing mercy and kindness. An old story might illustrate this: A certain judge had an old friend brought before him for an offence of which he was guilty. The judge fined him the full penalty but paid the fine himself.

While the good man would not have a hard legal spirit nevertheless he would be just and righteous in his dealings. He would find delight in walking in the old paths and the good way.

Many of us have cause to thank God for good men (Heb. 13:7) who out of the good treasure of their hearts have brought forth good things (Matt. 12:35) and thus helped to establish our goings.

While we may not feel as Micah felt when he said the good man had perished from the earth (Mic. 7:2) yet there is a continual call for good men—made good by the gracious work of the Spirit of God in their hearts using His word to accomplish His will for His glory and the blessing of others.

I. Persson, New Zealand

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## A POLITICAL YEAR

“Power with God and with men”—Gen. 32:28

If the children of God knew their power at the mercy-seat over the hearts of kings and all in authority (1 Tim. 2:1, 2), they would not disquiet their souls and mar their communion with God by entering into strifes as to earthly government, but would take as their guide their Master's words: “Who made Me a judge or a divider over you?” . . . “They are not of the world, even as I am not of the world.” . . . “All power is given unto Me in heaven and in earth.” “Let the potsherd of the earth strive with the potsherd of the earth.” Isaiah 45:9.

**TWENTY-FIVE-SIX-SEVEN**

"And yet some of them must be right. Twenty-five-six-seven, twenty-seven spires pointing heavenward. What shall I do?" So spake a young man, standing at an open window looking out over a large city.

After years of doubt, of soul questioning, darkness and despair, the mighty word of deliverance had been spoken; that cry from Calvary, "It is finished," had reached the struggling soul, and in one instant the sophistries of Rome, its penances, mass, absolutions, its purgatory—all were swept away and the harassed soul exulted in its new-found joy.

It was then the perplexing question arose, "What church shall I join?" As a Catholic he had known but Catholicism and Protestantism, the two churches, and with the faith imbibed from infancy, he had believed the Catholic Church, the true, the only, the church the Lord built upon Peter—the only church in which salvation was to be found, and now he had left it. Friends, the old associations, and hardest of all, mother, was it possible that they were all wrong, and he alone right? Was not this the pride of heart the priest so often warned against? He could almost wish the doubts had never come in. This was almost as hard as the struggle for conscience rest. His soul had slipped its moorings and was vainly groping for light, and now what did he find? Protestantism, which he had known from afar, divided into parties and sects; which one should he join? His soul was hungering for rest. His hopes and longings were all unsatisfied. He was drifting in the darkness like a rudderless ship upon the tide.

One day during the weary quest, he met an old servant of the Lord, an evangelist who, like Finney of old, was going up and down the land like a flame of fire, to whom he poured out his story, his soul thirst, with the ever-present, unanswered cry, What church shall I join? "What church shall you join?" Have you not learned the moment you were converted, the Lord Himself made you a member of His Church, that Church which He promised 'the gates of hell should never prevail against?' "The true Church, not the Church of Rome, but His Church for which He died, and of which every saved soul throughout the world is a member, and that by the new birth—not by joining."

"But I don't understand. I see a number of different churches about me. I counted twenty-seven the other day, representing perhaps a dozen different sects. Which one of them is right? If they are all right, why are they divided from one another?"

"My son, get back to the beginning. When the Lord



saved the 3000 at Pentecost, what Church did they join? Do you not see they could join nothing? There was nothing to join. They themselves were the Church. Thus we read, 'The Lord added unto them, daily, such as were being saved.' This was His Church: a body of living, saved souls, ever growing—not a sect or a denomination, but all one in Himself."

"But was there not a meeting—a public expression of this church—a coming together?"

"Yes, there was a coming together, and He Himself had promised to be in their midst to lead them, to guide them. You will find them meeting throughout the Acts."

"But how did they meet? What were they called? Who was their minister?"

"They certainly came together at least weekly, to remember their Lord in the breaking of bread as He commanded. The only name we know by which they were called, was the name Christian. There was no minister in the sense you are using the term. The Lord had given them gifts, and He by His Spirit used these different gifts to edify the whole. The Church thus having come together in one place subject to His Spirit and Word, was a beautiful witness to the world about them for their absent Lord. When divisions arose and men drew disciples after themselves, this public unity was destroyed, the outgrowth of which are the numberless sects by which we are surrounded, of which Rome itself is one."

"But these, as you said, were the early days. There can be no such meetings now."

"Why not? The Lord is ever faithful. His Word is ever sure. 'Where two or three are gathered together in My Name there am I in the midst.' Is not this just as certain as 'He that believeth hath everlasting life?' Praise His Name, there are little companies of His saved ones here and there throughout the land who come thus together in dependence on Himself—guided by His Word, led by His Spirit, seeking amid much failure to maintain the unity of the Spirit in the bond of peace."

"Do you know of any such meeting in this place?" eagerly asked the young man.

The next Sunday found our young convert in a strange place—a large upper room with nothing to attract the eye, no lofty organ, no pulpit, a small company seated around a table on which was a loaf and a cup of wine. A deep solemnity was over all. Each had his Bible and hymn-book. A hymn was given out, another led the meeting in prayer. One rose and gave thanks for the cup which was passed in the same manner. No one took the place of leader, and

yet there was no clash—a beautiful harmony and note of worship pervading the whole meeting.

This was long ago. Twenty-five years have passed and still that little company meet, grown in numbers, many of the original few passed on to meet their Lord. Our young friend found his place among them, and O, the soul rest, the peace of mind! No more groping in the dark, no more weary searching for an anchorage for the soul.

Calvary's Cross for salvation—

The place of His Name for worship.

Till He come!

Even so Lord Jesus come.

Jacob Stressenger

(The above, describing the soul exercise of our late brother has been more or less true of not a few. We knew our brother well in the old Boston Assembly over 45 years ago. In those days the teachings regarding the local church and separation were constantly brought before the saints. May we continue thus—Editor).

Let only man take up a piece of land and dress it and nurture it, and he can make it wonderfully beautiful. There is a strange power God has given to man, that he can take a flower, and nourish it, and care for it, and make it at last come out as different from the little humble thing it was at first as can be. If man can do that, what can God do with His care? what can God do with His garden which He plants? Think of being the objects of God's care.

### GODLY ANIMATION

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:1, 2.

Love does not calculate what it can spare nor what it can effect. The heart animation by love thinks not of its own trials or deep poverty, but of those it hears to be suffering in any special degree, and acts at once. At least the apostle testifies of the Macedonian saints, that according to means, and beyond means, they gave of their own accord. No earthly incentives were here; no pressure of agents, no rivalry of donations, no moving appeals among the multitudes, no circulated lists to shame or stimulate, no personal or party aims of any kind. It is the grace of God given from first to last; and as God treasures it, so His servant testifies of it so much the more because those in whom it wrought thought nothing of it in the love that felt only the need of its objects.

W. K.



## CONTROLLING AND ARRANGING CONFERENCE PLATFORMS

FRANK PIZZULLI

**I**T SEEMS that many of our conferences and ministry meetings are being spoiled today by some who get up to speak, and have absolutely nothing for the people of God. Many of the Lord's people come from a distance and spend money to travel. They come with a desire to be fed, instructed, edified and comforted from the preaching of God's Word. Often they have gone away saddened and with grieved spirits, and with regret for having gone at all. Surely, this is not from God, and there must be something that could be done to remedy this condition!

The above thoughts were expressed by a dear Sister in Christ, after a monthly conference and involve a problem which has been a concern to some of the Lord's people for many years. Some have been tempted to do away with their conferences and afternoon meetings because of this; others have actually done so. Some have been strongly tempted to "close" the platform as a step in protecting it against those who would abuse the liberty given and make it an occasion for the flesh. These brethren see nothing wrong with a "closed platform" where the speakers, and sometimes even the subjects, are chosen and announced beforehand. They insist that there is absolutely nothing in this that would be inconsistent with the teaching of God's Word.

We do not deny the fact that there is a just cause for concern and exercise in this matter. This has been a grief to our own hearts for years. There have been a minority among us who have mistaken the liberty of the Spirit for a license of the flesh, and instead of feeling the enormous responsibility of taking part at conference meetings, they have taken it as an opportunity to abuse God's people, manifest their own ignorance and flesh, and instead of "speaking . . . to edification, exhortation, and comfort," they have caused God's people to leave with grieved spirits and emptiness as to their souls.

### THE SCRIPTURAL REMEDY

Before presenting what we believe is the Scriptural remedy for this, may we lovingly exhort our brethren not to go beyond, and actually against the plain teaching of God's Word as to these things, in order to correct wrong practices. We used to hear in school, "two wrongs do not make a right". Surely, the Devil would make this an occasion to lead us to imitate and conform to the practices and arrangements of the religious world around us. Our principles and practices must come only from God's Word,

and not from our own or anyone else's thoughts and reasonings on the matter. It must be, "thus saith the Lord." "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. We must search the Scriptures and understand that when a principle is clearly stated, it must be followed and obeyed, and never to be changed according to what we **think** it should be, or what we think is a good plan to prevent wrong practices.

In 1 Cor. 12:4, 7, 8, 11, etc., we can see that the Holy Spirit divides gifts "to every man severally as He will." In verse 27, we read that these gifts, given to the believers mentioned here, are set by God Himself "in the church." Then, please look with us in 14:26-33 for the principles definitely set down by the Holy Spirit for the exercise of gifts when "the whole church be come together in one place" (v. 23). These principles apply to any church gathering of believers, including Bible conferences. Surely, not all will take part, but does this not indicate that all should come prepared, and with an exercise to take some part, as guided by the Holy Spirit? Note also in verses 30 and 32, that there has been absolutely no pre-arranging or choosing of any kind. If one who is exercised is conscious that another is present (perhaps a very spiritual and gifted, or an older brother with much Christian experience behind him) who can better edify the people of God, he is to "hold his peace" (v. 30). In verse 32, inward guidance and control is clearly taught. He must be in control of himself at all times, and even more, be in subjection to the guidance of the Holy Spirit.

Some of our brethren claim that these scriptures used above can only apply to the Lord's Day morning and to Prayer meetings. A casual reading of 1 Cor. 14 will prove this wrong. From the first verse, and especially verse 3, prophesying is discussed. This is the forthtelling of the Truth of God to God's children, as well as to the unsaved who may be present, and also to the unlearned (vs. 23, 24). Notice verse 12—"edifying", verse 19—"teach others", verse 29—"let the prophets speak two or three, and let the others judge", and verse 31—"that all may learn and all may be comforted" etc. Are these conditions that exist in a Lord's Day morning worship meeting or even in a prayer meeting? Does it not rather present a meeting for edification, exhortation and comfort (v. 3)?

In 1 Tim. 3:2, a word is used which is only used twice in the New Testament. It is the Greek word, "didaktikos," which is translated, "apt to teach." It is used here of the "overseer", who is to "take care of the church of God" (v. 5). It is also used in 2 Tim. 2:24, concerning



"the servant of the Lord." Nowhere in the New Testament is teaching or responsibility in an assembly relegated to those who are young in the faith, and who lack Christian experience; nor are they ever spoken of in connection with those who are "babes" in Christ, because of their lack of spiritual growth and development. In 1 Tim. 3:6, in speaking of the qualifications of the overseer, we read, "not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil".

#### NO PRE-ARRANGEMENT

The pre-arranged or closed platform is thus, (1) a failure to acknowledge and submit to the sovereign Lordship of Christ, Who alone must control and arrange in His Assembly; (2) a failure to acknowledge and submit to the presence and leading of the Holy Spirit in our midst, (3) and it is a definite hindrance to the truth and exercise of the priesthood of Believers.

Does not 1 Cor. 14:25, 33, 40 and other scriptures such as Rev. 2:2 teach that the Assembly is responsible to God to prove that ministry comes to them as really sent to them by the Lord? The Assembly is therefore responsible to judge the character of that which is ministered among them, and then not to stop there. They must, in love and kindness, speak to these who frequent our conferences, and who insist on getting up without a message from the Lord, and only to abuse and spoil, and take up valuable time which could be spent profitably. These must be asked to please refrain from taking the platform. Thus, these unruly ones will learn to "behave" (1 Tim. 3:15), and will be taught to "be more ready to hear, than to give the sacrifice of fools." (Ecc. 4:1, 2). Let these, and all of us remember always, that a man who ministers in communion with God, will always seek to "edify" (build up and strengthen, "exhort" (stir up and encourage), and "comfort" (bind up and console) the people of God (1 Cor. 14:3).

#### THE PATH OF FAITH

A Christian is a man of faith. If he walks according to a lower principle, he is dishonouring, so far, his standing. Nothing that he does can be merely indifferent; it is an act either of obedience or of sin; that is, he is either pleasing God or himself. Hesitation therefore, or doubt as to any course, is a sufficient reason for abstaining from it; **FOR FAITH CAN GO NOWHERE WITHOUT GOD.** Actions which do not satisfy the conscience before Him are always wrong. God leads in the way of uprightness. "Happy is he that condemneth not himself in that thing which he alloweth."

## QUESTIONS AND ANSWERS

**QUESTION:** Please explain who is referred to in 1 Peter 3:19, 20 also chapter 4:6. There seems to be varied opinion as to this.

**ANSWER:** In 1 Peter 3:19, 20 it was the Spirit of God, in Noah, preaching to the antediluvians prior to the flood, as the Scripture makes plain—Gen. 6:9 and 2 Peter 2:5 . . . he was a preacher of righteousness. The time of their disobedience is clearly stated in v. 20 . . . “when once the longsuffering of God waited in the days of Noah, while the ark was a preparing,” etc. There is no question of the possibility of anyone hearing the Gospel after they die, or a second chance, though many would cling to this false and deceitful “straw.”

In the second scripture, ch. 4:6 . . . “For this cause was the Gospel preached also to them that are dead,” etc. They are NOW dead but the Gospel was preached to them while they were LIVING . . . “that they might be judged according to men in the flesh.” This makes this clear. They had LIFE promised in the Gospel, but rejecting that death and judgment lies before.

**QUESTION:** Is it scriptural for a slice of bread to be on the plate on the Lord's Day morning? Is it scriptural for the bread to be broken by a brother before it is handed around the circle?

**ANSWER:** Answering the first question, there is not the slightest suggestion in the Word of God that a “slice” of bread should be substituted for the loaf of bread. “He took bread, and gave thanks, and brake.” There was no slicing of bread at the institution of the Lord's Supper. Why should this innovation be accepted by anyone? The thought is of the body of our Lord and the loaf of bread, baked in the fire, conveys this thought. The breaking of it suggest His “broken body” for our sakes. Away with the thought!

The second question seldom troubles us—I recall only seeing it once many years ago by a brother, not too well instructed. It is the “bread which we break”—the breaking of it into small pieces ere passing suggests some sort of officialism. The breaking of the bread into possibly two parts is only for the convenience of saints in taking their portion of it. And here let us state that the “dainty” taking of a very small piece of the loaf hardly conveys the thought behind the deed. It seems some will soon be satisfied with the “wafer.” It may not be too far away for some.

**QUESTION:** Should overseeing brethren meet regularly to pray together and consult over the Word any matters which seem to arise in the Assembly and need their consideration?

**ANSWER:** This is a most healthy exercise and is the order in all well-ordered assemblies. Some meet monthly, or bi-monthly, but they are always on hand should special exigencies arise for their consideration. Never surrender to any “whims” for a general meeting of all to consider all assembly matters. It will produce nothing but a disorderly meeting in the long run, with novices attempting to inject their thoughts. Experience in the things of God is very precious when it is the result of godly exercise, by godly and fitted brethren with a shepherd's heart.

**QUESTION:** After listening to a preacher from Scotland speaking on the rich man in Luke 16 and saying that the flame mentioned in v. 24 was “an accusing conscience,” I asked him . . . ‘Do you not think that there is fire in hell at all?’ The reply I got was . . . ‘It



isn't up to me to tell the people whether it is a coal, gas or electric fire.'  
A sister in Ireland

ANSWER: Evidently your preacher friend is one of those whom we are warned against in the Word of God. Men who use this argument and use the vulgar language in his reply as to the fire of Luke 16, using the colloquial of the day, are dangerous men. This is the language of Russellites, Seventh Day Adventists, Christadelphians . . . none of whom believe in the conscious, eternal punishment of the wicked. The only safe course is to follow the words of our Lord Jesus Christ. He distinctly states . . . "In hell he lift up his eyes, being in torments," and later He gives us further words of the rich man in hell . . . "I am tormented in this flame." This is not a parable, since in the parables of the Lord, never is a man's name mentioned and here we have Lazarus and Abraham.

Terrible must be the punishment of the wicked for their rejection of God and His Word and His Son, hence the language of the Son of God in Luke 16.

You will find that men of the stamp you mention once believed, or professed to believe in hell and eternal punishment and gladly accepted the words of the Lord in the Scriptures, but at some later period of their lives, they got "new light" or accepted some brainy man's teaching, hence their fall into this snare of the devil who would gladly have people believe that there is no hell. Indeed the preaching of hell and coming judgment—Acts 24:25—has almost vanished from some quarters and, instead, the preachers give nice little "sermonettes" or some suave reasoning that would never hurt a flea. Consequently the professed work of the Lord today is little more than an attempt to add to the membership of some group of Christians—just a little cog in the wheel of Christendom. We need more old-fashioned, fearless, godly, self-sacrificing preachers of the Gospel amongst us . . . men who fear God and do not fear the face of men. The "greenback" and the "almighty dollar" have affected the work of God in many lands.

Men who talk thus should be carefully questioned to see if they have any leanings towards "soul-sleep" or other questionable teachings regarding the future state of the unconverted, or a second chance for those who, in this day of grace, reject the Gospel. Our older brethren went into this carefully.

QUESTION: Many young believers in Assembly fellowship, especially younger sisters, humanly speaking have little to expect as to marriage on account of the limited character of their friendships. What would the true attitude be to marriage?

ANSWER: "Humanly speaking" might give us a clue to this question. God works in His own way and He is able to bring together young couples in a godly way, for their future good and the blessing of the Assembly and others outside. Too much emphasis is placed on marriage and sex in the world today, consequently younger believers are beset with many temptations to "step outside" of assembly fellowship to make friendships. This is disastrous to their testimony. Better a thousand times to wait patiently on the Lord and, meantime, to be doing useful and profitable work until such time as the Lord sees fit to tell them otherwise. Scripture abounds, and experience recounts many instances of "blessed unions" formed by God but it also recounts the disastrous results of unequal yokes, or hastily formed marriages. God has a purpose in each life—grace is required to acknowledge this and WAIT UPON GOD to open up His mind and reveal His purpose.

### EXTRACTS FROM LETTERS

**From an Assembly Elder**—Will not add more, only to mention how we continue to enjoy the timely articles appearing in W. I. S., and trust you will continue to thus hold forth the Word of Life in the Gospel Articles and the Truth for the Lord's people. How much it is needed in these last closing days!

**From Saskatchewan**—This is a valuable magazine that should be in every Christian household.

**From Vancouver, B. C.**—While some may accuse us of partiality and such like, we still firmly believe that PRINCIPLES are expressed in MEN and thus we love the men . . . Titus 1:8.

**From New Hampshire**—I enjoy your Magazine. It is all good from cover to cover for those that want and love the truth.

**From England**—My husband went home to be with the Lord but I feel I must still have your precious truths. We get so little of the "old paths" and teaching these days. May God's richest blessing rest upon the work of faith and labour of love until He comes.

**From Australia**—We appreciate the profitable ministry contained in the Magazine and pray that the Lord will encourage you and others to take up the pen and write for the glory of His Son and the edification of His people . . . (We would like to see more exercise on the part of brethren to write short articles and meditations for the Magazine. They are greatly appreciated by the saints. Some decry the little paper because of the stand for the Truth of God, others because it is not "hammered on their own anvil" and such subtilly turn saints against it, if possible, others pray for the spread of the Word and seek to encourage it—thank God! . . . Editor).

**From Ireland**—I am still glad to see sales of Words In Season are increasing, and the sound matter therein suitable for the day in which we live . . . An assembly elder.

**From Wisconsin**—Thanks for issuing such a cheerful magazine for the Christians. It brings so much joy in reading.

**From New Brunswick**—I enjoy every word of it. My father used to take it 40 or 50 years ago.

**From Ontario**—I have enjoyed this monthly for fifty years. Mr. Mui told me about the Magazine, when I was first saved. Dr. Martin published it at that time. (Godly men die but their influence continues).

**From New Zealand**—We greatly appreciate the old truths which we learned over fifty years ago, and which are ever fresh and true in Words In Season.

**From Ecuador, S. A.**—We express thanks warmly for the Volume of Words In Season (sent by a subscriber). I have enjoyed "browsing" in it and, as time and opportunity offers, will be reading through it. I have enjoyed reading a number of wholesome and refreshing articles in it. The Lord graciously bless the ministry. (A busy Doctor).

**From the Prairies**—We would miss this excellent ministry when we have few visiting brethren.



**Culver City, Calif.**—The former Jefferson Assembly, planted over 60 years ago, moved to their new location here and had a happy time of fellowship in ministry April 23rd., and 24th. Bre. Sydney Maxwell, H. McCready and G. McKinley giving help. The first two continued with Gospel meetings and the Lord has given the saints some cheer in a little blessing in the new location. We pray for them His blessing as they continue on in godly and simple ways. Hall is located at 11138 Venice Blvd. . . . James Parr, Corresp.

**Lonaconing, Md.**—Bre. Baldwin and Klabunda commenced a Gospel series here, some strangers coming in.

**Hardwick, Vt.** — The small assembly here had a nice visit from Bro. S. J. Rea.

**La Crosse, Wisc.**—Recent conference good, the Word in freshness and power. Ten of the Lord's servants present. Bre. Mick and Brandt went to Grandview, Bro. Warke to Mason City, S. Hamilton has been in Brodhead and Lake Geneva, Bro. Oliver Smith not too well.

**Deckerville, Mich.**—Saints here have had visits from Bre. Graham, Gustafson, for three weeks, then later, Bre. Dobson, Gray and Cumming, Alves, and McBain.

### CANADA

**Lake Shore, Ont.**—The Correspondent mentions that two of their younger brethren are seeking to reach the unsaved in a district about 22 miles East, renting a building and having a weekly meeting—nice to see exercise as to branching out with the Gospel.

**Toronto, Ont.**—Full report has not come to hand of the recent Conference but we understand it was very large and some helpful ministry given by several of the Lord's servants. This is a considerable undertaking for our brethren of this city—we believe the assemblies responsible feel the necessity for definite exercise on the part of ministering brethren considering the large numbers present. Such seasons have a wide influence.

**Vancouver, B. C.**—It was felt that the recent Conference of So. Main Assembly was a helpful time over the Word—several of the Lord's servants giving help. Some blessing amongst unsaved reported.

**Huntsville, Ont.**—Recent meetings by Bro. Joyce saw some blessing towards the close, a few professed. Bre. Alves and Cummings gave them a night and Bro. Gray was spending a week with them.

### OTHER LANDS

**Apartado 38, Puerto Cabello, Venezuela, S. A.**—Sr. Gil, the new worker, and I had a few meetings in the new Assembly before the Aroa conference. It was a cheer to us to see how they have gone on. Sr. Linares baptized three before a full house. There were over one hundred unsaved inside. A scriptural baptism, with the Gospel faithfully preached, very often results in conversions here in Venezuela. Then we went on to Aroa conference, their fortieth. One of the largest and best. I had the joy of baptizing five before some 600 people with good order. Sr. Rojas, Sr. Chirino and Dr. Pena spoke the Gospel faithfully. Around 400 remembered the Lord, ministry excellent, the theme being The Lord's Coming, The Judgment Seat of Christ and the Marriage Supper of the Lamb . . . Wm. Williams.

(There has been a reprinting of the Book by brother Williams, entitled "IT CAN BE DONE". Write 139 No. Carson St., Toronto 14, Ont., for information.)

### CONFERENCES

Ministry welcomed from faithful servants of Christ, fitted of God, and enjoying the fellowship and confidence of Assemblies convening the Conferences, 1 Thess. 5:12. We believe such are walking according to Jer. 6:16, in the "old paths."

**Winnipeg, Man.**—Annual Conference D. V. in the West End Gospel Hall June 2nd, to June 5th., (See last month's issue)—Corresp. S. M. Vanstone, 251 Beverley St.

**Eden Grove, Ont.**—The Assembly here purposes God-willing holding their Conference June 5th. with Prayer Mtg., Sat. eve., the 4th at 7:30. Usual order of meetings. Correspondence to Stanley Purdy, Car-gill, Ont.

**Sarnia, Ont.**—Annual Conference will commence D. V. with Prayer Mtg., in the Gospel Hall, College and Davis Sts., June 9th at 7:45 p.m. continuing there over June 10th. Then in the Hanna Memorial School on Russell St., Sat. and Lord's Day 11th and 12th. All correspondence to John Kember, 1393 Murphy Road.



**Portage La Prairie, Man.**—Annual Conference will be held in the Gospel Hall here, God-willing, June 10, 11 and 12, preceded by Prayer Mtg., June 9th at 7:30 p.m. All correspondence thereto should be addressed to Sam Rey, Box 725.

**Victoria Road, Ont.**—The Victoria Road and Lindsay Assemblies will hold the 73rd Annual Conference D. V. in Long Point Gospel Hall, June 18 and 19 with Prayer Meeting June 17th at 8 p.m. Correspondence to Roger L. Crarey, Box 50.

**Glen Ewen, Sask.**—Annual conference will commence with Prayer Mtg., June 23rd at 7:30 continuing June 24, 25 and 26. Visitors welcome. Corresp. Roy Macfarlane.

**Earlton-Charlton, Ont.**—The joint Conference will be held, God-willing, in both Halls at the same time, July 1, 2 and 3, commencing with Prayer Meeting June 30th at 8 p.m. No circulars will be issued. Usual order of meetings will prevail. Correspondence to Norman Ferguson, Earlton or Harvey Pratt, Charlton, Ont.

**Sherman, Mich.**—Saints here purpose having their Conference again July 9th, and 10th, commencing with Prayer Mtg., Fri. eve., July 8th. Meetings in the Gospel Hall in the village. Correspondence to Chancy O. Spencer, Mesick, Mich.

**Pugwash Jct. N. S.**—Annual Conference d.v. will be held July 1st, 2nd, and 3rd, commencing with Prayer Mtg. June 30th at 8 p.m. Correspondence to M. C. MacLeod.

**Taylorville, Sask.**—Annual Conference D. V. July 1, 2 and 3, preceded by Prayer Mtg., June 30th at 8 p.m. Visitors freely entertained. Corresp. to Clifford Paul, Box 655, Melfort, Sask.

**Augusta, Me.**—Annual Conference D. V. June 25th and 26th commencing with Prayer Mtg., June 24 at 7:30 F. A. Thompson, R. No. 4. Tel: Kimball 7-2253.

#### FALLEN ASLEEP

**Christchurch, New Zealand**—Our beloved brother John Rogerson was "called home" Feb. 26th as result of an accident near here. He was aged 74. Saved in early years, stedfastly continued and labored much in the spread of the Gospel. His ministry most graciously given. Spent much time around the small assembly at Roxburgh Hydro—greatly missed.

**Belleville, Mich.**—Our dear sister Mrs. Henry Hoath "went home" to be with the Lord April 12th. For many years in this country district and in fellowship in the old Central Gospel Hall, recently in fellowship in West Chicago Gospel Hall in Detroit. A few years back we had several cottage meetings in her district which seemed to be fruitful. She was aged 67.

**Windsor, Ont.**—We have just had word of the homecall of our aged and esteemed sister Mrs. William Lever of Partington Assembly in this city. With her husband, who survives her, they have gone on steadily and been a real help to the testimony through the years. Mrs. Lever was saved in Belfast in 1893—she was in her 89th. year. Her last audible words . . . "Praise the Lord." She died April 30th., She will be much missed and bro. Lever should have our prayers.

**Sault Ste. Marie, Ont.**—Our dear sister Mrs. Antonio Sarlo of this Assembly "went home" April 28th following a heart attack. She leaves her husband, three sons and their wives in fellowship, two sons and two daughters whom we trust shall soon be saved. Pray for this stricken family.

**Sarina, Ont.**—On April 29th our esteemed brother Mr. Harry V. Kember, "went home" suddenly, in his 73rd year. He was saved on Feb. 11th, 1916 during meetings by the late David Oliver, and in happy fellowship with the Sarnia Assembly during the years. With other of his brethren he stood for divine principles and was anxious to see the saints continue in the "old paths" of the Word, even though there was opposition from outsiders. His path was steady. With his son, during the past Winters, he visited Florida and they gave away thousands of tracts en route. This brought him much joy.

**Collingwood, Ont.**—On April 21st, our beloved sister Miss Beatrice Johnston of this Assembly "fell asleep". She was saved in 1916 at an Orillia Conference, in fellowship in Sunnisdale Assembly, later here. She was held in high esteem and it could be truly said of her—"she hath done what she could." She was a sister to Mrs. William Williams of Venezuela.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## I WOULD HAVE GONE

I would have gone, God bade me stay,  
I would have worked, God bade me rest;  
He broke my will from day to day;  
He read my yearnings unexpressed,  
And said them nay.

Now I would stay, God bids me go,  
Now I would rest, God bids me work;  
He breaks my heart, tossed to and fro;  
My soul is wrung with doubts that lurk  
And vex it so.

I go, Lord, where Thou sendest me!  
Day after day, I plod and toil,  
But Christ, my Lord, when will it be  
That I may let alone my toil,  
And rest with Thee?

Anon

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**JULY, 1960**

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## WORDS IN SEASON

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### ADDRESS OF CORRESPONDENTS

**No. Vancouver, B. C.**—Aubrey C. Copp, 1405 Doran, for the Deep Cove Gospel Hall, 432 Cove Cliff Road, Deep Cove, B. C.

### UNITED STATES

**Frostburg, MD.**—The Conference this year was a season of refreshing to the saints and well attended by the Lord's people—ministry was plain, pointed and seemed to fit the condition of the assemblies, it was felt. Three assemblies lie in a triangle in these parts. Brethren Klabunda and Baldwin have had several weeks in Lonaconing nearby with good interest in the Gospel.

**Akron, Ohio**—Conference this year large and felt, on the whole, to be very good. Some needful truths brought before the saints as to assembly responsibility in attendance and care and the Gospel preached faithfully—about 12 of the Lord's servants present to help. Saints here seek to carry out the injunction of 2 Tim. 3:14.

**Stout, Iowa**—Recent conference was very large, good to see about 500 or 600 there with a good ear for the Word of God without any human embellishments. Through the Winter God saved several and they had a baptism May 29th, when 31 were baptized—we trust they shall go on to be a help and blessing in the assembly. Several of the Lord's servants present for ministry. This assembly the scene of much labour by our departed brother Oliver Smith—they will miss him a lot.

**Toronto, Ohio**—Bro. Geo. Graham had four weeks on the dispensations, using chart, attendance good.

**Long Branch, N. J.**—Bro. Pizzulli improving slowly, able to attend some meetings.

**Clyde, Ohio**—Saints here are at work on their new Hall—brother Norman Crawford undertaking most of the building of it—we pray God's blessing on them in this work.

**Marion, Iowa**—Bre. Dobson and Elliott were seeking to preach the Word here, helping on the saints and preaching the Gospel. There is no assembly here as yet, but we trust God will lead on. Two professed recently.

**Chicago, Ill.**—Bro. Warke has had an operation for removal of appendix. He seemed quite well at Stout, Iowa conference, but this developed immediately following. He is improving nicely at writing. He was to have taken brother Oliver Smith's funeral service but was in the hospital at the time.

**Culver City, Calif.**—Bre. Maxwell and McCready finished four weeks here recently in the Gospel. The voice of the Lord was heard, some saved, others restored and the saints got some reviving and encouragement. We pray His blessing in their new location. "Them that honour Me, I will honour."



# 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. 52

JULY, 1960

No. 7

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## TESTIMONY OF MARTYR OR PIONEER

A MARTYR was asked, whether he did not love his wife and children. who stood weeping by him? "Love them!" said he, "yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison: yet, in comparison with Christ, I love them not."

## JOHN ELIOT, MISSIONARY TO THE INDIANS

If ever the exhortation of St. Paul, "Endure hardness as a good soldier of Jesus Christ," was practically exemplified, it was so in the case of the esteemed John Eliot, the first missionary to the American Indians. Writing on one occasion to the Hon. Mr. Winslow, he says . . . "I have not been dry night nor day, from the third day of the week to the sixth; but so travelled; and at night have pulled off my boots, wrung my stockings, and so put them on again; and so I continue: but God steps in and helps. I have considered the Word of God in 2 Tim. 2:3, 'Endure hardness as a good soldier of Jesus Christ.'"

Nor was this a solitary instance of self-denial; perhaps the world has never witnessed a life more entirely devoted to privation than that of this holy man. Well might he be expected to say, just before his death, "Welcome joy!"

On the day of his death, in his 80th year, this "apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere; and He has heard my prayer, for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

## MATTHEW HENRY

It is well known that many of the most eminent servants of Christ, during the seventeenth century, were the subjects of great persecution. Among others who were thus cruelly treated was the excellent Matthew Henry; but when maligned and reproached, he showed great meekness and patience; and, instead of rendering evil for evil, requited it with good; ever seeking to improve such occurrences for his own advancement in Christian virtue. "How pleasant is it," he would say, "to have the bird in the bosom sing sweet!"

As fortunes rise, and cares increase,  
'Tis then that love to Christ doth cease;  
Let pioneers and saints of old,  
Stir up these hearts our God to please!

F.

**"IT IS APPOINTED UNTO MEN ONCE TO DIE,  
BUT AFTER THIS THE JUDGMENT."**

**Hebrews 9:27**

**I**N A gospel service some years ago a young man was apparently anxious to say something to the preacher at the close. His name was Burt Olney, an educated young man who was very skeptical in his views. (In most cases those who have attended colleges etc. are the most critical of all people.) Burt Olney said, "Preacher, that was a pretty good sermon, but you know I do not believe in the infallibility of the Bible."

The preacher replied, "It is appointed unto men once to die, but after this the judgment."

"But I can prove to you that there is no such thing as a judgment after death," Burt Olney said.

"But the Bible says, 'It is appointed unto men once to die, but after this the judgment,'" was the answer of the evangelist.

"But that is no argument; let us get down to business and discuss this matter in a regular argumentative form," said the college graduate.

"I'm sorry," the preacher said, "I'm here to preach the Word of God, not to argue about it."

The young man turned away and started to leave. As he was about to go, he remarked, "I don't believe you know enough about the Bible to argue about it."

"Perhaps you are right," the preacher said, "But remember this, the Bible says, 'It is appointed unto men once to die, but after this the judgment.'"

As Burt Olney went home that night it seemed as though every sound, both common and strange, kept saying, "Judgment! Judgment!" It seemed as though the owls hooted, "Judgment! Judgment!" And even the river he had to cross seemed to lisp the words, "After death the judgment."

Burt Olney went to bed that night, but not to rest comfortably. As he lay upon his bed that verse haunted him, "It is appointed unto men once to die, but after this the judgment."

The next morning he sought the preacher and, when contacted, said to him, "Preacher, the words of that text you read and quoted last night have been burning in my heart and soul ever since, and I want to be saved."

Needless to say, it wasn't hard to point a lost, guilty, conscience-smitten, sin-stricken, hell-deserving and hell-bound sinner to the Savior.



Just before this great event transpired Burt Olney was a child of the Devil, but now a child of God.

Remember, unsaved friend, that grim reaper, Death, is on your track, and there is yet a judgment that you are going to face if you continue to reject the Lord Jesus Christ.

Where will you be in eternity? Heaven or Hell?

Submitted by Geo. Baldwin

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### PREPAREDNESS

Fifty years ago Mike Hanzas arrived in the United States from Greece. He was a strong, healthy young man who worked steadily and saved his money for the time when he expected to need it. He finally retired, lived a quiet life, and then some months later decided he should prepare to die.

Mike's first step was to go to the cemetery and with the help of the Superintendent, selected a plot and paid for it, saying "I want to pick it out now because I'm going to die one of these days." Periodically he visited his plot, planted flowers and trees and kept it in good shape, remarking that he wanted to see the flowers now as he wouldn't be able to after he was gone!

His next step was to go to the funeral parlors where he selected his own casket. From time to time he called in to the undertakers to view it and even brought friends to see his purchase. With the help of the undertaker he wrote his own obituary in readiness for the day of requirement.

"I don't want anything cheap" he remarked to the salesman at the monumental works where he selected a nice granite headstone. This was engraved and erected in readiness in the cemetery. A couple of yew trees were ordered to be placed by the stone and smilingly he requested prompt attention saying he would not be around much longer. A large spray of red roses for his funeral was desired and he wished it tied with blue and white ribbons—the colors of the Greek flag!

Not long ago he went to the local hospital for a rest and check up. He was promptly released with a good bill of health, being as the doctor remarked, "normal for a man of his age." Then Mike sent for his nephew to come—something urgent he had to show him. He came, bringing his wife, three boys and Mike's sister. The family went out to dine and they invited Mike for a return visit or perhaps he could stay with them permanently. But Mike refused, telling them all the arrangements were made. He even

asked the three boys to "hurry up and eat," cheerfully saying, "not much time."

On returning to Mike's house he pointed to three envelopes, containing sums of money, one for each of the boys. Then from off his desk he handed his nephew a document—his will. Before the trembling family he began packing his belongings into cartons; clothing, groceries, etc., stating for whom they were. They protested that he might need them himself but he assured them he didn't need them anymore. Then he collapsed! After taking care of his earthly affairs, Mike was gone! Soon the doctor pronounced "heart attack," remarking to the nephew "nothing you can do. All the arrangements have been made."

Mike's was a strange but interesting case. The pathetic part was that he had apparently failed to prepare for what comes after death. The things he gave the most attention to could well have been taken care of by someone else, but spiritual preparation can only be made personally.

"PREPARE TO MEET THY GOD"—Amos 4:12

From "The Gospel Monthly."

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### **"BEFORE THE LORD"**

These words, "before the Lord" in the 16th. chapter of Leviticus are solemn words. Solemn and blessed if we have everlasting life, and live and serve before Him now and for ever. Solemn and terrible if we look at the judgment upon the sinner who has neglected or misused the great salvation presented in Christ, and who will receive his judgment from "BEFORE THE LORD," and will be "punished with everlasting destruction from the presence of the Lord, and the glory of His power." 2 Thess. 1:8, 9.

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Nadab and Abihu were devoured by the fire from the Lord, and died before the Lord, instead of living before Him, because they had neglected to observe and use the fire from before the Lord which had consumed the victim on the altar. The judgment of God must be seen poured out upon Christ as the sinner's substitute in death; or, the sinner himself will have to know and realize the fearfulness of it throughout eternity.



## APOSTACY IN THE HEBREW EPISTLE

WM. H. FERGUSON

**T**HE Epistle to the Hebrews was written to Hebrews. This may seem needless to emphasize, but many do not realize this sufficiently.

The word "Hebrew" is found first in Genesis 14:13, where Abram is called "the Hebrew" in distinction to Lot who had chosen to settle down in the Sodom area and who had forgotten, if he ever knew, the true "Hebrew" character. It seems he was one of those "influenced" ones who never really learned the truth of separation to God in a world that was opposed to God. This designates Abram as "the passer-over" . . . i.e. from one country to another; from one state or condition to another, an entirely new one; from one relationship to an entirely different one. This is one reason why the Epistle to the Hebrews is so applicable to ourselves today, as it has been to believers down through the Church's history. While many are not Jews by nature but Gentiles (or of the nations other than the Jewish nation), it is true equally of all true believers in our Lord Jesus Christ that such are "passers-over" i.e. passing from one condition to another, but especially in relation to the Jews, passing from one dispensation to another.

It was extremely difficult for Jewish believers, having had a religion and divine oracles with a heavenly stamp, to see this complete change. Turning away from sacrifices, ceremonies and Jewish traditions, there was a constant danger of many professors (who lacked vital life in Christ), turning their backs on Christianity and, again, turning to the "beggarly elements" of a decadent and a rejected religion, with nothing more than mere formalism, lifeless and valueless, to appeal to their religious nature, naturally, and entirely apart from the Spirit of God.

### CHRISTENDOM IS JUDAISM'S COUNTERPART

On every hand there is evidence that much of religious activity today is based upon this false ground. The sacrifices, the mass, the priesthood, the robes, the holy water (cp. Numbers 19), the altars, the high altar, the instruments of song, the beautiful and quiet sanctuaries, so called, all contribute to this imitation. Now, even amongst those who would have known better, but evidently did not, we see the "chapels" with the aesthetic touch rather than the moral and useful results so abundantly found when the Gospel was preached with the Holy Ghost sent down from heaven and with that divine, un mistakeable power, producing profound and lasting results and change in the lives of the unregenerate. It is useless to try to tell us that the

Gospel is preached in such places just the same as formerly. It is NOT! It does not produce the same results. Instead of regeneration there is merely moral uplift for a while and religious ideals, fitting into the world's concept of what religion should produce, i.e. men and women who will take their place in a world's society, its politics, social functions and its pleasures, while maintaining the name of Christian. In other words, seeking to improve the world. To all such there is a warning of apostacy in the Epistle to the Hebrews. The only safeguard is to "go forth unto HIM without the camp" (the Judaistic and religious camp) "bearing His reproach." Heb. 13:13.

### THE WARNINGS

In chapter 2:13, seeing God has spoken in His Son "we ought to give the more earnest heed . . . lest at any time, we should let them slip (or drift away from them R. V.). In other words, miss the Word or salvation entirely. Verse 3 warns further and definitely then . . . "How shall we escape if we neglect so great salvation." This is a message of warning to all, true believers will understand it as such and will not be disturbed with the thought that it is possible for a true believer to be saved, then lost. It is a warning against "drifting away" or apostacy on the part of mere professors.

Continuing, in verse 12 of chapter 3, we read . . . "Take heed, brethren, (Jewish brethren, as well as real brethren are included in the salutation) lest there be in any of you an evil heart of unbelief in departing from the living God." Again, this is the danger of apostacy. While a believer still has the old nature within him, this evil heart of unbelief is in contrast to those who really had faith or are saved today, and who hold "the beginning of your confidence stedfast unto the end." v. 14. There is distinct danger in "going back." That is why those who go back into Christendom's fold may eventually turn out "apostates" by the acknowledgment and profession of Christendom's anti-christian and unholy doctrines.

The safe way is the way of growth and development in the things of God. Verse 1 of chapter 6 says . . . "Let us go on unto full growth." A mere apostate never can go on to Christian maturity. He falls short somewhere along the road and there is never developed in him a mature man in Christ. It is not in him at all—children in whom there is no faith. One can note of "weakness" but there is always a divine work of faith in the soul of the true believer. Chapter 6:4, 8 shows how far an apostate may go in enlightenment and knowledge and yet turn back and "crucify to themselves the Son of God afresh." "Whose



end is to be burned." This is the apostate's end. But, the apostle continues, we are "Beloved, persuaded better things of you, and things that accompany salvation, though we thus speak. v. 9. Their work and labour of love "which ye have showed towards His Name, in that ye have ministered to the saints and doth minister" marked out the true, verse 10. This is never seen in the apostate. They work plenty at times, make great sacrifices which may be seen of men, but it is not "TOWARDS HIS NAME." It was the NAME of the Lord that caused the martyrs to endure the fire and the flame, the hunger and thirst and the separations from wives and children, even unto death. The missionaries who burn out their lives under adverse circumstances, if it is done for the Lord, in His way, is "TOWARDS HIS NAME." It is not the building up of earthly organization that is here but the glory of God in the salvation of the lost. This is what has enabled the true evangelist to go forth "FOR THE NAME" 3rd, John verse 7, "taking nothing of the Gentiles." This is not "assembly to assembly" preaching, with a visible remuneration, but a "going forth with the Word of God into new and untried fields where the laborer is cast upon God." The love of Christ impels all such and the God of love sustains them.

The same apostacy is seen in Heb. 10:25, 31. The "forsaking the assembling of ourselves together," is the complete abandonment of a divine position, a turning back from the true church position of the New Testament to the camp of Judaism, religion and tradition. That is the "wilful sin" of verse 26. And in so doing, the apostate turns from the only true way of salvation and, truly, "there remaineth no more sacrifice for sin." verse 26. "Doing despite to the Spirit of grace" is to damn one's soul for eternity. There is no alternative when the apostate deliberately turns back, and turns his back upon the sacrifice, deity and atonement of Christ. Our language may seem severe, but it is the language of Holy Writ to those who, by apostacy, have "trodden under foot the Son of God." V. 27.

It will only be a little while until the full and blatant blasphemy of an apostate Christendom will come fully to light. It is everywhere in the system now, hidden at times, but there working as a canker. How then shall Christendom's devotees extricate themselves? Their ties are already made—their unions with Christendom are formed—their whole arrangement fits into Christendom's religious associations. Shall they condone the blasphemous utterances against the Son of God? Shall they continue to dismiss as more or less harmless, the defiling blasphemy of those who deny the Virgin Birth of our Lord, and the Inspiration of Holy Scripture and the true Deity of the Son of God?

While shaking hands with Christendom's committees and clergy, whose hands are not clean, can they be clean? Already Rome is committed to idolatry instead of Christ alone — (Mariolatry). Have they not images on every hand and idolatrous superstition instead of true faith? Is not an apostate Protestantism embracing rapidly their feast days and set seasons and Romish customs? To all this the apostate returns. It suits him. It is a religion of convenience. Indulgences to sin may be brought or earned by religious observances or prayers. This also suits the natural heart. God's message is "Come out of her, my people." Rev. 18:4. It is later than you think. There is grave danger of apostasy on every hand remember! ! ! ALL GOING BACK to the religious systems and ways of men is the element of apostasy . . . the proof of true faith is in "going forth unto a rejected Christ and Lord." Heb. 13:13. This is what God expects—He never lowers His standard, the true Christian is always in opposition to the world in every form in its religious and social aims, he is never understood by the world, God never expected that he would be.

Let the Epistle to the Hebrews be a distinct warning to any tampering with religious Babylon and let it also be a source of encouragement to those who are "of faith"—Hebrews 11—let all such "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. Partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Hebrews 10:32, 33. Blessed companionship! The "better things" of the Hebrew Epistle await all such, while we enjoy them in contemplation, or reality, now.

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### GOD'S WAY

If looked at down here, God's way is in the sea, and His path in the great waters. His footsteps are not known. Everything seems to be left in confusion. Satan has his way apparently unchecked: and man cannot understand the mystery of God's dealings. But let the saint get his acquaintance with God, and with the ways of God, from the sanctuary: let him trace the marvellous counsels of wisdom and love, which God has, step by step, unfolded in the gift of His blessed Son: and then let him wait, and patiently expect to see the same skill of wisdom and power, unravelling every tangled intricacy of human life, and bringing to pass His eternal purposes of love and mercy; so as to lead His people by the right way like a flock, skilfully guided into their rest and everlasting joy. *Psa. 73.*

Soltau



## BEING OFFENDED IN CHRIST

WILLIAM WILLIAMS OF VENZUELA

"And blessed is he, whosoever shall not be offended in Me."

Matthew 11:6.

THE context of this scripture will, we believe, give us the clue to this somewhat strange utterance of Christ. John the Baptist was in prison and he heard of the "works of Christ." He naturally was expecting the setting up of the kingdom and here he was in jail, the very fore-runner of Christ. Worst of all, the "worthy One" to Whom he had borne witness as the "Lamb of God which taketh away the sin of the world" John 1:29, seemed to be doing nothing about it. It is quite clear that John was finding a "cause of offence" in the Messiah. Things had not turned out as he had thought. The Lord had not run on the rails which he had laid down for Him.

But we shall not be too severe on the Baptist for he was in prison in most uncongenial circumstances, in the power of a cruel despot who, at the caprice of a ballet dancer, would strike off his head. Had John been with the Lord, it would all have been so different.

The Lord sends back his two servants with no definite answer that He was the "looked-for One," but merely bids them tell John what they saw and heard, feeling sure that this would better answer his query than a definite affirmation that He was the Christ. (The Old Testament prophecies of the Messiah which the Lord quoted, and the works which He performed, gave the answer . . . The Lord threw John back on the Word of God, as He would still do to us—Editor). When they went away we see how kindly He refers to his faithful servant, with his unflinching character and stamina. While John was losing confidence in the Master, the Master was gaining confidence in His servant. It ever will be so with the saint. He loses confidence in Christ before Christ loses confidence in him.

Now John was not the only one who was offended in the Lord. In Mark 10 we find that James and John laid down rails for the Lord and wished that He would run on them. "Master, we would that Thou shouldest do for us whatsoever we shall desire." vs. 35. Notice, they call Him only Master, not "Lord"—as their absolute owner. There was no naming of His will, but "whatsoever we shall desire." They, and their fond mother, found cause of offence in Christ. But their weakness brought forth from His divine lips the basic declaration for all true service . . . "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." v. 45.

In Matthew 20:11 we find the laborers murmuring against

the good man of the house: a warning to the Lord's servants to be content with what the Lord is giving them and not to be jealous of others who are receiving more fellowship. This is the day of democracy in the world and its principles are eating their way into the professing church. But what shall we say of those, professedly in assembly fellowship, who would band themselves together in order that every preacher (who comes under their sway) might receive so much pay, shall we call it? Organization is robbing the church of her privilege of being so in touch with the Risen Head that she can be used to supply the need of every true evangelist. We cannot form committees and concentrate the offering of the Lord's people so as a few men can control where it should be sent, or worse still, pool the information of such associations, so that each may know how much is sent to the workers. This is especially so in connection with those labouring in the foreign field.

We have consistently, through the years, refused to answer questionnaires which, under the guise of helping the workers, only make them dependent on those who would concentrate and control the gifts sent to such. We have completed fifty years in His honorable and glorious service in Venezuela, and we should wish to add to His praise and glory that we have never been offended thus in Him. We thank Him for answered and unanswered prayer. We praise Him for the days of sunshine and for the days of shade, bordering at times on intense darkness. Behind it all we have ever had, as a sheet anchor Romans 8:28 "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

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#### ROWLAND HILL. A.D. 1833

"And when I'm to die,  
'Receive me,' I'll cry;  
For Jesus hath loved me. I cannot tell why;  
But this I can find,  
We two are so joined,  
He'll not be in glory, and leave me behind!"

These lines were very frequently repeated by Rowland Hill during the closing scenes of his life; and when he lay upon his death-bed, apparently unconscious, a friend slowly repeated these his favourite lines in the ear of the dying saint, who immediately responded, his countenance glowing, a smile overspreading his mouth, and his last sign of consciousness being an attempt to articulate words which would express his joy.



## THE FLESH

G. G. JOHNSTON

**I**T MAY be profitable to some to point out that the word "flesh" is used at least three ways in Scripture. When the Lord Jesus said: "A spirit hath not FLESH and bones, as ye see Me have," Luke 24:39, He surely referred to His physical frame. When the Apostle Paul wrote: "They that are in the FLESH cannot please God," Rom. 8:8, he referred to the position of the unconverted in contrast to being "in the Spirit," vs. 9. But when again we read: "The FLESH lusteth against the Spirit," Gal. 5:17, the meaning is distinct from either of the above. Elsewhere it is spoken of as an old nature in contrast to a new nature created within the believing soul.

Young believers, and older ones as well, are sometimes perplexed by the presence in them of sinful desires and wonder why, if they have been converted, they are not rid of all this. There is nothing in Scripture, nor yet in the experience of any Christian, however consecrated he may be, to assert that because he is born of the Spirit he is rid of the flesh.

The flesh may become religious and reformed, but it will never be converted, nor improved. God has declared war against Amalek—a type of the flesh—and that is a civil war within the breast of every living Christian. Thank God, that struggle will be over when we go to be with Christ, but not before.

What is the flesh in us which is so diametrically opposed to the Spirit and His workings within? Though not a definition, it could be expressed by spelling the word "flesh" backwards, deleting the letter "h". Thus it would be spelled "(h)-s-e-l-f". Living for self is living after the flesh. A black list of what springs from it is given in Gal. 5:19. After listing several of the grosser products of the flesh, the Holy Spirit mentions: "hatred, variance (discord), emulations (rivalries), wrath, strife, seditions (sowing discontent), heresies (party spirit), envyings, murders, drunkenness, revellings, and such like." To live in a constant practice of these things would be sufficient proof that such a person is not destined for heaven, yet any of them might spring up in the heart of even a real Christian, because of the flesh within him.

Then wherein does he differ from an unconverted person? The difference consists in that he, or she, has what the unbeliever does not possess. He has a new nature which cries out against such things and cannot be silent in their presence. The converted person has a dual nature. He has the flesh—"If we say we have no sin, we deceive ourselves,"

1 John 1:8, and he has the Spirit—"If any man have not the Spirit of Christ, he is none of His," Rom. 8:9.

Must the Christian, then, lead a defeated life? Not if he avails himself of God's provision. If he struggles in his own strength, defeat will surely result, but if he has learned to trust only in the Lord, he will be victorious in the struggle, though he may never expect to be rid of it while here. God did not drive out all of the Canaanites hastily that He might by them "teach Israel to war," Judges 3:2. His people were to be warriors, and you and I have today been called to a spiritual conflict. But, where was Israel's strength? Certainly not in themselves, and we must learn that strength for the conflict is found only in the Lord. We must daily draw from His abundant stores of grace to bear us up in the fight. Nor can we succeed by confiding partly in ourselves and partly in the Lord. He must be all our confidence, and the glory will be all His.

Read Romans, chapter seven, carefully and learn the reason for defeat, until in verse 24 the subject cries out in despair, then find deliverance in a living Christ. There the law (or principle) of "life in Christ Jesus" offsets the law of sin and death that he has tried in vain to get rid of. That new life, nourished by the grace of God, overpowers the old, and keeps it under.

Are we today living to please self, or to please God? "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body (flesh, Spanish translation) ye shall live." This may not include physical death, but would seem to signify a spiritual decline that inevitably results from giving in to the demands of self-living for self-pleasing instead of God-pleasing.

Dear young Christian, the flesh is like a spoiled child. The more he gets the more he wants. Keep it in the place of death. Like a cork in water, it will pop up again. By God's grace keep it under, or it will ruin your Christian life. Remember your greatest enemy is yourself (flesh).

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### THE FUTURE TEMPLE

This temple, described by Ezekiel in chapters 40 to 48, unlike Solomon's temple, stands not in Jerusalem, but in the centre of the priest's portion, which stretches across the land of Canaan from East to West, having to the North the parallel portions of seven tribes; first, Judah, then Reuben, Ephraim, Manasseh, Naphtali, Asher and Dan; on the south, the remaining five tribes have their portions as follows; Benjamin, Simeon, Issachar, Zebulun, and Gad. See Ezekiel 48. From this it will be seen that not only is the place of the temple changed, but the position of every tribe is also more or less altered.



## THE WELLS OF ISAAC

Gen. 24:62 and 26:17, 33

**T**HESE wells undoubtedly describe to us the experience of Isaac's pilgrim life, during the period with which they are associated; and they may therefore help us, who are God's children, and heirs of the promise, to understand how we may cultivate and maintain communion with our God in all the details of our daily life; for Isaac's life is a TYPE OF COMMUNION.

The first of these wells, then, is "Lahai-roi," or the well of "Him that liveth and seeth me." If we look back a few years prior to this, we shall find that this well is first mentioned in connection with Hagar, when she fled from the hand of her mistress, Isaac's mother, cp. Gen. 16:14, and further, that it was from this incident that the well received its name. Here it was that Isaac dwelt, and here it was he received blessings from the hand of God, Gen. 25:11. Beloved children of God, what do we know of this dwelling-place in our daily experience? Are we consciously living in the presence of an ever living and all-seeing God? Is it here that we receive our daily blessings? Or are we seeking to provide for ourselves from the resources of the world; and thus, not only losing blessings, but robbing God of the place which He loves to have over His people as their Jehovah-Jireh, "The Lord Who provides"? In our unconverted days, the very thought that this well brings before us, would have struck terror to our souls; because we knew Him not as the Jehovah-Jireh. But since we have beheld the Lamb of God's providing, and found Him to be the very One our souls needed, it ought to be our constant joy to know that God our Father lives and sees us. When children are playing in the room where their father and mother are sitting reading or otherwise engaged, why is it that the parents' attention is constantly being attracted by the cry from one or another of their children. Father! mother! see father! see mother! and that the little one will not cease calling until father and mother have looked to see what the child is occupied with? Is it not because it is part of that child's nature to enjoy the presence and fellowship of its parents? Let us seek, as children of God, to cultivate this spirit of finding our joy in the consciousness of our Father's smile upon us. But how blessed to remember that our heavenly Father is never so pre-occupied that, like our earthly parents, He has to be aroused, and we have to wait before we know that He sees us, for His eyes are ever open upon us, and He never slumbers nor sleeps, Psalm 34:15-Ps. 121:1, 4.

There is, however, another side to this blessed truth of His ever living and seeing us. While the presence of the

earthly parent increases the joy of the children, yet it also restrains them from doing the things which the parent has forbidden. Thus Moses speaks of the presence of God which provokes the enmity of the world around us, and which we find manifesting itself at the next two wells of Isaac. First at Esek, Gen. 26:20. This we see from the margin means "contention." And who amongst us has not had, at some time or other, to meet with this unprincipled contention from the hands of the world? So the question arises, how are we to meet it? Let the example of Isaac teach us. Isaac's servants dig a well in the hope of gaining water for themselves and their cattle; and, to their joy, they open up a well of springing water, so that even in the DRIEST season, they will have a never-failing supply. But their new found treasure is shortly to prove a deep trial to them; for, as soon as the herd-men of Gerar find out the secret, they at once begin to dispute with Isaac's servants their title to the water they had found. Isaac might well have maintained his right, for his servants had digged the well. But he would not strive, for he knew that God Who made the springs of water could also make room for him in peace. So we find him quietly giving up the well and digging another. But he only meets with further opposition, and therefore names the well "Sitnah," or "hatred." Well, surely, says someone, he will defend himself this time. A man could not live in the world if he did not look after his own interests at some time or other. Let Isaac again teach our restless spirits a lesson. "And he removed from thence and digged another well." Is this the way we are to act when people manifest a bitter spirit against us? Most undoubtedly it is. This is the way the Lord Jesus acted, and it is the way the Scriptures teach all His followers to act also. And, moreover, it is the way we must act if we are to maintain communion with Him, and be used in His service. "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. The Government is responsible to provide all men in its service with daily rations. So our God and Father has undertaken to provide for all His children food convenient for them, and not a single need shall be un-supplied, Phil. 4:19. But let us see that we are content to abide His time, and to receive in His way.

So, when Isaac, as mentioned already, removed and digged the third time, it was then he found that THE LORD HAD MADE ROOM FOR HIM; "and now," says he, "we shall be fruitful in the land." Do we not often mourn, dear fellow-believers, that we are not more fruitful unto the Lord? Well, now, let us look around and ask ourselves



the question . . . has the Lord made room for me? If not, it is impossible for me to grow and be fruitful. You know a plant that is cramped up for room will never be a thriving, healthy plant, but stunted and dwarfed. So it is with us, as plants in the Lord's vineyard. Are we in the place where God has put us? If so, then we may expect to be fruitful to Him. But, if it is an Esek or Sitnah that we are striving about, there will be no fruit for our blessed Lord. But to proceed. "And he went up from thence to Beersheba" v. 23. Notice the change . . . "went up." Isaac's experience, so far, had been that of humiliation. Now God was about to exalt him. . . . "He that humbleth himself shall be exalted." Luke 14:11. Let us, therefore, take heed to this lesson, and we shall be duly rewarded, cp. James 4:10; 1 Peter 5:6. And this brings us to the last of these interesting wells, "Beersheba" the well of the oath. Here the Lord Himself appears to Isaac, and renews the promises which He had made before to Abraham. "Let your moderation (yieldingness) be known unto all men, the Lord is at hand" Phil. 4:5, seems to be beautifully illustrated in this. The man who dwelt under the eye of the Living God, could afford to yield when others were striving. But here, also, Isaac's former enemies are compelled by the Lord to come and own that God is with him, and to seek from him a promise that he will not avenge himself upon them. The child of God need never do this, for, "Vengeance is mine, I will repay, saith the Lord." Deut 32:35 - Heb. 10:30, therefore Isaac sends them away in peace, verse 31. And in this we get an illustration of the truth of Prov. 16:7. . . . "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." God is indeed a Living God, and there is no want to them that fear Him.

(By one taught in God's school)

Editor's note: We feel that the above article has very important lessons as to our communion with God and should be carefully read and studied by our readers. Sometimes God leads from one spot to another, as our writer states, for it is not God's purpose to have His people living in strife of tongues or ways. At times, it is wise to let others have their own way, they are usually anxious for place or power or other remuneration, but they are never blessed of God as is the one who is living under God's eye and led of His Spirit into the waters of quietness of "communion with God." A place of trouble, and strife, and confusion or disorder can never give to God's people the rest which they so much need in a world of unrest and confusion. God is a God of rest!

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Many an one has conquered others who has never yet conquered himself.

**ETERNITY****John 3:36**

Timeless eternity,  
Shoreless infinity,  
Measureless, limitless, fathomless sea.  
Incomprehensible,  
Vastness extensible,  
Ever and ever and ever to be.

Life's perpetuity,  
Love's continuity,  
Ceaseless and sinless in fulness and free.  
Joyous futurity,  
Blessed security,  
Ever and ever and ever to be.

Judgment's immensity,  
Torment's intensity,  
Fearful finality, changeless decree.  
Conscious nonentity,  
Sinful identity,  
Ever and ever and ever to be.

Purpose immutable,  
Kindness inscrutable,  
Christ for the sinner accursed on the tree.  
Grace unaccountable,  
Love insurmountable,  
Ever and ever and ever to be.

Anguish or ecstasy,  
Peace or perplexity,  
Infinite, absolute, offered to thee.  
Pause on the brink today,  
Ponder eternity,  
Ever and ever and ever to be.

Submitted by George Wilkinson of Cargill



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## WORK FOR THOSE WHO HAVE NO GIFT

**I**N THE temple-service of old, there were those who attended to external things, such as the oversight of the flour, the wine, and the oil, and the frankincense . . . 1 Chron. 9:29, as well as those who ministered at the altar in priestly service. Without the former, the latter would not have been able to give themselves fully to perform their priestly functions within the sanctuary.

Although there are no such distinctions now among the people of God as priests, Levites, and common people . . . for all are alike welcome into the Holiest . . . yet all are not alike gifted for public service, in ministry of the Word and the Gospel of God, and in overseeing and guiding the flock. Very often those who are, seem to have their hands filled, and their time occupied with work which others less gifted, but of willing heart, might do; thus leaving the others more free to give themselves fully to the needed work of preaching and teaching the truth.

Here is an open door and a wide field, for brethren who solace themselves by saying "they have no gift" for public service.

We used to hear the late T. D. W. Muir tell of our esteemed brother Caleb J. Baker of Kansas City in years long ago who was a very gifted brother in many ways in the testimony. Someone who did not know brother Baker very well, said to him . . . And brother Baker, what is your line? Mr. Baker answered . . . "Oh! I can take care of the Hall a bit, I can give out hymn books to the folks coming in, I can go to the open air meeting and hold the hats of the brethren who preach, and if there is a little time . . . I can give a word myself." Such was the humble and willing helper to the work of the Lord. Mr. Muir also told us about Mr. Baker that as a young man, even ere he was saved, he made it a rule of his life NEVER TO READ FICTION and Mr. Muir used to tell us that Mr. Baker was one of the best informed men he ever met.

The Editor.

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True gift never tries to make room for itself. If I am pushing myself forward—desiring to get my hand in—wanting to make room for the gift I think I have got, I may safely set it down that I have made a mistake. A man's gift maketh room for him. That is what the Word says. Prov. 18:16. But if I begin to make room for my gift, I am merely showing that my gift is of a kind that cannot make room for itself.

## QUESTIONS AND ANSWERS

**QUESTION:** Acts 20:11: Do these verses justify: No. 1 Sleeping during the meeting? No. 2 Continuing on beyond normal closing time of the meeting?

**ANSWER:** The answer to No. 1 is definitely NO! However, there may be causes for sleeping. . . The preacher may put them to sleep. A preacher shouted to someone in the audience. . . 'Wake that man up'—the answer came back. . . 'Wake him up yourself, you put him to sleep.' But, generally speaking, sleeping in the meeting betrays either disinterestedness or physical condition being present. It is quite disconcerting to a speaker to see some sleeping and such, if they cannot help it, should remain out of sight as much as possible or stay home and get proper rest.

Answering No. 2—1 Cor. 14:40 would convey the thought of an orderly meeting. We generally find that those with a definite message can finish in the proper time, whereas those who are just preaching and searching for something to say along the way, can go on practically indefinitely. Nothing is much worse in a preacher than to have him say. . . 'With this I am going to stop' and then have him continue on 15 or 20 minutes until we give a sigh of relief when he steps down. It puts one in mind of the story of the old Scotchwoman outside the "kirk" and she whispered to someone sitting in the pew near the door. . . 'Is the minister no through yet?' The answer came back. . . 'Ach, he's through lang ago, but he'll nae stop.'

However, in the particular instance in Acts 20 what a difference is here. It is the beloved apostle, and his last visit amongst them, as far as scripture records. They hang on every word, they yearn for more. He was leaving on the morrow and they wished as much of the Word of God as possible and he was glad to give it, as God gave it to him. It reminds one of the work of men of God in this land who, under God, planted the assemblies of God and saw definite work done for the Lord. They did not just extract professions to publish the same, but there was produced in the young believers a healthy regard and love for the Word of God and their Bibles were to them their necessary meat and Bible Readings were an occasion to drink in as much of the Word and its meaning as possible. To them, time was not a factor. We would not complain if this were the case again, but **WHERE ARE THE PIONEERS AND THE MEN ABLE TO OPEN UP THE WORD THUS?** So much of the profession today is light, frivolous and devoid of spiritual fruit and some of the preachers are light and frivolous also, laughing and joking in the company of young women mostly. Godly men do not act so. We need more reality in all of the work of God.

**QUESTION:** Acts 15 — first part: Do these verses encourage us, when a questionable problem arises in an Assembly, to go to another Assembly to try to settle the problem?

**ANSWER:** No! However, if the matter seems to be beyond the saints, it would be wise for them to consult with godly brethren of their acquaintance, proven men through the years who have had an interest in the Assembly, to seek a little help from the Scripture but each Assembly must work out its own problems with the Word of God before them. This is not "independence" (we do not believe in that) and there must be consideration of the effect of their conclusions on the Assemblies in their district generally. The advice of the late John Ritchie was good. . . 'Welcome advice, but refuse dictation.' Some who will not have any advice, we find sometimes, have reason to be afraid of that advice and help because there is something vitally wrong in their midst and they do not desire it to be brought to light—there is sin in the camp.



QUESTION: Should a brother, with a divorce in his background, be in the place of oversight in an assembly, or as "correspondent" of an assembly?

ANSWER: Definitely, no! Let the Word of God speak. . . 'A bishop (overseer) then must be blameless, the husband of one wife, vigilant, sober etc.,. . . moreover he must have a good report of them which are without.' 1 Tim. 3:2, 7. The world looks on and in many cases such would be the "talk of the town" and would be frowned upon, even by ungodly people who believe in the indissolubility of the marriage tie. The more we see of divorce, the less we desire to have anything to do with it.

QUESTION: In many marriages today, the 'double ring' ceremony is practised. Some say there is no scripture against it. What about preachers wearing rings? What about marriage rings?

ANSWER: The 'double ring' ceremony is **not** a necessary adjunct to a happy marriage. The man 'must' then wear that ring or his wife might suggest his unfaithfulness to her. The whole concept lacks true faith. It leads on to the second question as to preachers preaching with rings on. We think of the occasion a few years ago in one of the Northern conferences in Ontario, where the old pioneer of the work sat, during the conference, and had to listen to a 'modern' preacher wearing a gold ring. He said to him afterwards. . . 'You are the first man who ever stood on that platform, wearing a gold ring.' He left shortly after, and has not been back, we believe, he would **not** be welcome back.

What about class rings on sisters? We think again of one of the respected sisters in Detroit, who went home lately. She listened to one of our older preachers years ago, bringing before the saints homely and practical words as to Christian living. She had just graduated from High School and had her new class ring on—she had not given it a thought. But as she listened to the Word, the truth of the scripture took hold upon her, she was deeply exercised to please God, and she withdrew the ring, never to replace it. She told this to the editor a number of years ago as an evidence of what the Word of God meant to her in her earlier days. Good would it be for all of us, if we could return to the early days of simplicity and communion with God.

Another sister told us how she listened to one of our older brethren speaking on the Church as the 'pearl of great price'—Matthew 13. And as the truth of the agony of the shell fish causing the development of the pearl was used as an illustration of what it cost to produce one pearl, then the truth of the sufferings of Christ on the Cross to bring about the blessed work of redemption, the Church being the result and the redemption of the whole creation eventually she went home and removed the pearls. The Word of God did it. When one sees the accoutrements of the world used to enhance the 'beauty' of the natural form, we are only sorry that such do not know more of God and His Word. We expect to see such on worldly and religious folk, not on Christians. It is not part of their adornment. Their's is described in 1 Peter 3:4. Marriage rings **should be worn** by all married women.

QUESTION: What about the mixed bathing so prevalent?

ANSWER: Go to a quiet part of the beach and bathe with your own immediate families. No bathing on the Lord's Day whatever and avoid all questionable amusement beaches. Mothers should not permit their little girls, or older, to go around in shorts. It is the sign of the immorality of the world. Mothers and older girls practising it should be spoken to by the brethren in responsibility, if in assembly fellowship. Where is the separation? The world expects to see a difference in the Christian.

## EXTRACTS FROM LETTERS

**From Illinois:** One has said on commenting on verse 3 of Psalm 11. . . "If the foundations be destroyed, what can the righteous do?" . . . "We can pray and we can have separation from all which attacks and seeks to destroy the pillars of divine truth." How true! So faith looks up from earth to heaven. Faith knows the throne of God is there.

**From Cambridge, Mass.,** It is most blessed to know the mind of the Lord and to have Him bear witness to the path we are following, Prov. 8:20.

**From An Assembly Correspondent:** It is always an anxious time for those convening the conference, more especially with regard to speakers. What we need is to have good men with us, who not only love the Lord and His Truth, but preach it as well. One of the great dangers today is letting slip the things we have been taught, 2 Timothy 2:2.

**From Australia:** Greetings in His precious Name, which is as ointment poured forth. We always look forward to Words In Season. The ministry is Christ exalting and practical and very necessary for these days in which we are living.

**From England:** We marvel at the grace more every day which has come upon us, that we should be amongst His choice, even before the foundation of the world. What a joy to know the only true God and Jesus Christ Whom He has sent. I have been reading the articles of Words In Season. They are very helpful and very needful.

**From Massachusetts:** I love the stand on T. V. Over 5 years ago I could have had one installed free but I refused, and I am glad I did.

**From California:** My lot is cast in as lovely a spot on this earth as one would wish to find but circumstances are such as to cause constant dependence upon the Lord for grace to continue on for Him . . . Thanks for the words of encouragement. I earnestly look forward to that "Home" above and thus would long that many would appreciate the timely ministry in these last days, and so delight in the Lord Jesus, that there would be truly a good number found "loving His appearing."

**From Scotland:** The ministry has been blessed to me (in recent months specially) and my family for years, and we sincerely hope our God will continue the faithful men and ministry, until Jesus comes.

**From Virginia:** I trust to go on for the Lord according to His pattern, as laid down in the New Testament, serving with absolute Lordship, doing His mind and will, for "if He is not Lord of all, He is not Lord at all in our lives."

A young believer.

**From A Christian Farmer:** I notice there is quite a bit about Television in the last magazine which is very good and I am thankful for it. Why is it we hear hardly anything about Christians having radios and bringing the world into their home thereby? Many Christians are feeding the flesh with the radio and sounding loud against television. I was greatly surprised to find, some years ago, that some preachers in assemblies had radios, now some are getting television. May the Lord preserve us from the many snares of the world.

**From Pennsylvania:** Your Magazine is one of the few that carries food for the Christians and the clear Gospel message.



**Watertown, Mass.**—Saints of the old Cliff Street Assembly in Boston expect to get into their new Hall July first, d.v. It is located at 226 Mt. Auburn Street. They were in temporary quarters in Belmont. Correspondent for the Assembly is James Stevenson, 27 Grove St., Belmont, Mass. We trust they shall see His hand with them, as they seek to honour the Lord in the testimony . . . this is what counts for eternity.

**West Union, Iowa**—Bre. Hamilton and Mick had some weeks here, one professed, giving joy.

**Cleveland, Ohio**—The Monticello Assembly d.v. hope to have their usual Labor Day Conference. Details in next month's issue.

**East Boston, Mass.**—Summer one day conference was considered very good, three of the Lord's servants giving help. The saints at Byfield also had their usual conference.

**Lonaconing, Md.**—Bre. Klabunda and Baldwin had six weeks of good meetings here, a little blessing and restoration seen, attendance good.

## CANADA

**Oil Springs, Ont.**—The Sarnia brethren have been holding forth in the Gospel here in a portable building. Some have professed during the eight weeks so far and a nice interest continues.

**Huntsville, Ont.**—Christians in assembly fellowship, and visiting this district on vacation etc., should bring letters of commendation with them. This is godly order and our brethren will appreciate it. It is more necessary than ever these days.

**Deep Cove, B. C.**—A new work has seen its fulfillment here in an assembly being planted which we trust shall be for His glory. It is known as the Deep Cove Gospel Hall, 20 miles from Vancouver, work has been going on for four or five years in S.S. and Gospel meetings. The Hall is at 432 Cove Cliff Road. B. B. 9:30 a.m. S.S. & Bible Class 11 a.m. Gospel at 7:30 p.m. Weeknight meeting on Wednesday at 7:30.

**Mervin, Sask.**—No summer Conference this year owing to sickness etc.

**Midland, Ont.**—Conference here well attended and reports seem favorable.

**Deseronto, Ont.**—Saints had a good conference again this year and seemed refreshed.

**Glen Ewen, Sask.**—Jas. Clark had some meetings a while ago, one professed.

**Vancouver, B. C.**—Bro. Alves mentions that the Forest Grove Conference recently was the largest yet, some searching truths ministered. Three professed during the Conference. Four of the Lord's servants were present to help.

**Winnipeg, Man.**—Conference reported large and good, four of the Lord's servants gave good help. Bro. Joyce is visiting the Prairie conferences this year, also bro. MacLeod. Bro. Jim Ronald labors faithfully year round in these large and scattered prairies.

**Sarnia, Ont.**—The Conference here was larger and a good spirit prevailed with much searching ministry, practical and upbuilding. Several of the Lord's servants gave help—many young Christians attended whom we rejoiced to see.

## CONFERENCES

**Sherman, Mich.**—Saints here will d.v. convene in conference July 9 and 10. Prayer Meeting Fri. evening July 8th. Corresp. to Chancy O. Spencer, Route 1, Mesick, Michigan. Motels etc. are available near Sherman.

## OTHER LANDS

**Apartado 801, Maracaibo, Venezuela**—At present we are at Valera in the Andes. Mr. Joe Turkington and Mr. Wells are here with us and we are preaching each night. Joe has to leave soon but I hope Mr. Wells will stay on with us. We are about 150 miles south of Maracaibo. Bro. Williams is the only missionary in Venezuela of 50 years service. None of the denominations or missions have one here so long. Neal R. Thomson. (Note his new address).

## FALLEN ASLEEP

**Waterloo, Iowa**—Our esteemed brother Oliver G. Smith "went home" to be with the Lord May 31st. Our next issue will contain a "memorial" to our departed brother.

**Cleveland, Ohio**—Our beloved and esteemed sister Mrs. John K. Hamilton "fell asleep" June 4th, in her 97th year. She was the mother of the editor's wife and very highly esteemed by us all. Saved in North Ireland 78 years ago, baptized and received into assembly fellowship there, with her late husband she came to Cleveland in 1909 and has continued stedfastly since—a true "mother in Israel" and many arise and call her blessed. She has been in the West Side Assembly for the past 49 years. She leaves six daughters. In her early days in Ireland she was a true helper from the first, a confidant of such men as the late James Campbell and William Matthews and the home was always open in hospitality to such servants of Christ and the Lord's people generally. It is only "till He come."

**Roan, Tassagh, N. I.**—Our esteemed sister Mrs. Annie Curry, "went home" to be with Christ May 17th. Saved for over 60 years. From 1907 until 1932 in Cleveland and Akron, Ohio assemblies. "A succourer of many" she shall be greatly missed. Since returning to Ireland she maintained a warm interest in the assemblies "gathered to His Name" here.

**Tillsonburg, Ont.**—On May 26th our esteemed brother William Becket "went home" as a result of a tractor accident on his farm. Saved as a young man, he learned the truth of God through such men as John Smith and fellow laborers and ever continued in the path of truth and uprightness. He was a lover of good men and always enjoyed the ministry at conferences we all attended. Active in the Bible Class, Gospel preaching and tract distribution. He was in his 73rd year.

**North Chelmsford, Mass.**—On May 15th, William J. Warley was called home to be with His Lord in his 85th year. At a prayer meeting in his father's house here May 10th, 1900, he was pointed to Christ by James Campbell. In Lowe., Mass., until 1918, then the assembly here was formed. He has continued faithfully since and was loved and respected for his stand for the things of God.

**Wilmington, Del.**—On May 17th, our dear sister Mrs. Rose Pore "went home" aged 89. Saved in Connellsville, Pa., under the preaching of brethren Armstrong and Winemiller—in fellowship in Pittsburgh for years, later in Philadelphia. She had a good testimony and sought to walk the path of separation unto the Lord.

**Arcadia, Calif.**—On May 9th, our dear sister Mrs. Eugene Collier passed into the Lord's presence, aged 60. Saved in Alhambra, Jan. 10th, 1920. She went on well, maintaining a good testimony. For many years, with her husband, she was in the Monrovia assembly. A constant reader of Words In Season.

**Monrovia, Calif.**—On May 11th, there passed into the presence of the Lord a beloved sister Miss Eleanor M. Tucker, aged 82. Born in England she was saved in the early days of brother McClure's preaching in So. California. Three sisters and one brother survive. In fellowship in this assembly for many years. Titus 2:13.

**Winnipeg, Man.**—On May 26th, our esteemed sister Mrs. Edith C. Bagnall "went home" in her 98th year. Saved her in 1908 and shortly after took her place in the Assembly where she has continued in happy fellowship and saw six of her children saved.

**Newbury, Ont.**—Mr. W. H. Hillman "went home" May 27th. Saved over 30 years and in fellowship in the assembly until failed in health. Gospel faithfully preached at his service. He was in his "eighties."

**Collingwood, Ont.**—Our dear sister Mrs. James Taylor "went home" May 28th, in her 92nd year. Saved over 65 years at meetings of brethren John Blair and W. P. Douglas and continued stedfastly—her hospitality reached to many.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## IN MEMORY OF DEAR OLIVER

WE loved thee well, and fain would thee now keep,  
But labor's ended, and in Jesus sleep  
Until the morning breaks in deathless song,  
Till then the time of waiting is not long.

He called thee to that sabbath rest above,  
Where all shall be who do the Saviour love  
With love begotten of the Spirit's dart  
That pierced a sinful, hard unyielding heart.

'Tis sunshine there and here the clouds still roll,  
And heavy hearts are found in vale and knoll:  
'Twill thus be so while earthly journeys last,  
But soon we'll see HIMSELF, the desert past.

W. H. F.

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**AUGUST, 1960**

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## WORDS IN SEASON

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Editor, William H. Ferguson, 1289 Chase Avenue, Lakewood 7, Ohio.

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WE CALL ATTENTION to the title of the Magazine . . . also the purpose . . . "for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word." This latter expressed purpose does not fit in with much that is called the "work of the Lord" today. We desire to continue as we have been doing with reference to such reports. Our readers like to know where the brethren are "laboring"—it stirs up prayer for them. Some, we fear who are younger are **not** doing the "work of an evangelist" and we are not happy to include names of those who are not faithful thus. Saints should make inquiries regarding the work unless they know it is of a truly scriptural character. We feel some could do every bit as much as they are doing now even if they were at their daily toil.

**Memorial of Oliver Smith:** Extra copies of this Memorial may be obtained from the Editor in Lakewood. We will mail four copies for 1.00 any where in the world. Some have desired such. Write early.

### CHANGE OF CORRESPONDENT

**Santa Monica, Calif.**—Bohos Paul, 2020 Pier Ave., for the Santa Monica Gospel Hall. Telephone EXbrook 6-7110.

### UNITED STATES

**Chicago, Ill.**—Our brother William Warke has recovered from his sick spell. Hoped to be able for some work this summer again.

**Garnaville, Iowa**—The recent Conference was large and considered helpful again—many saints attending from other parts. Bre. McBain and J. Smith continued with Gospel meetings—some have professed faith in Christ.

**Marion, Iowa**—Bre. Dobson and Elliott had five weeks here, two professed to be saved and God seemed to be working in restoration somewhat. They had hoped to get a site for tent work but the city of Cedar Rapids refused them. Bro. Elliott mentions that they have another place in mind.

**Jackson, Mich.**—Wm. Ferguson paid a short visit here. Bro. McBain came home from Iowa and was not feeling too well. He had hoped to join J. Smith at E. Aurora, N. Y. Bro. Norman Crawford has labored faithfully in Clyde, Ohio, doing the building of the hall, with some help of the brethren there as able, and giving help in the preaching also.

**Santa Monica, Calif.**—Saints had an appreciated visit from Geo. McKinley. He went on to Culver City.

**Laurium, Mich.**—The assembly here goes along nicely. Work goes on in the country around Alston and Pelkie. They have had a few visitors during the Summer. We enjoyed many years of work in this North Mining country.

**West Union, Iowa** — Bre. Hamilton and Mick had seven weeks here in the Gospel, two professed.

**Fayette, Iowa** — 4th of July meeting good and very well attended. Several of the Lord's servants gave help in ministry and the Gospel. One baptized in the morning.

**Marion, Iowa** — Bre. Dobson and Elliott expected to commence tent meetings here July 10th.

**Lonaconing, Md.** — One professed and another was restored to the Lord in recent meetings of bre. Baldwin and Klabunda. Saints here welcome servants walking in the "old paths."



# 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. 52

AUGUST, 1960

No. 8

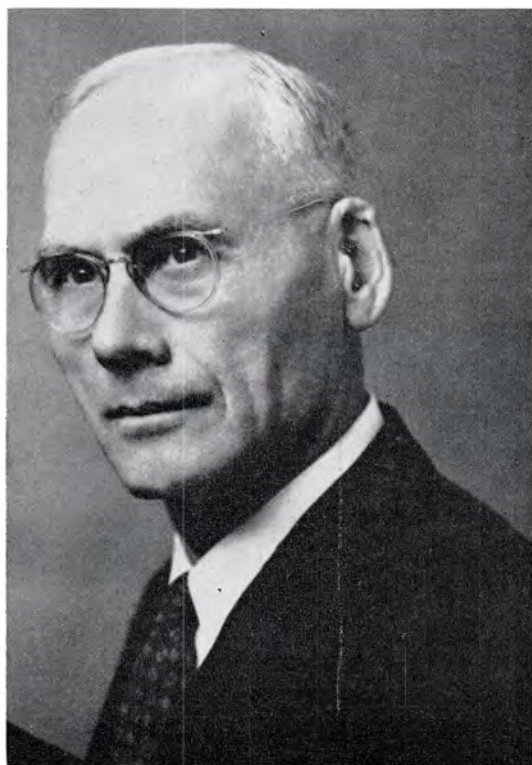
## Memorial of a Faithful Life

OLIVER G. SMITH

BORN - - - - - February 6th, 1883

BORN AGAIN - - - January 31st, 1913

FELL ASLEEP IN CHRIST - - May 31st, 1960



### MY CONVERSION TO GOD

**T**HE writer of this tract has, I trust, had it laid upon his heart by God to tell how he found that he was helpless, hopeless, blind and lost, as a sinner for nearly thirty years of his life.

I was brought up in a home that was supposed to be a Christian home but have learned since that the Scriptures, Romans 5:6, Eph. 2:12, 2 Corinthians 4:4, described exactly the condition of our home before God. When a very young man I had a fear of meeting God and felt an unfitness for His Holy Presence. I was taught that if I were good I would go to heaven, with nothing much said about hell where all unsaved are going. So, from my earliest teaching, I was misled, first by a deceitful heart as in Jeremiah 17:9, then by parents who had their own way which "seemed right" but would end in eternal death, and then further was I misled by blind leaders of the blind, as in Matthew 15:14.

I was led to join a church when in my tender years, with no knowledge whatever of the new birth, apart from which the Lord says none shall see the Kingdom of God, John 3:3. Like many others I tried to live up to my profession of being a Christian, but it was never known to me whether I were a real Christian or not. It was a comfort to me to think that no one was perfect and therefore I would have a chance with the others who were trying to be good. Becoming discouraged at being what some would call a hypocrite, I quit going to church meetings and took up the self-gratifying life. I went in for the pleasures of the world that can never satisfy the heart of man who must die and meet God. These pleasures only added to my convictions of meeting God unprepared.

Finding a life companion, we began somewhat of a new life, as married people often do, by quitting many of the pleasures of our youth. My wife, like myself, had drifted from her religious life that once she had sought to live up to.

After the Lord had given us three nice children, whom we loved, to bless our home, we both were exercised to bring them up in the fear of doing right or the fear of God. I decided to try again to be a Christian after hearing the late Billy Sunday's booze sermon, as they called it.

I joined the church of which my wife was a member. When I asked to join them I was not asked whether I were born again, or if I were saved or a child of God. It seems to me now that they were looking for church members and not for real Christians who knew their sins forgiven and were sure of heaven. About the same time I joined that



church a dear saint of God moved near to me (Mr. Charles Herman) on the farm. He said that he was SAVED. This aroused my interest. How could one say that they were sure that they were saved? I would have given anything to know this, if possible.

Living neighbour to this dear child of God for two years convinced me that he was the most honest man I had ever known. I was made to believe that he really did know that he was saved or he would not say so, and I began to ask him questions. My main question was . . . "How do you know for sure that you are saved?" This caused him to show me in the Bible, chapter and verse, how one could know, and how it was God's way of salvation, and not man's. I was then led to go to a preacher, whom I see now was a blind leader. I asked him if anyone could know if they were saved, and he told me that no one knew for sure. This seemed to fall in with what I thought, so I had peace for a little while. But I was led to the Word of God and there I found it said in 1 John 5:13 . . . "These things have I written unto you that believe on the Name of the Son of God, that ye may KNOW that ye have eternal life." This gave me my final conviction that one could, and should know, here and now that he has eternal life, as all truly born again ones have.

My heart was made to cry to God to reveal His Son in me so that I would say truthfully before God and man that Jesus is mine. On the date mentioned below I was made to give up before God and own that I had never really believed on Jesus, for if I had I would have everlasting life as Jesus said in John 6:47 . . . "He that believeth on Me HATH everlasting life."

I then was made to own that I was an unbeliever, and then and there, at 3 a.m., January 31st, 1913, God by His Word and through His Holy Spirit revealed to me the gift of all gifts . . . His own blessed Son dying for me on that cross. Now I can say like the dear apostle . . . "HE LOVED ME AND GAVE HIMSELF FOR ME." Oh! dear reader be wise and search the Word of God and have God's way, and do not be further deceived by the traditions of our fathers, as in 1 Peter 1:18, or by blind leaders of the blind, as in Matthew 15:14.

Oliver G. Smith.

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None sink so far into hell as those that come nearest Heaven, because they fall from the greatest height.

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Men are more unwilling to part with their righteousness, than with their sins.

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## **Memorial of Oliver G. Smith**

**"HE THAT WINNETH SOULS IS WISE."**

The homecall of our beloved brother Oliver G. Smith on May 31st, came as a shock to many, though we could see him failing over a period of time. The Christians in Iowa and surrounding countryside felt the separation keenly and they will miss him as the days go by. His place is hard to fill. Always in his field of labor, visiting, preaching, reaching out into any place where he thought there was an opening for the Word of the Gospel, he went on faithfully and well and "finished well." Perhaps this was much his secret of success in the Lord's work, that is, he stuck to his field of labor, knew what the Lord had for him to do and did it with his might. We could not, in space at hand, give anything like an account of his labors and perhaps it is better to leave this for the future, but suffice to say that he is greatly missed and his memory blessed to many. Doubtless there will be a large number in the glory who will thank God that they ever met Oliver Smith. He had a way with him of personal dealing with souls which could get him into many homes and families and he had a true love for Christ and this urged him on in his service. His cheery smile, his warm preaching, his touching experiences which he often recounted, we shall all remember.

He was born near Waterloo, Iowa, Feb. 6th, 1883 and on January 31st, 1913, he was "born again"—thus the most important event in his life took place. He was awakened through the godly life and testimony of his farmer neighbour, Mr. Charles Herman. Mr. Herman was saved through the testimony of Mr. Charles Hoehler (whom we knew personally and with whom we have preached on one occasion). Thus the faithfulness of dear brother Hoehler is reflected, even though many did not personally know him. He was a faithful man of God. Mr. Smith used to say that Mr. Charles Herman was the most consistent Christian he ever knew, "the most honest man I ever met."

### **A HUMBLE MAN**

Brother Smith was content to be just what the Lord had made him. While not very deep in the Scriptures, he ever encouraged those whom he thought would be a help and blessing amongst the ones he had seen led to Christ and he loved to hear Christ well spoken of and the saints admonished in the simple path. His last letter to us, telling of God's hand being seen with him in a number of souls being led to Christ, had the following sentence in it . . .



"Perhaps you can come out, later as God leads, with a little food for these young believers." This was ever his desire, the welfare of God's people and their going on in the right ways of the Lord.

He was buried in Waterloo, Iowa, Friday, June 3rd, 1960. Our brother William Warke, who often labored with him, was to have taken his funeral service but a few days before he was stricken with appendicitis and was in the hospital at the time. Two of his children in the faith, Leonard DeBuhr and Paul Elliott, took part in the service—a faithful word in the Gospel was spoken. About seven hundred came to the service. Twelve of the Lord's servants were present to show their respects to the memory of their fellow laborer, we were privileged to be amongst them.

The Conferences in Iowa and Wisconsin will miss him greatly, as he was at all of them through the years and many a home will miss his friendly greeting and warm hearted fellowship. May God raise up others of the same caliber.

We have thought it wise to give a few extracts from letters we have received from fellow laborers and let such speak for the feelings of our brethren.

« « «

#### FROM THE STOUT ASSEMBLY:

The Lord's people feel deeply the loss of our beloved brother Oliver Smith who will be greatly missed among the people of God at Stout. In 1922 he came here (we believe he went out fully in the Lord's work about this year). He pitched a tent by the railroad tracks and preached the Gospel for about a year. He saw many led to Christ. Soon after this an Assembly was formed which continues to this day. He spoke to everyone he came in contact with about their soul and many will be in heaven as a result of his labors. The main object of his life was to see souls saved and the Lord's people encouraged to go on. His life was dedicated to the Lord. We can say with David . . . "There is a prince and a great man fallen this day." 2 Samuel 3:38.

#### FROM SAMUEL HAMILTON:

I have known our dear brother Smith for about 42 years. I have never found anyone who could visit like him and keep at it all day. I believe his great success as a soul winner was largely because of this. He had a great love for sinners. He told me before he was out entirely in the work (for brother Smith farmed and preached some years before he started out entirely in the Gospel—Editor), that many a time when following the team working in the fields, he would weep as he thought of poor sinners going to Hell, and he would stop the team. Many a time, when hearing him at a Conference, I could feel the drawing in his preaching as he presented the Gospel in all simplicity. Many in Iowa, Minnesota and Wisconsin, will bless the Lord that they ever had the privilege of hearing him tell of a Saviour's love.

May the Lord of the harvest raise up others with passion and love for souls and with care in his heart and sympathy for the lambs and sheep of the flock. Another mighty soul winner has fallen—the eternal glories gleam afar and nerve our faint endeavour.

## LEONARD DEBUHR:

I count it a privilege to express briefly a few of my feelings about so dear a brother whom I consider my father in the faith. He was a faithful witness of Christ to me before my own conversion. Since then, as we have laboured together in many gospel series, he has been an inspiration to me by his untiring efforts to seek the lost and perishing, thus manifesting his great love to Christ. The whole motive of his life was, without question, to give Christ first place and to walk humbly before God. This was rewarded by the power of God being with him. He was dearly beloved in the Lord and I personally feel it a great loss to myself to no longer have these happy and instructive times together . . . It is only 'till He come.'

## PAUL ELLIOTT:

I was saved under the faithful preaching of Oliver Smith, whom I heard more than any other of the Lord's servants. He didn't like long prayers, or much time spent in singing before a Gospel meeting, and would say . . . "Let's get at the preaching." Another frequent remark was . . . "If we can only speak with love in our hearts for souls." The chief feature of his life in preaching was his love for precious souls and his greatest gift seemed to be a God-given wisdom in approaching people and talking to them about their souls. He was a powerful preacher at street meetings and loved it. He was a tireless worker, "sowing bountifully" and "reaping bountifully." "The memory of the just is blessed." "Whose faith follow."

## LOUIS BRANDT, GARNAVILLO:

"The harvest is great, and the labourers are few." Our departed brother was a real "labourer." He had a real love for souls and how often, at a conference, we would see him talking to some unsaved sinner, seeking to point them to the Saviour. His departing is a real loss, not only to the saints, but also to the unsaved.

(Brother Oliver Smith came first, in this district, to Clayton, Iowa, then to Garnavillo, where God used him much in the early days when the assembly was planted. Others have come along, later, and have been much used of God and the work continues well—Editor).

## E. B. JAMISON:

Brother Oliver leaves behind many unsaved he spoke to and prayed for. Many are his children in the faith that mourn his homecall. He was a beloved brother of all. His testimony, zeal and labor leaves us with great responsibilities. The same grace that was his, is ours. It is His untiring labors and zeal for the salvation of the lost have been only a "little while." Maranatha!

## LORNE E. MCBAIN:

When I think of brother Oliver Smith's life, I am reminded of the words of Paul in Phil. 2:17 . . . "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." signally owned of God in a rich harvest for his Lord and Master, and great will be his crown of rejoicing when many will rise up to call him blessed in that day when Jesus comes and He rewards His servants.

## HERBERT DOBSON:

My first impressions of our beloved brother Smith confirmed the fact that he lived to make Christ known to all men. With him, preaching was not merely a nightly exercise. Every contact with the unsaved was an opportunity to speak for Christ. He not only grasped the opportunities but was most adept in creating them. Zeal, abounding energy, and enthusiasm, put him in a class by himself. He was one of whom it could be truly said . . . "The lamp of my life burned out for Thee."



**WILLIAM WARKE:**

Oliver Smith was a man raised up and fitted of God for a special work amongst the farmers of Iowa. In this work he was mightily blessed of God and many souls were saved, also a number of assemblies gathered "unto the Name of our Lord Jesus Christ" which continue to this day in humble, scriptural fashion.

He was a man of tremendous zeal, untiring energy and had a passion for souls. These qualities far outweighed anything he may have lacked in the way of ability or eloquence. He was at his best in personal work. It was not uncommon to see him start out at seven in the morning to visit people and preach the Gospel to them in their homes, barns or fields wherever found. He had a way of approaching people that disarmed them and gained their confidence. They then came to hear him preach.

His passing is keenly felt by the saints in Iowa and the unsaved there have lost a true ambassador for Christ, who besought them with love and tenderness to be reconciled to God. His race is run and his reward will be great.

We have mentioned above that brother Oliver Smith farmed and preached before he started out entirely in the Lord's work. Our former Editor, the late Samuel C. Keller, had much to do with encouraging him to spend his time fully in the Gospel. Brother Smith had an accident to his hand in a corn machine of some kind . . . Brother Keller said to him . . . "The next time you may lose your life. God can find anybody to plant corn, but He cannot find many to preach Christ . . . go out into the work of the Lord." Brother Smith took this advice.

We should remember in prayer our dear sister Mrs. Smith, also the four daughters.

Wm. H. Ferguson, Editor.

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**A FAREWELL LETTER**

The following letter, or extracts from it, we print. It was read to brother Smith as he was lying in the hospital and he requested that it be printed in Words In Season. We are happy to print a good part of it.

Dear brother Oliver:

We want to tell you one more time, how much all of us love you in the Lord. It is our heart's desire and prayer for you that you should not suffer from such great pain. It is not ours to ask God . . . "Why, Oh why this must be" but only to accept His wise and unerring decision whatever it may be. What a blessed thought that you may soon see Jesus, our wonderful, wonderful Jesus. How envious we are of this! Oh! to see Him face to face and be with Him forever.

Many a tear is falling when we think of your leaving our midst. It is hard to lift our eyes above this scene. Your very countenance shines with Christ. How pleased our God must be this day to see you lying there, knowing

that you have kept the faith, you have fought the good fight, you have been faithful to warn all whom you have met of the danger to come if they die without Christ. How pleased our God must be to look down upon His blood bought ones, seeing tears flow from their eyes because of a man whom He chose to serve Him and who so faithfully told the story far and wide, of His precious Son, the Lord Jesus Christ. When the greatest moment of my life came, when I came into the presence of God for the first time the moment I was taken into the fold and secured there, that moment that Jesus become mine, all mine! . . . "You were there, helping to point me in the direction of the Cross." At this moment, we of God's people, desire that the love He has put in our hearts flow out to you and that you may be able to find a little rest and comfort in this.

We mentioned, in our reminiscencing, how your two greatest virtues, among your many that we considered, were your humbleness and love for the saved and unsaved. We are grateful to God that He gave us the privilege of knowing you and the opportunity of learning from you.

Our petition before God, last night, was that from here on we go on more for God, telling of Jesus to those around us, seeking not to fail so many times as we have done in the past.

And now, as I close, I say . . . "God be with you till we met again." I beseech you, to pray for all of us Christians everywhere, one last prayer that we may take up in a greater way and carry on faithfully the work you have been careful to set before us, that we might ever be faithful to our loved ones and those around us. With much love in His Name:—

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(A sister in Christ wrote our dear brother this letter which we have had occasion to abbreviate—it expressed her feelings and that of her family, and many others—Editor).

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A little bread with God's blessing, may make a meal for a multitude.

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If your eye is on the object, and Christ that object, and your heart affected by your eye, you will *not* be endeavoring to see how much of this world you can carry, but how far you can strip yourself to run the race. Christ will be practical sanctification to you, and sanctification is SEPARATION, separation to God. It is only as we have this spirit that we shall even realize what is a weight. (1882)



**THE WORK OF THE LORD****1 Corinthians 16:10**

Wm. H. Ferguson

"HIS work is honourable and glorious." In this issue we record the passing away of some of the Lord's worthy ones. They have left a record of faithful living and a good testimony, and such record is on high. Such men and women are a valuable asset to the work of the Lord and their places are vacant. Their example should emulate us to follow their path and should stimulate to more living for God.

**LABORERS IN THE HARVEST FIELD**

The need for laborers is ever present. Our Lord told His disciples to pray about this—Matt. 9:36, 38. They were not to pray for preachers merely, but for "laborers" to be "thrust forth." There are plenty of preachers today but few laborers. Many are constantly seeking entrance into assemblies and ever on the lookout for invitations, or seeking such, but the whole country lies right at hand and few indeed are willing to try any "new" work. Some men not too long out in the Lord's work would be greatly embarrassed if asked to point out the places where they had done some real pioneer work—perhaps there are some who could not point to any such work in many years. Assembly to assembly preaching is not doing "the work of an evangelist." And if God does give one to see a little work done, that does not mean that one should rest on their "laurels" for the rest of life. There is much to be done on every hand—whole districts lying idle. Halls could be rented, schoolhouses could be found in the country backwoods, farm homes could be opened for the Gospel and laborers can find many ways to make known the Gospel. This is the great need of today, not preaching but "laboring." Men who have not pioneered lack something in their ministry and while they can lead others to surmise that they have done this work, their ministry shows it and the lack of it will catch up with them in days to come if we are left here. The true evangelist, with a love for souls, goes out into untrodden paths and seeks such. We honor all such and the Lord's people should be acquainted with them. Some of their names are not to the fore, as are others, but they are working in needy and backward districts, often away from assembly fellowship where they do not get the support and practical fellowship of the saints in a regular way. They have their opposition and discouragements. Satan seeks to hinder all such but they go on year by year doing "the work of the Lord" in His way. They know the testing times, but they also have the joy of the Lord as compensation and they enjoy the confidence of godly ones. Such do

not write letters with exaggerated reports, nor do they seek to play on the sympathies of the saints with their 'supposed' trials to obtain fellowship in a practical way. This is something which the godly laborer will shun as he would the plague. The men of God we have known would rather break stones by the roadside, as men say, than make their needs known or the needs of their families. God knows, and that is enough for them. We honor all such. We know such men.

Many younger men are travelling thousands of miles in automobiles, wearing out rubber and cars (which is expensive work indeed) when they ought to be sticking at some good and honest labor for the Lord in a steady way. The Lord's people are "footing the bill" for many thousands of needless miles of travelling while the country lies unevangelized in between and the sad part of all is that saints think, at times, this is the work of the Lord when it is merely of man. Conference after conference is not good for younger men and those who take in one after another, merely because the Lord's people are kind and thoughtful and sympathetic to laborers, are doing the work an injury and lowering the standard of true evangelistic work. If one had work at hand, they would not be able to pick up and leave it at will—the work would detain them. If there is no work at hand, probably there is no labor involved. We remember that David left his sheep with a keeper when he went down to his brothers, 1 Samuel 17:20, and when his elder brother asked sarcastically . . . "With whom hast thou left these few sheep in the wilderness?" David did not need to justify himself and tell him about the keeper he had left with them, but he put the pointed question to Eliab . . . "Is there not a cause?" We should always be able to give such an answer as to our presence anywhere. There is far too much endless running here and there. Some will be on the East coast one week and the next week or two you hear of them being on the West coast with thousands of miles intervening. One will hear it said . . . "I didn't intend to be here" etc., again . . . "I got a chance of a ride" etc., but is that sufficient excuse for such tremendous jumps from place to place? Surely the saints should have more sincere exercise as to the character of those whom they encourage that the work of the Lord may not suffer. We believe this sort of thing is neither "honorable" nor is it necessary. The work lies at hand, "the laborers are few." When we think of some sticking to their work through thick and thin, through good report and bad report, and then think of the endless and needless "running to and fro" we would surely seek to stir up our hearts to more definite work for God. If there is not more exercise regarding this, the Lord's work will



suffer, the ministry amongst the saints will become spineless and mere sermonizing, and a form of clerisy will develop which will be harmful to all. A "letter of commendation" seems to be a badge to give one the right to go anywhere preaching, but this is not its purpose. A man's work should be his commendation as the years go by, not merely his "letter of commendation." We believe it is scriptural for such letters to be given to all going forth in the Gospel, but, in themselves, they are not the proof. That lies ahead and should be demanded by the saints. Men should be able to show some good and definite work for the Lord through the years and where it is lacking, there is something wrong. There has seldom been a time when there is more money in circulation and less work being done of a truly pioneer character. Years ago it was different, but laborers are scarce today. The fault lies, not with younger men alone, but with those who encourage such.

### HONORABLE AND GLORIOUS

Leaving this side of things, let us consider further the work of the Lord. To be engaged in it is the highest form of service, after worship. True overseers, shepherds, evangelists, teachers etc., have no higher work, nor any that is more worthy and the time is short. Let us keep at it for it is necessary and He cannot fail. Many are seeking to undermine testimony to the Name of the Lord today. This is Satan's work and we need to stand together, shoulder to shoulder, against all who would thus seek by compromise, or open enmity, to hinder the work at hand. It is better to have fewer in true fellowship than to have some who are not satisfied and hankering after "half way houses" or denominational ties. The one leads to the other without fail. You cannot stop the "slide" when it begins. The history of the church has proved that beyond question. God alone can raise up men and women who will take a stand for God. They cannot be "driven" nor can they be "enticed" by plausible arguments. Only God can put true conviction as to the truth of God into the heart or soul of any Christian. Thank God for all who have such convictions. There are numbers throughout the world who have such implanted in their souls. We ought to encourage all such by prayer and intercession for them continually, by word of mouth and by the written ministry. Let all such seek to be at the assembly meetings regularly. Those who stay away for a period of time are largely lost to the testimony. The devil gets the victory, perhaps they get a television set in the home, then they are truly lost to the assembly and they will seek out some place where they can have this and other kindred worldly associations where nothing will be said against it. "God

gave them their request, but sent leanness into their souls.' Shepherds should warn against such inroads at the beginning of things. When the world is established in the home, it is too late, unless God grants a real repentance.

### LET US GO ON

Life is short and as we stand by the earthly tabernacle of loved ones, men and women, who have served faithfully and finished well, think well of the course. It will not matter much then whether we received the world's plaudits or not, or seeming applause of men who know not our God. His work is honourable and glorious. Let there be no going back on the former profession. Some eminent men whom we have known, on their deathbed, men whom we have known through the years, expressed their regret as they stood on the borderland of eternity that they had not continued as they commenced as to assembly testimony. The path which they chose, later in life, and of a more 'open' character, they found to be on a faulty foundation and it failed them in the hour of death, although the Lord was with them. He did not forsake but sad to think of wasted years which might have been spent "strengthening the things that remain"—Rev. 3:2. May the Lord preserve us for Himself and for His truth.

THINK not thy niche too small:  
 For God that gives to all  
 The needful gift of grace and strength,  
 Will help us through the length  
 And breadth of devious ways:  
     And cause, at last, our souls to praise  
     The One Who only can apprise  
     His glorious work, so vast, so small,  
     That, in it, He takes note of all.  
 And never will He miss a smile,  
 A word of cheer, a dreary mile!  
     Yea! E'en a cup of water, cold!  
 His record soon shall all unfold.  
 And then, when all the story's told,  
     We'll praise Him for the rest He gives,  
     Our Living Lord, He ever lives!  
 And we, with Him, shall share at last,  
 The glorious work of days gone past.

F.

Hast thou heaven in hope? It is more than if thou hadst the whole world in hand. The greatest monarch on earth would be glad, at a dying hour, to change his crown for thy helmet, which is "the hope of salvation." His crown will not procure him thy helmet; but thy helmet will procure thee a "crown of glory that fadeth not away."



## THE DEVIL

**T**HE devil would like more people to consider his existence as imaginary, something conjured up in the mind of some dreamer and later propagated as fact. The plain teaching of God's Word and the abundant testimony of men gives the lie to this. This fiendish enemy of God and man is surely pleased that many should doubt his existence. He can then work more freely.

All his history is certainly not given in the Scriptures, but we find sufficient to enable us to understand that he was created at some date prior to the time when God made the chaotic earth into a place fit for the habitation of man, and placed Adam and his descendants over that scene. Not only did he exist prior to that date, but he had evidently headed a revolt of spirit beings against the very throne of God. (Ezek. 28:11-19). He was a fallen creature, an enemy of God, when he entered Eden to tempt our first parents.

Some of those angels who shared in his rebellion, as we read in Jude 6, are held in chains until final judgment. Not so Satan himself, since he has been allowed by an infinitely wise God to move about the earth (Job 1:7), and even to appear in the presence of God, (Rev. 12:10). In these two spheres he is still much more active than most people believe. His dual occupation is in deceiving the whole world," (v. 9), and in "accusing the saints," (v. 10). Thank God, the believer has a Defense Attorney (the man Christ Jesus), who pleads for him on the basis of the blood He shed at Calvary.

But not only does Satan accuse the saints before God in heaven, he also tempts them and seeks to ensnare their feet as they travel this dangerous scene. He dared to tempt our Lord Jesus in the wilderness, and he will dare to tempt you and me. Though he knows that he can never drag a child of God down to hell, he is so opposed to all that is of God that he never wearies in his efforts to trip us up and spoil our testimony for God. He must know that his cause is lost, that he can never overthrow the throne of God, but he will do all in his power to harass those who have started on pilgrimage to the heavenly city. This he seldom does in open combat, because he knows that some of them can wield the two-edged sword of God's Word, but he more often uses tricks and devices to ensnare the feet of the unwary. Let us never boast that we are able, in our own strength, to avoid those snares. He is never more successful than when we are boastful.

Yet he will at times straddle the path before us and challenge us to battle. Should we flee? No. If we do, his

fiery darts will pierce our unarmoured backs. God's armour is for those who face the foe (Eph. 6:13-18). Must we fight him with our bare fists? God has given us an effective weapon. Our blessed Lord answered the devil: "It is written." That worthy sword of the Spirit has served many a Christian in his spiritual battles. Like Goliath's (1 Sam. 21:9), there is none like that.

Young or older child of God, if you are tempted not to yield to Satan's temptations, by the grace of God, then carry the Sword of the Spirit unsheathed and ready for conflict. You ask, "What do you mean?" Learn the Scriptures through constant reading and meditation. Commit them to memory. Keep your sword sharpened daily. Then stand, not as a braggart, but courageously prepared to "resist the devil . . . he will flee from you." (James 4:7). But remember, he will be back! Concerning the future of Satan, we learn from Rev. 12 that he will be cast out of heaven and allowed to operate only upon the earth for a period, but when our blessed Lord comes to set up His millennium reign here, Satan will be cast into the bottomless pit, until those thousand years are finished. After a short term of freedom, in which he rages in his enmity against God and His people, he is caught leading an innumerable host of earth's inhabitants in rebellion against God. His activities are then ended. He is cast into the lake of fire and brimstone, (Rev. 20:10), to be tormented forever and forever.

### "ONE THING"

"One thing is NEEDFUL." Luke 10:42

John 9:25

I know not much, dear Lord; I am not wise,  
Only a foolish soul that clings to Thee;  
But since Thy hand was laid upon mine eyes,  
One thing I know . . . though I was blind, I see.

Phil. 3:13

There is not much, dear Lord, that I can do,  
I am so weak, and all the way so dark;  
But yet, forgetting past and present too,  
One thing I do . . . I press toward the mark.

Psalm 27:4

I have so much, dear Lord, and yet ask more!  
For I the beauty of my Lord would see;  
And that I may behold Him evermore,  
One thing have I desired . . . to dwell with Thee.  
Anon.



## SOLOMON'S SONG

## Chapter 4:8

(Written in the 1860's)

**J**OHN had well learned to appreciate the Church's heritage in its risen Head. He had learned too, to prove and to appreciate the place of the Church's retired and humble service in the earth. He had not forgotten the admonition, "Feed my sheep, feed my lambs." He had walked as a shepherd in the midst of the family of faith, exhorting them to abide in the truth and in the love of Christ.

Yet it was John who was appointed in Patmos to behold other sights, and to become conversant with far different scenes. Glory was indeed revealed to him there,—bright Heavenly glory; but it was glory brought into contrast and antagonism with the darkness and corruption of earth. He was taught to behold the earth as filled with, and held down beneath, the power of evil ripening for judgment. He was caused to walk, as it were, from mountain to mountain of gentile power,—to behold their evil greatness, to view the course and end of their blasphemies, and to record their doom. He left for a season "the bleating of the sheepfolds" to hear the roar of the lion and leopard amidst the mountains and dens of their savage greatness, where that greatness is, for the present, permitted to strengthen and establish itself, and to mar and destroy the earth.

There are many worshippers of human progress, as it is called, who look to these seats of gentile power, as if they were the appointed rectifiers of the earth. Their hope is in these lions' dens and mountains of leopards, as if they were the earth's appointed deliverers. They think not of the condition of Immanuel's land; appreciating not the nature and cause of its present woe; and regarding not its destined glory in "the age to come." They have no knowledge of the time when the true Solomon, the Prince of Peace, shall reign, and "the mountains (i.e. the greater seats of authority in the earth) and "the little hills" (the lesser seats of authority) "shall bring peace to the peoples by means of righteousness." Psa. 72:3. They have never contrasted that coming period with the present hour of the Lordship of unregenerate man. They know nothing of that storm of judgment and fiery indignation that is to introduce the long-promised morning of blessing. Necessarily, they call evil good; put bitter for sweet, and sweet for bitter; say peace when there is no peace; and glory in the very things which are to bring down the righteous inflictions of divine vengeance. Let the people of Christ beware of these apostles of human progress. Let them

hear the invitation of their Lord, and view as by His side, these mountains of gentile glory, and look forth from them on the troubled world over which they dominate; and they will be taught a holy fear. They will shrink from the scene around them, and their hope will be alone in the arm of Him who has promised in His own appointed time to work deliverance in the earth, by abasing these "mountains of prey," and establishing instead, the zion of God — the mountain of holiness and truth.

Submitted by Robt. Isherwood, England

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### THE SHUT DOOR

There are times in our lives when we seem hedged in with difficulties. Help fails us, props give way, and we are brought to a great extremity. Look at the Israelites in their flight from Egypt, fenced in by walls of rock, their enemies close behind, and the dread waters of the Red Sea in front; how can they escape? "The wilderness hath shut them in!" was Pharaoh's proud boast. But no! God had shut them in. God had shut them up to faith, Gal. 3:23. There was no other way. And thus God became God to them!

So with Noah, "God shut him in", and there was no other way out until God opened the door.

"Shut up to faith!" So God trains His children to "Wait only upon Him." He shuts out every other hope that we may be brought at length into contact with a "God who quickeneth the dead."

Oh, let us not fear to be shut up to faith! Let us not fear when the last spark of hope is quenched! "Have faith in the operation of God," and believe that "They cannot be any small or ordinary things that shall be done for thee, when the Lord shall show in thee what a God can do." "O my soul, it is the highest honor thou canst put upon thy Lord, to believe against difficulties."

Look at 2 Kings 4:33, "He shut the door upon them twain." The last spark is extinguished here. All human resources are shut out by death. No earthly power can avail. But the prophet knows God. He is shut up to faith. He "waits expectantly upon Jehovah." See how he "draws out his soul." How intensely in earnest he is, stretching himself upon the child. He "asks life," although it seems a thing impossible. And God hears! God answers! God breaks in upon that reign of death. Oh, what a model for our intercession!

Anon



### THE LIBERAL HEART

**W**E HAVE two instances recorded in the Gospels of the liberal heart. One in Mark 14:8, where the highest commendation perhaps ever given is bestowed by the Lord upon the woman who brought an alabaster box of ointment, very precious, and brake it and poured the contents upon His head. "She hath done what she could." How few of the Lord's servants reach this high standard, especially in their manifestation of love for Him.

The anticipation of His burial called forth this expression of her heart's devotion, which others stigmatized as wasteful expenditure. She had a glimpse of the wondrous value of that death of deaths which He was to accomplish; and she anointed with the costly perfume the Head which was to be crowned with thorns, and to be "marred more than any man's."

Oh! that we might follow her example, gathering from the contemplation of His sorrows on the tree, increase of our heart's affections; not counting our lives dear; but ready to spend and be spent in His service, "who made Himself poor that we through His poverty might be rich."

"Love so amazing, so divine,  
Demands my soul, my life, my all."

Another case of rich profusion in giving was that of the poor widow, Mark 12:41; Luke 21:1-4. The Lord Jesus was observing how the people cast their offerings into the treasury; many that were rich cast in much. But the two mites, or one farthing of a certain poor widow, so arrested His attention, that He called to His disciples to mark this great gift.

It was all that she had; all her living; and she gave it to God. Did she expect it would add much to the beauty of the house? Or would go far towards some costly ceremonial? No; when the sums were counted over by the treasurer at the close of the day, this farthing was scarcely worth recording in the list of donations.

Men like to head subscription lists with large sums. And the churl is often counted liberal. God looks at the HEART, the costly thing in His eyes—"the HEART'S adoration." The widow in her gift proved her unbounded confidence in God Himself as the giver. She thus expressed to Him her faith—"precious faith," which the Lord Jesus valued; for He had humbled Himself so as to be altogether dependent upon His Father. He was going to enrich God's treasury by giving up Himself, His life, His all, in order to please Him.

H. W. Soltau

## QUESTIONS AND ANSWERS

QUESTION: Would the teaching in 1 Tim. 2:9 on "broided hair" and that of 1 Peter 3:3 on "plaiting the hair" forbid a sister to braid or pleat her hair? We have heard some say there is no difference between this and "cutting" the hair.

ANSWER: First, there is a decided difference between braiding or pleating the hair and "cutting" the hair. The sister still has her long hair, as the Scripture enjoins. This is just an excuse of some who probably already have been disobedient in the matter of cutting the hair.

The word used (in the original) in 1 Tim. 2:9 signifies "anything twined or plaited." It is used of the "twisting tendril of the vine" and in the plural is used of wreaths or chaplets. It would seem to infer an absolutely unnecessary building up of the hair of the head into such wreaths or chaplets, as to make it conspicuous. This is spoken against in the verses mentioned. In 1 Peter 3:3 the word rather gives the thought of "an inweaving of the hair." This would suggest the weaving into it of such ornaments, or gold or stones, precious or otherwise. This is also spoken against.

It would seem that the simple "putting up of the hair" by pleats or in a simple fashion is not the question here, but something over and above this, resulting in a conspicuous ornamentation of the head. This would draw attention to the head of the woman and would be contrary to the spirit of 1 Cor. 11:10 where she is to have the "covering" on it as a sign of subjection to the Lordship of Christ in the Assembly. It would also deny the fact of 1 Cor. 11:15 where "her hair is given her for a covering" or "a veil of womanly modesty"—this latter suggests the humility attendant upon the godly sister's appearance and is the very opposite of outward adornment. Certainly the braiding of the hair and intertwining of decorations is entirely out of the mind of the Spirit of God in the passages mentioned. There is nothing so beautiful as nature when attended with cleanliness, simplicity and becoming modesty. There will be no complaint when this is seen in our sisters.

QUESTION: In view of 1 Tim. 2:9 most Christian women in the better instructed assemblies submit to the Word of God as far as wearing pearls or chains around the neck. Would you say that the principle of the Word is ignored by the wearing of sparkling diamond dotted combs (real or otherwise) in the hair?

ANSWER: This question which comes from a part of the continent far removed from the writer of the first question, finds its answer in the question and answer above. This would be the very thing which the Word of God expressly speaks against. Any sensible Christian woman knows where to draw the line in that which is merely to make herself comfortable and becoming, and the "added" decorations which attract attention to themselves in an unnecessary manner. Good grooming is often very simple and far more becoming than the "cheap" attempts to copy the rich and worldly. We have noticed recently at some funerals where many Christians come, of varying spiritual character, that you can always "spot" the true believer in contrast to the carnal and worldly minded who have their adornments, pearls (usually imitation), earrings, chains, etc., painted and fixed up to look like any worldling. What a travesty of true Christianity.

The Christian woman is an adornment to the assembly when arrayed properly. Neatness, cleanliness and becoming apparel characterize such. There is no virtue in being slovenly and careless of person or manner. We are going in to sit before the Lord and that should govern all our deportment, brethren or sisters. We have had several questions recently regarding the wearing of the "gold ring" or "signet ring" by brethren. This is an unnecessary adjunct and should be laid aside.



QUESTION: Is it scriptural for Christians in assembly fellowship to take part in Boy Scout and Girl Scout activities?

ANSWER: What next! We have said, for long, that it would be no time until recreation formed a major part of the activities of many so-called assemblies. This question comes from a source from which we should have expected something different. There is no question but this is entirely of the world, it is not a spiritual thing at all. All of our activities should have a spiritual approach and a desire for the spiritual welfare of the boys and girls, hoping to see them soon "born again"—partakers of the divine nature and "new creatures in Christ Jesus." How could anyone then think that they can train such for the world and tell them, if saved, that they must immediately discard all such activities as being worldly and not fit for a Christian to participate in?

We have no doubt that such are intended to form better character in a young person . . . to instil respect and kindness and self-reliance, in view of becoming better citizens . . . the citizens of tomorrow. However, this is the world and the world has enough of this on hand. It is the duty of Christians to abstain from all that is "of the world" and live a separated life unto Christ. One cannot serve Christ well, and the world as well. Our "conversation" is in heaven. Phil. 3:20 . . . the word here signifying "our citizenship" . . . "our community life" is in heaven. Leave worldly things to the world. If really saved, the prime object of any who really know Christ and His Word is to see sinners, young or older, saved out of the world and made fit for the Kingdom of God. To dabble in youth politics, or worldly ventures into better social life for all, is merely to deny the "Cross of Christ." The apostle puts it plainly in Gal. 6:14 . . . "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." You cannot go in for worldly ventures like the above and practise the truth of Gal. 6:14. "Choose ye this day whom ye will serve . . . but as for me and my house, we will serve the Lord," Joshua 24:15.

QUESTION: Where will the saints be who are saved during this day of grace when Christ comes and sets up His Kingdom during the "thousand years?"

ANSWER: We shall be in the "Holy Jerusalem, descending out of heaven from God." Rev. 21:10. After the "thousand years" we see that same "city" spoken of as "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. Verse 3 states "Behold, the tabernacle of God (this is the same thing referred to in these other scriptures) is with men." This latter verse however, refers to the eternal state, after the "thousand years" and shows that the eternal state (The Day of God) heaven and earth shall entirely be at one and heavenly bodies and earthly bodies shall have that fellowship together which CANNOT be theirs even during the millennial state. During the "thousand years" the Church will be above the earth, evidently visible i.e. as to its light, Rev. 21:24 and "the kings of the earth do bring their glory and honour 'unto it.'" The word is not "into" but "unto." There will be no "nations" and "kings" during the eternal state, they are found in the reign of Christ where they retain their identity, although they conform to the rules and laws of His Kingdom. The Church, as the holy Jerusalem, shall have fellowship with Christ in the ruling of the earth from the vantage point of heaven, but we do not believe there will be a mingling together of "heavenly and resurrected bodies" with those of earth UNTIL the thousand years are ended and the eternal DAY OF GOD continues eternally. Then shall be seen the "new heavens and the new earth wherein dwelleth righteousness."

**EXTRACTS FROM LETTERS**

**From Oregon**—May the Lord continue to bless and help in sending out the good work in the magazine. There is such a lack of good and practical ministry in many parts today. Some don't want it, and others don't want to give it out.

**From Bermuda**—May God continue to bless the Magazine to His honour and glory.

**From Detroit**—I like the expression in *Work & Workers* . . . "Work done for the Lord in accordance with His Word."

**From Oklahoma**—I enjoy the articles and poems. This evening I have been re-reading some old copies and enjoying them again.

**From Ireland**—May God continue to help in this faithful work of stirring us up by putting us in remembrance . . . 2 Peter 1:3. This is what we were taught from the platforms when we first trusted Christ.

**From Washington**—We do appreciate the sound ministry in *W. I. S.* and feel the necessity of keeping these things before the Lord's people in these last days.

**From Australia**—It is with joy that I look forward to each *Words In Season* as it arrives. It is indeed what its name implies. Surely we need today wholesome words from the Book of God. Often I find myself referring to back numbers which are just as fresh as the day they were written . . . "The entrance of Thy Words giveth light."

**From Ireland**—I find it difficult to find suitable words to express our deep gratitude for the words of warning, instruction and encouragement as found in *W. I. S.* The Question page is my first perusal when I get my copy each month, and the Gospel messages make good reading with my family around the fireside.

**From New Zealand**—The Magazine is much valued by some in this country for which we are thankful. Good, wholesome words are needed to preserve the saints, "Keep them through Thy Word. Thy Word is truth."

**From a saved soldier, saved in the service**—Your sound words have been such a help in times of spiritual depression. (From another) . . . I was saved right after leaving home in 1956 but later went back and lived with my parents for a few months. They do not know the Lord as Saviour and had a T.V. in the Living Room. It seemed that the devil himself was using that machine (he was!) and it had a terrible attraction and was very hard to get away from, once you sat down in front of it. I was convicted about it and soon left.

**From Michigan**—I wish to thank you for the article, especially, regarding Paul going up to Jerusalem, both as to its content and the spirit in which it was written. It was a model for us all to follow in dealing with controversial subjects.

**From Alaska**—We are so thankful to the Lord to again get *Words In Season*.

**From Ireland**—I take this opportunity of thanking God for you all in the ministry of sober and sound words through *W. I. S.*



## CANADA

**London, Ont.**—Saints of Pall Mall assembly had a short visit from bro. A. Stewart. Ministry enjoyed.

**Clinton, Ont.**—The small assembly here had a visit from brother Russell Harris which was enjoyed. J. Gray also gave them some meetings. They appreciate help.

**Arden, Ont.**—T. Kember and M. McLeod hoped to pitch their tent about 20 miles from here in a new field. Bro. G. P. Taylor hoped to spend a little while with them in the district, rendering what help he could.

**Portage La Prairie, Man.**—Bro. MacLeod stayed on here after the conference, which was good, with bro. Joyce. He hoped to go on to Pine Creek and Glen Ewen conferences. Bro. S. Rea went to Brandon for a visit. Bre. Norris and Alex Wilson hoped to have tent meetings in Sask.

**New Ontario**—The New Ontario conference here in which four of the assemblies of the district take part was very good. Not too many preachers present but the Lord gave help in ministry and the Gospel. Bro. Ed. Doherty, convalescing after his recent operation, stayed on for a week or so in the district. He is feeling much better and hopes to return to Cuba later d.v. Bro. Widdifield remained in the North for a while. Two professed as a result of the conference.

**Victoria Road, Ont.**—Recent conference here was reported very good, with helpful and practical ministry.

**Huntsville, Ont.**—Wm. Ferguson gave a call here on his way to New Ontario. Saints get quite an influx of summer visitors during the warmer months but we fear summer cottages are not conducive to the spirituality of those who spend the weekends on the road a good part of the time. The world does it constantly and we suggest that saints should have more exercise about this. If one can spend a little while quietly with their families it could be restful but this "endless running to and fro" is too like the restlessness of the world. We believe it is not good for body or soul. We mention this for consideration to all of us in U. S. A. and Canada. We shall soon be "home" . . . let us use the time here profitably for God.

**Orillia, Ont.**—Bre. Pears and S. Simms were hoping to get started soon in tent work some where around Dunchurch district. Good for young men to have this exercise. Any who take advantage of summer to "enjoy self" should seriously consider the advisability of returning to useful employment. Time is too short.

**Cole Harbour, N. S.**—Bre. McIlwaine, Sr., and Robert have tent pitched here. A nice number attend the meetings, some troubled. J. McCracken had meetings in his Gospel trailer at Waldeck, hopes to move soon to Wolfville if the Lord will.

## OTHER LANDS

**Venezuela, S. A.**—Our brother Jas. Walmsley and his wife have sailed to join bro. Williams and the other workers here. He is from the Cregagh assembly in Belfast. They visited in Toronto, Sarnia and Midland Park, N. J. ere sailing.

Bro. Williams mentions that he "just came home yesterday after sixteen nights in Barquisimeto with John Frith and the new worker Hildebrando Gil. They both preached well and the meetings were the best we have seen in that assembly which John and I saw formed nine years ago. They have grown and there would now be over 70 in fellowship.

We met every morning with the young men at 6:30 a.m. for prayer and from 9 to 13 took part in that half hour, praying specially for the meetings, naming those we would like to see saved. Four men, five women and two girls professed. There are about 15 young men in the assembly, active and ready to learn. We also had the joy of seeing some restored."

## CONFERENCES

**Sault Ste. Marie, Ont.**—The annual joint Conference will be held here, their 44th, Sept. 3rd, 4th, and 5th, in the Technical School. Prayer Mtg., Sept. 2nd, at 7:30 p.m. in the Gospel Hall, Wellington and Spring Sts., D.S.T. No circulars. Corresp. S. H. West, 479 Albert St., E.

**Arlington, Wash.**—Annual Conference will begin d.v. with Prayer Mtg., evening of Sept. 2nd, continuing over Labor Day, Sept. 3, 4 and 5. Corresp. Arthur S. Colburn, 314 No. French St.

**Huntsville, Ont.** — Annual Conference d. v. will be held Sept. 9, 10 and 11, commencing with Prayer Mtg., Thurs. eve., Sept. 8th. Usual order of meetings. Brethren walking in the "old paths" welcome in ministry. Corresp. Geo. Cottrill, R. R. No. 2.

**Clementsvalle, N. S.** — Annual Conference will d. v. be held Sept. 4th and 5th, preceded by Prayer Mtg. on Sept. 3rd. Brethren feel the importance of emphasizing that only those "walking in the old paths" have their confidence in ministering, hence they welcome such only. Corresp. Ronnie Berry, Clementsport, Annapolis Co. N. S.

**Cleveland, Ohio** — Annual Conference d. v. will be held in the Monticello Gospel Hall, 4970 Monticello Blvd., commencing with Prayer Mtg., Fri., Sept. 2nd at 7:45 p.m., Sat. 2:30 and 7:30 p.m., Lord's Day 10 a.m., 2:30 and 7:30 and Labor Day 10:30, 2:30 and 7:30 p.m. Corresp. John H. Smith, 3141 Warrington Rd., Shaker Heights 20, Ohio.

**Orillia, Ont.** — Annual Conference d. v. will commence with Prayer Mtg., in the Dominion Gospel Hall, Sat. eve., Sept. 3rd at 7:30, continuing Lord's Day at 10 a.m., 2:30 and 7 and Labor Day 10 a.m., 2:30 and 7 p.m. Brethren walking in the old paths welcomed for ministry. Corresp. Cecil R. Clark, 121 Emily St.

**Hartford, Conn.** — Annual Conference d. v. Sept. 3rd, 4th, and 5th, commencing with Prayer Mtg. at 8 p.m., Sept. 2nd. All meetings in Gospel Hall, 49 Charter Oak ave. Brethren walking in the old paths welcomed for ministry. N. Vendetta, 176 Kenyon St.

**Hitesville, Iowa** — Annual Conference d. v. Sept. 17th and 18th, commencing with Prayer Mtg. Sept. 16th. Usual order of meetings. Corresp. Geo. L. Frey, Aplington, Iowa.

**Longport, N. J.** — Annual Conference d. v. will be held Sept. 17th and 18th, commencing with Prayer Mtg., Sept. 16th. All meetings in the Gospel Hall Auditorium, 29th and Atlantic Ave. Usual order of meetings. Saints expect godly men, walking in God's ways to minister the Word. Corresp. Wm. Moon.

**Midland Park, N. J.** — Annual Conference d. v. will be held Sept. 24th and 25th, commencing with Prayer Mtg. in the Gospel Hall, Sept. 23rd at 7:45 p.m. Usual order of meetings — visitors entertained freely. Corresp. L. C. Greene, E. 20 Glen Ave., Paramus, N. J.

### FALLEN ASLEEP

**London, Ont.**—Our dear sister, Mrs. W. Mitchell of Pall Mall assembly, "went home" June 11th, aged 68. Her husband, two sons and a daughter survive. Remember them in prayer.

**Garnavillo, Iowa**—On June 8th, our dear sister Mrs. Arno Kregel went to be with the Lord. She was saved in January 1940 and has gone on steadily for the Lord and in the Assembly. She was 66. At the Lord's table the morning of the Garnavillo conference, "at home" Wednesday of the same week. Good to be ready. Prayer requested for her husband.

Also our beloved brother Alfred Wirkler was called home rather suddenly June 17th, after an operation, aged 77. He was a quiet and godly brother with a heart for the Lord's work and like our sister Mrs. Kregel, seldom missing at the assembly meetings. They will be missed. Bro. Wirkler was saved in October, 1938. He was a "lover of good men" and always ready to help in any way he could in the service of the Lord relative to the assembly.

**Cleveland, Ohio**—On July 4th, our beloved sister Mrs. Helen M. Froelich "went home" suddenly, aged 89. Saved May 10th, 1914 at meetings held by the late Thos. Dempsey and David Roy. Faithful to the assembly when able to be there and exercised as to her assembly responsibilities. She leaves four daughters and two sons.

**Stout, Iowa** — Our esteemed sister Mrs. Charles Stow "went home" June 1st. Saved in the early days of tent work here through preaching of Chas. Hoehler and Oliver Smith and has gone on very well and consistently. Much missed.

**Waterbury, Conn.** — We wish to record the passing of our sister Mrs. Bartholemew, April 21st. She was one of the oldest and one of the first in the assembly here, lovingly cared for by her family. Prayer requested for her sons.



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# Words in Season

THE BIBLE FAMILY MAGAZINE



## MY WEB OF LIFE

NO chance has wrought this ill to me,  
'Tis God's sweet will, so let it be;  
He seeth what I cannot see.

There is a "need be" for each pain,  
And He will make it one day plain;  
That earthly loss is heavenly gain.

Like as a piece of tapestry,  
Viewed from the back, appears to be  
Naught but threads tangled hopelessly

But in the front a picture fair,  
Rewards the worker for his care,  
Proving his skill and patience rare.

Thou art the workman, I the frame,  
Lord, for the glory of Thy Name,  
Perfect Thine image on the same.  
Anon.

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**SEPTEMBER, 1960**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

**For Sarnia, Ont.**—Assembly at College and Davis Sts., please note change of Correspondent's address, as follows:—John Kember, 785 Highway 40, Corunna, Ont.

**Hardwick, Vt.**—Edwin H. Corliss, Box 351, for the Assembly. Telephone No. Greenwood 2-5224.

**Omaha, Nebr.**—H. A. Hamilton, Sr., 4736 N. 37th St., for the Central Gospel Hall.

**Brazil, S. A.**—John McCann, Caixa Postal 60, Rio Pardo, RIO GRANDE DO SUL.

### UNITED STATES

**Augusta, Me.**—Recent Conference here was good and helpful. Bro. Fite has been giving help to the smaller assemblies of New England of late.

**Sherman, Mich.**—Saints here had a good and happy time around the Word of God at their recent Conference. The Word was good and seasonable and saints were refreshed—a good representation from the State.

**Longport, N. J.**—Wm. Ferguson had meetings with the assembly here, using chart EGYPT TO CANAAN. Interest very good with visitors present and some unsaved to hear the Gospel. The aged Christians in the Home here need our prayers, also those who have responsibility as to their care. He also visited Midland Park, N. J.

**Hardwick, Vt.**—Saints in the small assembly here have been doing quite a bit of repairing on their building. They have a desire to continue in godly ways in testimony and we can pray for all such.

**Tylertown, Miss.**—Recently four were baptized and we had a day of ministry and fellowship—a number of unsaved heard the Gospel.

**Frostburg, Md.**—Bro. Graham was hoping to locate near here in tent work later in July.

**Joliet, Ill.**—Our Open Air Meetings have been good. We have had a good hearing and value prayer for blessing on the seed sown.

**Iowa and Wisconsin**—Bre. Dobson and Elliott had tent at Marion; L. DeBuhr and Eric McCullough at Hector, Minn., a new place. Bre. Brandt and Wahls south of Prairie Du Chien, bro. S. Hamilton at Pine Hill with some strangers coming, J. Gray paid visits to Beetown and Blue River. We have heard that meetings at Hector, Minn. by DeBuhr and McCullough are quite encouraging—some strangers coming nightly.

**East Aurora, N. Y.**—Bre. McBain and Jas. Smith had good meetings here, well attended. Four who had previously been saved, followed the Lord in baptism. Saints were encouraged.

**Brodhead, Wisc.**—Bro. S. Mick is trying some meetings here with the small assembly.

### CANADA

**Oil Springs, Ont.**—Brethren from Sarnia have been faithful in Gospel work here and are in their fifteenth week. They have been using a portable Hall, designed by selves, and have seen a nice few saved, some giving real joy. Attendance still encouraging. The village people are attending good and saints give help from home and district surrounding. One of our brethren writes . . . "I wonder they are not tired of us but they seem to be enjoying the meetings." (Let us add that these brethren responsible are hard working men through the day who are thus carrying on, along with their daily toil—Editor).

**Port Arthur, Ont.**—Bro. Boyle is in tent work with bro. J. Norris on the Prairies, a needy country.



# 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. 52

SEPTEMBER, 1960

No. 9

## GODLY WOMEN OF SCRIPTURE

"THEN I AROSE, A MOTHER IN ISRAEL."

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- SARAH:** A WOMAN OF PROVISION: Genesis ch. 18. She, in her own sphere, administered to the need of the men of God. Surely a woman given to hospitality.
- DEBORAH:** A WOMAN OF PRAISE: Judges ch. 5. Her own works praised her in the gates. (Editor's note . . . Barak gets the place of prominence in Hebrews 11 since woman in the place of leadership, as in her case in Israel's weakness, is a definite sign of weakness. So Barak leaned on her presence as he went to battle, but the Spirit of God makes no mistake in omitting her name in the New Testament commentary on this episode. She will have fitting reward, eternally, nevertheless.)
- RUTH:** A WOMAN OF PURPOSE: Ruth ch. 1. She proved what was that good, and acceptable, and perfect will of God.
- HANNAH:** A WOMAN OF PROMISE: 1 Samuel 1:11. She vowed a vow and deferred not to pay it.
- ABIGAIL:** A WOMAN OF PRESERVATION: 1 Samuel ch. 25. In her godly discernment she kept David from using the sword in a fleshly attitude. She openeth her mouth with wisdom, and in her tongue is the law of kindness.
- ESTHER:** A WOMAN OF PETITION: Esther 5:7. "Who through faith subdued kingdoms, wrought righteousness, obtained promises." Heb. 11:33.
- MARY:** A WOMAN OF PRIVILEGE. Luke 10:39. Many daughters have done virtuously but thou excellest them all.

Submitted by an exercised subscriber.

«   «   «

If we could know beyond today,  
As God doth know,  
Why dearest treasures pass away,  
And tears must flow.

We cannot see what lies before,  
And so we cling to Him the more  
He leads us till this life is o'er  
TRUST AND OBEY.

## ETERNITY

Many years ago a lady, who had spent the evening in theatre and ballroom, came home rather late to find her maid sitting at the fire, awaiting her return. She was a young Christian girl and she was reading a book about the Saviour in Whom she had trusted. "Poor thing," said the lady, as she looked over the girl's shoulder and saw what she was reading but, at that very moment one word on the page caught her eye, it was "ETERNITY." She turned away her head with a shudder.

The lady retired to bed but found she could not sleep; her mind was disturbed. After tossing about for hours, she called her maid who ran to her quickly enquiring what was wrong. Her mistress then told her how the word "eternity" had caught her eye and now her peace of mind was gone, she was a trembling soul afraid of what lay beyond this life. With all her riches, she knew in her heart she was really poorer than her maid at whom she had scoffed; she was not ready to die, she had no hope for eternity.

How gladly the young girl told her mistress of the Saviour she had found: the Son of God who died on the cross to save sinners. Simply she told how faith in Him was all that was required to save the guilty from perishing eternally in their sins. "Did Jesus so love me, He died to save my soul from hell?" cried the lady in wonder, and, on being assured from the scriptures that this was so, she immediately accepted Christ as her Saviour. Her tears of distress were turned, at that very moment, to tears of joy. Gone were her fears of eternity as she received the assurance of everlasting life in Christ and the glad prospect of being in the bliss of heaven for ever.

Have you ever thought of ETERNITY? Have you ever been disturbed by the thought of the unending torment that awaits the soul that passes hence without trusting in the Saviour? To delay is dangerous; trust Jesus now.

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## THE MIRACLE OF RESURRECTION

"I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." Matt. 11:25.

**W**HAT a voice is this breaking over a world which for six thousand years has been a dormitory of sin and death! For four thousand of these years, heathendom could descry no light through the bars of the grave; her oracles were dumb on the great doctrine of a future state, and more especially regarding the body's resurrection. Even the Jewish Church under the Old Testament dispensation seemed to enjoy little more than fitful and



uncertain glimmerings, like men groping the dark. It required death's great abolisher to show, to a benighted world, the luminous "path of life." With Him rested the "bringing in of a better hope"—the unfolding of "the mystery which had been hid from ages and generations." Marvelous disclosure! that this mortal frame, decomposed and resolved into its original dust, shall yet start from its ashes, remodelled and reconstructed—"a glorified body!" Not like "the earthly tabernacle" (a mere shifting and movable tent, as the word denotes,) but incorruptible—immortal! The beauteous transformation of the insect from its chrysalis state—the buried seed springing up from its tiny grave to the full-eared corn or gorgeous flower—these are nature's mute utterances as to the possibility of this great truth, which required the unfoldings of "a more sure word of prophecy." But the Gospel has fully revealed what Reason in her loftiest imaginings could not have dreamed of. Jesus "hath brought life and immortality to light." He, the Bright and Morning Star, hath "turned the shadow of death into the morning." He gives in His resurrection the earnest of that of His people;—He is the first fruits of the immortal harvest yet to be gathered into the garner of heaven.

Precious truth! This "word of Jesus" spans like a celestial rainbow the entrance to the dark valley. Death is robbed of its sting. In the case of every child of God, the grave holds in its custody precious, because redeemed, dust. Talk of it not as being committed to a dishonored tomb!—it is locked up, rather, in the casket of God, until the day "when He maketh up His jewels," when it will be fashioned in deathless beauty like unto the glorified body of the Redeemer.

Afflicted and bereaved Christian—thou who mayest be mourning in bitterness those who are not—rejoice through thy tears in these hopes "full of immortality." The silver cord is only "loosed," not broken. Perchance, as thou standest in the chamber of death, or by the brink of the grave,—in the depths of the awful solitude and silence which reigns around,—this may be thy plaintive and mournful soliloquy—"Shall the dust praise Thee?" Yes, it shall! This very dust that hears now unheeded thy footsteps, and unmoved thy tears, shall through eternity praise its redeeming God—it shall proclaim His truth.

Dr. MacDuff

## THE SECOND RESURRECTION

The above blessed thoughts we are happy to record, but we should also add the solemn warning to those who miss Christ in this, God's Day of Grace. There are two resur-

rections as the Word of God plainly states, Acts 24:15, John 5:28, 29, Rev. 20:5, 6 etc. "The rest of the dead lived not again till the thousand years were finished." Near where the editor's father is buried there are tombs or mausoleums of great men of the earth and, if not saved, they may hold safely in their granite and steel clad hearts the earthly dust of such men, but at the end of the thousand years all such, whether there, or mixed with the dust of countless millions, the wicked dead shall be raised in bodies again. These bodies shall bear their identities, they shall be known and recognized. We read the words of the Lord in Luke 11:31 . . . "The Queen of the South shall rise up in the judgment with the men of this generation and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it." Thus we see the identity of all such shall be seen in eternity. The saved who have had their part in the first resurrection shall be witness against those who are raised in the second resurrection, one thousand years after the first, and shall condemn them by the fact of their having received God's testimony by faith, while countless millions despised God's grace and God's Son and perished in their sins.

Reader! Give earnest thought to where you will be five minutes after you die. Loved ones may look on your face, but you will not be there. You will be in heaven with Christ your Saviour, or down in hell with the doomed and damned of all ages, awaiting the terrible vengeance of God which you must endure eternally. You shall taste it immediately you sink into hell and the torments shall be intensified when you remember, in detail, the many times you rejected the Gospel and the offer of forgiveness of sins, without money and without price. Is it worth while to continue in your sins for a few fleeting months or years and then find yourself in eternal torment. God's Word declares it, you must flee from it to the Saviour of sinners. He will receive you immediately you come, acknowledging your sin and rebellion and accept His offer of salvation through His precious blood shed on the Cross—it is atoning blood. It forever satisfies God and is our passport to eternal bliss. "It is the blood that maketh an atonement for the soul." "Redeemed with the precious blood of Christ." God is satisfied . . . are you!

W. F.

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If you be found in your own righteousness, You will be lost in your own righteousness.



## ENCOURAGEMENT IN THE LORD

"And David was greatly distressed; . . .  
but David encouraged himself in the Lord." 1 Sam. 30:6.

WM. H. FERGUSON

**I**N a dark and cloudy day in David's life when all seemed lost, he could look to the Lord and encourage himself in the fact that God was looking after his interests and he sought in verse 7 for the priest with ephod that he might have the mind of God and in verse 8 we read . . . "David enquired of the Lord." Further on verse 18 records that "David recovered all." Thus this beautiful type of our blessed Lord in His glorious victory should cheer us in the day of rejection when, at times, things may seem to be against us. Then we should always "encourage ourselves in the Lord" as he did. Let us do that very thing now by pointing out some sources of encouragement relative to the work of God and the testimony of God today, as follows:

### GODLY EXERCISE

Many today are very much exercised as to the path of testimony and the truth of "gathering unto the Name of our Lord Jesus Christ" alone, in separation from sectarian ways and customs. In some parts the drift has been so pronounced that it has manifested its true aim, i.e. the eventual association with that which is denominational and some of the aims and projects have the distinct air of the formation of a "sect of Brethren" which can work with other branches of the religious world. When this danger is seen in its true light, any true believer who has learned the truth of God must seek grace to be separated from it. There can be no compromise here. To compromise is to lose all sense of the divine path of testimony and be swallowed up in the great Babylon which is growing stronger daily.

### GODLY YOUNG MEN AND WOMEN

It is good to see many younger believers, married young couples, and others who are single, with a desire to carry out the Word of God. This evidences itself in their demeanor. They turn away from the carnal approach of the religious world and are willing to share in the reproach of Christ. Young sisters are seen with their "long hair" as enjoined in 1 Cor. 11 and are willing to bear the scoffing of some carnal and worldly minded who make no bones about cutting their's. We do not believe that you will find a "godly" sister amongst the many who have "deliberately" cut their hair in defiance of the Word of God, which is definite as to this important token of subjection to the Lord in the assembly. Again the absence of jewelry and make-up etc., evidences those who thus seek to walk with the

Lord and bear testimony to His Name. This is all in accord with such scriptures as 1 Tim. 2:9, 15 . . . Titus 2:4, 5 . . . 1 Peter 3:1, 6 etc. When we can see hundreds of such gathered together at conference meetings and note the absence of these wordly accoutrements, it is surely cause for thanksgiving to God and encouragement. In itself, this does not necessarily imply that all is right with each individual, but without this being in evidence there is no proof of godliness or subjection to the Word of God. We thank God for all such.

Good also to see young men with a desire for the Word of God and spreading the Gospel in open air and tract work etc., continuing at their daily toil but, at the same time, seeking to serve the Lord. Often tired and feeling weakness in their testimony, they are a valuable adjunct to the assemblies of their districts. God knows where to find young men as laborers for His work later on. It is good not to be in a hurry to enter on service for the Lord of a heavier character until such have "well proven" themselves in this sort of work and "have been well reported of by the brethren" of their district. Work with God is great work but it is not to be entered upon lightly and we feel many have not understood this enough ere starting out entirely in His service. But let none of those exercised lose heart because their sphere seems more or less circumscribed. God sends forth those who have shown a right spirit and a true concern in their home district. Often they seem to be very much needed at home and only when "thrust forth" by the Lord unmistakably are they God's men in the right place.

### HAPPY AND FRUITFUL CONFERENCES

Many of such are still in evidence in various parts. Good to see the ministry of the Word left to the Spirit's guidance and though often tested, God's servants have found help from above for these important gatherings. This past Spring and early Summer has seen many of such with large and appreciative audiences, gathered from many assemblies and different States. Those who attend such have a hunger for the old fashioned truths told out faithfully by men who seek to walk in the "old paths" of the Word of God. Old fashioned preaching, opening up of the Scriptures, godly exhortation and Gospel preaching have characterized such gatherings and the Lord's people have been much cheered. For the most part there has been a constant increase in the numbers attending such conferences where the Spirit of God is left free to provide the suitable ministry. Many of those attending are younger Christians, brethren and sisters, as well as older ones. The food is suitable for both spiritually and is time well spent. These involve much self-sacrifice on the part of the



saints. Many of the assemblies convening the Conferences are not large and much labor is entailed, also expense. Much entertaining is done and all is done freely as to the Lord, hundreds of the Lord's people are put up in homes and, if necessary, outside rooms, motels etc., and there is no appeal for money for this or any other expense. Much of the expense entailed thus involves a large measure of consecrated giving to the Lord and exercised ones have joy in sharing in such as the Lord exercises their hearts. It is a wonderful testimony to neighbourhoods where such gatherings take place and the conduct of the Christians has often been commented upon favorably by local citizens etc. This is all encouraging. May we be kept going on in this godly fashion in all the Conferences. Where this pattern has been departed from, that which used to be of a good character has fallen off miserably and one would be blind not to see where departure leads to.

### FAITHFUL SERVANTS

Good to see men of God who have gone on through the years in a steady path, without turning aside to the more popular path of compromise with the religious world and its customs. Such continue to labor faithfully in their respective districts. Some have put in twenty, thirty and forty and more years seeking to go on in godly and scriptural ways and have proved God. Saints look up to such for their help and advice in matters pertaining to the Word of God, and rightly so, and God is sustaining His work in His way altogether apart from committees, funds, soliciting letters etc., etc. We need none of such in God's work. The flesh needs it, carnal men who have "religious" aims need this, but not those who have proven God in their labors. We commend specially those with a pioneer spirit and who are not afraid to tackle new ground and to spread out with the Gospel and who are sincere and true in their preaching relative to assembly principles. Such are much needed and we should pray for such earnestly that God will preserve them for His glory, the good of His church and the salvation of the lost.

### FREEDOM TO PREACH THE WHOLE TRUTH

This is something else to be thankful for in assemblies seeking to go on for the Lord in right ways. In some quarters there would be no room for the Word of God but, knowing the truth of the scripture "The Word of God is not bound", we are thankful for every place where the Word of God preached thus is welcomed and received humbly. Many such places of years past have now succumbed to the popular demand for a more liberal and smoother preaching, with little of godly exhortation as to

proper living and family and business ties etc., etc., the "religious" Bible House has done away with old fashioned preaching altogether but God still has His men and His Assemblies open for the whole Word of God—we can thank God for this and take courage. The truth of God will stand when all else shall fail and the day is not far distant when many saints shall feel their need of it more and more.

### A HAPPY FELLOWSHIP OF TRUTH

When we turn to such Epistles, written especially for the last days, we are reminded of the value and privilege of true fellowship. 2nd John v. 2 tells of this and in v. 12 the beloved apostle writes . . . "I trust to come unto you, and speak face to face, that our joy may be full." There are still beloved men like Gaius of 3rd John who do faithfully "whatsoever thou doest to the brethren, and to strangers (i.e. evidently stranger brethren) in their travels . . . which have borne witness of thy charity (love) before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for His Name's sake they went forth, taking nothing of the Gentiles." vs. 5, 7. We rejoice in such fellowship with godly men and women and there is no doubt that such shall have a good reward in the coming day of manifestation at His Coming when rewards shall be granted of an eternal character. For every Diotrephes one sees there are many of the Gaius character who can find a way to forward the work of God. Diotrephes would "starve out" the Lord's true servants and some professed assemblies evidently try such tactics but they don't understand our God, nor are they in touch with His ways or they would not attempt such miserable ways of religious Babylon. Missionary brethren know what we are speaking of when we speak of attempts to cut them off from the fellowship practically of saints, as do brethren working in our own land, but all such fails for GOD LIVES. This is great cause of cheer and encouragement to His servants who seek to please Him above all else. We have no complaint, as we read in Psalm 144:14 . . . "that there be no complaining in our streets." And we close with the word of Psalm 144:15 . . . "Happy is that people, whose God is the Lord."

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"WITHIN THE VAIL," an expression thrice repeated in Leviticus 16, is a sentence which raises in OUR hearts thoughts of blessed nearness, and happy confidence and fellowship with God our Father. To the high priest of those days, "within the vail," must have sounded somewhat fearfully upon the ear, since "that he die not" is twice connected with them, (ver. 2, 12, 15.)



## WHAT IS TRUTH?

WM. WILLIAMS, VENEZUELA

**W**E have sometimes wished that when Pilate put the question to the Lord, "What is truth?" as in John 18:38, he would have waited for an answer. Probably one reason for his turning away without awaiting a reply is that, like many more in our day, he was not prepared to pay the price for it. "Buy the truth and sell it not," said the wise man of Proverbs. Well then . . . WHAT IS TRUTH? Truth is eternal. John could write and say . . . "In the beginning was the Word." We can say that in the beginning was the Truth, for did Christ not say . . . "I am the Way, the Truth, and the Life." John 14:6. Yes! the "truth" was personified in Him, and all truth comes from God, as all error comes from the devil. The truth began with God and is eternal. Error began with the devil and was manifested in Genesis 3. It is temporal and will be destroyed when the devil is cast into the Lake of Fire. There shall be no "error" in the eternal state.

All the genuine truth that the Christian requires is to be found in the Scriptures of Truth, which cannot be broken. "I have given them Thy Word . . . Thy Word is truth." John 17:14, 17.

Now, as to buying the truth, it may be said that as we were born with a sinful, fallen nature, we instinctively lean towards error. But truth has to go against our nature . . . it has to be bought. How the apostle Paul gloried in his self-righteousness in his unsaved state! It afforded satisfaction to his flesh, he could glory in his attainments, but when the righteousness of Christ without the law was clear to him, or revealed to him, he bought it. Then the old self-righteousness with all its pedigree he reckoned as so much offal. But the price was heavy. It cost him his religion, his social standing, friends and even life. Today not many of us are asked such a price, nor would we care to pay it. But truth just demands the same from us; namely, implicit obedience to God's Word in separation from the religious, political, attractive, scheming world. He would have us go outside of it all to the Lord Himself, to bear His reproach.

But Pilate may have thought that to stop and hear Christ's reply would convince him that he was wrong, and with his accusing conscience, also his wife's warning, he seemed to have had enough. He could stand it no more. The devil and error prevailed to the execration of Pilate's name among all God's people, even to Christendom.

One has said that our opinions are our own and should not be too tightly held; but truth is worth living for, and

if need be, dying for. Let us remember that Truth is not the cold, formal thing that the devil uses, at times, to make Christians fight for and cause division. No! no! truth is like Christ. It is warm, loving, considerate and forgiving.

## COMMUNICATING

Gal. 6:6

HARRY MACFARLINE

**A**S a young believer in our Lord Jesus Christ we often wondered what it meant to "communicate unto him that teacheth in all good things." So, in due course, we made bold to ask an aged servant of the Lord who often stayed in the home, just what it meant. He very graciously and kindly explained it to us in the following manner . . . In one sense communicating means "sharing with," so the one who teaches us in all good things was sharing with us what God had given him from the Word and we, in turn, should share with him what God had given us in the way of material things. In this day of "materialism" this is an invaluable principle for young believers to get hold of, as the attitude they take to it is going to affect their lives either favorably or adversely, both now and in a coming day when rewards are manifest.

In Gal. 6:6, it is probably more of a personal, or private, matter of giving, whereas in 1 Cor 16:2 it is more having fellowship through assembly channels. Both are scriptural and should bring joy to both giver and recipient. Of course, the primary reason for the collection in 1 Cor. 16:1 was for the poor saints at Jerusalem, into which the apostle goes in detail in 2nd. Cor. ch. 8 & 9. But the great principle that is laid down is to "lay by him in store." (Or "at home"—J.N.D.) That is, to systematically set aside a portion of our earnings or income "as God has prospered us" and, in doing this, we should always remember that we are only stewards of what has been given to us and that in a coming day we will have to give an account of our stewardship.

David, of old, seemed to understand this when he said . . . "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."

If this principle of "laying by in store" is not adhered to, how easily God may be robbed of what is His, and our souls be the poorer because of it. In Malachi's day God said . . . "Will a man rob God? Yet ye have robbed Me" and highhandedly they said . . . "Wherein have we robbed Thee?" God had to answer—"In tithes and offerings." These are simple truths but we need to be reminded of



them again and again. It matters little as to the amount we give as long as it is "as He has prospered us."

We can remember a number of years ago when a sister lived too far from the assembly to get to it, save occasionally. The husband was not saved and also did not provide, so the sister milked a few cows to feed and clothe the family and now and then a small cream cheque came along to be put in the offering. She could ill afford to send it, but her heart was rejoicing in God's "unspeakable Gift" and, without doubt, it gave her much joy in sending her offering along. On the other hand, a wealthy farmer who lived near her and who couldn't come to the conference unless he got a free ride, and who, when conscience was bothering him one time wrote a cheque for two dollars to give an esteemed servant of the Lord, was also heard to say . . . "I don't know what I will do if I can't take my plough to heaven." Sad indeed when this is true because in 2 Cor. 9:6 we read . . . "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." In Gal. 6:8 we read . . . "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

So if we would reap a bountiful harvest both now and at the Judgment Seat of Christ, we must follow the rule of husbandry and sow bountifully. When we stand before Him and give an account of the deeds done in the body, we will find our gifts, whether time, talents, or money, multiplied, and we shall hear the "well done" of our blessed Lord. "Every man according 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.

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### A LITTLE HUGUENOT BOY

During the siege of Sancerre, on the banks of the Loire, in A.D. 1573, five hundred persons died of famine. The Huguenots, closely encompassed with their enemies, having killed and eaten the horses, mules, donkeys, and even the dogs contained in the city, were reduced to the necessity of eating not only moles, mice, rats, etc., but also parchment, hoofs, leather, etc.

A boy of ten years old, at the point of death, seeing his parents distressed at his condition, said to them, "Wherefore weep ye thus in seeing me famished to death, mother? I ask for no bread; I know you have none; but seeing that it is God's will that I should die this death, let us be thankful for it." He then expired.

## TWO-FACED FOLK

**I**F VEN bad men praise consistency. Thieves like honest men for they are the best to rob. When you know where to find a man, he has one good point at any rate; but a fellow who howls with the wolves and bleats with the sheep, gets nobody's good word unless it be the devil's. To carry two faces, however, under one hat, is very common. Many roost with the poultry and go shares with the fox. Many look as if butter would not melt in their mouths, and yet can spit fire when it suits their purpose. I read the other day about reversible coats: the tailor who sells them must be making a fortune. Holding with the hare and running with the hound is still in fashion. Consistency is about as scarce in the world as snow in summer.

You may trust some men as far as you can see them, but no further, for new company makes them new men. Like water, they boil and freeze according to the temperature. Some do this because they are of the weather-cock persuasion, and turn with the wind. They believe in that which pays best. Like frogs they can live on land or water, and are not at all particular which it is. Like a cat they always fall on their feet and will stop anywhere if you butter their toes. Their love lives in the cupboard, and if that becomes bare, like a mouse, their love runs off to some other larder. They say, "Leave you, dear girl? Never, while you have a shilling." Like rats they leave a sinking ship. Their heart follows the pudding: they are to be bought by the dozen, like herrings, but who gives a penny for them wastes his money.

Others are shifty because they are so desperately fond of good fellowship. "Hail, fellow, well met" is their cry, be it traveller or highwayman. They are so good-natured that they must needs agree with everybody. They are cousins to Mr. Anything. If they were in Rome they would kiss the Pope's toe, but when at home they make themselves hoarse with shouting "No Popery." They admire the Vicar of "All Souls", whose principle was to be vicar of "All Souls" whether the church was Popish or Protestant. Pull the rope and, like the bells, they will ring as you choose to make them, funeral knell or wedding peal, come to church or go to the devil. They have no backbones, you may bend them like willow wands, backwards of forwards, whatever way you please. Sweet to you and sweet to your enemy. They try to be "Jack-o-both-sides" and deserve to be kicked like a football by both parties.

Some are hypocrites by nature, slippery as eels and piebald like Squire Smoothey's mare. Like drunken men they could not walk straight if they tried. They were born



of the breed of St. Judas. Honey is on their tongue but gall is in their heart. Like a cat's feet, they show soft pads, but carry sharp claws. If their teeth are not rotten their tongues are, and their hearts are like dead men's graves. If speaking the truth and telling lies were equally profitable they would naturally prefer to lie, for like dirt to a pig it would be congenial. They fawn and flatter, cringe and scrape for like snails they make their way by their own slime. Beware of those who come from the Town of Deceit. Mr. Facing-both-ways, Mr. Two-tongues and Mr. Fair-speech. Though they look one way as boatmen do, they are pulling the other; they are false as the devil's promise, and as cruel as death and the grave.

Hypocrites of all sorts are abominable and he who deals with them will rue it. He who tries to cheat the Lord will be quite ready to cheat his neighbour. What mean criminals hypocrites must be! Talk of pole-cats and weasels, they are nothing to them. Better be a dead dog than a live hypocrite.

Depend upon it friends, if a straight line will not pay, a crooked one won't. What is got by shuffling is very dangerous gain. It may give a moment's peace to wear a mask, but deception will come home to you. Honesty is the best policy. Plain dealing may bring us trouble, but it is better than dishonesty. At the last the upright will have their reward. But it is as impossible for a double-minded man to get to Heaven as it is for a man to swim across the Atlantic with a mill-stone under each arm.

C. H. Spurgeon.

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### FOOLISH TALKING AND JESTING

No amusement is more common, or more generally indulged in by those who are the Lord's, than what in Eph. 5:4, is termed "FOOLISH TALKING AND JESTING." It is the habit of the old man to do so. It is the very element of the carnal mind, and, for the unconverted, its charm is, that whilst it is carried on, God is thoroughly forgotten. But for the children of God it is declared to be "not convenient," or "not fit," and it is distinctly forbidden by God to the Christian, as lying, or stealing, or any other sin. Not fit for one whose eye is upon the unseen and the eternal. Not fit for one who is walking amidst a crooked and perverse generation; to whom he is called to be a witness of grace and of judgment. Not fit for one whose body is the temple of God, in whom dwells the Spirit of God. Ought such things to be among saints?

J. R. CALDWELL

## EVIL SPEAKING

Love is of God. Love to others is the reflection of God's love to us. It is the crowning grace of the Gospel. Without it all gifts and attainments are, in God's sight, but an empty sound.

How solemn the word—"He that loveth not his brother is not of God, but abideth in death." And can we love our brother and speak evil of him? There is, perhaps, no sin into which the Christian is more liable to fall, or of which he takes so little account, as that of "evil speaking," and yet, by our blessed Lord, evil thoughts and evil speaking are classed along with "murders, adulteries and thefts." What a horror then, should Christians have of this sin!

There are three considerations which should lead to greater watchfulness:—

1. "Evil speaking" and "blasphemy" are identical. They are only different translations of the same original word. In common parlance, blasphemy is only used of evil-speaking in reference to the Lord; but it is not so in Scripture. It is there used, in like manner, in reference to men. He who speaks evil of his brother wrongfully is literally and scripturally guilty of blasphemy.

2. Satan is "the accuser of the brethren" and from his so acting, he is called "diabolos"—"an accuser, a slanderer." The very same word "diabolos" is applied in Scripture to those who "slander" or "falsely accuse" their brethren, 1 Tim. 3:11, Tit. 2:3, etc. see Gr. False accusation is therefore literally and scripturally "diabolical."

3. He who sins against his brother "sins against Christ," 1 Cor. 8:12. "Why persecutest thou Me?" "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Would it not be for Christ's glory, and would it not contribute greatly to the peace of the assemblies, were Christians to bear in mind these three short hints?

1. Never condemn another on hearsay, without having learned what he has to say for himself.

2. Never repeat an evil report, without having ascertained whether it be true, and even then, not without considering would it be for "the glory of God."

3. When speaking of others, never make use of a word which you would not utter, were God visibly present.

Selected



## GIRDING UP AND BEING SOBER

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:3). Here believers are especially addressed as strangers and pilgrims on their journey through a foreign country into their own land, where an inheritance incorruptible and undefiled, and that fadeth not away is reserved for them.

Two subjects of an all engrossing nature are presented to them. Subjects which the very prophets who spoke of them understood not, though they enquired and searched diligently, and which the angels of glory desire to look into: "the SUFFERINGS of Christ, and the GLORIES after these." If we would press on as strangers and pilgrims, we must gird up the loins of our mind, to the constant contemplation of the great Salvation, which comprises these two subjects.

A man who allows his garments to be loose, and who girds not up his loins, will make but little progress on his journey. We must therefore gather in our loose floating thoughts and wandering imaginations, and learn to fix more continually our minds and understandings upon the death, resurrection, and coming of Jesus, and the great truths connected therewith, if we would pursue our path with less distraction. The girded priest and pilgrim must also be sober. The Lord gave a precept to Aaron and his sons, not to drink wine or strong drink when officiating in the Tabernacle. Lev. 10:9. The pilgrim also will walk unsteadily if he indulge himself in intoxicating draughts. We live in a world especially given up at the present time to drunkenness of all kinds. Men are hurrying on their projects with a determination of purpose, an eagerness of mind which prove that they have drunk largely of Babylon's golden cup of abominations. What with science, commerce, exhibitions, politics, wars, commotions, men have no time for considerations respecting eternity. The god of this world has filled up with consummate skill every moment of human existence; and all hurry with increasing velocity, along the broad road that leads to destruction. In the midst of this scene the girded servant of the Lord must be sober, and hope on to the end, assuredly knowing that grace will be brought to him, (even the glory itself, for glory is grace,) at the revelation of Jesus Christ. The revelation of that hidden One whom the world has rejected, and of whom it is willingly ignorant.

H. W. SOLTAU

A wise physician seeks to CURE not to PLEASE his patient.

## THE PATH FOR THE CHRISTIAN TODAY

Jer. 6:16

**T**HE term Christian is distinctly and only a new testament term. Not only is this true but it is also a name given to the believer in God and in Christ during this present dispensation in which we live, indeed I would state to you that none of the disciples of Jesus the Christ are called Christians, until the formation of the first gentile church as revealed in Acts 11:26. That name was, not so far as I can judge, given by the men of that day to the disciples as some would tell us but rather a name given by God or Christ Jesus as the Newberry translation reveals and as 1 Peter 4:16 declares, "Yet if any man suffer as a Christian let him glorify God on this behalf." I cannot think of Peter using the nick name of the disciples to exhort them to holy living. A Christian is one who is in Christ and in whom Christ is! and these two terms, so far as I can gather, belong only to the saved of this, the church's day, and let me say there never has been in the past; nor can we see in a coming day on earth; conditions exactly like this the christian period which began on the day of Petecost and shall end with the secret coming of the Lord for His own, when the true Church of Christ shall be completed and called up to be with Him who loved it and gave Himself for it. The Christian is spoken of in a special way I think as the Lord's. Look with me at Romans 14—we are the Lord's, whether living or dying we are the Lord's. We are begotten by Him, we are redeemed by Him, we are immersed into Him by the Spirit of God, we are seated in the heavenlies in Him, we look for Him, we shall be conformed into His image, bodily to be with Him eternally! All our relationship as to God and light and truth and heaven declare we are not our own, "We are the Lord's." As to sin we are dead to sin, that we henceforth should not serve sin. Sin is in the believer, but the believer is not in sin. The flesh is in the christian, but the christian is not in the flesh. We who have been crucified with Christ are dead also to the law by the body of Christ, that we should bring forth fruit unto God; a thing we never did and never could do by the law! We are the Lord's! The christian path for the present day is a title for a subject too wide for one afternoon, to say nothing of the short time at our disposal today and deep enough for all the apostles together, rather than the meager ability of a weakling as I am! But, because of time at least, I shall look at the christian path today, touching the two christian ordinances of the new testament. First of all, his baptism, that is his immersion as



a believer of the present day. The christian's first ordinance is spoken of at the very introduction of the dispensation. The chief thing done by Jesus risen from the dead was to gather His eleven apostles to Him and as we read in Matthew 28, "Go ye therefore and make disciples of all nations, baptising them—" In this chapter the responsibility of baptising is squarely enjoined on the ones who did the making of disciples. The preachers were to see to it that the ordinance was impressed on the believer, in a word, it was the preachers responsibility to see it done! and would be still if men got to new fields where the assemblies of the Lord's people were so far removed from them. Of course I would judge that in the case of meetings for the preaching of the gospel where an assembly of the saints is, a man's wisdom would be to let his brethern exercise their judgment as to the reality of the profession made. The display of sanctified common sense would realize that in the multitude of counsellors there is safety! In the Gospel by Mark the responsibility of being baptised is just as emphatically imposed on he that believeth, "He that believeth and is baptised." Then in Luke, while the word is not used one can readily see the truth implied and especially so when we read on to the second book written by Luke the physician. What is christian baptism supposed to do? Well, personally I like to speak of it as a symbolic picture of a deep reality! Indeed the two, and there are only two church period ordinances, are symbols or realities, one, the first, is to show the christian's death with the Christ, the second, that is the Lord's supper, is to show the Christ's death for the Christian! The one to state we take new ground! the other to state we wait for a complete new state. What a truth is baptism! O for the ability to live as one crucified with Christ, buried with Him, raised with Him, dead and buried to self, sin, the law, and the world!

DAVID L. ROY

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A poor idiot in Scotland, who up to the day of his death had never uttered a rational word, in his dying hour opened his eyes in amazement as what was revealed to his soul by the Spirit of God, and exclaimed as follows:

"I see! I see!  
What do I see?  
Three in one, and one in three  
And all the three are all for me!  
All for me!"

## QUESTIONS AND ANSWERS

**QUESTION:** A brother in the Assembly would try to teach us that Philip's "four daughters" were preachers . . . Acts 21:9. What about this (From Ireland).

**ANSWER:** There is not the slightest evidence or proof that Philip's daughters "prophesied" outside of their own home. There was no New Testament scriptures at that time. God gave His Word through "prophets" and that in a public way in the assemblies, through men whom He raised up for this purpose. See Eph. 4:11. There was no reason why God could not give a "word" to these daughters of Philip in their own home, seeing they were evidently godly women who put God first.

We believe this would be the same as a Christian woman today receiving a "word from the Lord" through the scriptures and conveying such thoughts to others privately and personally. She would be absolutely forbidden to speak in the church, 1 Cor. 14:34 . . . 1 Tim. 2:11, 12. Scripture never contradicts itself so one who is a careful reader and student of the Word would never fall into the mistake of "presuming" that women could preach in the Church. We could do with more godly women after the fashion of Philip's daughters. Too many of the "daughters" of today have shorn hair, painted lips, jewelry bedecked hands and necks. Such will never get any word from the Lord, except it would be to repent of their worldliness.

**QUESTION:** Could you give us a little further light on the work of the Holy Spirit after the Church is taken up to heaven when the Lord comes for His own? We seem to be confused with the thought that the Holy Spirit will altogether be removed from the earth during the seven years, or the final week of the 70 weeks of Daniel 9:24, 27.

**ANSWER:** The words of Joel 2:28, 32 distinctly speak of a mighty outpouring of the Spirit of God after the Church is taken home to heaven. "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit. etc." Verse 31 states that this will be "before the great and terrible day of the Lord come." That definitely places his outpouring of the Spirit in the world, through the remnant of Israel, during these seven years. This characteristic of the Spirit's work on the earth after the Church is gone does not conflict with His special work today of being the instrument in God's hand of "gathering out of the nations a people for His Name." Acts 15:14. We then notice Acts 15:16 . . . "After this I will return and will build again the tabernacle of David etc." Israel's blessing is as much stamped upon the Word of God, as to the future, as is anything of a future and eternal character. He is blind who cannot see this. The preparation for the future blessing of Israel, therefore, is seen in the Spirit's work on the earth, using the remnant of Israel as preachers, and this blessing furthermore will reach out to many Gentile nations who have NEVER heard the Gospel before. This is quite evident from Matthew 25:40. These "saved" nations shall pass in with Israel to a blessed and fruitful earth during the Day of the Lord which lasts for a thousand years, then, when earth and heaven flee away, as in Rev. 20:11, there shall be the eternal Day of God described in Rev. 21:1, 5, etc. Heaven and earth shall be fully restored as to fellowship and intercourse in the Day of God, not before it. It is then that the "tabernacle of God is with men"—Rev. 21:3. Then, indeed, God shall be all in all, 1 Cor. 15:28.



**QUESTION:** How is that that some of our preaching brethren seem to always go over the time of closing in meetings which they conduct? It seems they should have had experience enough to know how long the subject takes and should be able to stop on time. Many of the saints come after a difficult day's work and there seems to be inconsiderateness in this at times. What could be done as to this?

**ANSWER:** In the first place, some men are more or less noted for this failure of consideration and they should be told, beforehand, that they are expected to close promptly, so that the meeting may be over at the specified time. There are few men who cannot condense their thoughts and speak within 45 minutes. Usually anything over this, in regular meetings, is repetition or wandering off on to another subject, etc. Some will start with their subject and then say . . . Sometimes we speak of "doors" or "mountains" or "valleys" etc., etc., then bring in their thoughts as to such other subjects which seems altogether irrelevant and is just a taking up of time, all to no purpose. "Bushels of words and spoonfuls of thought" is how some of our older brethren used to speak of such preaching.

Some men never know when they are "done" as to preaching, they just talk on, not understanding that their words are just passing through the heads of already wearied listeners who are anxiously waiting for them to close. This is a pity, but it is all too common and we have come to the conclusion that, in many cases, they just like to hear themselves and have very little true understanding of the true character of preaching.

It is different when a brother is getting help from the Lord and people are hanging on his words but we have noticed that such good and understanding men leave the people just there, with a good taste in their mouths for more of the good Word of God for the next time. We have known many of the best in our more than fifty years amongst the saints and, for the most part by far, they did not weary the audience. Their words were weighty, well thought, and set in order as in Eccles. 12:9, 12 and they were indeed as "nails fastened"—they stuck. Much of the preaching of today lacks this quality.

If a brother is just with us for one night, say, a worthy brother perhaps from one land, it would be different entirely.

If there are two brethren preaching, this ability to condense and leave room for the other, then finishing promptly, is much valued by the saints and good for the unsaved. They can then carry away with them the preaching matter and God can use that.

When it comes to "conferences" some men are always up first, restless, anxious to speak etc., etc. Sometimes they have a show of "humility" but we have watched such and they never lose an opportunity of "talking"—this is to be deplored. We have seen some make a rush for the platform and then ask the saints to sing a hymn. This is all too evident a fleshly procedure to gain a place on the platform. There should be more consideration of each other. Younger men, not out preaching so many years, should remember this and be more or less backward as to the platform, rather than rushing in. We appreciate such brethren and we shall find that they "wear" much better than those who are always on their feet when they have an opportunity to be heard.

**QUESTION:** Should brethren in an assembly who are seldom at the regular meetings, and indifferent as to assembly responsibility, be asked to preach the Gospel Lord's Day evenings?

**ANSWER:** Apart from some special circumstance which keeps them away, while we know their heart is with the saints fully and heartily, we would say the answer is—NO! Let such first gain the confidence of their brethren.

## EXTRACTS FROM LETTERS

**From Austria**—It is high time that I write and say to you our heartiest thanks for Words In Season the whole year sent to us . . . May the Lord bless in this Scriptural work.

**From North Ireland**—I heartily desire to express my appreciation for the unfeigned faith and love to all the saints. One cannot cease to be grateful for those who, with diligent labour, have contributed to the pages of Words In Season. Ever since receiving this magazine it has proved a blessing and help to me. So by way of encouragement in the days of departure, I should like to say that the ministry has been a help in time of need and difficulty. What a reward there will be for those who have been faithful . . . A sister in the Lord.

One poor life, small the offering at the best;  
Yet the flesh and the world often call.  
This my answer shall be to each test,  
I'll not serve Him with less than my all.

**From An Exercised Young Couple**—We receive this magazine through my Dad who sometimes marks ours, as he always marks his own, which then calls our attention to a portion in a special way, and we do need this arousing and upbuilding ministry here in the south. My husband has recently been sent to a remote site where, perhaps, he appreciates the spiritual helps from the Lord through the magazines even more . . . Trust the Lord will continue to enable the faithful dispensing of the Word of Truth in this way.

**From California**—David encouraged himself in the Lord when his brethren spake of stoning him. So we all need to be encouraged at times. I am still enjoying Words In Season. It comes fresh to us every month like the manna in the wilderness. I enjoy every word from cover to cover. Keep to the "old paths." There are too many Jeroboams in these days, setting up altars. He ordained a feast like the feast of Jehovah. What a mess Christians are getting into, setting up tables under trees in a park, mixed with sports etc. Thank God for any who are standing for the "old paths." They will be hated and despised but never mind! that's a small affair when we hear His 'well done' which will recompense for it all. From an old disciple.

**From New Zealand**—I have received W. I. S. for many years now and take the opportunity to express my appreciation of it. This is a day when we do need to remember Rev. 3:2, and take the full counsel, and perfect advice, for our course of action in this Laodicean age, Rev. 3:18. The Lord bless and keep thee and grant all that is necessary for the continuance of the Magazine, that God will be glorified. His people helped and strengthened, and some souls exercised in repentance towards God and faith towards the Lord Jesus Christ.

**From Iowa**—As a Christian young couple we feel that Words In Season is a valuable asset to our home.

**From Australia**—We do enjoy reading this little book, especially assembly truths that are brought before us from time to time . . . May God richly bless.



**North Vancouver, B. C.**—Bre. Alves and Maxwell have been giving help to this Assembly recently in their regular meetings.

**St. Thomas, Ont.**—Some of the brethren here have been helping at the Muncey Indian Reserve with brethren from Hamilton, in the open air. Also have been giving out tracts at Port Stanley Sun. nights after the Gospel meeting. Bro. Govan had three nights with them recently.

**Sharbot Lake, Ont.**—Bre. T. Kember, M. McLeod and G. P. Taylor are in fourth week of meetings here—difficult to get many in. Open air meetings are encouraging also the children's meetings. This is a new field.

**Sylvan, Ontario**—Bro. Grainger, with help of local brethren, holding forth here in schoolhouse, a nice interest amongst some - a real country district.

### OTHER LANDS

**Brazil, S. A.**—Our brother John McCann is back to field of labor here. His address is noted on front page.

**Austria**—Our aged bro. Benno Brandt (Schlussegasse 5-9-WIEN 4), with his wife, continues to contact needy saints of Europe. He has been sick but is recovered again—in his 77th year. Pray for our brother and his wife there.

**Behind the Iron Curtain**—We have heard, indirectly, of work going on for the Lord in Poland, 30 were to be baptized. One correspondent writes . . . "Yes, in their poor homeland, it is better for the souls." Their fare was paid for in dollars and some Polish believers were able to come out and have fellowship with some believers we are in touch with and went back much cheered, also with some relief for saints they were in fellowship with in their homeland. We are expecting to hear further but, as one can realize, are unable to publish names. Remember our brethren and sisters much in prayer. We cannot realize the blessings of freedom which we enjoy in these favored lands. Let us continue to pray for our rulers and all in authority.

**Puerto Cabello, Venezuela, S. A.**—Our brother Williams and bro. Gil had three weeks in a new place here, La Libertad. It is a growing suburb. Our young brother Saword started a S. S. there and it has grown considerably.

**Belfast, Ireland**—Frank Knox has a large tent right in the heart of Belfast and was getting the crowds again, with good ministry meetings Lord's Day afternoons. R. C. listeners coming also. Pray for this effort.

### CONFERENCES

**Huntsville, Ont.**—Annual Conference d.v. Sept. 9, 10 & 11, commencing with Prayer Mtg., Thurs. eve. Sept. 8th, in the Gospel Hall. Usual order of meetings. Brethren walking in the "old paths" welcome in ministry. Corresp. Geo. Cottrill, Rt. 2.

**Arnstein, Ont.**—Annual Conference will be held, in the will of the Lord, Sept. 16, 17 & 18, with Prayer Mtg., to commence Sept. 15th, at 7:30 p.m. Brethren walking in the "old paths" welcomed in ministry. Corresp. Emil Culin.

**Hitesville, Iowa**—Annual Conference will be held d.v. Sept. 17th and 18th, commencing with Prayer Mtg., evening of Sept. 16th. Usual order of meetings. Corresp. Geo. L. Frey, Aplington, Iowa.

**Longport, N. J.**—Annual Conference d.v. Sept. 17th & 18th, in the Gospel Hall, 29th and Atlantic Aves. Prayer meeting Fri. eve. Sept. 16th. Usual order of meetings. Godly men, walking in God's ways, welcome in ministry. Corresp. William Moon.

**Manchester, Iowa**—Annual Conference d.v. will be held Oct. 1 and 2, commencing with Prayer Mtg., Fri. Sept. 30th at 8 p.m. Usual order of meetings will prevail. Corresp. Dan Lubben, 505 E. Butler St.

**St. Thomas, Ont.**—Annual Conference d.v. in the Arthur Voaden School, Flora St., Oct. 8th, 9th and 10th, commencing with Prayer Mtg., in the Gospel Hall, Erie at Ross St., Oct. 7th, at 7:30 p.m. No meeting Sat. a.m. Afternoon meeting commences at 2:30 Sat. Aft. (Note change in arrangement). Correspondence to A. McCandless, R. R. 1, Port Stanley, Ont. Brethren walking in the "old paths" welcomed in ministry.

**Clyde, Ohio**—Annual Conference d.v. will commence with Prayer Mtg., in the Gospel Hall, cor. Woodland and Walnut Sts. Sept. 24th., at 7:30 p.m. Meetings on the Lord's Day, Sept. 25th., in the Vine St., School. Breaking of Bread at 10:30 a.m. Ministry 2:30. Gospel at 7 p.m. Corresp. Richard Fremion, R. F. D. 2. Brethren walking in the "old paths" welcomed in ministry.



**Midland Park, N. J.**—Annual Conference d.v. in the Gospel Hall, 61 Prospect St., will be held Sept. 24th and 25th, commencing with Prayer Mtg., Fri. eve. Sept. 23rd. at 7:45. Visitors freely entertained. Usual order of meetings. Correspondence to Lester C. Greene, E 20 Glen Ave., Paramus, N. J.

**Creemore, Ontario**—Annual Creemore - Strongville Conference d.v. Oct. 9th., and 10th. Prayer Mtg., Oct. 8th., 7:30 p.m. Breaking of Bread 10:30 a.m. Lord's Day. Visitors freely entertained. Corresp. H. J. Clark, New Lowell, Ont.

**Vancouver, B. C.**—Annual Conference of Victoria Drive Assembly will be held D. V. Oct. 8, 9 and 10, commencing with Prayer Mtg., Oct. 7th. in Victoria Drive Gospel Hall, 4659 Victoria Drive. Brethren walking in "the right ways of the Lord" welcomed in ministry. Corresp., W. Hutchison, 4760 Little St., Vanc. 16.

### FALLEN ASLEEP

**Ballymena, No. Ireland**—Our esteemed brother Adam Buick "went home" during the second week of June in his 80th., year. Well known in business circles, he was a good testimony and had a nice gift in ministry and the Gospel. We remember him when he paid a visit to this side over 25 years ago. At that time he spoke a nice and short message on Heb. 6:1 . . . "Let us go on," at the Detroit Conference. He will be missed.

**Monrovia, California**—On July 15th., our aged brother Frank J. La Londe "went home" aged 93. A native of Port Burwell, Canada, he was saved about 60 years ago. For many years in Cleveland in West Side Assembly, also Addison Road. He went on well and faithful in attendance. In this assembly the past 25 years where his help was appreciated.

**Longport, N. J.**—Our aged sister Mrs. Annie Graham, formerly of Friendship Assembly in Pittsburgh, "went home" June 16th., in her 94th. year. We also record the passing of our sister Mrs. Sara Boyd of the 73rd., St. Assembly on June 25th. One by one these dear ones are being called home. Elizabeth Wallace "went home" July 11, aged 89.

**Pittsburgh, Pa.**—Our aged sister Mrs. Elizabeth Klein "went home" to be with the Lord June 3rd. She was in her 82nd. year and was saved about 45 years ago. In fellowship in this Assembly since then, she was an exercised saint, in a practical way, in the Assembly's early days. Survived by her sister who is 91. She was quiet but consistent.

**Cleveland, Ohio**—Our dear brother Robert John Goldsworthy "went home" July 13th. He was saved in England but had been in fellowship in the Monticello Assembly for about 45 years. He was in 81st. year. His widow survives.

**Detroit, Michigan**—Our aged and esteemed sister Miss Aline Chambe "went home" July 8th., aged 99. Saved years ago in fellowship in the old Central Gospel Hall for years. She, with her sister who pre-deceased her a number of years, formed a worthy pair who knew God and God's ways and God's men. Hardy and independent, she only gave in to be cared for when she was unable to do otherwise. They helped greatly the work of God in Detroit and sought to encourage the spread of the Gospel. We had many happy years of fellowship with these two sisters . . . "their works do follow them."

**Los Angeles, California**—Our beloved sister Mrs. Lillie Ray went home to be with the Lord. She was saved in Northern Ireland over 50 years ago. With her late husband for many years in the Jefferson Blvd., Assembly. Had a love for the Lord, His Word and the Assembly.

**Monrovia, California**—Our beloved sister Mrs. Annie Nelson Mulholland "went home" Aug. 4th. She remembered the Lord on Lord's day previous. Saved in North Ireland, and "gathered to His Name" in Helensborough, Scotland. In Bronx, N. Y. assembly before coming here.

**Boston, Mass.**—We have received word of the passing of brother David Hamilton July 14th., aged 73. He came to Boston in 1913. His wife, two daughters and three sons survive. He professed in Glasgow, Scotland in 1902. Four young men came out to this assembly in 1913 from Glasgow, he was the last of these four, now "at home."

**Ottawa, Ont.**—Our esteemed brother Thomas Shields "fell asleep" July 26th., aged 80. Saved when 27 years of age under preaching of James Marshall. One of the oldest in the small assembly here, correspondent for years. Greatly missed.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## TAKE THE WORD



TAKE with thee words, but let them be of those  
Which God Himself has spoken, through the lips  
Of many witnesses, and of the One  
Who from Himself came forth. The written Word  
Is still the Spirit's sword, and in the hand  
Of faithful messengers, shall still be found  
A mighty weapon for the cause of Him  
Who calls us to the conflict . . . Take the Word,  
And look thereby for triumph . . .

Anon.

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**OCTOBER, 1960**

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## WORDS IN SEASON

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**WARNING:** We feel exercised to warn the saints against any teaching which would rob them of the comfort of "the blessed hope"—Titus 2:13, 1 Thess. 4:13, 18. We do not know of any brethren in this land, so far, in fellowship with those gathered "to His Name" who are tainted with this theory but it is in the "old land" and other parts and we should be forewarned. We do not believe that those who deny the secret rapture of the Church should be permitted the public platform to air their views. A word to the wise is sufficient. Usually this goes with a "looser" line of things.

### UNITED STATES

**Long Branch, N. J.**—F. Pizzulli has been able to give a little help recently in Philadelphia, Danbury, Poughkeepsie and Mechanicville, hoped to be at Waterbury Italian Conference. Thankful for this measure of strength.

**Culver City, Calif.**—The Assembly purposes to resume their annual Conference, held for many years in the old Jefferson Blvd. location. However, they purpose to have it at the Easter season instead of New Year's. We mention this for the guidance of any Assembly of the district desiring to use their former dates.

**Iowa:** Meetings closed at Marion. Bre. Dobson and Elliott were encouraged by some exercise on part of saved and unsaved. Garnavillo brethren have kept at it with their Sat. evening open air meetings, encouraging at times. Bre. Brandt and Wahls were trying Colesburg in their tent. They had five weeks at Prairie Du Chien but not too encouraging. However, some saved there through the past Winter seem to go on nicely. Bre. DeBuhr and McCullough closed at Hector, Minn.

**Jackson, Mich.**—Saints here had a baptism Aug. 28th, two were baptized. Bro. McBain visited Southern Ohio before Cleveland conference.

**Saugerties, N. Y.**—The little Assembly here has had a little encouragement of late, four being added. Bro. S. J. Rea visited them. Some unsaved come in Sunday nights.

**Clyde, Ohio**—Saints here were encouraged the last week of their tent meetings when a number professed. We trust they shall prove to be God's workmanship. The new Hall is nearing completion.

**Homer City, Pa.**—Bre. Baldwin and Klabunda had several weeks of tent meetings here and brother Graham was in Frostburg district, with fairly good attendance.

**Laurium, Mich.**—Wm. Ferguson enjoyed a visit with the small Assembly here in the Mining country of North Michigan, speaking on the "Kings of Israel and Judah" illustrated by map. The Lord has given the few here encouragement in seeing some being saved and added to the fellowship, mainly through the efforts of local brethren, in the country fifty miles to the South. There are many villages and towns lying open in the Mining country—few laborers to enter them. "Pray ye therefore."

**Philadelphia, Pa.**—The Olney Assembly, 314 W. Chew St., Phila. 20, Pa., resumes their monthly meetings for ministry each third Lord's Day October to April d.v. inclusive. John MacLellan, Corresp.



# 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. 52

OCTOBER, 1960

No. 10

## THE CHURCH AND THE WORLD

THE Church and the world walked far apart  
On the changing shores of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand," said the merry World,  
"And then walk with me this way,"  
But the good Church hid her snowy hand,  
And solemnly answered — "Nay."

"I will not give my hand at all  
And I will not walk with you;  
Your way is the way of eternal death,  
And your words are all untrue."

"Nay, walk with me a little space,"  
Said the World with a kindly air,  
"The road I walk is a pleasant road,  
And the sun shines always there.

"Your way is narrow and thorny and rough,  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in rounds of joy I move.

My way you can see, is a broad fair one,  
And my gate is high and wide;  
There is room enough for you and me,  
And we'll travel side by side."

Half shyly the Church approached the World,  
And gave him her hand of snow;  
And the false World grasped it, and walked along  
And whispered in accents low,  
"Your dress is too simple to please my taste;  
I have gold and pearls to wear;  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."

The Church looked down at the plain white robes  
And then at the dazzling World,  
And blushed as she saw his handsome lip,  
With a smile contemptuous curled;

(to be continued)

«   «   «

We would suggest young believers memorizing these lines —  
write us if you do. — Editor.

### THE ASSURANCE OF FAITH

"TO this rock I cling," said a young woman, alluding to the all-sufficient satisfaction of Jesus, her Lord, "and nothing can beat me off. I am as happy now as if I were already where there is no more sorrow or pain."

Good old John Berridge used to say that he could come to Christ with greater confidence for salvation, from reading such passages as, "He is able to save to the uttermost" Heb. 7:25; "Whosoever will, let him take the water of life freely" Rev. 22:17; "Christ Jesus came into the world to save sinners" 1 Tim. 1:15; than he could have done if it had been written that Christ Jesus came into the world to save John Berridge. For, said he, "there might have been several John Berridges in the world, and how should I have known whether it meant me or not? But, if Christ came to save sinners, even the chief, He came to save me, as I am a sinner of the deepest dye, and I am included in the "whosoever will," which includes all and excludes none who will come.

Faith has no merit: it is simply the hand of a beggar held out to receive a gift. It is a guilty sinner accepting a free pardon at the hands of a gracious God.

Captain Hedley Vicars, when under deep conviction of sin, one morning came to his table almost broken-hearted and bowed to the dust with a sense of his guilt. "Oh! wretched man that I am" he repeated to himself, at the same time glancing at his Bible which lay open before him. His eye suddenly rested on that beautiful verse, 'The blood of Jesus Christ His Son cleanseth from all sin.' 1 John 1:7. "Then," said he, "it can cleanse me from mine"; and he instantly believed with his heart unto righteousness, and was filled with peace and joy.

John Bunyan, under deep conviction, wondering how he could ever get peace with God, such a vile sinner he felt himself to be, suddenly was arrested with the thought of the "righteousness of Christ" and that thought seemed to rivet itself on his heart and soul . . . "Thy righteousness is in heaven." Immediately he began to think . . . "It is beyond the reach of any. Christ is made unto me righteousness, yea! Wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. He saw the whole truth of Christ having done all the work necessary for his salvation and that He was in heaven; He could never be reached by any, therefore, his righteousness was Christ's and he was assured of salvation. Peace became his and the Gospel became that wonderful message which he felt compelled to preach even though it cost him many years of his life in the dark Bedford Jail where he wrote the memorable Pilgrim's Progress.



"My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child,  
I can no longer fear:  
With confidence I now draw nigh,  
And Father, Abba, Father, cry!  
"No condemnation now I dread;  
Jesus, and all in Him, is mine!  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Behold I approach the eternal throne,  
And claim the crown, through Christ my own."

Dr. Preston, when dying, exclaimed, "Blessed be God; though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God." Dr. Liefchild enjoyed much of the presence of God in his last days. Amongst other things, he said, "I long to know God, to see God. I enter into John Foster's intense yearnings to pierce the veil, to stretch out into the invisible, the infinite. These are sweet days! These, my last days, are very sweet to me."

### HOPE FOR THE GUILTY

Look up to heaven, and see amid that happy company a blood stained Manasseh, and many more murderers like him; a Saul of Tarsus, a dying thief, a blaspheming Newton a gambling Bunyan; and many a drunkard, many a liar and swearer, many a scoffer, many an infidel; those who have denied God and profaned His Name, but who, having come to the fountain of Christ's blood, believed in Him, and are now singing the song of the redeemed . . . "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever."

A woman, when dying, said to a friend who stood by, "A blood-washed soul is the whitest thing in God's universe." The most glorious object in creation, if examined closely, will be found to contain some flaw or defect, some blemish. Not so, however, with a soul washed in the blood of Christ. The place where the redeemed dwell is termed the Holy City. The place is holy; the atmosphere is holy; the society is holy. All of sin is abolished. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." They are "faultless before the throne."

Dear reader! let us "HAVE FAITH IN GOD"—Mark 11:22; remembering the words of the Lord Jesus: "IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH." Mark 9:23. Romans 10:9.

W.F. (adapted).

**"MY CUP RUNNETH OVER"**

Psalm 23:5

WM. H. FERGUSON

**I**N THIS Psalm David gives expression to some of the choicest thoughts of God and His gracious ways which formed the underlying structure of his most illustrious, though simple, life. From the deep reservoir of such blessed experiences he has condensed into this short and comforting Psalm the thoughts of a shepherd boy; the thoughts of one who had found rest after many trials, as in verse 2; the thoughts of the rejected king who had, at last, found rest and peace in his own quiet surroundings, verse 5; likewise, the thoughts of one who had the "anointing oil" upon him, setting him out as specially fitted and called to the work God had for him. He also speaks here words which signify the restoring grace of God, when required, and had marked out for him the "paths of righteousness" or "carriage tracks" as Newberry translates the words, which he must follow in order to please the God Whom he loved. Yea! further! this same shepherd lad, who later became king, recalls the dangerous paths of the "shadow of death" through which he had passed many times, but, with the heart of a lion, he could add . . . "I will fear no evil." He finishes the Psalm with that holy confidence which expressed his desire for the "house of the Lord" which had characterized him throughout his career. He had no greater joy than to "go up to the house of the Lord" while here, even though it were but a tent which enclosed the ark of the Lord. Had he not, as he states, "out of my poverty" and distress, prepared magnificently for the great temple to be built by his son, Solomon? Was not this the reason God found him "a man after His own heart" because he had God's purposes of testimony before him ever, he seemed to enter into these purposes as few did and even with failure in his life and sin to grievously torment him for a while, he ever remained an example of determined courage to do that which God desired for him.

**THE CUP OF BLESSING**

This, then, suggests to us that God's desire for His own is to place such a cup into their hand, at times, running over, full with the blessing of the Lord, signifying God's pleasure in His people. Yet, we remember the old adage . . . "it takes a steady hand to carry a full cup" and this was exemplified in David's own experience. When he was enjoying such a blessing from the Lord was the very time when he fell into the deepest sorrow of his life and that which caused a blot to be placed upon his name throughout time, Prov. 6:33. Ever after this David knew



nothing but trouble and sorrow in his family circle and the "sword did not depart from his house."

As we have suggested this 23rd Psalm was not written in the early days of David's life but at a later period, and probably before the matter of Bathsheba and Uriah the Hittite's death. The construction of the Psalm would suggest such a period of quiet and rest and comfort, such as a shepherd would seek out for his flock . . . "beside the still waters." There were no "still waters" after that serious breakdown in faith and moral standards of the Word of God. Although David knew his God and proved His restoring and forgiving grace, he was never the same man after that, as he was before. Let us learn the lesson here most carefully that it only takes one wrong step, at times, to bring us into the deepest sorrow and trouble of our lives. Hence we must walk carefully, prayerfully and in the "carriage tracks of righteousness" verse 3, to have the blessing of the Lord.

We have seen many who had a "full cup of blessing" evidently in their hands, yet they fell from the heights of eminence to which God had brought them. We have seen preachers and missionaries fall thus. Sometimes a man is "spoiled" by popularity and admiration. He gets his eye on such transitory things as human praise and human affectation and the simple, sincere man that started out as a humble lad in the work of the Lord and brought joy to the saints back home, developed into the "great" man upon his return back home after such a period of work and testing in the far off land, only to be "spoiled" . . . feasted and feted and RUINED as far as the testimony of the Lord was concerned which he had known in earlier days. The Lord's people who had generously, out of their poverty and self-sacrifice, supported him were more or less slighted for the wealthy patron who could "call the tunes" and mark out the path of the "great missionary" or "preacher" and thus cause him to leave the simple path for the popular and "heady" one. Never is he the same again. The power is lost; the simplicity is gone; the separation from that which is displeasing to the Lord is gone. Things are tolerated which he would never have tolerated in his early days of love and devotion to the Lord and His Work, under the name of love and toleration. Compromise with error is evident and "time creeps on"—the "gray hairs" begin to show very decidedly . . . "the tide keeps rolling in" and soon life's short history is written, all to be unfolded at the Judgment Seat of Christ. Would it not be sad to think that much of our lives may be "lost" then, as to reward, simply because we could not carry a full cup? "It takes a steady hand to carry a full cup" we

again state and one needs much grace from the Lord to do this. We must be kept in humility, content with the humble sphere God has called us to. We cannot duplicate others. God casts away the mould when His faithful servant has gone. He carries on His work, but He does not duplicate His servants. We mourn their loss, but we relish their memory and the savor of Christ we have seen in them.

Faithful men will not be overly affected by the popularity or the gifts of the worldly minded. In the recent death of a noted missionary we are reminded of an incident he told the writer a good many years ago of another missionary whom he knew well, and whom we also knew. This missionary had spent many years in the Black Continent, without a furlough, and when he returned home to Britain was idolized and raised upon a pinnacle far beyond the propriety of his station. When he came, later, to the United States, he practically passed by the assemblies of the Lord's people and "took up" with other denominational ties etc. When he returned to the former sphere of his labors, one of the missionaries there met him at the boat. This latter was a quiet, unassuming man, not made much of and one who sought to labor for the Lord in his quiet corner of the harvest field. The "great man" now, in seeing his old friend coming to meet him, was glad of course to greet him and placed in his hand the magnificent sum (at that time) of one thousand dollars, a magnanimous act doubtless. The faithful missionary, who could well have used the money, quietly handed it back to the now "great man" and said . . . "Thanks, brother . . . I cannot take it, it is not clean money." God still had His faithful men on the field. The missionary who told me this is now with the Lord . . . he seemed to have fallen into the same trap in latter years of his life and God only knows the answer to such sad experiences. We must say that the "great man" above mentioned returned to his former field of labor. He was in the prime of his life now, lionized, popularized, his name on many tongues. When he got back to his field, he scratched his hand on a nail, and was with the Lord in a few days. Such is life. God keeps the record. Nothing will be lost that was for Him, but it is good for us to learn some sense, even though it takes us a long time, and one of the principles of good sense is "to cease from man whose breath is in his nostrils." When shall we learn the lesson? Keep low and humble . . . "seekest thou great things for thyself"—"seek them not" God says. "It takes a steady hand to carry a full cup."

Sometimes men come to this land who have not been here before. They are likewise more or less "lionized"—go back with a pocket full of money and a multitude of friends



. . . a few months or a year or two pass, and they are largely forgotten. Such is the popular trend but it is not of God. Wanted today are the simple, godly and quiet laborers who know their God and know their work and are content to do it, through thick and thin. They are too busy doing this to turn to the more popular path that many seek, hence they are preserved. God cannot fail such.

David! Which were the happiest days of thy life? Then or now! We cannot recall the past and make our lives over. Why does God take care to give us the failures of His people, as well as their successes and times of blessing? So that we shall be preserved from the pitfalls into which they fell! 1 Cor. 10:11 . . . "they are written for our admonition." Some would decry the mentioning now of failure amongst God's people but such are like the ostrich which "hides its head in the sand when danger is at hand"—God has deprived it of wisdom we read. This same danger besets us all now. There is danger, there is evil at hand. There are evil influences at work to destroy completely the testimony of the Lord's people and lead all back into the fold of the religious world. We read recently a letter from a member of the Council of Churches in which he stated that one encouraging sign in their plea for "religious unity" was that amongst the Brethren (so-called) there was arising a spirit of criticism of their former ways and beliefs and a decided trend to tolerance of other religious bodies was in view. This writer from the Council of Churches (evidently affiliated with the world-wide movement) made reference to statements of noted men amongst the Brethren, as he stated, to back up his statement that there was room for all Christians, notwithstanding their differences, amongst the so-called Brethren. He quoted one who spoke eloquently of the Church of Rome . . . "scarlet in its crimes, strong in her saints, yet has been a bulwark for the Holy Scriptures through the centuries, standing like a rock." etc. When did Rome ever stand for the Holy Scriptures and their circulation and their public reading etc.? Has not history of the centuries been indelibly written in blood of suffering and tormented saints who suffered under the cruel heel of "religious intolerance and bigotry" on the part of the great Mother of Harlots. Why should anyone eulogize such? The man who eulogized the Church of Rome is now gone himself, but he has left his words to lead others astray and foster the spirit of so-called "religious unity" which is the preparation for the swift return to Babylon which is shaping up all over Christendom under the plea of being the bulwark against Communism. All "isms" are against the truth of God. Communism is Satanic, without question, but religious Babylon is Satan's imitation of the true Church and is destined for

destruction three and a half years after the Lord returns to take His Church home . . . 1 Thess. 4:13, 18.

If then, you have a "full cup" be very careful. The words of Proverbs 30:8, 9 may well be considered carefully by all of us . . . "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Let us remind ourselves again in bringing this paper to a close . . . "IT TAKES A STEADY HAND TO CARRY A FULL CUP."

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## EDUCATION OR SALVATION

WM. WILLIAMS, VENEZUELA

**I**FIFTY years ago in Venezuela there were no government school buildings. The Roman Catholics, of course, had their private schools where the children of the better class received a Roman Catholic education in which confession, penance and catchism played an important part. Their concept of history was warped to suit the ideals of Rome. Luther was presented as an apostate who died drunk, calling on the devil. Calvin, Huss, Zwingli, Wycliffe and Knox were depicted as renegades who broke with the "Holy Mother Church" in order to get power and draw away disciples after them. Then Henry the Eighth broke away from the Church (so-called) because the pope would not give him a divorce, and he was painted very black with all his wives. He became the founder of the Church of England.

Gomez (of Venezuela) spent three million bolivares on espionage and only one million on education. The Bible was not permitted to be read, much less studied. Any broken down business man, or old maiden lady could run a school. The pupils paid a little or sometimes the federal or municipal government helped with the expenses, according to the size of the school.

Now! After half a century what do we find? The government is spending millions on schools. There are institutes galore preparing normal graduates. Young men and women are working night and day to get a normal diploma. No person can get employment if he has not got a sixth grade certificate. The masses have learned to read. Rome has been compelled, by the Evangelicals distributing Bibles, to save her face by giving the people the Bible, with a few notes and a fair translation. A large percentage, men especially, are communists or infidels. The universities are honeycombed with a Venezuelan form of Marxism.



Evolution is believed and taught in the higher education institutes.

How has this forward jump affected the children of the Lord's people? It has had a most baneful result. Many of our principal Christians are more concerned about the education of their offspring than their salvation. We have elders with large families of boys and girls and not one saved. But the parents are keen to give them as high an education as their means will allow, and sometimes beyond their means. Family Bible reading is less common. The newspapers, magazines of all shades and the comics take the place of wholesome reading. Ministry has been given with no uncertain sound, but it is met with the excuse, "Ah! well, you know that we must give our children an education in order to keep up with the times."

God has laid His hand heavily on some. One gifted and promising elder had a large family of boys and girls. He saw that they went to the Sunday School and the Assembly meetings when they were small. But, as they grew older, one went to the university and turned out an infidel. Another, with the mother's help, installed the television in the home. The dear man found that he was no longer head of his house. His wife and children ruled it. His budding daughter had to get her drapery for entering social life. Her father sacrificed, at least, two Lord's Days to please her by going to the Capital to get the outfit for her debut. He was returning early on the Monday morning with his worldly wife and daughters, rushing to be back in time for business. He would not allow a car to pass him on a long bridge, and to avoid being side-swiped he turned out, and was struck by an on-coming car. His car turned over and he was taken out dead! We had to preach at his funeral and it was a sorry business, for this dear brother was a son in the faith.

All with discernment knew that the Lord had cut him off to save him from worse trouble. He had said a short time previously, that he would need to leave the assembly as his wife and family had so discredited him that he was not fit to be an elder. The young debutant was nearly killed and had to have twelve stitches in her head. But she hardened her heart, and today, she with all her family, has severed all connection with the assembly. It all commenced with the craze to get an education. The parents thought that this was more important than the salvation of their children. They sowed to the wind and reaped the whirlwind.

We do not underestimate education. But, if the career of a boy or girl is going to cost his or her soul, we prefer much the Word of the Lord . . . "Seek ye first the kingdom

of God . . . and all these things shall be added unto you." The world has taken education as a fever in Venezuela and the Christians' children are being drawn into the vortex.

We wonder if this testimony might be a help to our brethren in the North. Education is a good servant but a bad master. It is still true that knowledge "puffeth up" but love edifieth.

The education of their children is a real problem to godly parents. What will they do with their children? We feel deeply for them. God's old time rule still holds good for today: "Them that honour Me, I will honour." Put the Lord first and He will see to the outcome.

(We heartily commend this article to our readers. Like our brother Williams, we do not decry education, to a point. We feel, however, that many are being sacrificed to this god, just as Israel sacrificed in olden days to the god Moloch, and made their children to "pass through the fire." Where are the young men and women who are willing to get to work early in life, in useful and necessary employment, without going too far into the educational system? We well know its godlessness, its infidel professors, its immorality, its pride and lawlessness. It is all governed from one central authority in these so-called favored lands and the children and young men and women are taught what that "central authority" deems fit for them to be taught and their minds are framed, warped, and developed into channels, which, in many cases, are unfit for a Christian to travel in. (Editor).

## "OUR WALK"

### I Thess. Chapter 4

HARRY MACFARLANE OF GLEN EWEN

**W**Henever 1 Thessalonians 4 is mentioned our minds naturally, travel to the coming again of our Lord Jesus Christ and our meeting with Him, in the air. Surely this "hope" should continually grip our hearts as the time draws nearer. Then we shall be like Him for we shall see Him as He is. However, only a small part of the chapter is devoted to the rapture and our subsequent appearing with Him in glory as we have it in verse 14 . . . "will God bring with Him," that is, in the manifested glory of the Lord Jesus. Surely our "walk" is important in connection with the place we will have in that coming kingdom. So that too much stress cannot be placed on the "walk" of the child of God.

Something like fifty times the "walk" is mentioned in the Epistles, three times in this chapter when both the R.V. and J.N.D. use it twice in verse 1. They add "even as ye do walk." How nice for the apostle to commend when he could. This was ever his way, commending even in the midst of exhortations and warnings, cp. 1 Cor. 1:4, 8



and 1 Cor. 11:2. Oftentimes a commendation will help as much as a reprimand.

The question might arise in our minds . . . did these Thessalonian saints need to be so straitly warned concerning their walk, after the way in which he commended them in chapter 1, vs. 9, 10, where nothing seemed to be lacking? Yes, indeed! they still had the old nature with them and had to be continually reminded, lest Satan take advantage of them. Especially when we consider the idolatry and its accompanying immorality that they had been saved out of, there was all the more need for them to be put on their guard. In verse 1 we have our walk Godward and this is the foundation for every other aspect of our walk. For if we are walking to please Him, this condition of things will manifest itself in a practical way. The following verses warn of uncleanness. In verses 3 to 5 we have our walk self-ward brought before us. Self control in all things is paramount. The apostle Peter mentions this in 2 Peter 1 as one of the things we are to add to our faith. Again, in verses 6 to 10 we have our walk brotherward. How important this is! We are all in the body and one cannot say to the other . . . "I have no need of thee" and by the exercise of love we should be established in holiness before God and before one another, not over-reaching or oppressing our brother in "the matter" that the apostle has been speaking of.

In verses 11 to 12 we have our walk worldward brought before us. The apostle cites himself as an example: how he would be indebted to no one and that we should work with our own hands, not alone to supply our own needs and the needs of those dependant upon us but also to be able to have part in, and enjoy the blessing of which our Lord Jesus said . . . "It is more blessed to give than to receive." Acts 20:35. It would seem as if some had fallen into idleness and the subsequent disorderly walk spoken of in 2nd. Thess. 3, so the apostle's injunction was to quietly work and eat their own bread. Possibly they thought, or reasoned, that if the Lord were coming any moment there was no need to work but that attitude was wrong. Certainly we should look for Him any moment but, in the meantime, to occupy until He comes, whether in material things or spiritual.

So, in view of our Lord's soon return, and our subsequent manifestation with Him in glory, let us be seeking to walk in a way that will please Him. How humbling to realize that we are "His saints" and that He is going to be glorified in us in that day: and also to be admired and marvelled at, because of the wondrous display of love and grace as shown in us.

## THE CORE OF ROMANISM

G. G. JOHNSTON

**I**F VERY religion in the world has its core, or central doctrine. The ritual of each, be it elaborate or simple, is built around that core.

After years of contact with the Romish system, one realizes that there is still much to learn about its mysteries. Is Rome not called in the Scriptures . . . . . "MYSTERY, BABYLON THE GREAT, the Mother of Harlots and abominations of the earth?" One of her chief aims is to mystify her adepts by her show of attractive ritual, her excellent music, her massive buildings, and the trappings of her ministers. By clothing her affairs in mystery and by hiding the real purpose of many of her institutions, she has contrived to maintain millions of her followers in ignorance of her iniquities, and even to attract admirers from among those who know not her nature and purpose.

Romanism is a carefully developed system of idolatry, which has for its core the worship of a very insignificant object. Some are amazed at the ignorance of the African in his worship of fetishes . . . bits of stone, a lion's tooth etc., etc., but is the object worshipped by Romanists more worthy? In fact, is the worship of any other material object any less idolatrous and degrading than theirs.

A spoonful of flour, a little water to make a paste, a heated iron to press that paste into shape and bake it until like to a small piece of paper, a golden coffer in which to place it, a priest's blessing: and lo! behold a god to be worshipped with all the affection of the soul. As this object is exalted before the gathered people, it would be considered by many a grave fault indeed not to fall down before it. The sincere adept in this system of idolatry renders to it an abject worship, imagining that it is the true Jesus Christ, the Son of God, created such by the magic of the priest, a man-made god, which can now be consumed by sinful man for his salvation.

While there are other objects of worship, or veneration, in the Romish system, the real core of it is here in the worship of this god of flour. To remove the so-called "host" from that system would be to leave it without a heart.

(Consider well the implications of any union of Christedom which looks with favor on Romish idolatry and would even tolerate such in the cause of "union." To have fellowship with such systems of men spells "death." How wonderful to be able to "worship God in spirit and in truth" according to the Word of God. May we have these precious liberties, till the Lord returns for His own—Editor).



## HOW THE LORD RESTORES HIS OWN

**I**N John 13 we have the Lord Jesus giving a practical illustration of how He cleanses and restores His people.

Here is He alone with His disciples, eating the pass-over supper, the last one at which He presided before He suffered. According to the custom, they had doubtless bathed themselves ere they came to the feast but, in coming, their feet had contracted defilement, unconsciously it may be, through contact with the earth. And if they are to have fellowship with Him, these feet must be washed, and shall we not add, He must wash them.

During supper (see R.V.) and in the full knowledge of Who He was, where He came from, and where He was going, the Lord Jesus laid aside His garments, and girded Himself for service with a towel. Taking a basin of water, He knelt down at the feet of His disciples and began to wash their feet, wiping them with the towel wherewith He was girded. Peter amazed, and probably shocked at the condescension of the Lord, exclaimed . . . "Lord, dost Thou wash my feet?" The answer of the Lord is significant, "What I do, thou knowest not now; but thou shalt know hereafter." (It was not many hours ere Peter KNEW somewhat of the meaning of the Lord when he considered his great fall and wept bitterly—Editor). That the Lord was about to wash the feet of others of His disciples, Peter knew of course, but what the significance of the act was, Peter did not then know. Hence he replies . . . "Thou shalt never wash my feet." To which the Lord gives the answer . . . "If I wash thee not, thou hast no part with me"—(not IN Me, but WITH Me—signifying communion, not relationship). Peter was alarmed at this prospect and went to the opposite extreme, and said: "Lord, not my feet only, but also my hands and my head." He would be washed all over again. This, however, was not needful, as the Lord intimates . . . "He that is bathed (all over) needeth not save to wash his feet, but is clean every whit." v. 10-cp. R.V. (The soul regenerated never requires that again, but he does need daily cleansing and the feet speak distinctly of testimony—Editor). Cp. Titus 3:5. The washing of regeneration in Titus 3:5 takes place once for all, this is salvation, but the "renewing of the Holy Spirit" is a daily requirement, our minds and spirits must be renewed by the application of the Word of God, in the Spirit's power to our walk and testimony.

The Lord, having risen from His service, says to them, "Know ye what I have done unto you? Ye call Me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." v. 14. Surely in this He has left

us an example, that we should follow His steps, as He has left them on record in this simple, yet marvellous, action of His.

Note the way of the Lord. He loved His own, hence with jealous eye He noted their condition. He desired that their "walk" and ways might be clean before Him. He was not indifferent to the apparent slight defilements by the way which they had contracted. He humbled Himself that He might serve them and cleanse their feet. His was no commanding action or attitude. He was the girded servant of God and His people. He got lower down than they were, as He sought to wash them: He did not stand on a pedestal of self-exaltation. Having washed their feet, He wiped them with the towel wherewith He was girded. God would comfort as well as cleanse the defiled one.

Thus did our blessed Lord and Lord Master give His disciples an object lesson of what He would have them, and us, do one for another. With the same loving watchfulness, which He bears towards His people, He would have them care one for the other. And, at the first indications of that which would mar fellowship with Him, He would have them to be swift to render this lowly service of love one to another, ever in the spirit of meekness, and by applying the water of the Word of God, Eph. 5:26, seek to wash one another's feet. If this service were more frequently, and considerately, rendered in the fear of God, what grievous backslidings might be nipped in the bud, and what sorrow, aye! and dishonor often spared the people of God. May the Lord teach us more of His blest ways in this matter.

The late T. D. W. Muir.

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### SIGNS OF THE FALL

Oh, beloved, never, never think the world is the place of wisdom. Man got his wisdom in disobedience,—as the fruit of the forbidden tree; and what has he done with that wisdom? God made him upright, and he has sought out many inventions. His first invention was an apron of fig-leaves, to hide his shame from another, if he could not hide it from God. When God came in, he was naked; and ever since, all his inventions have been just fig-leaves to cover his nakedness. They say necessity is the mother of invention. The fatal words! How came this necessity? It means that all his wisdom, all these inventions, which are the fruits of his necessity, are the signs of the fall.



### THE BONNETS, OR SUBJECTION

"And thou shalt gird them with girdles, Aaron and his sons, and put (or "bind") the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons." Ex. 29:9. The word (migbahgohth) translated "bonnets" only occurs four times, and is exclusively used for the head dress of the priests. It is derived from a verb signifying "elevation," often used for a hill. They apparently differed from the mitre of the high priest, in the fact that they were BOUND round the heads of the priests, which is never said of the mitre.

These head dresses were therefore for exaltation, for ornament, and for glory and beauty.

The covering of the head betokened SUBJECTION, and the recognition of being in the presence of a superior. The Jews to this day, always keep their heads covered in the synagogue; and even in private, when a strict Jew opens the Bible he covers his head. A priestly standing is one of CONSTANT SUBJECTION to the revealed will of God; and of abiding consciousness of His presence. And this is true dignity. God has raised us up in perfect righteousness, complete in Christ, ever to abide before Him; His kings and priests. And in this height of elevation, we walk in the liberty of Christ, holding Him only as our Head, SUBJECT TO HIM in ALL things, and "not the servants of man." The righteousness of faith—the obedience of faith, instead of the self-will of the flesh, and the unsubject mind, is the truly priestly clothing from head to foot. Being made free from sin we are servants of righteousness, servants of God. Rom. 6:18, 22. Our blessed occupation is during this night of the world's darkness, to stand in the house of the Lord to praise His name. Psa. 134:1; 135:1-3.

These head-tires of white are said to be goodly or ornamental. There was nothing of display to attract the common gaze, but like the adorning recommended for Christian women, (1 Peter 3:4, 5,) they were types of the meek and quiet spirit which in the sight of God is of great price. Like the holy women of old who trusted in God, and thus adorned themselves, in subjection to their own husbands.

There is a "glory and beauty" in spotless righteousness which may be little accounted of by men, but which enables us to approach God with confidence, and fits us for His Holy presence. Such was in type the dress of Aaron's sons the priests. Psalm 132:9.

H. W. Soltau.

## LEANING ON GOD

A message for Young believers

**I**T IS deeply important for the young believer that he learn to live alone with God. The fellowship of saints is a holy privilege, but if God should call his child to witness for Him in some lonely or desolate corner, where he would be deprived of this, he ought to be able to do without it, and go on with God. A saint who walks with God will never feel alone, and he who draws direct from God's resources will never run short of supplies. His leaf will never be green, and he will bear his fruit in its season. For

"A lonely heart that leans on God  
Is happy anywhere."

This is the kind of Christian that stands the tear and wear of life, and retains the dew of his youth. He seems to get on, no matter where he is, or what his surroundings. If there be barrenness and drought all around, he is fresh and fruitful. If persecution and scorn surround his steps, his bow abides in strength all the same. The secret is, he lives with God. Second causes do not occupy him; he goes direct to God for everything. Surroundings do not effect him, he walks beneath God's eye, looking up. He is not dependent on passing showers, his roots are stuck deep down in the river. Jer. 17:9. He is nourished from a hidden source by God Himself, and let men do what they will, he endures, seeing Him who is invisible. But is all this real, or is it only a theory, and a bit of sentiment? Yes, it is real, very real. The men have been here themselves, living in the world and amid the scenes in which we mingle, who experienced and proved this walk with God to be a blessed reality. Men of like passions with ourselves, very ordinary men, fighting with the same foes, and subject to the same weakness as we are. Yet they stood firm with God, amid the hottest fire, and the most powerful seductions. Yet so far as human aid or friendship are concerned, they stood alone; yet not alone, for God was with them. Just look at that youth in the palace of Babylon's king. He is far away from the land and city of his fathers, and the temple of his God. A tempting offer is put before him, but it is coupled with a command to eat and drink forbidden things. Does he yield? Nay, verily, He stands firm and calm before the temptation with a purposed heart, a heart true to God. But Daniel had been in the school of God ere this. This was evidence of a God known well enough to be trusted. He had been living with God in the quiet of his early days at Jerusalem, and now, alone in the world's headquarters, he stands the test. His three companions walk into the raging flame of the seven-times-heated furnace, rather than disobey their God, in bowing to an idol. But they must have known Him



well ere they could have so confidently spoken of "our God whom we serve." And the time would fail to speak of a lonely Joseph in Egypt, an Elias on Carmel, and a Mordecai in Shushan, who stood firm and true to God, His truth and His testimony, amid thousand of faltering ones, and in spite of threatened death by open foes, and deceitful enemies in disguise. They stood alone with God, and for Him in life's darkest hours. And is there no need for such Christians now? Yea, verily, more than ever are they needed, although few there are to be found. Young men and women are needed, as witnesses for Christ in lonely places, to stand and witness for Him in the midst of scorn, alone. But how many utterly break down whenever they leave the parental roof. They had not learned to live with God, and when the trial came, they failed. They seemed bold enough as long as they were surrounded by a wall of fellow-believers, and propped up and looked after by godly parents; but, immediately the prop was removed, and their surroundings changed, they got swamped in the world. They had no real acquaintance with the living God. They had been leaning on man, and not on God, and so they failed to trust in the hour of need. Dear young believer, learn to live with God, and to walk with Him. Then no matter where you are, you will not lose your company. You will always have the same Arm on which you lean.

The young believer who makes it his habit to walk with God, will never be badly off for a companion, and he who makes it his business to stand as a witness for God, and to live for Him, will never be out of employment. Come what may, the saint will go on, sustained and upheld by the power of God, holding fast the truth, and walking in the ways of the Lord. He will go forward in the Name of the Lord, and the language of his heart will ever be

Alone with Thee, O Master,  
where the light of earthly glory dies;  
Misunderstood by all,  
I dare to do what thine own heart will prize.

The late John Ritchie.,

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Keep your conscience as you keep your eyesight, with great care. How we watch against the least speck of dust!

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The more fiercely the billows beat upon the shore, the more the pebbles are rounded and polished; the more the diamond is cut, the more brilliant it becomes. Afflictions are the billows that polish souls for the temple of eternity, they are the instruments that make them sparkle as diamonds in the heavens above.

## QUESTIONS AND ANSWERS

**QUESTION:** Could you tell us whether it is right or wrong to sit around the Lord's Table, without a coat on, in one's shirt and sleeves rolled up? This is being practised by younger men, and when told about it, they tell us that it is just a matter of holding tradition of the fathers. Men like W. J. McClure, T. D. W. Muir, R. J. Dickson, Dr. Matthews, Dr. Martin and Mr. Douglas, spoke strongly against not being properly dressed at all our meetings, for prayer, ministry, or teaching a Sunday School class. I have been told by some that our old preachers gave us wrong teaching. Would you say we have been mistaken all these years? (From Canada).

**ANSWER:** We have **not** been mistaken. Times have changed and men have changed, but God has not changed and His Word has not changed. "Let all things be done decently and in order." Those who say we are merely following traditions, say this because they desire their own lawless ways—they despise dominion or government of a godly sort and, as we read in the 3rd. of Isaiah, verse 4, 5 etc., "And I will give children to be their princes and babes shall rule over them. (The R. V. reads 'with childishness shall they rule over them'.) The child shall behave himself proudly against the elder and the base against the honourable." Such is the condition of many today, even in assembly testimony. Sad indeed the condition and **THEY KNOW IT NOT.**

One has only to think of an earthly potentate or ruler. Would we go into the presence of such a one, without a coat, much less with sleeves rolled up? Say, into the presence of a Queen! The idea is preposterous. We would never get near their presence. How unfitting, then, for us to approach the presence of our Lord (Matthew 18:20) dressed in an unbecoming attire. This is important, as it shows the respect and worship that is necessary in our approach to God and to the Lord Jesus Christ.

One can have sympathy with brethren in the states where it is extremely hot at times, yet comfortable summer suits are very reasonable today, and there are few who cannot afford such. We have seen some who could "buy and sell" others, as we say, who would hesitate to buy such a becoming suit for the Lord's Table and other meetings. Old brother David Oliver used to speak of some who held the "eagle" so tight in their fist that you could almost hear it scream. Do not let us be like that when it comes to such a simple matter as fitting and proper attire for the presence of our God.

Those who say we have been wrong all these years, and we know some who do so, and have written so, they are just renegade concerning the truth of God and on the highway to apostacy. No saying where they will stop. But God will "stop" them someday, perhaps soon.

**QUESTION:** Should all "men" in an assembly, who are older brethren, be invited to an oversight meeting? And should they be solicited to get the sympathy of some, previous to the oversight meeting?

**ANSWER:** NO! All older brethren should NOT be invited to an oversight meeting. Brethren who have the shepherd care and guidance of the assembly know how to act and consider assembly matters together, without the presence of others of the assembly. Godly brethren in an assembly will understand this and give to the elder brethren due and proper respect and consideration. The shepherds will acquaint the assembly with that which is for its good. We are living in a day when "laodiceanism" largely has permeated assemblies and "the people's rights" (which is the meaning of the term) are to the front. One must never give in to an unscriptural proceeding to gain favor. **NO SOLICITATION IS REQUIRED WHEN GOD'S WORD IS CARRIED OUT.**



**QUESTION:** Can you give any suggestions, as to useful employment for young believers apart from their going in for advanced college training? This is with a view to the maintaining, on their part, of a decided Christian character.

**ANSWER:** Our first suggestion is to read carefully brother William Williams article in this issue. It deals with this subject well.

Scripture states . . . "Let our's learn to profess honest trades." Titus 3:14. This would suggest proficiency in some honest and useful trade, or business, or as we call it today, profession. To become skilled requires adaptation, self-discipline, study, and application, on the part of the learner.

We well recognize the requirements of many employers today as to education, in this day of advanced science! Yet! in many cases, we have noticed that those who go in for this advanced scientific training, are LOST to the assemblies of God's people, and it would seem, at times, to be LOST to God altogether.

Many of our younger sisters could become proficient in secretarial and business training, where employers demand a measure of perfection in detail and responsibility. They can become teachers, if they are determined to put God first in this and know when they are required to step outside of the Word of God in extra-curricular activities. There is danger here, hence it is wise not to seek too advanced a status. The nursing profession has, in it, many opportunities for witnessing for the Lord and at the same time, benefitting the sick. This, also, has its dangers, morally, for many young women and it is not a profession to be sought after, unless one is steadfast and determined to live for God, perhaps having a good measure of reproach to stand on account of Christian principles and character. But this pays well in the long run if our young sisters can stand for the Lord—He says . . . "Them that honour Me, I will honour." We know of such cases where God has signally intervened to honor a decided stand for the Lord.

For younger men considering their future lives, it is good to seek for something that will be steady, perhaps not the highest paid jobs etc., but that wherein they can serve God and serve faithfully their earthly master. There are however, many lines of work which involve a Christian in warlike measures etc., which he would have a conscience toward God in engaging in. One would need to beware of this. Everything today is very complex and we need to "wait upon the Lord" for the proper openings and legitimate work—HE WILL NOT FAIL if we are sincere and desire first of all His blessing and guidance.

Some may think . . . "If I were only out in the work of the Lord, I would be free from all such difficulties." This is a mistaken idea. God does not want men who are anxious to get away from such difficulties. He wants men ONLY when they cannot get away from the decided call of the Spirit, with the confidence of their brethren who know God and His ways, and usually they are men of outstanding qualifications for service, not necessarily ability to talk or preach, but the qualifications which make for "a good minister of Jesus Christ." We have plenty of "preachers" today, very few "laborers" who have God's mark upon them, or with ability to open up God's Word.

**QUESTION:** Are not many of our Bible Readings being spoiled because brethren will not SPEAK OUT clearly and distinctly, so that all may hear? Questions are asked, perhaps, and many do not understand the question asked. Answers are given and they, also, lack this clearness. What is the remedy?

**ANSWER:** The remedy is to CONSIDER OTHERS. Place yourself in the position of some who are hard of hearing, as well as those normally who cannot hear what is said, and for the Lord's sake, as well as the good of the assembly, SPEAK OUT DISTINCTLY. You will find the Bible Readings will increase in edification.

## EXTRACTS FROM LETTERS

**From Iowa:** We desire extra copies of our departed brother Oliver Smith's Memorial. We knew him and we loved him and we miss him. One time he came to our house and I asked him . . . "Did you come alone?" He answered—"I am never alone." W.P.

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"Surely the memory of the just is blessed." and it will be nice to have these memories in later years.

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Dear brother Oliver Smith is certainly missed in these parts and since going to Cedar Falls we have come to love him more, as we saw him and heard him speak more often. He was at a Prayer Meeting at Stout shortly before he took ill and gave us a little word. Little did we realize that this would be the last time we would hear him speak publicly. He certainly had a love for souls and I often think of where I might have been today had he not brought the Gospel to Garnavillo. We only have to look around and see what the grace of God has wrought through his labors. But his work is done and the Lord has been pleased to take him home. We must say . . . "Thy will be done." (A young Christian teacher).

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"All that was written is very true. It seems he was such an influence on most of our lives and now, when we need some advice or encouragement, things seem so empty. But thank God, we shall all be together one of these days and that for eternity." (A Christian sister).

**From Kansas City:** We received our August issue and were both much touched by the worthy way the Memorial of our dear brother Smith has come to us. We cut out and framed the picture of Bro. Smith and put it on the mantle in our living room. We enjoyed his own story of his conversion and have "typed" copies of it to use as "gospel tracts." It is so clearly and simply told. We thank you for making it possible for extra copies to be had.

**From Washington, D. C.:** I was greatly impressed by the Memorial of our dear brother in the Lord, Mr. Oliver Smith of Iowa. It was my privilege to visit an Iowa Conference in June of 1955 at which time I met Brother Smith. I enjoyed knowing him briefly. His constant testimony and witness for the Lord will not be without reward.

**From Iowa:** We enjoy Words in Season and look forward to its coming each month. I was especially struck by the poetry, "I would have gone," on the cover of the July issue. The Questions and Answers are helpful. How much we need wise instruction in this day!

**From England:** I am passing W. I. S. to true believers in men's religious systems in the hope they will be led to be obedient to the Lord's call to come out to Him, "without the camp." Heb. 13:13. Once a believer is enlightened as to his true position, and refuses to sever links with Babylonish sects, what can we think but that he is a disobedient child?

**From Brazil:** We thank you for the Magazine and for the help received. May God continue to grant His wisdom, help and blessing in the continuation of this work for His Name. A missionary.

**From Scotland:** Thanking you for an excellent magazine, and trusting His blessing shall be granted in all that lies to hand.



**Cleveland, Ohio**—The Labor Day Conference of Monticello Assembly was encouraging as to attendance and the character of the ministry. Many young believers were present from far and near and, for the most part, ministry was that which would strengthen and confirm the saints in the "things most surely believed among us." About twelve of the Lord's servants present to give help. Brethren Maxwell and McCready were to commence a Gospel effort Sept. 18th. Bro. Maxwell had a week with the West Side Assembly.

**Detroit, Mich.**—Saints of West Chicago Assembly had a week of ministry by S. Maxwell, ministry timely.

**Pine Hill, Wisc.**—S. Hamilton saw one man profess at recent meetings here. He then visited Port Arthur, Willmar, Minn., and Avoca. On Labor Day at Willmar saints had a good time around the Word for the opening of their Hall, the Lord gave the Word. Tents are down now, not too much reported by the seed sown.

**Hartford, Conn.**—We had a few more Christians at the Conference this year. The ministry varied, as the Great Shepherd felt it necessary.

**Tylertown, Miss.**—Bro. Ballhagen writes that Bruce Cumming paid them a visit in the Gospel.

## CANADA

**Debert, N. S.**—Bro. James McCullough has visited some parts of the Maritimes this Summer with some cheer. He had meetings in Sydney, Sydney Mines and other places and was in Debert at writing. The small assembly here, fruit of an effort in 1927, goes along in weakness but with a desire for the Word. Our brother has enjoyed visiting these old fields of labor. He hoped to attend Clementsvale conference ere returning homeward.

**Portage La Prairie, Man.**—Bre. Jim Ronald and R. Boyle were to commence Gospel meetings at Russell end of August.

**Charlton, Ont.**—Meetings of brother Ed. Doherty in the four Halls of this district were appreciated and well attended. This was after the Conference the first of July. No other preachers there since—pray for the needy North and for men to enter such fields for God. Bro. Widdifield returned recently to Huntsville—he gave help in the North as he could in regular meetings.

**Dunchurch, Ont.**—Meetings by bre. Pears and Simms near here were good. Some were saved and some, formerly saved, baptized.

**Sylvan, Ont.**—Meetings by the Lake Shore brethren and Bert Grainger were quite good, a little blessing in the Gospel followed.

## CONFERENCES

**Sydney, N. S.**—Annual Conference will be held d.v. in the Gospel Hall Oct. 9th and 10th, preceded by Prayer Mtg., Oct. 8th at 7:45 p.m. Usual order of meetings will prevail. The Lord's servants walking in the "old paths" will be welcome in ministry. Corresp. H. MacDonald, 56 Welton St.

**St. Thomas, Ont.**—Annual Conference D.V. in the Arthur Voaden Vocational School Oct. 8th, 9th and 10th, commencing with Prayer Mtg., Fri. Oct. 7th, at 7:30 in the Gospel Hall, Erie at Ross St. (Note! No meeting Sat. a.m.) Corresp. Allen McCandless, R.R. 1, Port Stanley, Ont. Brethren walking in the "old paths" welcome in ministry.

**Vancouver, B. C.**—Annual Conference of Victoria Drive Assembly will be held D.V. Oct. 8th, 9th and 10th, commencing with Prayer Mtg., Fri. Oct. 7th, at 8 p.m. in Victoria Drive Gospel Hall, 4659 Victoria Drive. Meetings continue in the Gospel Hall during Saturday and Lord's Day morning. Breaking of Bread being at 10 a.m. Then Lord's Day afternoon and through Monday meetings will be held in the Alpen Auditorium, 33rd Ave. and Victoria. Brethren walking in the right ways of the Lord will be welcome to minister the Word. Corresp. W. Hutchison, 4760 Little St., Vancouver 16.

**Waterbury, Conn.**—We purpose, God-willing, to have our Annual Conference Oct. 29th and 30th, commencing with Prayer Mtg., Oct. 28th, at 8 p.m. All meetings will be held in the Gospel Hall, 18 Spencer Avenue. The usual order of meetings will prevail. Corresp. Wm. Batterton, R. F. D. 2, Terryville, Conn.

**Detroit, Mich.**—The Annual Conference of West Chicago Assembly will be held as usual on November 19th and 20th. Meetings at 10 a.m., 2:30 and 7:30 p.m. Prayer Meeting will precede Fri., Nov. 18th at 7:30 p.m. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd., cor. Prairie. Those coming from a distance will be freely entertained. Corresp. Alex. Stewart, 9950 Pierson, Detroit 28.

**Creemore, Ont.**—Annual Creemore-Strongville Conference dates Oct. 9th, and 10th. Prayer Mtg. Oct. 8th. Breaking of Bread at 10:30 a.m. Corresp. H. J. Clark, New Lowell, Ont.

**Blue River, Wisc.**—Annual Conference will be held D.V. Oct. 15th and 16th, commencing with Prayer Mtg., Oct. 14th, at 8 p.m. Meetings will be in the usual order. Corresp. Raymond Studnicka, Boscobel, Wisc.

### FALLEN ASLEEP

**Vancouver, B. C.**—Our dear brother Henry Steele "went home" Aug. 2nd, aged 83. He was saved in Scotland in 1897 and in fellowship in Cedar Cottage Assembly for many years, in Woodland Assembly since its formation. He had a love for the lost and perishing and was diligent in tract and personal work.

**Frostburg, Md.**—Our dear sister Mrs. Verna Porter "went home" Aug. 10th, aged 62, in fellowship in this Assembly. Her two daughters have the "blessed hope" to cheer them.

**Ballymacashon, N. I.**—Our esteemed brother Thomas Patterson "went home" August 7th, in his 91st year. He was saved in 1890 and has been a great man for God and the Assembly through his long life as a Christian. A real shepherd and faithful leader. Bro. W. Johnston writes . . . "For many years a constant reader of Words In Season, which he greatly appreciated for its faithful ministry." His home always open to the Lord's servants.

**Birches, N. I.**—Our dear brother Edward Uprichard was called home suddenly Aug. 13th. Saved 40 years ago and devoted to the little assembly at The Birches. Few men loved the Lord and His Truth as he did and perhaps fewer still so deeply exercised in the work of God for which he spared neither himself, nor his means. Greatly missed even in surrounding assemblies.

**Portage La Prairie, Man.**—Our esteemed sister, Mrs. Fish, beloved wife of Oliver C. Fish "went home" Aug. 13th, aged 85. Saved over 65 years and in this Assembly since its inception. Remember in prayer our beloved brother, now in his 92nd year, an old pioneer with the Gospel. He misses his life partner of 67 years very much indeed. What a "blessed hope" we have. May we allow neither man nor devil to rob us of this. Satan is seeking to do that very thing in our day.

**Cleveland, Ohio**—On August 26th, our beloved brother Lionel A. Pile "went home" to be with the Lord. He was aged 81, and was saved in the Barbados, B. W. I. in 1898. He came to U. S. A. in 1900 and has been in fellowship in the Monticello Gospel Hall (formerly Addison Road) since 1918. He prospered in business but kept a humble spirit and was content to remain with the Assembly into which he was received and was much interested in the work of the Lord. He leaves his widow, who should have our prayers, also four sons and two daughters. They have the "blessed hope" to cheer.

**Jackson, Mich.**—On Aug. 27th, our dear sister Mrs. Phillips "went home" after much suffering. She longed to be at home with her Lord. Her husband was buried just a few months previously.

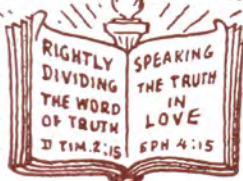
**Monrovia, Calif.**—We have just heard of the homecall of brother John Witham of this Assembly on July 30th, aged 83. Remember his widow in prayer. We have few details.

**Port Howe, N. C.**—Mrs. Reva Hunter was buried about the fourth week of August, aged 92 and in assembly for 74 years, one of the first in the Assembly at Port Howe. She was a good woman, one of the old stock and never wavered from the truth throughout her long life.



# Words in Season

THE BIBLE FAMILY MAGAZINE



HOLD FAST



Why not hold fast! the morning comes,  
The darkness soon shall vanish fast  
And we'll be safe in harbor calm:  
The storms of evil cannot last,  
The wintry blasts that chill the soul  
Shall pass . . . List for the heav'nly Psalm;  
The Saviour comes to guide thee home.

'Twas a dark night, the gales did blow,  
And wearied eyes sought long the glow  
Of morning light, and faith was tried:  
But, there! the heav'nly shore looms fair,  
The worst of danger o'er, the calm  
Of safety lulls the wearied saint  
To rest, midst songs of Heaven's choir.

W. F.

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**NOVEMBER, 1960**

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## WORDS IN SEASON

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### CHANGE OF ADDRESS

Cedar Falls, Iowa—Eric McCullough, 3415 Dallas Drive  
Dominica, B. W. I.—Samuel McCune, c-o Gen. Del. ROSEAU,

### CHANGE OF CORRESPONDENCE

Saginaw, Mich.—Donald L. LsCureux, 1085 Glendale Ave., for the Gospel Hall at 500 No. Porter St.,

### UNITED STATES

Cleveland, Ohio—Bre. Maxwell and McCready were holding forth in the Gospel of the Monticello Gospel Hall. Bro. Maxwell visited Steubenville and Toronto earlier.

Clyde, Ohio—Recent Conference was well attended and felt to be profitable, on the whole. Saints have been encouraged in the building of their Hall. Our brother Norman Crawford was handicapped, having an operation on his wrist, as he was largely responsible for the work of building. We pray for the Assembly His blessing in the new location and trust they shall be preserved in godly ways.

Arlington, Wash.—Recent Conference considered good, about 400 present.

Seattle, Wash.—Bro. Alves visited here, also Tacoma and was going on to Forest Grove. He expected to leave for New Zealand soon, d.v.

Chicago, Ill.—Bre. of 86th., St. Gospel Hall expected to have bre. DeBuhr and Eric McCullough for some Gospel meetings.

Williamston, Mich.—Wm. Ferguson had a few days with the saints here recently. They mourned the loss of our sister Miss Lang, the oldest Christian of the district. The Assembly met in her Mother's home in the early days in Lansing, Michigan., about 70 years ago, when it was formed. She had much respect and was a saintly woman, we had known her for 42 or more years. She was a niece of the late John McFayden, he was much help to her in her youth.

East Boston, Mass.—Bro. Fite had a visit with the saints here for a week in ministry.

Laurium, Mich.—Bre. Jas. Clark and Earl Pears were preaching the Gospel in this district and visiting the saints.

Hitesville, Iowa.—Conference here was very large, with searching ministry. About 12 of the Lord's servants present. Bro. Elliott was in a schoolhouse near Kamrar, helped by young bro. Robert Orr. Bro. Hamilton at Aredale, bro. Govan gave short visits to Garnavillo, Manchester and Stout.

Longport, N. J.—At recent Conference here about 400 "broke bread"—eleven of the Lord's servants present to help in ministry. We trust the ministry will prove helpful in these difficult days.

Boston, Mass.—The Assembly meeting at 226 Mount Auburn St., Watertown., (formerly the old Cliff St. Assembly) has Breaking of Bread at 9:30 a.m. S. S. and Bible Class at 11:30 a.m. Gospel at 7 p.m. Prayer and Bible Study on Wednesday evening at 7:45. Jas. K. Stevenson, Corresp.,

Seattle, Wash.—Saints here were expecting H. McCready and Jn. Adams for Gospel meetings the end of October, d.v. Bro. Stewart gave them a good week of meetings on his way to Vancouver.

Stout, Iowa—The saints here hope to have an ALL DAY MEETING November 24th, with the usual order of meetings. Looking for God's blessing.



# 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. 52**

**NOVEMBER, 1960**

**No. 11**

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## THE CHURCH AND THE WORLD (cont'd)

"I will change my dress for a costlier one,"

Said the church with a smile of grace;

Then her pure white garments drifted away,

And the World gave in their place

Beautiful satins, and fashionable silks,

And roses, and gems, and pearls;

And over her forehead her bright hair fell

And waved in a thousand curls.

"Your house is too plain," said the proud World,

Let us build you one like mine,

With kitchen for feasting and parlor for play,

And furniture never so fine."

So he built her a costly and beautiful house—

Splendid it was to behold;

Her sons and her daughters met frequently there,

Shining in purple and gold.

And fair and festival — frolics untold,

Were held in the place of prayer;

And maidens, bewitching as sirens of old

With world-winning graces rare

Bedecked with fair jewels and hair all curled—

Untrammelled by Gospel or Laws,

To beguile and amuse and win from the World,

Some help for the righteous cause.

The Angel of mercy rebuked the Church,

And whispered — "I know thy sin;"

Then the Church looked sad, and anxiously longed

To gather the children in.

But some were away at the midnight ball,

And others were at the play;

And some were drinking at gay saloons,

And the Angel went away.

(To be continued — memorize this)

## HOW HE WAS FOUND OUT

He had applied for a position aboard a sailing vessel.

"Are you a sailor?" asked the captain. "Yes. I am!" he had answered. And so he signed on for the voyage.

But the captain had doubts about his ever having been to sea. "Give the new man some paint and a brush and let him paint the mast," he said.

The materials were brought and the man readily enough commenced to paint the mast, beginning at the bottom.

"You're no sailor," exclaimed the captain at once. Beginning the work at the bottom of the mast had found out the professed sailor. A sailor would have begun at the top and worked downwards—for, of course, beginning at the bottom would necessitate his going over wet paint to reach the higher part of the mast as he went on with the work. The man was detected and discharged as being unfit for the post he had accepted. He had not begun at the top.

"Begin at the top!" the words seem to carry a lesson to me—a lesson bearing on our soul's blessing for eternity and for time.

The true gospel begins at the top. It comes from God. He is its source, its fountain. John 3:16 declares it so: "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." Romans 5:8 tells the same story: "But God commendeth His love towards us in that while we were yet sinners Christ died for us." And 1 John 4:10 declares: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Yes! The gospel is God's good news. It begins with Him. It comes from the top down to man.

The false gospel always begins at the bottom. It starts with man reforming his ways—conforming to certain creeds—performing certain rites. It does not give the ruined sinner his rightful place as guilty, strengthless, lost. And it does not give God His true place to justify Him in His holiness and righteousness.

The only salvation which can avail the one who is without strength and ungodly is one which begins at the top with the grace of God. Every good and perfect gift cometh down from above. God is its origin.

"In the beginning God" was true of creation. "In the beginning God" is true of redemption also. He planned the blessing. He provided the Saviour. He laid help upon One



who is mighty to save. He opened the way of life and peace for us. We could never have opened it for ourselves. He delivered His Son for our offences, and raised Him again for our justification. He has exalted Him to be a Prince and a Saviour, and publishes in His name forgiveness and blessing for all.

Good works are produced by those who receive the gospel of God in the love of it that they may be saved. The Holy Spirit is given to those who believe, and is the power by which they can walk so as to please God and be of use to others.

Begin at the top today. Own your utter sinfulness and strengthlessness, and believe Gods glad tidings. He will give you pardon for all your sins and power for all your circumstances so that you may live for His glory.

Selected.

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### WHY I PREACH ABOUT HELL

I CANNOT forget the words of a dying hearer of John Newton: "Sir, you often told me of Christ and salvation, why did you not oftener remind me of hell and danger?" Let others hold their peace about hell, if they will . . . I dare not do so. I see it plainly in Scripture and I must speak of it. I fear that thousands are on that broad way that leads to it, and I would fain arouse them to a sense of the peril before them. What would you say of the man who saw his neighbour's house in danger of being burned down, and never raised the cry of "Fire? What ought to be said of us as ministers of the Word, if we call ourselves watchmen for souls, and yet see the fires of hell raging in the distance, and never give the alarm? Call it bad taste if you like, to speak of hell. Call it charity to make things pleasant, and speak smoothly, and soothe men with a constant lullaby of peace. My notion of charity is always to warn men plainly of danger. My notion of taste as a preacher of the gospel is to declare ALL the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself AS AN ACCOMPLICE OF THE DEVIL.

J. C. R.

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The text that "If one member suffer, all the members suffer with it," does not teach that "If one member sin, all the members sin with it."

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He who does not daily stand in judgment upon himself, cannot stand well in a state of grace.

**HOLDING FAST THE FAITHFUL WORD****Titus 1:9****WM. H. FERGUSON**

**T**HIS is written as an admonition to all who have the care and welfare of the Lord's people in Assembly capacity at heart. It would refer, primarily, to all who exercise oversight, shepherding, and likewise to those who teach (as Titus here) and exercise this ministry of care for those whom God has brought under their influence, example, and teaching. The thought is . . . "Holding fast the faithful Word in teaching" and precludes all tendency to let it slip or go, or compromise.

In all the movements today which change, adulterate and lead to conformity with the religious people of the world, the doctrines and practices of Assemblies are let go and the vital truths, so essential to growth and development of true Christian testimony, are surrendered for a "quasi" style of meeting which is neither one thing nor another. This is the antithesis of "holding fast." There must be absolutely no surrender of truths taught us of God, no adulteration of such truths, nor any attempt to enter into an alliance or union with any and all who deny or refuse them. Only thus shall we be safeguarded against complete capitulation, which is just where many today are landing. Their bed-fellows are infidel in regard to vital truths, and their own "understanding" has become darkened. The Lord's people have lost confidence in them and God is withholding light from them. They are "trading" on the past of their brief history and shall eventually sink into the "cesspool of religious Babylon."

When men depart from the truth of God they seek to employ "nature" and "natural means" to bolster their own natural desires. We have lived long enough to see the folly of this and have read in the Holy Scripture the end of men of this sort. We have seen the "big men" (as they have been foolishly called) die. It is truly humbling to see the end of some.

Recently we have been impressed much by the lives and deaths of the Kings of Israel and Judah. Wonderful lessons lie before us here, if we are willing to learn. Wise men and women will learn much from their histories. Some good men went on well for a time, then Satan tripped them, and they fell. In some cases there was recovery but, often, they bore the scars to the end.

The Kings of Israel, who followed the sin of Jeroboam, were wicked kings who did their utmost to keep Israel from returning to Jerusalem where the Lord had placed HIS NAME. The most striking indictment against such



was their leaving Gods centre of worship and setting up altars and groves for the altars and building high places etc. Even in Judah such was seen but good men broke the altars and uprooted the groves. God holds it a very serious thing to turn one's back on His divine order of worship and testimony. This is what is happening today and many are openly in alliance with that which God condemns. By "fair speeches" they deceive some and many are not difficult to deceive today. Divine truth is very shallow with the multitude of professors.

We will consider, briefly, the record in 2 Chron. 17 of Jehoshaphat in his early, and good, and best days.

Verse 1 records that "he strengthened himself against Israel." The divine commentary here endorses his stand against the ten tribes who had defected under Jeroboam. God knew that Israel would only corrupt Judah more and more, hence "he strengthened himself against Israel."

Verse 3 tells us that "the Lord was with Jehoshaphat because he walked in the first ways of his father and of David." All good kings reverted to the divine teachings of David relative to God's presence and order of things. Then in verse 4, "He sought to the Lord of his fathers and walked in His commandments, and not after the doings of Israel." This was good and acceptable to God.

In Assembly testimony today we ought to do likewise. We should revert to the Word of God and refuse the "doings" of those who have departed from God's Word and order in Worship and testimony.

Verse 5 further records God's approval . . . "Therefore the Lord stablished the kingdom in his hand." Further, in verse 6 . . . "his heart was lifted up in the ways of the Lord." A truly blessed uplift is this!

#### TEACHING THE PEOPLE

Now in verse 7 Jehoshaphat undertakes to provide "teachers" for the people as he realizes the importance of the people being well instructed in the law and Word of God. If you look up the meaning of the names of the Levites mentioned in verse 8, you will note the following:—

Endowed by the Lord.

The Lord gives.

Heard of the Lord.

God is the doer.

Most exalted name.

Fame of the Highest.

Jehovah is Lord.

God is the hearer.

Jehovah is high or

The Lord exalts.

Such meanings suggest to us that each had something of God about him. They were noted men of God and had God's Name at stake. In verse 9 we read further that they were "men of the Book." . . . "And they taught in Judah and had the book of the law of the Lord with them, and went about through ALL the cities of Judah and taught the people."

Verse 10 shows the effect of the fear of God. It so affected those around Judah that "they made no war against Jehoshaphat." Then in verse 17 we read of offensive and defensive weapons. We must, as they were, be prepared to take the offensive against the enemy when he appears and also to defend a divine position by the Word of God, the sword of the Spirit, when this is assailed. Cp. Ephesians 6:10, 18.

Well had it been if Jehoshaphat had always acted thus but the "unequal yoke" brought a period of backsliding in his life in chapter 18. We see recovery in chapter 19 (for God is a God of recovery) and, again, he says in chapter 19:7 . . . "Let the fear of the Lord be upon you." There was a later "bout" with the devil and the unequal yoke but God "broke up the ships" 2 Chron. 20:37. We learn lessons in the hard way betimes. Ahaziah, the king of Israel, was determined to get an alliance again with Jehoshaphat, 1 Kings 22:49, but Jehoshaphat said "NO" and God closed the account of his life on the "credit" side of the ledger.

He learned at last that departure and union with the ungodly and with men that had departed from God's true "gathering centre" did not pay. The Lord took him home but leaves the lessons for us.

It pays to keep in with God.

It pays to avoid all alliances with men or companies out of touch with God.

It pays to avoid any unequal yoke.

It pays to avoid covetousness.

It pays to be prepared to stand fast and hold fast the faithful Word.

There is a day coming that will make up for it all.

### LOOKING BACK

As we look back over more than half a century amongst the saints of God in Assembly testimony to the Name of the Lord, we can trace the many smaller "defections" that appeared from time to time and, gradually, deceitfully, but carefully planned, the enemy has sown the evil seeds of departure and we are witnessing in this our day, the year of our Lord 1960, such a condition of things in many professed Assemblies which would never have been tolerated



by even the men who advanced their ideas long ago. The tide is rolling in, but it is the tide of lawlessness and portends the apostasy of 2 Thess. chapter 2.

## PROPER DEPORTMENT IN ASSEMBLY MEETINGS

FRANK PIZZULLI

**R**ECENTLY the following questions were asked by some young believers, referring, indirectly, to some examples they had seen that same day in an Assembly meeting.

1st. Is it proper for brethren, during a meeting to call out hymns from their seats, without standing?

2nd. Is it proper for brethren to remove their coats, and sometimes neckties, during an Assembly meeting, in very warm weather?

Such questions remind us of conditions described during the apostate days of the people of Israel in Judges 21:25 . . . "In those days . . . every man did that which was right in his own eyes." Rebellion is seen in the lives and conduct of many believers today, especially among the young, though not necessarily limited to the young alone, we are sorry to say. The cry . . . "It is just tradition" is being heard on every hand and is raised against many things that are the clear teachings of God's Holy Word. In the Bible God teaches:—

1. By direct scriptural statements.
2. By distinct principles which He lays down.
3. By the examples of the Lord Jesus Christ Himself, and that of the apostles and early believers, as they obeyed the guidance of the Holy Spirit.

In regard to the first question, my mind went to Luke 4:16, where we read of the Lord Jesus Christ Himself going into the synagogue, "as His custom was," and how He "STOOD UP for to read." Did He not, in this way, show reverence for the Word of God, as well as submission and dependence unto His heavenly Father, and a public acknowledgment of His Father's presence in their midst? Would He have done less if it had been public prayer, or the calling of a hymn?

Can we do better, then, than follow His example in this, as in all else? "For I have given you an example." John 13:15. We rejoice in the wonderful truth of Matthew 18:20, and rightly so. It is often quoted in our midst in prayers, preaching and conversations. But can it be possible that the verse has become so commonly used among us that it has lost its value, or power on us? Are we really aware of,

and are we really conscious of, the presence of the Lord Jesus Christ Himself, in our midst? Do we really believe this truth and regulate our actions and behaviour accordingly? How much we need to re-emphasize and re-value Scripture truth which seems to have become practically meaningless to many of us!

Concerning the second question, how glibly we sing:—

Were the whole realm of nature mine,  
That were an offering far too small:  
Love so amazing, so divine,  
Demands my heart, my life, my all!

When we complain of discomfort for one hour, let us search in Scriptures whether He complained for six solid hours on the cross at Calvary, bearing not simply the heat of God's infinite wrath because of our sins, but the Fire of God's Divine Judgment. "Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger. From above He hath sent fire into My bones, and it hath prevailed against them:" Lam. 1:12, 13.

Does the religious world put more value and use more reverence to a building, and to empty forms, than we do in the presence of the adorable Lord Jesus Christ in our midst? Let those who believe in casting off their ties and coats ask themselves . . . "Just what kind of impression am I giving strangers and visitors in our midst? What a sight such must present in their half dressed condition! As we have mentioned above, many unsaved would never dare, or even think of going into their so-called places of worship in this condition, or even to a worldly affair which is conventional or formal, unless dressed properly. "Let all things be done decently and in order." 1 Cor. 14:40. "Whatsoever ye do, do all to the glory of God. Give none offence." 1 Cor. 10:31, 32. "Whatsoever ye do, do it heartily as to the Lord . . . knowing that of the Lord ye shall receive the reward . . . for ye serve the Lord Christ."

May I say that there are understandable, and justifiable, exceptions in both cases dealt with above. We know of a dear elderly brother, who is crippled and cannot get up from his seat without terrible pain and agony. The brethren have unitedly asked him not to get up, but to pray and call out hymns from his seat, assuring him that the Lord knew the desires of his heart, and understood perfectly his condition. There could be notable exceptions even in the second problem. But they should just be exceptions, not excuses.

May the Lord graciously give the needed grace to acknowledge these principles, and honor and submit to Him



even in these little things. On the other hand let the brethren in every Assembly seek to make the places of gathering as comfortable and cool as they possibly can during the hot summer days. A little forethought now, and wise planning, could greatly help. This also would be included in the Scripture quoted above . . . "Whatsoever ye do, do all to the glory of God. Give none offence." 1 Cor. 10:31, 32.

Editor's note: While considering the above paper, may we mention another thing which we have noticed, and that is, the growing tendency for sisters to wear, instead of a hat and proper covering while "in church" 1 Cor. 11:18, or "in assembly": merely a band or two on top of the head, just a token covering one might say. This would not seem to fulfil the scripture in 1 Cor. 11:10—"For this cause ought the woman to have power (or the sign of being under authority) on her head because of the angels." Here again, simplicity and godliness will prevail where there is a desire to please the Lord and give a proper example of subjection to the Lordship of Christ, in the presence of the on-looking angels.

## THE BED AND THE BUSHEL TWO SNARES

(Mark 4:21)


In Luke 12:35, 36, the Lord exhorts His disciples to be ready for His return. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."

They are to have the true attitude of expectancy, which can only be maintained by constant activity in service, and letting the light of truth shine out. The hope of the Lord's return will not really abide in the heart, unless we keep our loins girded as engaged in our Master's work, and let our light shine out before men. An inactive believer is sure to become a worldly minded one, and he will begin to eat and drink with the drunken. He will have companionship with the men of the world, whose intoxicating pursuits of avarice, ambition, and pleasure, deaden their hearts and consciences to ALL the truth of God. "OCCUPY till I come," is another precept of Jesus of the same kind, as "let your LOINS BE GIRDED." The light also must not be hidden. The bed and the bushel are two snares to the believer. Men indeed do not put the candle under either; for the children of this world are in their generation wiser than the children of light. INDOLENCE and SUPINENESS, of which the bed is an emblem, enervate many of those who ought to let their light shine brightly; whilst the active and engrossing PURSUITS OF LIFE, legitimate in their way, trade and commerce, of which the bushel is a "resemblance." Zech. 5:6, alas! too often bury out of sight the manifestation of the life and light of the believer.

Soltau

## WORSHIP, THE LORD'S SUPPER AND THE PRAYER MEETING

THE LATE HANDLEY BIRD OF INDIA

 ONE of the chief causes of the lack of reverent submission to the Holy Spirit's guidance and enabling in our meetings for worship is, I fear, a want of preparation of heart before "coming together to eat the Lord's supper." "Let a man examine himself and so let him eat." Where the conscience is defiled with unconfessed sin to man or God, where instead of preparing his heart in self-judgment before God, a brother has spent the time preparing an address of exhortation to his fellows, there can be little of the holy awe that must master us if we indeed realize the immediate presence of the Lord Himself, as well as the holy and glorious privilege, as worshippers, that we are there called upon to exercise.

Praise and adoration are precious to God's heart, but this can only be when it is the overflow of a much moved heart, such as we see in Paul's doxologies, or David's Psalms: "My heart is bubbling over with a good matter touching the King." Did we but remember this first necessity for acceptable worship, we should sometimes be very quiet on Lords Day mornings. Worship is an outburst, for only love can worship. Is the lack of this the reason that the Scriptural "Amen" (1 Cor. 14) is so seldom awakened in the hearts of our brethren or sisters. May we be forgiven if we can sit at our Lord's Table without our hearts being moved to expression of our love and gratitude.

It is not only the young believers that are more ready to talk to their fellows than to worship the Lord. A long experience has, alas! shown that too often elder and experienced brethren, sometimes leaders and preachers, will exhort or expound Scriptures to us, but WILL NOT WORSHIP, or should I say CANNOT worship? (Some speak of worship, confined to a hymn and a prayer, who do not KNOW what true worship really is—Editor).

With the young we can bear, when they fail to distinguish between prayer and worship, or in their love and zeal announce a Gospel hymn, even of entreaty to the unsaved, instead of thanksgiving and praise: but the intolerance of holy quiet, and adoring love that some older in experience show, must not be allowed. (There must be no shortening of the morning meeting to the exclusion of this holy quiet and reverent worship, with time for the Word of God to be opened as the Spirit directs, otherwise it becomes merely a badge of membership, a token of communion, an empty form without any real worship to God



in it—Editor). A gifted and popular preacher possessed of this restless, and evil spirit, broke upon a blessed time of praise and worship with, "We have had enough of this, let us sing, 'Rescue the perishing'." We sang it and returned to our thanksgiving, and did not allow him to interrupt us again. Such, if they will not learn Scriptural ways, must be silenced. Should we not learn to be still before God, and if not at that time, when? It is a discipline we all sorely need and the Scripture teaches us at the table of the Lord to "tarry for one another," and allow All to partake in silent adoration and love.

Let me further press the Scripture teaching as to WHO are to teach and exhort in the churches. "All are not preachers or teachers;" for "all have not the same office." Cp. 1 Cor. 12:29 and Romans 12:4. "And He gave some . . . evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." Eph. 4:11, 12. "Having gifts then differing according to the grace given to us, let us wait on our ministry." It is as grave an evil to allow ALL to preach and teach in the church, as to silence all but ONE man who is to be priest and preacher and pastor in one. All are priests, and some of them are also teachers. It is not only the women who are bidden to be silent in the church, but the men also, on occasion (1 Cor. 14:28, 30), for the Lord is the Master of the Assemblies. It is hard to believe that He orders the custom of a hymn and a prayer, hymn and prayer, so prevalent in many assemblies. The Holy Spirit is the Spirit of Life and does not stereotype the order of worship. (Here, again, we believe the absence of the opening of the Word of God in the morning meeting is an evidence of absolute lack of exercise, or unwillingness to hear it. In the precious morning meetings of earlier and more spiritual days, there was time for this, with due exercise and waiting upon God, directing the heart and mind to the Cross, or after the breaking of bread in a word of timely exhortation to godliness and testimony; alas! today, the rush and hurry of the world has so permeated the worship meetings of the saints that such seems to be largely lost to us, to our shame and spiritual poverty. One would be very unhappy, indeed, to be in any gathering where the Word of God was thus set aside—Editor)

### THE PRAYER MEETING

May I add a word about our meetings for PRAYER, when there is as much need for reality and submission to the Word as in worship. IF I FOLLOW SCRIPTURE EXAMPLE I shall be BRIEF in my prayers in the presence

of my brethren. There is only one long prayer in the Bible and that was NOT in a meeting for prayer, for Solomon was the only one who took part in that meeting; and it is noticeable that this prayer can be repeated in less than six minutes. What shall I say of brethren who go on and on for ten, fifteen and even twenty minutes, as I have known to my pain and sorrow. If we were each to ask for THE THING that was upon our hearts and stop, giving opportunity for others to follow with their God-given requests, perhaps our prayer meetings would be attended by all in fellowship, who, using the forgotten Scriptural habit of SAYING aloud "Amen," to the prayers which touched their hearts, would make the meeting more real and living. In this also, responsible brethren should not merely exhort, but if this offence — the making of long prayers—against their brethren is persisted in, they should forbid such evil practice.

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### A FATHER ON TELEVISION

**I** HAVE three children whom I want to see saved and in heaven. I refuse to place temptation before them. I have always taught them, as a father should, that the "movies" were evil. I know they have confidence in my life and appreciate my advice. I will never betray that confidence, or change now, since the devil has transferred the "movie" into the home. I would rather lift high the Bible standard, and pray for my children with a clear conscience, than to cater to this Satanic influence, and weep later because I failed them. 2 Timothy 3:15, and 4:3, 4.

Time is valuable; we have none to waste. Statistics prove that children who have access to television spend an average of 30 hours a week before a television screen. Parents! Beware. Beware of the old serpent that is entering your homes through this charming magic box. It carries the poison of hell. There was a day when a growing boy was not permitted to see a burlesque performance, but now Junior gets it served with his chicken dinner, and his breakfast toast. Prov. 22:6.

The fact remains that 80 percent of that which comes through the eye gate is remembered, while only 20 percent of what is heard. T.V. presents a much greater opportunity for the beer, wine, whiskey, and tobacco businesses, the display of improperly dressed women. This is all sanctioned in many homes; and not only sanctioned, but has become a commodity in many homes. Read 2 Samuel 11:2, 3, 4.

The best of God's people are opposed to T.V. (It is only backsliders who introduce it into their homes—Editor).



A celebrated American actor says . . . "I have talked to more than a thousand people myself, and most say they are turning off their sets. They are not tuning in on anything . . . not Westerns, nor whodunits . . . they are turning off television altogether. (Remember—this is the comment of an unsaved man—Editor).

A celebrated physician asks: "Why should we constantly be showing our children pictures of people killing each other, hurting each other, knocking each other down in horrible brawls, also torturing, and knifing and almost hanging people? Shouldn't these sights do our children great harm? In one city, before 9 pm., there were "161 murders, 60 so-called justified killings, 2 suicides, 192 attempted murders, 83 robberies, 15 kidnappings, 24 murder conspiracies, 21 jail-breaks, 7 attempted lynching, 6 dynamitings, 11 extortions, 2 cases of arson, 2 cases of torture and innumerable prolonged and brutal fights, threats of killings, sluggings, and manhandling of women and children shown on television screens."

What an indictment of Christian men and women who permit their children to view television. We are nearing the holiday season again and many will be tempted by carnal believers to think there is no harm in television. Such delight to get others down to their sensual level. We warn all believers again against this evil and while we do not hear many speak against it on the public platform—(for obvious reasons, perhaps it touches the pocket book), we believe we should still distinctly and clearly warn the saints against it.

Editor.

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### JORDAN

Men have sung of Jordan, and preachers have preached of Jordan; down through thousands of years the Jordan has been likened to the river of death and crossing into eternity from time has been spoken of as the Jordan of human life, and I think rightly and helpfully. How fitting the words are to death, "how wilt thou do in the swelling of Jordan". Every man and woman, every individual MUST meet his Jordan. Death's river will carry every one of us on its swelling bosom, in its swelling current, unless Jesus comes to the air for His own before those of us who are saved reach the swelling of our Jordan! You must meet your Jordan, I must meet my Jordan, each of us all for himself, herself, whether young or old, whether weak or strong, whether saved or lost—"How wilt thou do in the swelling of Jordan"? Oh take the time to think of it! Take afore time, look at the great last step which will bring you into its strong, overcoming, unhalting, its swelling force. HOW WILT THOU DO IN THE SWELLING OF JORDAN?

David L. Roy

## THE JUDGMENT OF THE LIVING NATIONS

Read: Matthew 25:31-46  
and compare also Matthew 10:16-42

**T**HE New Testament teaches clearly that the Lord Jesus will judge both the living and the dead, 2 Tim. 4:1, 1 Peter 4:5. But while the dead will be judged after the close of the Millennium, the living will stand before Him at its commencement. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats."

It is important first of all to distinguish what the Lord here described from His other acts of judgment. The Beast and the False Prophet, with those that follow them, indeed all apostate Christendom, will be destroyed immediately the Lord appears from heaven. The apostate Jews, if not destroyed by the earthly enemies who are the instruments of divine judgment, will be likewise cut off, Matt. 24:39-41, 2 Thess. 1:7-10. Nothing is said in the portion we are considering about worshipping the Beast, although all who do this are doomed, Rev. 14:9-11. Also, all the armies of the nations who take up arms against Israel will be destroyed.

Thus we see that when peace has been restored to the earth, and before the Lord Jesus can begin His glorious reign, He must sift the nations that are left. We remember that the "gospel of the kingdom"—the message that told of the king that was to come—had been preached in all the world for a witness unto all nations. It is evident from the description that follows of this judgment of the nations, that everything turns upon the reception of that message, and the treatment of the messengers. For a careful reading of the portion in Matt. 25 shows that in addition to the nations (or Gentiles), whom the Lord Jesus separates like a shepherd dividing sheep from goats, there are those whom He calls "My brethren." It is when He has resumed His relations with His earthly people Israel that He thus describes them.

In the instructions to the Twelve in Matt. 10, the Lord passes on from their immediate mission (in which little or no persecution was encountered) to a similar preaching prior to His coming again, verse 23. Similarly in Matt. 24, though the words were spoken to the Twelve, it is Jewish preachers at the end of the age who will fulfil them. And if in the tenth chapter the preaching to Israel is mainly in view (but see verse 22), in the 24th it is among all nations. But the messengers will be delivered up to be



afflicted and killed, "and ye shall be hated of all nations for MY NAME'S SAKE," vs. 9.

It is against this background of persecution and suffering for the Jewish preachers of the gospel of the kingdom that we must read the Lord's words to the Gentile nations as He judges them.

Let us look first at the King, ineffably glorious—His countenance shining like the sun, His raiment white as the light, seated upon the throne of His glory, and attended by the angelic hosts. Nevertheless, it is a scene upon earth, with living men and women gathered before Him. There is no hint of resurrection, and the phrase "all the nations" would be quite out of place applied to men either dead or raised from death. The contrast with the judgment of the dead in Rev. 20, where heaven and earth are seen to disappear, is clear.

However vast the multitudes, no one will be able to escape that all-discerning gaze. We should, perhaps, look upon the words of Matthew 25 as a summary. No doubt each one will be dealt with individually, the Lord recalling to each how he had shown, by acts until then forgotten, his attitude to the coming King. Had He not said "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me?" The nations had shown their hatred to His name by despising and persecuting those that spoke of Him. To espouse their cause, to show them compassion, was to show regard for the One of whom they testified. This, in its turn, showed that they believed the testimony to His coming as King. For them, as for us, it will be faith that saves. But faith, as James reminds us, must show itself by works, or it is dead.

To those whom He places on His right hand the Lord says "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." In His glory the Lord Jesus is still the perfect Man, fulfilling the will of His Father even in the blessing which He bestows.

To those on His left hand there is nothing but a curse, but their fate is not "prepared by My Father. They had chosen, alas, to identify themselves with the hatred against His Name, and against His Father's Name, which is inspired by Satan. Thus will they share Satan's doom.

In either case the judgment is final. "These shall go away into everlasting punishment: but the righteous into life eternal." But the words, "everlasting" and "eternal" are the same in the original language. Also, the same word is used in the phrases "eternal redemption," "eternal sal-

vation", "everlasting God", "eternal Spirit", and many others, so that there can be no doubt of its meaning.

Some points of difficulty remain to be considered. First, may not the Lord's term "My brethren" refer to believers of the present day, who will accompany Him when He returns in glory? This is hardly possible, for those who now bear the testimony to His Name receive it, and so become themselves part of the Church; while those who reject the Saviour and His Name, if living when the Lord returns to earth compromise the company on His left hand who go away into everlasting punishment, Matt. 25:46.

The enormous number of people comprising "all nations" is a difficulty to some. It has even been suggested that the nations will only be represented by their leaders. But it is plain that each nation will not be dealt with as a whole, but as comprised of individuals. Nations do not visit the sick and imprisoned!

As to numbers, they will probably be nothing like so large as the present world population. The dreadful wars now so much feared will doubtless take place when the present restraining power of the Holy Spirit in the Church is gone. These will be followed by more direct divine judgments, as the book of Revelation testifies. However, it is in no way essential to suppose that all will be gathered at the same time, though there is nothing physically impossible in this.

Selected

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### "TRUSTING IN YOU."

A MEDICAL man, under the conviction of sin, was visiting a patient who was saved and happy in the Lord. "Now," said he, addressing the sick one, "I want you just to tell me what it is—this faith in Jesus, and all that sort of thing that brings peace."

His patient replied, "Doctor, I have felt that I could do nothing, and I have put my case in your hands. I am trusting in you. This is exactly what every poor sinner must do with regard to the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all," he exclaimed, "simply trusting in the Lord Jesus? I see it as I never saw it before. He has done the work. Christ Jesus said on the cross, 'It is finished,' and 'whosoever believeth in Him shall not perish, but have everlasting life.'" From that sick bed the doctor went away rejoicing in Christ. The Lord Jesus finished the work; you believe and live.



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**IMMANUEL — GOD THE SON**

He who has saved—will save  
He who has kept—will keep  
He who has fed and led—will lead  
The thousands of His sheep!

Wouldst thou be fed and led  
O'er moor and fen, o'er crag and torrent,  
till the night be gone!  
Cast aye thy lot with Him  
who seen as "Son of man"  
Is none the less "Immanuel" God the Son!

Thou! Son of man so lowly here,  
Wast long e'er time began so high as Son of God;  
And from Thy lowly guise exalted higher still  
Art now enthroned in heaven as Lord of all!

Live thou for Him who bled and died for thee!  
This is true life no death thy soul shall see!  
Live thou for Him who ever lives for thee,  
Thou shalt be His joint-heir eternally!

From notes of D. L. Roy

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**GIRDLE AND SWORD**

Read Ephesians 6:10-17. It is to be observed that the girdle is mentioned first. "Girded about as to your loins with truth." And the sword is mentioned last; "the sword of the Spirit which is the Word of God." The girdle and the sword must be closely connected together, and all the rest of the armour seems, as it were, to be included within these two pieces. Truth is unchangeable, eternal; it can never alter or vary with time or circumstances. It is fixed like the everlasting hills. It is the word of God. It is Christ. The whole strength of the warrior to stand and wrestle depends upon the close fitting of this firm girdle. If his loins be weak, and not knit firmly by this sinew of strength, Satan will soon cast him down from his excellency, and he would then cease to stand in his high calling, and would probably sink into some darkness of the world's delusions: ensnared either by its vanities and glittering honours, or its learned speculations of so called wisdom. Truth, that is, the word of God, all that centres in Christ and proceeds from Him, is our ONLY support and our ONLY weapon;—our girdle and our sword.

Soltau

## QUESTIONS AND ANSWERS

**QUESTION**—I have been told that as long as a sister's hair is of modest length, and feminine, that it would be all right to cut, or trim it. Do you agree with this, and is it Scriptural?

**ANSWER**—We give an answer to this question which we saw in a contemporary magazine by brother Frank Pizzulli, as follows:—

"I certainly do not agree with this statement and it is certainly not Scriptural, but definitely unscriptural and anti-scriptural! The one advocating this teaching is definitely putting his own ideas and thoughts above the plain teaching of God's Word. It is a sample of the smooth preaching of today, and the fear of offending and becoming unpopular. It is certainly a good example of "selling the truth of God"—Prov. 23:23.

Referring to 1 Cor. 11:1, 16, I would like to quote a paragraph from the Magazine "Assembly Testimony" which bears directly in this subject. (This was written a few years ago—Editor).

"A careful reading of this passage will show that the woman's hair is to be allowed to grow to its natural length, and that it is a shame for her to shear it off. Indeed it teaches that if she cut it partially away, she might as well take the next step and shave it off close by the scalp. In New Testament times there were two temptations relative to the hair which sisters had to guard against. The one referred to in this passage—that of cutting it off; and the other mentioned in 1 Tim. 2:9 and 1 Peter 3:3—that of giving it an unnatural appearance. According to Vine's Expository Dictionary, the word "broided," 1 Tim. 2:9, means ringlets or curls.

After nearly two thousand years these same two temptations have still to be withstood by our sisters. It is very humiliating to have to admit that some really true sisters allow their glory to fall at the hair-dresser's feet, and others who would not dream of telling a lie with their tongues have little conscience about giving a false impression with their hair.

These matters may be treated lightly, and those who mention them may be branded as extremists, but surely the Lord has right to order conduct in His own House. Spiritual sisters have never resented such, but have counted it a privilege to please Him in these, and in other matters."

**QUESTION**—Do you think it would be profitable to write a few messages in Words In Season about the Church and its passing through the Tribulation, as quite a few here seem to hold it at present?

From North Ireland.

**ANSWER**—We have written considerably on this subject in relation to the remnant testimony of Israel, after the Church is taken up to Heaven at the "shout" of the Lord, as in 1 Thess. 4 etc. We read in 1 Thess. 5:3 . . . "For when they shall say, Peace and safety; then sudden destruction cometh upon them." If we continue in verse 4 we read . . . "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Why shall not this time of sorrow and utter destruction overtake us, as it shall the unbelieving world? Because we shall not be here. It shall never overtake us. Neither the Great Tribulation, nor the sorrows and troubles of the world as outlined in Matthew 24:8, 41 etc., shall touch the Church. Thank God! She shall be home in the glory with her Lord, in glorified bodies, and safe against the terrible judgments of God which shall be poured out upon the earth. Cp. Rev. 6 etc. which describes some of the terrors of the last few years of man's history. All professed teachers of this "old theory" which they have resurrected from writings of former men should find something better to occupy their time.



**QUESTION**—Could you explain to us the meaning of Romans 14:2? This was explained in the Bible Reading as the food we eat but several seemed to think it meant spiritual things.

**ANSWER**—The key seems to lie in the words, "another, who is weak," and leads us to the thought that some in the day the apostle wrote had a weak conscience regarding "eating" of meat. There is the thought expressed in 1 Cor. 8 of the connection of certain meat with the "idol's temple" and "offered in sacrifice unto idols." The apostle was very careful not to offend any brother with such a weak conscience, cp. 1 Cor. 8:11, 13. This was a wonderful example of the consideration of the consciences of others, and we could well emulate in many ways today. He could refrain from eating meat when such caused offence.

The same thought seems to be carried on in Romans 14:2. In v. 14 of that chapter, he writes, "but to him that esteemeth anything to be unclean, to him it is unclean." This would suggest that it was the thought of "uncleanness" that troubled the "weak" believer. 1 Timothy 4:4, 5 gives us general directions regarding the eating of meat but, as we have mentioned, all may not see alike.

Further, in Romans 14 the question here is not one of "receiving" into the assembly, for the person is already in their midst, as in chapter 15:7, but the thought is . . . not to despise such a weak one but receive to our company, fellowship and godly care and warmly acknowledge them, even with such a weak conscience.

There is a vast difference here from our dealing with a self-willed and opinionated person who would seek to disrupt the assembly and introduce views which would cause friction and questionable teachings. Our attitude to such a one would be entirely different and, according to scripture, would entail, eventually, a measure of discipline to keep the assembly from being affected.

**QUESTION**—Would it not be well to consider the question of certain younger folk, sitting towards the rear of the assembly meeting room, carrying on conversation during the meeting, writing notes etc. and otherwise showing disrespect and lack of any interest. Some of these are children of believers. Is not this a bad example for others, strangers etc., and other young folk who show a measure of interest?

**ANSWER**—This, indeed, ought to be spoken against most strongly. To say it is disrespectful is putting it mildly. It is profane and desecrating that which is sacred. Parents, if in assembly testimony, are certainly responsible for the conduct of their offspring and should be made to deal with the matter by elder brethren. We fear today there is so much favoritism, and fear of offending some in place of responsibility, that such unbecoming conduct is permitted.

Such conduct would not be tolerated in "religious circles" as we well know. Is the assembly of God less sacred—are we not face to face with divine things and in the presence of the Lord? Shame on the elders who permit such to continue and permit disorder and disrespect in assembly meetings. If it were in the open air at a meeting, with an unsaved crowd listening, that would be a different matter. We have often noticed such things then but we expect them. We look with pity on the unsaved who have no regard for the preaching under such circumstances, but when an assembly is "gathered" in assembly capacity for their meetings the utmost respect and order according to scripture should be seen at all times. This, in itself, is often used of God to speak to the unsaved and "unlearned"—the Word states "he will report that God is in you of a truth," 1 Cor. 14:25. Let us not be "children" any more in this thing, but "quit you like men, be strong." Put an end to all such nonsense in any assembly meeting. No "disorderly" company can claim God's presence, save in name.

## EXTRACTS FROM LETTERS

**From an assembly correspondent:** We always enjoy the Magazine and look forward to it coming each month. I believe it is specially needed as some Christians seem to read and pray so little today, but they do read it and get a little for their soul.

**From a young brother:** The Assembly here goes along well, for which we are thankful, and thank God for those in oversight who seek to keep it so. It will not be long until they will be "gone home" and I pray God will keep us who are younger going on for Him, till He come. It may not be long. (This is the right spirit—Editor).

**From a young couple:** We pray Words In Season may continue to contain "words in season" which will always be refreshing and up-building to God's people. We always remember the work thus before the throne of grace . . . Eph. 1:15, 16, 17.

**From Wisconsin:** Thanks for the articles in Words In Season. They are light in these cloudy days, and just what we need for help.

**From Australia:** Your magazine is appreciated. Undoubtedly we are in difficult times, and the attack from within is the worst. How necessary to be spiritually minded, humble in heart before the Lord, and confiding in Him fully through the throne of grace, in weakness; but **WHAT A PRAYER HEARING GOD WE HAVE!**

**Lack of practical ministry:** We do not seem to be getting much ministry of this calibre from the platform these days. One is led to believe that there is a determined or deliberate effort to put into practice the last sentence in Jer. 6:16 . . . "But they said we will not walk therein." With such conditions existing we are the more grateful for Words In Season. May He continue to bless the work that is being accomplished by the publication of the Magazine.

**From lonely Alberta:** There is joy in the midst of all the sorrow, in this conversion, and we fear being swallowed up in the "sorrow of the world"—2 Cor. 7:10. Though few laboring brethren have ventured out here, we have the Lord's blessing of encouragement from time to time. Words In Season is a great source of help to us. (It is too bad that those who can spend most of their time in larger and less needy assemblies do not have an exercise to visit smaller and out of the way assemblies and saints—Editor).

**Bonds, Bonds, Bonds . . . For Schools, Halls etc.** Let me know what you think of this. For myself, I have NO fellowship with anything of this kind. To me this is not the way God makes preachers . . . "The Lord has set apart him that is godly for Himself." (From a brother who is being "dunned" constantly, as are many, for his money. We often wonder why some Christians have "no wit" as the Irishman said, when it comes to lending money for such grandiose schemes of men that are "only for the fire." The Lord is at hand).

**From New Zealand:** We still enjoy the sound teaching in W. I. S. We are just a small assembly here, sixteen altogether, seeking to continue in the "old paths" in these difficult days when there is so much departure from God and His Word.

**From a Christian Nurse:** It is a very inspiring and teaching Magazine—thanks for everything.

**From Rhode Island:** The words are wholesome and I believe from the Lord.



**Omaha, Nebr.**—Saints hope to have two days of special fellowship with the Lord's people, November 19th and 20th, with Prayer Mtg., Nov. 18th. Brethren walking in the "old paths" welcome in ministry. H. A. Hamilton, Sr., Corresp., for the Central Gospel Hall, 16 Carter Lake Blvd., accommodations provided.

## CANADA

**Sault Ste. Marie, Ont.**—Conference here reported good, perhaps not quite so large but a good spirit maintained and helpful ministry.

**Arnstein, Ont.**—Reports reaching us indicate a real good time at the recent Conference here. Reports of Huntsville and Orillia not to hand yet. Saints of this Northern country appreciate the good and wholesome Word, leading them in the "old paths" of testimony to His Name.

**Oil Springs, Ont.**—Our brethren have been cheered in this work in this district East of Sarnia and God has been very gracious during the meetings. May He lead on for His glory.

**Vancouver, B. C.**—Thanksgiving Conference was a happy time under the good Word of God. Six or seven of the Lord's servants gave help. Around 600 were present at most meetings and all felt that the Lord was very gracious to His own. Bro. A. Stewart continued south to California, Wm. Ferguson was spending two weeks following amongst the assemblies of Vancouver. Bro. Wickert, who had been spending a few weeks in the district continued East. Bro. Alves left during the Conference for New Zealand.

**Orillia, Ont.**—From this Conference and during the following weeks at Huntsville, Arnstein and Chapman Valley, the Lord gave His own good and profitable times around the Word. Several of the Lord's servants gave help, not at all conferences, but God graciously met the need of the saints. Bre. Grainger and Simms continued on at Arnstein in the Gospel. Nice interest.

**Vancouver, B. C.**—Saints of Woodland Hall were looking forward to a good series in the Gospel by Bre. Jas. Ronald and Norman Crawford. Pray for them. To commence end of October d.v.

## CONFERENCES

**Detroit, Mich.**—Annual Conference will be held D. V. November 19th. and 20th., in the Gospel Hall, 7345 West Chicago Blvd., (Cor. Prairie), commencing with Prayer Mtg., Fri. November 18th., at 7:30 p.m. Meetings held at 10:00 a.m., 2:30 and 7:30 p.m. Those coming from a distance will be freely entertained. Corresp. Alex. Stewart, 9950 Pierson Ave. Detroit 28.

**East Boston, Mass.**—Annual Conference of this Assembly will be held D. V. commencing with Prayer Mtg., Dec. 2nd., at 8 p.m. continuing Dec. 3rd., and 4th., All meetings to be held in the Gospel Hall, 35 Putnam St., Breaking of Bread on Lord's Day at 10 a.m. Servants of the Lord walking in the "old paths" welcomed in ministry as saints realize the need for definite messages from God. Correspondence to Frank Procopio, 78 Falcon St.,

**Bryn Mawr, Pa.**—Annual Thanksgiving Conference will be held as usual D. V. commencing with Prayer Mtg., Fri. Nov. 25th., at 7:30 p.m. continuing Sat. and Lord's Day Nov. 26th., and 27th., at 10:30, 2:30 and 7:30. Visitors entertained freely. Order of meetings as on previous years. Correspondence to Samuel Martin, 649 San Marino Avenue., All day Sat. and Lord's Day in the Fire Hall Auditorium.

**Avonport, N. S.**—Their first Conference will be held here d. v. Nov. 12th., and 13th., commencing with Prayer Mtg., Fri. eve. the 11th., November. The Lord's servants walking in the "old paths" and teaching the same welcomed in ministry. Visitors freely entertained. Corresp. Alfred E. Milligan, 3 Seaview Ave., Wolfville, Kings Co., N. S.

**Phoenix, Ariz.**—The Assembly here convenes the Conference again this year, D.V. November, 24, 25, 26 and 27. Prayer Meeting will precede Wed. Nov. 23rd at 7:30. Those who intend to come please correspond with Mr. Wm. Ismay, Rt. 1, Box 278A.

## FALLEN ASLEEP

**Lansing, Mich.**—Our beloved sister Miss Marion Lang "went home" Sept. 13th., aged 80. The Assembly in Lansing, now known as Williams-ton Assembly, was planted about 70 years ago in this city in the home of Miss Lang and her Mother, mainly through the labors of the late Alex. McDonald, Dan McGeachy and others and, although never large,



continues to this day. She was saved in her "teens" and much helped through her late uncle John McFadyen. A school principal, she had much respect in the city and her nieces and nephews showed this same respect at the service and appreciated her faithful and godly life. We had many happy visits in the early days of Gospel work, their home a godly and hospitable one.

**Deckerville, Mich.**—Our dear sister Mrs. Hymie Robertson "went home" Aug. 28th., in her 81st. year. Saved when a young woman and in fellowship here about 40 years, with her late husband showed good interest in the early days of the testimony here.

**Glassmullagh, N. I.**—Our beloved brother Robert Weir was called home after a lingering illness. (Our correspondent did not give us the date). Saved 60 years ago through preaching of the late Wm. Rodgers and Rutledge—was amongst the first to gather when the assembly was formed at that time. Had a steady, faithful and godly life. He was a brother of John Weir of New York.

**Sudbury, Ont.**—At her late residence in Orillia our sister Mrs. Ruby Grant went to be with the Lord on August 31st., Saved and received into fellowship in Midland, when in her teens, she remained there for years, more recently in the Assembly in Sundbury.

**Miami, Fla.**—On August 23rd., our dear sister Mrs. H. I. Davidson "went home" to be with the Lord, aged 68. She was saved and received into fellowship in the Ferndale Assembly in Detroit District but went South for her health some years ago. She was a patient sufferer. She is survived by her two daughters.

**Hitesville, Iowa.**—Our dear brother Henry Bakker "went home" Sept. 16th., aged 76. Saved in 1936 at tent meetings of bro. Oliver Smith in Aplington. He bore a good testimony. Prayer requested for five children.

**Cambridge, Mass.**—Our beloved and esteemed sister Mrs. Mary E. Marshall "went home" to be with her Lord October 1st., aged 103. She was saved in Nova Scotia during the work of grace there in the days of John Knox McEwen and others, came to the Boston district, one of the oldest in the fellowship and a most remarkable woman. She was a sister to the late Dr. James Kennedy and possibly our oldest acquaintance in these United States, we were neighbours about 46 years ago. There are few that have made such deep impressions upon many of us. She lived with her son Laurence and his wife and it was a pleasure to visit in that home when we made trips back East and to see her godly influence and hear her words of encouragement. We called this past Easter season, found her sitting up reading her Bible (the 4th., chapter of Romans). She looked up from her little reading desk and said slowly. . . "It's Willie Ferguson, how lovely to see you." This she repeated several times, after prayer she took my hand, kissed it, and we said goodbye—she reached into her pocket book, lying nearby, handed me some fellowship for the Lord's work and I felt, as I had always felt when visiting her, that she was one of God's noble women who KNEW GOD. There are not many the like. She made deep impressions on my life and I, doubt not, on the lives of many others. "Till the day break and the shadows flee away."

**Jackson, Mich.**—Our dear brother Guy Champney "went home" Sept. 19th., aged 73. Saved as a result of meetings held in a schoolhouse by bre. McBain and Stewart., in 1930. He went on well. Prayer is requested for a son and two daughters.

**London, Ont.**—On. Sept. 29th, our dear brother Chester Plewes "went home" in his 83rd year. He was led to Christ through preaching of Donald Munro and John Smith when 19 years old. In his closing years of sickness and frailty he was always clear as to the day of his conversion and right up to the end rejoiced in the knowledge that all his sins were forgiven. He was associated with the Pall Mass Assembly from its first day. Pray for his widow and family, some still unsaved.

**Le Roy, N. Y.**—Our beloved sister Mrs. Richard Roberts was called home suddenly Sept. 23rd. She is much missed, loved by all who knew her. Her dear husband "went home" suddenly a few years ago. Her daughters have that "blessed hope."

**Montreal, Que.**—Our beloved brother William J. Coull passed quietly into the presence of the Lord Sept. 9th, in his 81st year. He maintained a quiet and consistent course—pray for his widow and family.