

Words in Season

THE BIBLE FAMILY MAGAZINE



THE NEW YEAR

NEW! Yet old the trace of time,
Speeding onward; foul or fine:
Let us measure days, or year!
Knowing not how long we're here.

Fill the days with service true,
Make them happy . . . fruitful too,
Serve as if time soon will fly,
Wait the "well done" from on high.

Gone the old year, passed the days,
Some to mourn and some to praise;
Let us serve as ne'er before,
Live as godly ones of yore.

W. H. F.

JANUARY, 1961

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Volumes—We expect to have Bound Volumes of 1960 Words In Season ready early in the year. Order direct from the Editor. \$3.50 mailed anywhere. We have a few of 1959 volumes left—order soon.

British Subscribers—Get draft from bank, or money order, made payable to William H. Ferguson, and mail to 1289 Chase Ave., Lakewood 7, Ohio, U.S.A.

Reports—We would like to concentrate more this year on definite work for the Lord rather than meeting-to-meeting and conference-to-conference activities of men who do little else. For younger men with health and strength on their side, we do not believe this is in accord with the purpose of the Magazine as expressed in title page, "accounts of work done for the Lord in accordance with His Word." Those who have gone before us would NEVER have tolerated such practices; they are unscriptural.

CHANGE OF ADDRESS

Los Angeles 66, Calif.—James Parr, 3707½ Sawtelle Blvd., for the Culver City Gospel Hall.

CHANGE OF CORRESPONDENT

Willmar, Minn.—Tilfred Rierson, 620 Johanna Ave.

UNITED STATES

Elgin, Ill.—Bro. Louis Gabler will send free tracts to anyone who wishes to do tract distribution, for God's glory. Write him . . . 617 Laurel St.

Stout, Iowa—Thanksgiving meeting well attended and good ministry.

Laurium, Mich.—S. Hamilton had a week with the saints here. Earlier Jas. Clark and Earl Pears had meetings here, also at Alston, some professed. Local brethren carry on work at Pelkie, 50 miles to the South regularly. The Copper Country is a needy field.

Jackson, Mich.—Bro. McBain has been preaching of late in New York, N. Y. with James Smith, a little blessing. Saints of Jackson were having some "extra" childrens' meetings—the younger brethren helping.

Waterbury, Conn.—Saints here had a real good conference. Bre. Dobson and Gustafson continued with several weeks of meetings, the Gospel preached faithfully but no visible results. One soweth and another reapeth.

Torrington, Conn.—Oswald MacLeod had some meetings with the saints which were appreciated. Bro. Warke also paid them a visit, Bro. MacLeod visited Hartford later.

East Boston, Mass.—Recent Conference a time of blessing. Hall filled consideration shown by brethren attending and the Word ministered with freshness and power. Bro. MacLeod went to Methuen for meetings with the Italian Assembly there, brethren McCullough and Mick visited Byfield for a week.

Bryn Mawr, Pa.—Recent Conference well attended and some good and plain ministry. Weather ideal for the meetings.

Detroit, Mich.—Recent West Chicago Conference reported good attendance and helpful ministry. A good many visitors present. Fourteen of those in the Lord's work present.

Seattle, Wash.—Meetings by bre. McCready and Adams have been encouraging, a nice number of unsaved in, quite a few strangers—two have professed so far. Saints have felt real exercise.

Wellsboro, Pa.—Saints of this small assembly appreciated a visit from bre. McBain and Jas. Smith recently.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 53

JANUARY, 1961

No. 1

THE CHURCH AND THE 'WORLD' (cont'd)

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and floral display
 Soon proclaimed a gospel new.
"You give too much to the poor," said the World,
Far more than you ought to do;
Though the poor need shelter, food and clothes,
 Why thus need it trouble you?

"Go, take your money and buy rich robes
And horses and carriages fine;
And pearls and jewels and dainty food,
 The rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
 The flowery way they're in."

Then the Church her purse-strings tightly held
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
 So the poor were turned from the door in scorn
 She heard not the orphan's cry;
And she drew her beautiful robes aside
 As the widows went weeping by.

(to be concluded next issue).

THE CALL OF ELISHA:

The act of Elijah, as, in passing by, he unfastened his mantle and threw it over Elisha, was deeply significant. It meant that the one was to appear like the other . . . that he was to hold the same office, and to discharge the same functions. With the quickness of a ready heart, the son of Shaphat understood the meaning of this action.

It was not a position of wealth, of ease, or of influence he now felt called. On the contrary, all this had to be relinquished. He, a man of peace, was called from home, friends and comforts, to endure hardship, to suffer persecution, to bear scorn. Yet he offered not frivolous excuses, nor unbelieving objections, but arose and followed his Master.

THE PIONEER'S PAGE:

We are including in this issue a new page of pioneers—we print this of Elisha as showing what is required of all such who desire true pioneer work—they must be prepared to leave all and follow HIM—our blessed Master.

THE CHIEF JESTER'S CONVERSION

MANY years ago Dr. D'Aubigne told the following true narrative, which is worth repeating, as it gives another proof of the power of the Word of God.

A regiment of Fusiliers was waiting at Toulon to embark for the Crimea, in the year 1855. A colporteur who was there at the time begged permission of the colonel to converse with his men in their barracks. He pressed on the men the need of salvation, and said they would find help in reading the New Testament if they asked God to open their eyes.

A young soldier stepped forward and said he would very much like to possess a Testament, but he had not a single centime with which to purchase one. In that case, said the colporteur, "I will gladly give you one." Then to his surprise and grief, the young man burst into a loud laugh, exclaiming . . . "You are done, my fine fellow! I am the chief jester of the regiment, and it is clear that I am not a bad hand at making a fool of you."

"Give me back the book" said the colporteur. "Nay, nay, old fellow," said the soldier; "matters have never been managed like that in the French Army. Whatever is given is given willingly, and so I shall keep it; moreover the book may be of use to me, and this, no doubt, is what you wish. In the camp one had not always a piece of paper at hand. It will do to light my pipe."

Making the military salute in the most grotesque manner, he went away laughing, but not before he heard the warning of the colporteur, who said solemnly . . . "Young man! take care what you are about, for 'it is a fearful thing to fall into the hands of the Living God' Hebrews 10:31."

With a very sad heart the colporteur left the barracks, and found relief in praying for the young man. "Lord, pardon him, for he knows not what he does. O God, cause a word to pierce into the very depths of his conscience, which shall change his heart. Lord! enlighten his mind, convert him, save him."

Fifteen months had passed away since the incident took place, when one evening the colporteur arrived at a village three hundred miles from Toulon. There he met with a poor woman in great distress, for she had just buried her son, who had become the happiness, joy, and pride of her life.

The colporteur sought to comfort her, and drew from his pocket a small Testament, from which he read a few verses. The poor woman ran hastily out of the room, and

soon returned with a little book in her hands, saying it was her son's legacy to her, 'the most precious thing she possessed belonging to him.' It was much mutilated, many pages being torn out, but on the inside of the cover was the following inscription:—

Received at Toulon, 1855. Despised at first and badly used, but afterwards read, believed, and made the instrument of my salvation . . . J.L.

He had related to his mother how he had used some of the leaves to light his pipe, but this work of destruction was stopped on the evening before a battle, in which his regiment was to occupy the perilous post of the advanced guard. All in a sudden the words of the man whom he had tricked out of the book came to his recollection like a thunder-clap: "It is a fearful thing to fall into the hands of the Living God." "And, if I should fall into His hands!" he exclaimed in distress. As soon as it grew light he took from his knapsack the book which appeared to have become the accuser. He opened it, expecting to find it full of threatenings, when to his atonishment he read such words as these:

"God sent not His Son into the world to condemn the world but that the world through Him might be saved. John 3:17. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

There was also a page from Matthew still there . . . "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

This last verse deeply affected him, but he had to put back the Testament into his knapsack, and go out to meet the enemy. After a short but sharp engagement many were left wounded on the field, the young Fusilier among them, and for weeks his recovery was uncertain. The weeks were not lost to him. The Holy Spirit brought back to him the verses he had read on the battlefield, and he believed them and was filled with joy. He was brought back to his home about six weeks before the colporteur's visit to the village, and with tender entreaties he besought his dear mother and friends to accept Christ and His salvation. To the very last he exhorted them not to run the risk of falling, in an unconverted state, 'into the hands of the Living God,' but to close in with His loving offers of pardon, peace, and full and free salvation through Jesus Christ.

We can well believe that the colporteur rejoiced at this beautiful answer to his prayers, and may it encourage all the readers who seek to spread the glad tidings by word of mouth or books. At the same time, it gives another

warning to the unsaved. Dear unsaved friend! let me entreat you to heed the warning; for "IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD."

WHAT IS THE GOSPEL?

IN Scotland we had an old Professor of theology who remained true to the old Gospel until the day he died. One day he said to his class of students: "Gentlemen, I have a question to ask you this morning; I wonder who can give me the correct answer?" The class came to attention and listened as he continued. "My question, gentlemen, is this: what is the Gospel?"

The question was scarcely out of his mouth when a young student stood up and said: "Sir, this is the Gospel . . . 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." "Thank you," said the old professor, "that is very good but the question is still unanswered." There was a pause for a few moments, then a second student stood up and said: "I think this is the Gospel: This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." "That also is a thoughtful answer," said the professor, "but the question still remains to be correctly answered: what is the Gospel?"

A still longer pause followed and then a third student rose and said: "Sir, this is undoubtedly the gospel. That CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES; AND THAT HE WAS BURIED, AND THAT HE ROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES:" "That's it," exclaimed the professor; "that's the Gospel, gentlemen, and don't you forget it."

A PRESENT SAVIOUR

"And Enoch walked with God" — Gen. 5:24

AN old Scotch shepherd was nearing the end. A very kind-hearted neighbour came to see him, and was anxious to know the state of his mind. "Donald", said he, "hae ye a glimpse of His face noo?" "Gang awa' man," said Donald, "I'll hae none of your glimpses. I hae had a fu' view of His blessed face these forty years — why should I be content with a glimpse noo?" And Donald was right.

THE COMING CONFEDERACY

WM. H. FERGUSON

THERE is no doubt that politically, religiously and commercially the vast resources of this nation and those, more or less, allied with it, are preparing for the greatest combine of strength and financial greatness that the world has ever seen. It may be, in the process, that this nation (U.S.A.) shall occupy a lesser sphere of influence than formerly; it could readily be analagous to the decline of former empires and the rising, out of the ruins of one, or more, of a stronger, more powerful combination. Yet, with this, we see the combining of the elements of the former still aligned with the latter and embracing all the characteristics of the former, strengthened and enlarged; rising as a mighty tower of strength amidst the democracies which are arising, almost yearly, where heretofore such peoples were subject to other and more ancient powers.

THE ROMAN EMPIRE

We have often been asked what part the United States of America occupies in the revival of the Roman Empire. As far as one can see, there is no direct reference to this continent in the last empire of Roman power; yet we believe that inasmuch as this nation is composed largely of European peoples who have migrated here in the past, and still continue to do so, the fortunes of this nation lie with the great European combine which is arising out of the ruins of the wars of this past century.

According to the Word of God there shall be witnessed the most powerful- all-embracing, kingdom which the world has ever seen, in a future day, perhaps not too far distant . . . we believe very near—cp. Daniel 7:23, 24—Daniel 8:22, 25—Daniel 11:36, 39 etc., This shall be the revived Roman Empire, containing in its makeup all the elements of the former empires which went before; that of Babylon, Medio-Persian and Greek. Compare Daniel 2:34, 35, 45. When the Lord finally overthrows this vast and last kingdom of men, you will note that it has in it all the former elements of the previous kingdoms . . . “it brake in pieces the iron, (Rome) the brass (Greece), the clay (democracy), the silver (Persia), and the gold (Babylon);” Daniel 2:45. “There is nothing new under the sun.”

This, however, shall not take place until after the secret rapture of the Church at the Coming of the Lord for His own to the air above us. We shall be caught away, secretly, silently, suddenly; the world shall know nothing until the event takes places . . . “and so shall we be forever with the Lord.” Blessed hope, indeed! From the vantage point

of heaven, in the heavenly city, suspended over the earth during the millennial reign, we shall enjoy (with redeemed and saved Israel) the glorious effects of redemption wrought by our Blessed Lord — Rev. 20:9, 27, but the dreadful and powerful “beast” at the head of this revived and devilish Roman Empire shall have his part in the lake of fire — Rev. 19:20. His whole empire shall be utterly destroyed by the Coming of the Son of Man in power and glory to this earth as in Matthew 24 etc. and the glories of this last earthly combine, with that of the “kings of the east” — “the king of the north” and “the king of the south” shall forever be extinguished. There shall then only be ONE KINGDOM — Rev. 11:15. Earthly kingdoms shall vanish, forever, and the Lord shall be the acknowledged King and Ruler of all the earth. Blessed day!

OUR ATTITUDE IN VIEW OF THIS

Understanding, as we do, through the Word of God, the final developments of evil, we are faced with a decision to make as to our attitude to this revival of a “kingdom” (The Roman Empire) which is gradually, yet quickly, taking form. How are we to act . . . politically, religiously, commercially? Are we to fall in line, like so many sheep and admire and worship this great combine of strength or are we to take a definite place, with a rejected Lord, outside of it all? This LATTER course is the only one we can take if we desire to be loyal to our absent Lord Jesus Christ. Hebrews 13:13 is not a mere “badge” of fellowship; it is a real and vital thing in the lives of God’s people who desire to be true and faithful to Himself on the eve of His coming for His people (His church).

There shall be difficulties in taking this course, there shall be trials for God’s people so minded; there shall be misunderstandings on the part of many worldly minded professors who are entangled so much in the world that they cannot “let go.” Nevertheless, our course is clear . . . ABSOLUTE SEPARATION FROM THE WORLD’S AIMS AND PROSPECTS is a “must” if we would enjoy the fellowship and companionship of our Lord in the interval. This involves the recognition of no unequal yoke with the world, no partnerships with the ungodly, no involving of ourselves with the schemes of the world which have this political, commercial religious combine before them. We must stay aloof from all this as it dishonors the Lord, and is doomed to absolute destruction as in Revelation 17 and 18.

WHAT MUST WE DO?

We must live honestly, profess honest trades, keep godly homes, speak of Christ to all and sundry when opportunity

arises and be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. Sanctifying Christ as Lord in our hearts is a daily procedure for the exercised Christian. There is a sanctification that is complete through the blood of Christ, but there is a daily sanctification, or setting of ourselves apart for the Lord, which we must go in for. A truly sanctified Christian is a separated Christian—one who realizes the true nature of the world we live in and who desires, above all, to please God and to glorify Him in the daily life and conduct. Nothing else matters down here. As to the effect of this kind of life, we have nothing to do with results, we must please Him and He will take care of results . . . "Seek ye first the kingdom of God and all these things shall be added unto you." Matt. 6:33.

ARE "ASSEMBLIES" PART OF CHRISTENDOM?

The answer is — NO! We are, if "gathered to Christ alone as Lord" distinct, entirely without any parent connection with the vast systems of the religious world, and we must remain so until Jesus comes if we would please our God. As to our aims and duties, they are perfectly outlined for us in the Word of God, our deeds (works, as men call them) are perfectly set forth in the Word . . . We should do good to all, "especially unto them who are of the household of faith." Gal. 6:10. We join none of their societies, or incorporations; we can "do good" without being linked up with such; we cannot recognize any unequal yoke of the world as forming a part of true Christian living . . . we are "a peculiar (purchased) people"—WE ARE HIS!

"SHE IS NOT DEAD BUT SLEEPETH"

The baby wept;
The mother took it from the nurse's arms,
And soothed its griefs and stilled its vain alarms,
And baby slept.

Again it weeps;
And God doth take it from the mother's arms,
From present pain and future unknown harms,
And baby sleeps.

Anon.

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amongst his worshippers.

TRADITION

WM. WILLIAMS, VENEZUELA

"Paradosis," i.e., a handing down or on of instructions concerning the gatherings of believers, is the correct meaning of the word "tradition" when used scripturally in reference to what has been handed down to us by the men of God who preceded us. Servants of the Lord in their zeal and in their love to Christ and for souls, left their homes, crossed the Atlantic and started as opportunity afforded to preach a full-orbed Gospel. They rented halls and houses, paid their board and lodgings, and God used them to plant assemblies which go on to this present time.

It was our happy privilege fifty-five years ago to meet one of those early pioneers. He led us to read our Bible on our knees when we first learned the truth of Believers' Baptism, gathering to the One and only Name, and complete separation from the religious, political and social world. The price had to be paid: a lucrative and ambitious future had to be relinquished if we were to carry out the true meaning of baptism, i.e., death, burial and resurrection with Christ.

Later we learned from such means as Mr. Donald Munro, Dr. Martin, T.D.W. Muir, John Ritchie and many others. Those beloved men set the pace. They led us to God and the Word of His grace. The outcome has been that we have had a number of like-minded brethren and sisters join us in the work in Venezuela and scriptural assemblies have been formed. Communism is threatening us and we would fain believe that if the Lord permitted us all to be thrown out of our beloved Venezuela the assemblies would carry on as best they could.

Now what has all this to do with Tradition? We will explain. When we were up North the last time we heard young men speaking in a derogatory manner of those men of God we have just mentioned. They had the audacity to say that much of what we had learned was the "tradition of the elders" and had no real scriptural foundation. Much of what is real separation from the religious world, and the scriptural method of preaching the Gospel, those modern inexperienced zealots call "tradition", and so give the word a bad meaning in their estimation.

But let us look at where all this leaving of the early principles of gathering will lead to. We will cite an example which the last mail brought to us of one who used to professedly identify himself with the assemblies, but the place got too straight for him and he writes as follows of a Gospel campaign: "Don, a veteran high school assembly speaker who can 'wow' the kids with his humor and then

give them a solid gospel wallop, climaxed his first week at Tech with a 'funspiration' on Saturday night. This was a time of fun, fellowship and frolic with everybody participating. Games and contests built around such items as balloons and marshmallows, provided a good time for all.

"The second week with Don at Tech saw the White Sisters joining in with their music to present a series of services every evening that packed a real spiritual punch. The Tech Crusaders choir added to the program each night in which many Tech students accepted Christ as Saviour and many others saw the need for a stronger Christian testimony in their everyday life."

The Lord help us to hold fast the form of sound words and sound procedure in our service for the Lord, refusing to adopt such expressions as "wow", "funspiration", "gospel wallop", "fellowship and frolic", "balloon", "marshmallows", "spiritual punch", etc. This is the vocabulary of those who deride the teaching that we received from the early pioneers as "traditions of the elders". The sound words of those men of God, in His providence, moulded us for Christ and for souls.

At present here in Puerto Cabello, Dr. Neal Thomson and I are holding meetings in a temporary hall erected by the brethren of the assembly on the site that we have purchased for the "Old Peoples' Home" away out in a new district of the fast-growing Port. The local brethren and sisters have prayed and propagated for weeks. Every night, while the preaching is going on, a dozen of the brethren are on their knees crying to God in the home of a well-to-do brother near by. There is no music, loud speaker or worldly propaganda. The people have come out from the first. We have around 200 inside every week-night, and last Lord's Day some counted around 300. These are mostly Christians' children in their teens. God is working and a nice number of them have been saved. Last night the elders pleaded with us not to stop on Lord's Day as we had intended, so we have decided to cancel other meetings and go ahead until the Cumarebo conference.

We add this to show that the Lord's method still works! "It can be done".

THE LORD JESUS

The Lord Jesus when transfigured on the Holy Mount had on His right hand and on His left, Moses and Elias, the most honored ones of Israel. When crucified He had on His right hand and on His left, two of the dishonoured and degraded. What a lesson on the humiliation of love!

FAITHFUL MEN

G. G. JOHNSTON

"Moreover it is required in stewards, that a man be found faithful." (1 Corinthians 4:2).

Faithfulness is what will be rewarded when our Lord Jesus comes again. Our stewardship may be of the truth of God, as in the case of the apostles; or it may be one of responsibility in leadership, as in Hebrews 13:17, 24. It may be a stewardship of money, as in 1 John 3:16, 2 Cor. 9 and in many other passages.

The recognition of the fact that what we have is not our own, but a charge from the Lord, will help us in determining what to do with our earnings, remembering that we must give account at the Judgment Seat of Christ of what we have done with the talent He, our Lord and Master, has entrusted to us. "Unto whomsoever much is given, of him shall much be required." (Luke 12:48).

We learn much from the Old Testament to instruct and guide us, as we seek grace to be faithful to our God in our day and generation. In 2 Kings 12 we find mentioned some of the right things which good king Jehoash ordered to be done in his kingdom. One was the proper disposition of the offerings of the people of Israel.

There is evidence that the people gave faithfully to God of their means, and much good could have been done with it. That depended upon the faithfulness of the priests to whom it was entrusted. The king had charged them to use it to repair the breaches of the house of the Lord.

Things went on thus for twenty-three long years. Then the king called those priests to give account of their stewardship, and it was found that they had been unfaithful. With shame to them, this stewardship was taken from them and another arrangement was decided upon. A locked chest was placed by the right side of the altar, near the door of the Lord's house. Through a hole bored in the lid of this chest, the gifts of the people were dropped into it.

When it was noted that there was much money there, faithful men counted it, put it into bags and later gave it out to faithful workmen, who proceeded to purchase materials and to repair the breaches of the house. Of these it is said that "they reckoned not with them, into whose hand they delivered the money to be bestowed on workmen, for they dealt faithfully." (2 Kings 12:15).

Here we have faithful givers, whose gifts were handled by faithful priests, who placed their offerings in the hands of faithful workmen. Surely this is given for our learning! It is our privilege today, as those who have received God's

abundant grace, to give of our means to the Lord. Faithful men are needed in every assembly to handle such gifts in a godly way. This should be done by them after prayer together, for only the Holy Spirit can properly guide as to how it should be employed. There should be no partiality toward relatives, or favorites. To whom, then, should it be given? Surely to men who are faithful workmen.

There are many enterprises the representatives of which are clamoring for financial support. Godly elders, who are seeking to faithfully discharge their responsibility as stewards of God and of the gifts of His people will seek to fulfill their duty in a way that will be acceptable to God and in accordance with the wishes of the givers. Nothing can so discourage the liberality of the saints, as the feeling that their gifts are not being properly employed.

Elder brethren who accept this charge are not only responsible to their Lord. They are also stewards of the assembly, and duty bound to render account to the assembly. This has been neglected at times under the pretext that, for the assembly to require a report, infers distrust. Rather, it seems to the writer to reveal pride in any who would refuse to render an account of his doings in such a matter.

Faithful workmen today would surely be those who are labouring in a scriptural way to spread the gospel. Faithful young men will NOT be found moving from assembly to assembly and from conference to conference, but, with rare exceptions, will be found pioneering, after the pattern of the apostles. If blessed in souls being saved, and in the planting of new assemblies, they then will be exercised about shepherding such. These would surely be considered faithful workmen. If there is prayerful exercise on the part of those entrusted with the gifts of the Lord's people, the Holy Spirit will surely guide so that such workers may not suffer lack, though they may be in out-of-the-way places most of their time.

This does not discourage occasional visits to the commending assembly, and to others, with reports of the Lord's working through them. This is according to scriptural example, and thereby justified.

Then, there are those (usually older men) whose gifts, and experience, would be a reason for them spending most of their time in ministry to the saints, for their spiritual strengthening. Some of these are earnestly seeking to 'repair the breaches', through which the world might enter to destroy what is of God. Alas, some seem to have little practical teaching to give, and some have seemingly turned to enlarging those breaches. God will surely guide godly

stewards of His people's offerings as to their attitude toward such.

Should we not all most earnestly covet our Lord's commendation: "Well done, good and faithful servant." (Matt. 25:23). He is coming soon. Then givers, distributors, and workmen will receive their due.

THE GOLDEN SNUFFERS

THE LATE DAVID SCOTT

The lampstand, with its six branches, was all of pure gold, of beaten work; and the oil olive was to be pure, beaten out for the light, to cause the lamp to burn always, Exodus 37:23—27:20. God knew that the lamps would need snuffing, and, as He did for everything else, He made provision for this. No doubt the snuffing was a very important thing if the lamp were to burn brightly. Replenishing the oil was very necessary; but the snuffing was just as important.

A company of saved sinners, if they have been gathered by the Holy Spirit unto Him, according to His Word, is now looked upon by God as His lampstand in a certain place, to shine for Him in this dark world. These need the unpleasant experience of being "snuffed" or else their light will become dim. True love one for another surely will not hinder the snuffing process, when needed. But there is the danger of forgetting where the dirty black snuff that has just been snuffed off with the golden snuffers (which speak of the divine authority of the Word) should be placed. If the priest had thrown the soot on the floor of the Tabernacle, and then trod upon it, and others did the same, it would have defiled their feet, and even been carried into their homes dirtying everything that they touched.

Is there not a lesson in this for us? The importance of putting that which has been removed from the wick into the "golden snuff-dish" before the Lord, is often overlooked. Assembly matters that ought to be left in the presence of the Lord are often talked over freely in the presence of unsaved children to their hurt. On the other hand, while there are things that should be covered up, there are other things that should be made known, for the safeguarding and welfare of others. Gal. 2:11, 16 might serve as an example of the one and Gen. 9:20, 27 of the other. When the truth of God and the honor of His Name is at stake, then it is not the "snuff-box" that is required, but the faithful exposure of the evil. "A little leaven leaveneth the whole lump" was as true of the legality that was creeping

into Galatia, as it was of the immorality of the Corinthians. Both required to be EXPOSED AND JUDGED.

He who seeks to keep a good conscience will be able to say, "Let the righteous smite me, it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head; for yet my prayer also shall be in their calamities." Psalm 141:5. "If we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. 11:31, 32.

The One Who walks in the midst of the seven golden lampstands cannot go on in fellowship with evil.

"THE NAIL"

HARRY MACFARLANE

Read Judges 4:21 — Ezra 9:8 — Isa. 22:23 — Zech. 10:4

IN these four scriptures we have brought before us the word "nail" — "Yathed" in the Hebrew . . . i.e. a wooden pin. Although in the passage in Judges it is not discernable, yet the other three would unmistakably remind us that in all four our Lord Jesus Christ is brought before us in connection with His incarnation and resultant office in a coming day, as Son of Man, in glorious power, when He will hold undisputed sway over the world.

In Judges 4, we have a sorry picture of Israel, when Jabin the king of Canaan mightily oppressed them, hindering the praise and worship that should have gone up to God. Is not this a picture of mankind under the dominion and bondage of Satan, who has taken them captive at his will. However, just as God was able to take up a woman—Jael—and use her for the destruction of the captain of Jabin's army—Sisera—by driving a wooden tent peg into his temples and thus redeeming Israel, so God had said in Gen. 3:15 that the "seed" of the woman should bruise Satan's head. Surely this was fulfilled at the place called Calvary when our Lord Jesus offered Himself without spot to God and paid the full penalty of sin in those hours of suffering. Thus, in dying, He destroyed, or annulled, him that had the power of death, that is, the devil. Therefore as it was in the case of a delivered people in Jael's day, a people who could, under Deborah, raise a song of praise to God; so now, because of a full and free redemption accomplished at Calvary, what songs of praise and thanksgiving ascend to God from redeemed sinners!

And we have known redemption, Lord,
From bondage worse than their's by far;
Sin held us with a stronger cord,
Yet by Thy mercy, free we are!

In Ezra 8, Ezra is thanking God for the grace shown to the little remnant, in bringing them back from Babylon, some 900 miles, and establishing them in their own land again. But it must be remembered that it was no national restoration at this time, (that is still future). There was no returning of the Shekinah (the glory of God's presence), nor was there the using of Urim and Thummim again. There was only a little handful of some forty thousand whose hearts God had stirred up to come back to the land, under the hand of Zerubbabel, settling there once more that the Word of God spoken by Micah the prophet might be fulfilled when he said . . . "Yet out of thee shall He come forth unto Me that is to be Ruler in Israel." Micah 5:2. No doubt Ezra would have in mind the two remaining passages when he speaks of a "nail in His holy place" i.e. a constant and sure abode. He would look on, prophetically, to the time when a fully repentant and stored Israel will be in their own land, under the reign and rule of their own Messiah and King.

How wonderfully careful was God in bringing back from Babylon the right descendants of David, in order that Joseph would be born of the royal line of Solomon, and that also Mary, through whom the Lord Jesus came into the world, would be born of the line of Nathan, brother of Solomon.

In Isaiah 22 we have Shebna foreshadowing the Anti-christ and his awful overthrow, and then, Eliakim, taking Shebna's place, according to verses 22, 24, marks him as a type of Christ, Who is fastened as a "nail in a sure place," Who eventually shall rightfully displace and replace the Man of Sin. (Never again shall any Satanic attempt be successful against the holy Mount—cp. Rev. 20:9-Editor).

In Zechariah 10:4 we have everything coming from Judah that Israel needs in order to bring, not only vengeance upon their enemies, but also to bring them into everlasting blessing. Well do we sing:

Thou art the Everlasting Word,
The Father's only Son:
God manifestly seen and heard
And Heaven's Beloved One.
Worthy O Lamb of God art Thou
That every knee to Thee should bow!

DO YOU PRAY IN YOUR FAMILY?

THERE are families that call not on the name of the Lord. Nor is it a new thing. There were such so long ago as when Jeremiah lived. He takes notice of them. He has a prayer about them. It seems he was divinely inspired to call down the indignation of the Lord upon such families. "Pour out thy fury," he says "upon the families that call not on thy name." I would not like to have been a member of one of those families; and much less the head of one of them. It must have been very offensive to the Lord that there were families in which He was not acknowledged and worshipped. And if there were such families among the heathen nations that offended Him, how much more must it have displeased Him that there should be such families even among His people of Israel! Families that did not in the family capacity invoke Him. I do not know why it should be less offensive, now. I do not believe it is. Families are now under as great obligations to God as ever they were.

Some persons ask why we insist on family prayer as a duty. They say we cannot produce any precept enjoining it. That is true enough. But I wonder if that is not a duty, the omission of which is the subject of prophetic denunciation. I wonder if that is not by implication commanded the neglect of which brings down the wrath of God on those guilty of the neglect. There are some things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. It is not necessary that they should be taught in so many words.

But if we have no express precept on the subject, we have pretty good examples in favor of it. I suspect Abraham, who was so careful to instruct his household in the way of the Lord, did not neglect to pray with them. And David, I am quite confident, prayed in his family. It is said of him on one occasion, that "he returned to bless his household." No doubt there were both prayer and praise in that family. Certainly Joshua must have prayed in his house. How otherwise could he have fulfilled his resolution that his house as well as himself should serve the Lord? What! Resolve that his house should serve the Lord, and not join with them in supplication for the grace to serve him! That is not at all likely.

Now I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said, "as for me and my house, we will serve the Lord?" But can there be godliness in a house without prayer? Is there not inconsistency in saying, "I and my family will serve God, but we will have no family altar nor offering?" Is not prayer an essential part of the service of God? I won-

der if anyone ever lived who supposed that family prayer was not more pleasing to God than the omission of it. I wonder if anyone ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God? I wonder if the practice of family prayer ever distressed any conscience. The omission of it has troubled many.

It is admitted, I believe, to be the will of God that we should pray to Him socially. The Lord's prayer was constructed for social use. The disciples were directed to use it when they should pray together; and it is accordingly in the plural number: not my Father, but "our Father." Now, is God to be socially acknowledged, and yet not acknowledged in that first, most permanent, and most interesting form of society — the form of society instituted by God Himself — the family? Is that to be believed? But the Lord's prayer seems not only intended for social, but for daily use. "Give us this day our daily bread" is one of its petitions. It does not contemplate the morrow. It asks supplies but for one day. Now if, as it appears from this reasoning, social prayer should be daily, where but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily? Should there be public religious services daily, or daily prayer-meetings for this purpose? Then, how suitable it is that those who together share their daily bread, should together daily ask it.

How reasonable and comely is household devotion — family devotion! Common blessings, such as families daily share, call for common thanksgivings. Common wants, such as families together feel, call for common supplications. Is it not fit that families, in retiring to rest at night, should together commit themselves to the divine keeping; and in the morning unite in praising the Lord for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children "in the nurture and admonition of the Lord." But can they do this while they pray not with them and for them? I do not know how we are to comply with the apostolic exhortation to pray "every where," unless we pray in the family, as well as under other circumstances.

Is any one in doubt whether the practice or omission of family prayer will be the more pleasing subject of retrospect from the dying bed, or the eternal world? Parents should not forget, that presently will come the long deferred and greatly dreaded season of taking the last look, and the last leave of those whom their decease is to make orphans. O then, what a sweet thought it will be to enter into the dying meditation, that they have been in the daily habit of bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may now indulge

the confident hope that He will infinitely more than supply the paternal place which they are to leave vacant.

But what need of more argument? I suspect everybody secretly admits the obligation of family prayer. I judge so from the trouble many are at to apologize for the neglect. It tries them not a little to satisfy even themselves with an excuse. The usual plea is inability. They have not the gift, they say. What gift? Can they not collect their family together night and morning? Have they not so much authority in their own house as that? And then can they not read a portion of Scripture to them; and kneeling down, express their common desires to God? If they cannot frame a prayer at the moment, yet can they not use the words of Scripture? It requires no great gift to speak to God in an audible voice. But what if it be hard at first, it will soon be easy, if persevered in. The beginning of almost every good habit is difficult. The most of those who make this apology, presume on their inability. They say they cannot before they have tried. But until they have tried, they do not know whether they can or not. What if some have tried once and failed. One failure should not dishearten them, nor two, nor even twenty. Demosthenes tried speaking many times before he became an orator. Besides how do those who presume on their inability to conduct family worship, know what assistance they might receive from God, if they were to make an humble and faithful experiment.

If anyone shall condescend to read this, who does not pray in his family, I advise him to commence immediately. He knows that he will never be sorry for it, if he does; but he is not so sure that he may not be sorry for it if he does not. If there were no other reason in favor of the practice, this alone would be sufficient. I think it is Jay who says that a family without prayer is like a house without a roof — it has no protection. Who would like to live in such a house?

NEVINS

What you will fill the vessel with, that you must expect to draw from it; if you put in water, you cannot bring out wine. What dost thou fill thy heart with all the day? Is it the earth? Then how canst thou expect to find heaven there at night?

"Zeal is a principle; enthusiasm is a feeling. The one is a spark of a sanguine temperament and overheated imagination. The other, a sacred flame, kindled at God's altar, and burning in God's shrine."

Vaughan

Humility is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not; but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it.

QUESTIONS AND ANSWERS

QUESTION: When should Letters of Commendation of Christians coming for permanent residence, or as visitors, be read?

ANSWER: Such should certainly be read on the Lord's Day Morning before the worship flows forth. Some sing a hymn first, then make the announcement as to the "letters" but whether this be the custom or not, they **SHOULD** be read to the whole Assembly then. It has been suggested that these could equally be read on a weeknight at the regular Prayer Meeting or Bible Reading. There could be no harm in reading such a "letter" then, but it certainly should also be read the Lord's Day morning following. This is godly order.

It is evident from the reading of 1 Cor. 5:4 that this was in the mind of the apostle when he wrote concerning the matter of discipline. This is the important "gathering" of the Assembly. There could not be a scripturally gathered assembly of God's people without this. Saints could meet for Prayer and Bible Study and go no further, but that would not constitute, in God's mind, an "assembly of God" or local church of God.

Every once in a while we hear of some who make suggestions without giving them serious thought and, although their motives may be right, their suggestions should all be brought to the test of God's Word ere they give them forth as "truth." The practice of the apostles and the "churches of the saints" in the Acts and in the Epistles will help us greatly here.

As we look back over the many years amongst God's beloved people "gathered to His Name" we have found no reason to depart from the godly order which has characterized the Assemblies. Men with new ideas should put them to one side for a while instead of "airing" them. They shall find, eventually, if they have real exercise that such can often be laid to one side altogether lest younger saints be confused in hearing something "new" which is not scriptural. There is nothing like doing some good "pioneer" work to knock "ideas" out of the mind which are not scriptural . . . "The Lord preserveth the simple."

While we are on this subject, we suggest that when one is "sitting back" for a while, until saints are convinced they are fit for reception in the assembly, as is sometimes the case, there should be an announcement made to the assembly of this fact. Then, due notice should be given that on a certain Lord's Day, there being no scriptural objection, such a one would be received into the fellowship. On that Lord's Day, at the commencement of the meeting, it should be stated that they have thus taken their place and been welcomed amongst the saints. This is courteous and fitting and leaves no room for fault finding on the party of any discontented ones who are on the lookout for some fault, sad to say, betimes.

Where one is to be baptized, the same procedure should be followed as to their names being announced beforehand. Then, when baptized, and being received into the assembly, the name mentioned on the morning of their "reception" as forming from henceforth a part of this assembly. It adds to the reverence of the occasion, also gives the one received to realize something of their responsibility as being part of the assembly.

QUESTION: Is the lack of true "pioneer work" the result of assemblies failing in their responsibility to support such work, or individuals failing to have an exercise thus?

ANSWER: Absolutely NO! The lack lies in the lack of heart on the part of younger men to enter "new ground." They will not do it, for the most part, and are content to be sort of "circuit preachers" making the rounds of the assemblies, being ministered to weekly by them at times and finding, in common parlance, "an easy berth" in-

stead of doing hard and laborious work for the Lord in new places. A series of meetings or two in well ordered assemblies, where everything is laid to the hand of the preacher and he gives a half hour each night to the preaching, and little else, all during a year, is poor commendation indeed. It is a shameful thing for one with health and strength to follow such a course. Assemblies and individuals will strengthen any pioneer work.

QUESTION: Are we pharisaical and bringing ourselves under the law when we are conscientious about buying gas, candies, food etc., on the Lord's Day?

ANSWER: We are not! We are, however, living in a day when such things are lightly thought of, to the detriment of the testimony and the loss of spirituality on the part of Christians generally.

The "first day of the week" is "The Lord's Day." It is pre-eminently HIS day and the apostle John gave us the proper attitude in Rev. 1:10 . . . "I was in the Spirit on the Lord's Day."

It is a simple thing to lay in groceries on the preceding days of the week and, with a little forethought, there would be no need whatever for visiting stores, gas stations, etc., on the Lord's Day. When the editor was in the State of Washington recently, in speaking with some young men after a ministry meeting, they mentioned that they had never heard anything like that. (There must have been something greatly lacking in the ministry they had been listening to, if they had not heard it). One suggested . . . "What would you do if you ran out of gas on the Lord's Day going to conferences etc?" There might be a point here but I suggested to him that likely there was too much "running to and fro" even then on the Lord's Day. We are seeing a "generation of Sunday drivers" amongst us and we do not believe it is for the good of the testimony, or the good of the Christians. A short drive to the assembly meetings could be necessary in many cases today but to treat the Lord's Day as any other day and use it for our own pleasure or whim or fancy, is to desecrate it and will not bring any blessing to the soul.

In the Old Testament (and God's principles do not change although the dispensation has changed) God gave a promise of blessing to those who would keep "His sabbaths"—God is a God of rest and the "restlessness" and "running to and fro" of the modern age is not characteristic of God but of the "wicked" as in Daniel 12:4. The word to Daniel (and to us) is, as found in Daniel 12:10 . . . "and none of the wicked shall understand; BUT THE WISE SHALL UNDERSTAND."

It is a day for the finding out of where we stand today, we are convinced that there is much Christless profession which would be discovered were the Word more faithfully preached. What men do is not the test, but what the Word says. Sunday newspapers, picture-taking, etc., all come under this category.

QUESTION: I have a little girl about nine months old and ever since she has been born I have been told by others that I should wear overalls on her, as it would make wash day easier, being free from doing so many dresses etc., but I just can't seem to do so when the Word of God is against it, yet I am told . . . 'our children are not Christians yet, and why try to make one out of them?' Am I right?

ANSWER: I would say you are a wise mother. If one is raised to dress like a boy, it will be a difficult thing, later on, to see any change. The damage to the young mind is done in the early years, likewise the godly example of a godly parent, or godly parents, shall live long in their memory and God can use it later to their salvation.

The question is . . . Are we to listen to the world, and carnal professors, or to the Word of God? The Word strictly forbids it, as we have often pointed out in these pages, that should be sufficient. Leave results with God!

THE PIONEER'S PAGE

In the hope of stirring up some to do the work of "pioneering" we have felt exercised to include a page with this in view. "Pioneering" is largely an obsolete word in this continent today, understood only by a rare minority — Editor.

« « «

"We are almost three months in this new part (Rio Pardo), a town of about 11,000 and 40,000 more in the district around. The wee assembly in Osorio is some 170 miles away, so we are a good deal isolated again. Bro. Curran is there while the Wilsons are in Porto Alegre, some 100 miles from us.

We miss the privilege of remembering the Lord but look forward to eternal years with Himself Who went unto death for us. What a dark scene we have all around us. Yet we esteem it a high honour to be here for Him, to make Him known and to seek by all means, to save some.

Some 10 weeks ago we started a Sunday School in the open air at the river side, and saw a good interest. Then as the days got colder we were able to rent a hall in the same district so have had six weeks meetings and a number have shown a good interest. Two women and a man have professed and some more are anxious, so we give God thanks for this.

We carry on meetings in two other places, one is in a country part far from any town and only can be got at in dry weather due to the roads. We go there on Saturday and have the meeting at three o'clock. Some 2 or 3 are concerned there and we hope, as soon as convenient, to try meetings in that place. We value your prayers for us and the work here. Rome is strong and we have encountered a good deal of opposition in another part where we have the Portable Hall erected.

All around us are many places where there are many people who know nothing of the way of salvation, a Bible they have never seen, and the Gospel they have never once heard."

John McCann,

Caixa Postal 60,

Rio Pardo, Rio Grande Do Sul,

Brazil, S. A.

« « «

Editor's Note:

The above letter we had the privilege of reading while visiting in the Northwest recently, so we asked permission from the recipient to print part of it. We have another from Bro. H. M. Wilson of Porto Alegre which we may print next issue. This shows what can be done by consecrated men and women who have devoted their lives to the Master for His service.

It ought to "shame" many of our younger men who are visiting constantly well-ordered assemblies, well fed and feted, never a worry save a little preaching and a little visiting (mighty little in some cases we know). It also ought to stir up saints as to their responsibility to refuse to countenance the one and also to encourage the latter.

We trust this page shall be a help to this end and an encouragement for all our brethren who have a "pioneer's heart." There is no work like it, its joys and its sorrows, its trials and its encouragements, are known only by those who are trying it, or who have tried it.

Some of our brethren from the Islands have found the door closed—they have done pioneer work to date, may they show a good example now that the door seems closed for a while, and encourage by example others to follow the same line of work in the multitude of untried new fields in U.S.A. and Canada. Assembly to assembly preaching is NOT true work for younger men . . . "let these first be proved."

CANADA

Lake Shore, Ont.—Our younger brethren are trying cottage meetings near Goderich—this is not an easy effort and needs our prayers.

London, Ont.—Recently we have had appreciated visits from brethren McBain, Calderhead, Wickert, Warke and McKinley. They expected to commence a series of Gospel meetings January 8th, and desired prayer. This is in connection with the Pall Mall assembly, brethren Boyle and Gray are expected.

Avonport, N. S.—This new assembly, formed a year ago, had a good season at their recent conference.

Toronto, Ont.—Bro. Albert Joyce had some interesting and good meetings in the Pape Ave., assembly, using his Two Roads chart. Our brother Gordon Johnston is not feeling able for much. He experiences distress when walking, especially in the cold weather. Pray for our brother. His written ministry we appreciate greatly. Bro. Watson should have our prayers also. Both have been hard workers in the past and we should honor such.

Welland, Ont.—Bro. Warke had a Lord's Day here and a few appreciated meetings with this small assembly. They appreciate visits from the Lord's servants "walking in the old paths."

Picton, Ont.—Our brethren Timothy Kember and Murray McLeod have been trying some meetings in a new community at Crow Lake, using a community church building which they have been able to obtain . . . this sort of work gets the Gospel to the people who sit in darkness and although results are not always visible at the time, God works His own will and it is commendable work.

Vancouver, B. C.—At last report brethren Jas. Ronald and Norman Crawford were having good interest in the meetings in Woodland Gospel Hall. Much exercise as to this effort is seen amongst His own.

Our brother Hector Alves has been having interesting meetings in New Zealand, here and there, as the Lord leads. In Dunedin in the Mailer St. Gospel Hall meetings were well attended. He had his chart on the "seven Churches" and many came from other meetings etc. and seemed to get help. Conditions are much the same there as they are here.

Armley, Sask.—Bro. John Norris was having meetings here, preaching the Gospel.

Huntsville, Ont.—Bro. Wickert was visiting here and bro. Doherty, we heard, has gone to the North country to help the saints there and preach the Gospel. This is a needy work in the North and few to tackle it. We heard also that bro. Earl Pears was commencing meetings in Gravenhurst, using chart Egypt to Canaan. Bro. Widdifield able to visit a little daily.

OTHER LANDS

Venezuela, S. A.—The Sawards had a month sojourn in the inland town of San Juan de los Morros. Joe. Turkington took his new portable iron hall there and was with them, with bro. Walmsley, for ten days, whilst a concrete base and floor were laid and hall erected. It was painted inside and out. Our Venezuelan preacher Joe Naranjo and Mr. Saward continued on with the meetings and were encouraged. Last week-end seven believers were baptized, saved some time on the Lord's Day morning (Dec. 4th.,) the Assembly formed when nearly 70 were present to "remember the Lord" including the laborers and visitors. Saints there are poor but rich in faith. None of them have cars. Mr. & Mrs. Williams and others were present.

CONFERENCES

San Diego, Calif.—Conference will be held God-willing in the Gospel Hall, 3951 Front St., January 28th, and 29th, preceded by Prayer Mtg., Fri. Jan. 27th, at 8 p.m. Usual order of meetings. Brethren walking in the "old paths" welcome for ministry. Corresp. E. E. Dozier, 4223 5th Ave., San Diego 3, Calif.

FALLEN ASLEEP

Long Branch, N. J.—On November 26th, our dear brother Frank Pizzulli "went home" to be with the Lord, aged 51. Memorial will be in February issue d.v. Remember his widow and six children in prayer.

Toronto, Ont.—On Nov. 14th, our sister Mrs. Henry Fletcher "went home" to be with the Lord. Her mother was the daughter of John Rae, pioneer preacher of Manitoba and the Canadian prairies. She was born in Brandon, Man. She was awakened through the truth of the Coming of the Lord and saved at 8 years of age. She was later received into the Assembly in Galt and in the year 1920 left to marry Mr. Fletcher

in Venezuela. For 20 years they labored there and in Puerto Rico and she was a faithful companion. For the last number of years in this city. Remember her husband in prayer in his loss, also one son. It is only "a little while."

New York, N. Y.—On October 23rd, our beloved sister in Christ, Miss Charlotte Skillen "went home" to be with the Lord in Belfast, Ireland. Born near Annalong, she came to this country when 16 and in fellowship here for the past 20 years. Her quiet confidence and Christian deportment was admired by all who knew her. She leaves behind her the sweet fragrance of a Christ centered life and is much missed.

Vancouver, B. C.—On November 14th, our beloved sister Mrs. Jessie Dennis was called home, aged 77. Her husband pre-deceased her a number of years. They were a worthy couple, putting God's interests first and the Assembly in North Vancouver greatly appreciated their godly care and fellowship. We visited our sister in the Hospital in North Vancouver when there in October and found her cheerful and resting confidently in the will of God, now "at home."

Niagara Falls, Ont.—On Nov. 11th, our dear brother John McIntyre was called home suddenly. He had meetings in his own house before the Assembly was started here more than 50 years ago. Saved in the Highlands of Scotland. He was aged 78.

Also on Nov. 14th, our sister Mrs. David Hodgins "went home" to be with Christ at her daughter's home in Toronto. She had been in this assembly for many years.

Vancouver, B. C.—Our beloved brother John Jenkinson of Hastings East Assembly "went home" Nov. 4th, aged 89. Saved when 20 years old he went on faithfully for 69 years, an open air worker and a real shepherd. Prayer requested for his widow, 5 sons and 3 daughters, some still unsaved.

Longport, N. J.—Our beloved brother Charles Dautle "went home" to be with the Lord Nov. 14th. He was 76 years of age, saved in the year 1903. He died in Bryn Mawr but had been in the "Home" here for some time. He was a hard worker and always on hand in the assembly when things needed to be taken care of. He was an "orphan" and had many a hard day and year the first of his life. While having meetings here this past Summer, on leaving, he pressed a dollar or two into our hand with the remark . . . "this is an orphan's mite." We have known our brother for many years, now where the inhabitants never shall say . . . "I am sick." In fellowship in Bryn Mawr assembly throughout the years.

Brockton, Mass.—On Nov. 24th, our beloved sister Mrs. Donald MacDougall passed peacefully into the Lord's presence in her 84th year. At the close of tent meetings in Youngstown, Ohio, in 1923 conducted by Tre. Sam and Chas. Keller, she with her husband followed the Lord in baptism and became two of the first "gathered to the Name of the Lord Jesus Christ" in that city. Although of a retiring disposition our sister faithfully and lovingly entertained many of the Lord's servants. She came here some seven years ago and was in fellowship in the Boston assembly.

Midland, Ont.—Our beloved brother Roy Heels "went home" Nov. 3rd, in his 72nd year. In fellowship in the Midland Assembly at the time of his death. Saved when the Gospel was first brought to Waubausene by brethren Fred Watson and J. C. Beattie. Leaves his wife and daughter in fellowship, and son not yet saved. A real help generally in the Assembly and especially at Conference time when he had full responsibility of the kitchen. Greatly missed.

Also on November 26th, our aged brother James Grexton "went home" in his 89th year. Saved in Midland over 60 years ago and at the Lord's Table as long as health permitted, a bright testimony for the Lord. Leaves two sons and a daughter in fellowship.

Santa Monica, Calif.—Our brother Thomas Tripney "went home" Oct. 18th, aged 70. Born in Scotland and saved here in Los Angeles in 1948 through reading their Bibles in their home. A few years later they were led into assembly fellowship.

Forest Grove, Oreg.—Our dear brother Joseph Pagel "went home" November 28th, aged 66. Formerly of La Crosse, Wisconsin assembly, he has been out here for some time and in happy fellowship with the saints in this assembly. He left a good testimony and will be much missed. His widow and daughter are in fellowship here and have that "blessed hope" before them.

Crowder

Words in Season

THE BIBLE FAMILY MAGAZINE



ARE YOU WITH THE CROWD?

THE easy roads are crowded,
And the level roads are jammed:
The pleasant little rivers
With the drifting folks are crammed.
But, off yonder, where it's rocky,
Where you get a better view,
You will find the ranks are thinning,
And the travellers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.

But the steps that call for courage,
And the task that's hard to do,
In the end result in glory
For the never-wavering few.

Anon

FEBRUARY, 1961

WORDS IN SEASON

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VOLUMES—These are now available for last year's magazine, attractively bound. A valuable record which will be of interest to younger believers later, if the Lord be not come. The 1960 volume has the Memorial of the late Oliver Smith, with photo, some may desire this. Cost is \$3.50 mailed anywhere. We have a very few back volumes, if you are interested write the Editor.

CHANGE OF ADDRESS

La Crosse, Wisc.—Lawrence B. Uglum, 2122 Denton Street, Correspondent for the Assembly here.

Midland, Ont.—Edward Doherty, 283 Midland Ave.

UNITED STATES

Byfield, Mass.—Jas. McCullough had a few weeks of meetings with the small Assembly here, a few unsaved came in to hear the Word.

Hartford, Conn.—A one-day meeting here Dec. 26th, was helpful to the saints. Three or four of the Lord's servants gave a word of encouragement.

Camden, N. J.—Recent Conference here was a time of cheer to His own. The ministry touched various departments of Assembly and personal life and the Gospel preached nightly for the three days. Roads have been poor in the East but a good representation from other districts present. Seven of the Lord's servants preached the Word.

Reader, W. Va.—One or two of our brethren from Toronto, Ohio have been giving attention to this place, with a little blessing resulting during the past year or two. Geo. Baldwin has been having some meetings with them. It lies about 60 miles down the river from Steuvenville, Ohio.

Bay City, Mich.—Saints here have had visits at their monthly ministry meetings recently from brethren Clark, Gray, McBain and Norman Crawford. Wm. Ferguson expects d.v. to be with them for the February meeting.

Garnaville, Iowa—Thanksgiving Day meeting was good here, four brethren shared the ministry and a nice number of Christians from surrounding districts came together. Bre. Brandt and Wahls had four weeks in Waukon, Iowa, not too much interest.

Stout, Iowa—E. McCullough was having meetings here.

Seattle, Wash.—Recent meetings by brethren McCready and John Adams were well attended and considered very good—some unsaved in each night, a few professed. Children's meetings were encouraging.

Avoca, Minn.—Bro. S. Hamilton had three weeks here, using his Egypt to Canaan chart, seeking to help the small company of believers. He reports a good New Year's Day meeting at Hitesville, Iowa with a good company gathered together.

Waterbury, Conn.—Bro. C. Patrizio was visiting the Italian Assembly here, also hoped to call on other assemblies in N. E. as he was able. Remember the Italian work in prayer, they have suffered the loss of laborers recently.

McComb, Miss.—Bro. Ballhagen mentions the New Year's Day of ministry here as a time of blessing. A brother, who has moved recently from Michigan, enjoyed this little season with them. Pray for the needy southland, it needs steady labor, not Winter visiting. They are exercised at Tylertown in further work for the Lord.

Willmar, Minn.—Bro. DeBuhr called in here for a visit with the saints as he came back from North Dakota where the Lord seemed to be exercising some of His own.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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INDEX OF LEADING ARTICLES:

HOW THE GOSPEL REACHED US	- - - - -	Vincent Davey
HOME CALL OF FRANK PIZZULLI		
THE DESTINY — WHITHER?	- - - - -	Wm. H. Ferguson
BABYLON AND THE RELIGIOUS WORLD	- - - - -	Albert McShane
ALL THE DAY LONG	- - - - -	Sydney Saword
LOVE OR LUST	- - - - -	G. G. Johnston

THE CHURCH OF THE WORLD

"And they of the Church, and they of the World
Journeyed closely, hand and heart,
And none but the Master, Who knowth all,
Could discern the two apart.

Then the Church sat down at her ease and said,
'I'm rich and in goods increased;
I have need of nothing and naught to do,
But to laugh and dance and feast.'

The sly World heard her and laughed within,
And mockingly said aside,
'The Church has fallen . . . the beautiful Church,
Her shame is her boast and pride.'

Thus her witnessing power, alas, was lost,
And perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.

A voice came down from the hush of heaven,
From Him Who sat on the throne;

'I know thy works and what thou hast said,
But alas! thou hast not known

That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant Bride of a Heavenly Groom
Is the harlot of the world! "

(concluded)

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Sin—its growth and character—Isaiah 5:18

Sin is at first like a fine silken thread, scarcely felt, but the temptation strengthens by habit—the fine thread grows to the thickness of a cable or cart rope which binds the unhappy victim with relentless power. It is like leprosy, a canker or gangrene, or a serpent's bite which affects every part of the body—muscles, blood vessels, nerves, etc., instantly.

HOW THE GOSPEL REACHED US

VINCENT DAVEY, NORANDA, QUEBEC

It was in the 1870's that Mr. John Smith and another of the pioneers in the gospel arrived in the village of Holland Landing, Ontario, to seek souls for Christ. A building was obtained for the meetings, and the servants of God did the work of dusting the seats, lighting the coal oil lamps, etc. They laboured in prayer for the people amongst whom they had come. They could not foresee the long, lasting results their visit would have, under God.

MY grandparents lived a short distance from the village. Immigrants from England and from Ireland, they were God-fearing folk, but ignorant of the fact that salvation is a gift of God, not obtained by our works (Ephesians 2:8, 9). Grandfather attended one or two of the meetings. Answering Grandmother's queries about the nature of the preaching (she had to remain at home to care for the little children) Grandfather stated it seemed to be a new doctrine. He was not awakened at that time to his need of the new birth. Grandmother wondered in herself if there might be something in the preaching to meet her need. She realized that she lacked something, that she was not ready to meet God.

One day she saw two preachers coming down the road. This would be her opportunity, she thought, to hear from them what might meet her need. She asked her husband "Shall we ask them in?" Noticing a look of surprise on his face that she should wish to talk with the preachers, and not receiving a reply, she hesitated no longer but went out to the gate, and asked them if they would like to come in. One did accept the invitation, while his companion remained outside; perhaps to pray silently, she afterward thought. Grandma was at a loss how to begin the conversation, but the preacher asked the man of the house "What hope he had of going to Heaven?". He answered that he thought that they were not bad people, no worse than their neighbours, that they sought to live an honest life, to do the best they could. To which the servant of God replied "If that is your only hope, you are to be pitied, Sir". Grandfather was not at all pleased with this comment on his spiritual state, and probably did not grasp the import of the truths of God's Word that followed.

Turning to his wife, the visitor asked "And you, Madam?". The conviction that she was a sinner in God's sight, with what had just been said, caused her to bow her head, speechless. Again the Word of God is quoted, and the preacher remarked that she was in a better condition to hear the gospel than the husband. A gospel tract was handed to her, and the visitor departed. After being read, the tract was put away in the Family Bible.

The series of meetings closed in the village, and the report was that there were no conversions. But the Spirit

of God had not finished His work, and the earnest prayers of His servants were to be answered.

Some time later Grandmother went one day to the well to draw water. As there was no pump, the pail had to be let down with a rope. Upon hauling the full pail upwards, Grandmother almost fell in. Immediately she thought "If I had fallen in, there was no one here to help me out. I should have died in the well; and where should my soul be?" Entering the house, she went to the bedroom, with the wish that she would not come out of it until she was sure she was ready to meet God. Taking up the Bible, she turned over the pages, and found the gospel tract left by the preacher, entitled "Jesus Only". Reading it again, the Holy Spirit turned her thoughts to the work of the Saviour on the cross, and she understood, and believed, that Jesus had put away her sins by His suffering and death. According to her prayerful wish, she was saved before leaving the bedroom.

In the grace of God, Grandfather was saved some time later, through apprehending the truth contained in the gospel about "Whosoever will". He learned that that word included him, and for about 50 years afterwards he testified to any who wished to listen that it is "not by works of righteousness which we have done, but according to His mercy He saved us". Not discouraged by the seemingly fruitless first attempt in the village, the preachers came back to the village, a number were saved and baptized, and a little company gathered unto the Name of the Lord Jesus Christ.

Some 45 years after the events described above, the elderly couple were living in the countryside some 10 miles east of Newmarket. They had assumed the care and upbringing of three small grandsons. I, one of them, remember the evening when Grandmother is telling us of the death of the Lord Jesus, to save us from hell. As she recalls audibly His suffering, the tears roll down her face. She repeats "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed". For the first time, the "old, old story that is ever new" is used of God to open my blinded eyes, to see that I am the sinner for whom Christ died, and I obtained peace and assurance through believing. Unable to say a word, I went to my bedroom to retire for the night, but before doing so, thanked God upon my knees for having given His Son for me, and for having saved my soul.

The preachers and my grandparents have departed from this world many years ago; gone to be with Christ, Who redeemed them. Soon our turn to go will be here. How glorious to be redeemed, saved by the Precious Blood of Christ!

A Brother Beloved

The Homecall of Frank Pizzulli of Long Branch, N. J.

On November 26th, 1960, our dear brother, an esteemed laborer amongst the Italian people and Assemblies, was called home to be with His Lord, aged 51, his work in the "harvest field" being ended. He had a year and a half or more of serious illness and while hope lingered for his recovery, the Lord saw fit to take him home—taken from the midst of the evil.

His aged mother (82) survives and it was in their home in Long Branch that the Assembly first met to "break bread." We believe they (his father and mother) were saved at the first Italian Conference held among us in this land.

Our brother was saved in the kitchen of his home December 29th, 1924, when 15 years of age. He took a definite interest in Sunday School work. He followed a business life in New York but in 1938 he was commended to the work of the Lord and labored in tent work with bro. Carboni and the late Luigi Rosanio. Many children were won to the Lord through his preaching and altogether he was a valuable asset to the work amongst the Italian people and Assemblies. We shall not soon forget his cheery countenance and fervent spirit.

The Funeral Service November 29th, at Long Branch was very large, the Gospel Hall could not hold the people, more outside than in, showing the respect and esteem in which our brother was held. Many were there from English and Italian Assemblies from all of New England and New York district, as well as New Jersey. The Police Commissioner was present all through the service and with other officers led the procession to the burial plot, the City paid their respects and his school teachers and Principals.

He leaves his sorrowing widow and six children, the oldest 22, as well as his aged mother. We should remember them especially in prayer.

THE FUNERAL SERVICE

By request the editor was asked to conduct the service in English. We sang a verse or two of "Face to Face" then brother Fred Hill of the East Boston Assembly opened in prayer. This Assembly was the result of labors, in its planting, of our departed brother with fellow laborer. Following, our esteemed brother C. Patrizio spoke at the be-

ginning in Italian and the substance of his message revolved around the Scriptures . . . Isa. 57:1, 2 . . . 2 Sam. 3:38, 39 . . . and Ps. 12:1. He spoke feelingly and faithfully.

We followed with Numbers 27:15, 23 and spoke of the necessity of others being raised up for this important work, speaking of:—

The "rise" of a hidden man. (Joshua)

A man of humility and fitted of God, and who had conflict with the flesh.

A man who accepted responsibility laid upon him and discharged the same.

We also mentioned, on the part of Moses, his recognition of:—

The resource of the people of God v. 16

The NEED of the people of God v. 17

The guidance and protection needed v. 17

The ability of God to teach such a leader,
or guide, His counsel and wisdom. v. 21

The Gospel was also proclaimed to the unsaved present. It is not often that one sees strong men weep but this was a not uncommon sight as good men filed past the casket of dear Frank Pizzulli.

"Hush be every murmur dumb,
It is only 'till He Come'"

(We regret that we do not have a suitable photo for this memorial).

"A tree planted by the Rivers of Water." Psa. 1:3. This beautiful and expressive figure of the saint who meditates on the law of Jehovah "day and night" is believed to be taken from the orange tree,—the only tree known to have blossoms, fruit, and evergreen leaves, all at the same time. Who could walk in an orange grove without breathing its sweetness, delighting in its refreshing fruit, and admiring its beautiful blossoms? So the saint whose planting is by the hidden rivulets of the Word, will be easily known. He spreads the fragrance of Christ around him. His testimony has fruit and freshness in it. He needs not to tell where his roots are abiding, we know that such fruit as is borne by Him, cometh only of dwelling in the fullness of God.

THE DESTINY — WHITHER?

WM. H. FERGUSON

THAT the world is making headway and getting nearer to the final hours of "Man's Day," and that things are moving far more rapidly than could have been imagined a short time ago, is apparent to all right minded Christians as they view the world scene from the vantage point of a separated life as revealed in the Holy Scriptures. We would never have thought, years ago, that the developments would have been so pronounced, so definite a fulfillment of the Word of God in such a short time, or so thought-provoking, as they are at this present moment.

In reading our regular chapter in the home the other evening, the latter part of Luke, chapter 21, especially verses 28 to 33, seemed to stand out as a prominent finger post as they mark out the characteristics of the closing days.

"Behold the fig tree, AND ALL THE TREES." v. 29. Surely this is suggestive, first of all, of Israel in its national character . . . "the fig tree" but alongside this we find "and all the trees." Surely this would point to the "independence" of the many tribes and nations of the world in this day. We read in v. 28 . . . "When these things BEGIN to come to pass." We know that coming events cast their shadow before and we can see in this growing clamor for "independence of the nations" the fulfillment of the prophetic Scriptures. This gives us a picture NATIONALLY as of the condition of things as they are.

UNION OF CHRISTENDOM

Then, when we read the other day that the head of the Church of England had visited the Pope of Rome, surely this should speak to the intelligent child of God of the fulfillment of that Word which marks out the final union of the "woman" and "her daughters" as outlined for us in Revelation ch. 17 and 18. Our brother Albert McShane has outlined, in this issue, the developments connected with religious Babylon very plainly and we have been wondering how many of those who profess to be the Lord's can look lightly on such things and not see "the handwriting on the wall" relative to the absolute capitulation of so-called "Protestantism" to the system known in the Word of God as "Babylon The Great." Just think that this meeting of these two "heads" of opposing religious systems has been the first such meeting in six hundred years and you can understand somewhat of the significance of this striking event.

Then, again, the other day in the West of this U. S. A. four of the largest denominations sought a "combine"

wherein they could unite twenty one million of their members in a common "church." The sand of the glass is running out fast and the "coming of the Lord draweth nigh."

How, in the face of all this, certain brethren can still seek a "unity" which is definitely linked up with this great religious combine, is a marvel to us. But the fact remains that some are willing, even to the point of union with such a God-dishonoring combine, to lend their support to it, nominally at least. It is too serious a matter to be dismissed by a mere shrug of the shoulders. The test is at hand. Soon it will be VERY manifest who are His and who are not His. The Word of God is very definite as to "lawlessness" and departure from God's Word. "Nevertheless the foundation of God standeth steady, (margin,) having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity (or lawlessness)." 2 Timothy 2:19. It is essential that we have a complete separation, come what may, from this idolatrous and wicked union. It will cost something soon to live a "separated" life and woe be to the man, preacher or writer, who leads the people of God into such an ungodly "union"! ! ! God will have it out with such a one. Even now the "bells are tolling" over some who have been foremost in leading the saints of God away from the simple path of obedience to the Word of God and leading them into paths of departure, and the end is not yet.

CHRISTIAN! Your course is marked out . . . it must not be changed under any circumstances. The path shall become narrower, but it shall become brighter with the "blessed hope" of the Lord's soon return and He asks us to be loyal to His Word and to Himself in spite of all attempts of the enemy to draw us aside. That he (Satan) is getting angry is very evident . . . his time is short . . . his wrath rising. Soon the silken glove shall give way to the mailed fist. Remember! Above all is our blessed Lord and Master, guiding, leading, helping over the rough spots until we hear His shout as He descends to the air to call us home, FOREVER. Is it worth your while to trifle and seek the emoluments of self-seeking men who would "use" you for their purpose and then cast you off when it suited them? Our Lord will never do that. Remember! There are no crown-wearers in heaven who were not cross-bearers here below.

We have seen so much of recent years of attempts of certain misguided men to "harness" the assemblies and seek to control such, even to the extent of controlling preachers and their movements and missionaries etc. Their name on the "Prayer-List" was an "open-sesame" for gifts etc., and the absence of their names on the "Prayer-Lists"

an attempt to cut off fellowship from such. This is all part of the attempts of such men to lead the saints of God back into the darkness of Christendom, whether they understood this or not. It absolutely fails where there is reliance upon God and His Word and refusal to submit to such innovations and brazen ideas of men who know not God's ways. Missionaries have been told that "societies" must exist to get passports, visas etc., but alas! the missionaries are "coming home." The doors are closed. It takes the Lord to open doors and when He shutteth "no man openeth." What we need is not more organization but more of God in our ways and testimony.

We must resist all overtures of the worldly and worldly minded ones to engage in the world's religious activities, their "days" and their "religious festivals" etc. "Easter" is drawing on and here again the religious world makes the most of it and so-called saints, dressed in their finery, proud as peacocks, strut into "meetings" and "churches"—dressed to kill. What a farce the whole thing is, and that in the Lord's Name. How displeasing it must be to Him to see any of His own following suit.

Our only safety lies in a true separation from all that is worldly unto Himself, not a separation of the "pharisaical" type which thinks that because we go to the "Assembly" that all is well. There must be an apprehension of the truth of "gathering unto Himself" and "unto His Name" and a loyalty to His Person in His absence, even till He returns. Where this is seen there is a definite Testimony to the world and to worldly minded ones, showing them that we can live, and enjoy the Lord without any, or all, of their social-religious activities, and that we can live useful, happy lives, seeking the spiritual welfare of others during our lifetime. This will make a worthwhile life.

A warning. The mere occupation of a right position, will not be a security. We may be beguiled into moral relaxation through satisfaction in our ecclesiastical occurrences. This is a very natural deceit. "The temple of the Lord, the temple of the Lord are these," may be the language of a people on the very eve of God's judgment.

J.G.B.

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The Word of God was Christ's treasure in the days of His flesh, and He has given it to us with the Spirit of truth. We cannot but prosper if we delight in the Scriptures; that is, if we read them diligently with a view to obedience and communion with God.

R.C.C.

BABYLON AND THE RELIGIOUS WORLD

Daniel 1-3

ALBERT McSHANE, LURGAN N. I.

THE nations surrounding Israel illustrate the world in various aspects. In seeking to determine their typical significance, it is essential to bear in mind the special characteristic which marked each of them. Thus for example, Egypt represents the world in its social pleasure; Assyria, the world in its selfish conquest; Moab, the world in its easy going luxury; Philistia, the world in its false profession; Tyre, the world commercially; and Babylon, the world religiously. It seems to be difficult for some saints to believe that the world, attired in its silken garb of religion, is no less hateful in God's sight than when dressed in the rough garments of social corruptions. By failing to appreciate this fact, they cannot see the importance of separation from it in its former aspect. Perhaps, if we point out the correspondence between the evils of Babylon as seen in the early chapters of Daniel, and the evils of organized religion manifest in the world to-day, it may help some to realize the force of the Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." If it can be shown that the marks of Babylonish idolatrous ways are discernible, even though in various degrees of clearness, in the different religious systems of the present world, then the only course open to the obedient saint is the path of clear-cut separation from them.

We are not long reading in Daniel until we note that in Babylon there was a marked **DISTINCTION** between the religious cast and the common people. It has long been established that in this Book the "Chaldeans" were, not only a race of people, but also a caste of ruling priests, who were employed in learning and teaching the philosophy of the religious system of that land. Here we see the ancient counterpart of the present day idea of clergy and laity. Whether we look at the full-bloom examples in the Church of Rome, or the milder forms in the Protestant churches, or even the pastors of the more evangelistic places, we recognize the same evil principle—a clear distinction between the religious officials and the common people. Nothing panders more to the pride of the human heart than to hold the usurped position of intermediary between God and men. The believer, of course, who remains in even the most orthodox of the religious systems, not only forfeits his liberty to exercise his gift, but is also denied his priestly privileges in public worship. Furthermore we must take into account the Lord's thoughts of such a system, expressed in Rev. 2—"which thing I hate."

The captive youths from Jerusalem must have been strongly impressed with Nebuchadnezzar's craze for INNOVATION. His changing notions had to be gratified by whatever alterations he demanded. Thus their names (which doubtless were given them to keep them in mind of the God of their fathers', and which contained a reference to His Name) were changed to new ones that honoured the gods of Babylon. Likewise the people, who had the liberty to worship whichever god they chose, (for Babylon was a land of many false gods) were compelled at the King's bidding to worship only one idol—the Golden Image set up. Any who failed to obey had to pay the penalty by being cast into the fiery furnace.

It is a notable characteristic of the religious world that almost annually some innovation is introduced, not perhaps universally approved at first in the system in which it appears, but in the passage of time it eventually becomes another established principle. Virtually endless is the list of practices in Christendom entirely destitute of Scriptural support, most of which are justified by the plea that we must change with the times, and that the "Church" has the right to establish new doctrines as she thinks necessary. When we speak of changing names we are touching upon a well attested practice of the religious world. The simple Bible names for the Household of faith are almost entirely dropped, and party names, after some important leader, some special doctrine, or some peculiar form of church government, are substituted. Bible words too, like "baptism", "bishop", "deacon", "priest", etc., have taken on an entirely new meaning and have lost almost all their original significance.

Another feature of the Babylon of Daniel's day was its interest in EDUCATION. Nebuchadnezzar fully realized that the training of the mind, especially of the intelligent young men of his Empire, was vital to the prosperity of his system. The cream of the captivated nations were taken to his colleges and crammed full of the corrupt theories of his false religion, that they in turn might propagate it throughout his Empire. Does not the religious world of to-day work at the same idea? Whether we think of the monasteries, the colleges, or the Bible schools we see the same ambition i.e. to train the best of youth in human or worldly wisdom, so as to make them as fit as possible to expand the mother-church. It is not for naught that "Rome" spends so much money in building schools. The aim, no doubt, is not only to give the children a general education, but to establish them in the soul-destroying beliefs of the false church and thus secure them firmly in her grasp. The deceitfulness of the system has such a

ruinous effect upon the mind that it becomes well nigh impossible to find honesty in any who have been trained in it. None of the false cults of to-day are propagated by "unlearned and ignorant men". Not that we despise all scholarship or learning, but we must not fail to distinguish between mere worldly wisdom and true knowledge of God.

Babylon's religion lacked nothing by way of ATTRACTION. Every device was employed, and no expense was spared to make all associated with it fascinating to the eye of man. The massive buildings, the high images, and the lavish displays at special functions were definitely awe-inspiring. It is all but needless to show that here, too, is a feature of the religious world to-day. Whether we look at the cathedrals with their graceful architecture, lofty spired and leaded windows, or view the interior of less ostentatious religious buildings, we are compelled to admit that all the structures have been designed to appeal to man and to display his art and workmanship. To be associated with such wealth and grandeur is reckoned to be a singular honour. Nor is this effort to attract limited to the state churches, for even the more evangelistic places copy their wealthy neighbours, and spend all that can be scraped together to make the "House of God" (so called) as enticing as possible.

Not only was the eye catered for, but the ear, too, had its desire for pleasing sounds gratified. The civilized world had been ransacked by the Babylonians in order to obtain as great a variety of musical instruments as possible. Who will question the wonderful impression made upon the people, when, at the setting up of the Golden Image, the royal orchestra struck up its melodious strains? And well might we ask, how would the religious world of to-day carry on without its trained choirs and musical instruments?

Another feature of Babylon's religion was its extensive ORGANIZATION. Nothing was left to mere private exercise. Note the expression in chapter 2—"What time ye hear the sound of the cornet", which clearly implies that at a given signal the whole populous bowed down and worshipped the Golden Image. Merely to bow while passing it would not do, but all were compelled to assemble and fit into a pre-arranged program. None will question the fact that the religious world is highly organized. In every country where the Church of Rome exists the same prayers on the same day are repeated in Latin. The Church of England likewise uses the same service the world over, but substitutes the local language for the Latin. Every important function is preceded by weeks, if not months, of planning, not only in the larger denominations, but even in less

influential congregations. No hitch in the arrangements, that can be avoided, is allowed to occur. The congresses, the conferences, or the campaigns are all so organized that everyone will be free from anxiety and that all will go off without confusion. Indeed no army goes forth to battle better organized than the present day "Churches" go to their religious functions.

Before closing this paper, one more feature of Babylon deserves to be mentioned, namely, its PERSECUTION of the faithful. Who has not been moved at the thought of three lads, possibly in their early teens, being cast into the specially heated furnace, for nothing more than refusing to bow to the newly-made image of a despotic king? State religion ever leads to tyranny, for the truly conscientious will not surrender their principles even though their stand may cost them their lives. It is a sad, but true fact, that almost all persecution of the saints, since the days of Pagan Rome, has been perpetrated by those who call themselves Christians. Few European countries can claim exemption from this charge. Germany, France, Spain, England and Scotland all have in turn, stooped to this unholy evil, and the ground of each of these and other lands cries out with the blood of martyrs. In most of these and other so called Christian lands the days of public persecution have passed, but this does not mean that all suffering by the faithful, from the religious world, has ceased. Not a few dear saints can testify of what it has cost them to obey the Lord and gather to His worthy Name. In many places those associated with assemblies find difficulty in obtaining suitable employment because of opposition from religious leaders. Indeed, in some cases a man's religion counts far more than his abilities or attainments.

Now that we have looked at these matters we trust none will question the importance of the Lord's call, "Come out of her, my people". The religious world has not improved by the passage of time nor will it improve. Yea, rather, it will wax worse until it comes out in its true colours as the "Mother of Harlots" of Rev. 17, which undoubtedly is the final phase of the Church of Rome. Coupled with this corrupt system will be her daughters—the other religious systems that will have been partakers of her sins.

A common cause of failure. We often start on some line of service which is pleasing to us, and then ask God to help us in it. It would have been better to first find if God wanted us to do that work. He will not help, in what He does not want.

"ALL THE DAY LONG"**Psalm 71:24**

SIDNEY SAWORD, VENEZUELA S. A.

PSALM 71 was written by an old man, as we read in v. 18, and it contains a stimulating message for aged saints everywhere and under all circumstances. Some years ago a sister getting on in years remarked, in the writer's presence: "Oh, the tragedy of old age!" and evidently it was something which she, herself, anticipated with apprehensiveness. In modern life it is not easy for elderly persons to find employment; some have to be content with only part-time work and are reduced to straitened circumstances. But our Heavenly Father does not treat His children thus. He has promised: "As thy days, so shall thy strength be."

In this Psalm we see an aged saint in full-time employment; with him it is not the tragedy but the triumph of old age. In verse 8 his prayer to God is: "Let my mouth be filled with Thy praise and with Thy honour all the day." Again in v. 15 we see in him a holy determination to consecrate his mouth to the showing forth of God's righteousness and salvation "all the day." His own physical strength is no doubt diminishing with age but he confidently declares: "I will go in the STRENGTH OF THE LORD." There was no self-confidence in his heart.

The psalmist looks back to two comforting facts in his life:—

1. That he had been saved in the days of his youth, v. 5.
2. That God had taught him from his youth, v. 17.

The formative years of his life had been well employed in God's school, and now in his old age he was reaping the beneficent fruits of precious truths planted in his youthful soul long years before. The young believer who devotes sufficient time to the careful reading and prayerful meditation of the Word of God will receive rich dividends in later years; whereas those who are neglectful of these spiritual exercises in the first few years after conversion will have something to mourn about, if spared to old age when mental faculties usually become dulled.

The Holy Spirit can bring to our remembrance only those things which we have stored up by diligent searching of the Scriptures . . . see John 14:26.

The closing verses of the Psalm give us a very beautiful picture of the greyheaded old saint singing with his harp unto the Lord. Verse 23 reveals him greatly rejoicing as the ineffable theme of redemption grips his soul. To him it was a little foretaste of that coming eternity when,

with all the redeemed of the ages, he would join in the heavenly anthem: "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation," etc.

The last verse still finds the psalmist in a hostile world, for "all that will live godly in Christ Jesus shall suffer persecution," but his enemies cannot close his mouth: his tongue is witnessing for his Lord right to the end. What a blessing it is that whilst with advancing years the hearing, sight, heart and physical strength decline, the tongue never wears out, and is usually able to give expression to the inner joy of the soul as long as "in the body."

On the other hand, Scripture records some sad cases of the mischief that the tongue can be guilty of in old age. We remember Miriam whose tongue, at the beginning of her pilgrimage, was so nobly employed with the praises of the Lord; but when nearing the end she lent her tongue to the devil's work of evil speaking. The same Miriam who had shown such a tender love for her baby brother at the river's brink, became guilty of doing him harm with her tongue, and the greyheaded old lady had to be put outside the camp for seven days. Likewise Aaron, who enjoyed such a unique privilege before God and men, had to confess his foolishness and sin in speaking against Moses. Finally, we remember the tragic sin of Moses himself who, instead of speaking to the rock, as God had commanded him, smote it and then lost his temper with the people and "spake unadvisedly with his lips."

May our humble prayer be continually: "Set a watch, O Lord, before my mouth; keep the door of my lips." Psalm 141:3.

WHAT SPOILS YOUNG BELIEVERS:

It is not a little matter for the young disciples of Christ to learn, that they are in more danger from the men that are called "philosophers," than from any one set of enemies whatever, except those who have within. Next to them come the religious men, but the first of our enemies are the wise men.

It is a great thing to be able in lowliness to look down upon them, as they look down upon us. Let us fear the patronage of the world more than its persecutions. R. C. Chapman

My soul! Begin this wintry month with Thy God. How we prize the fire just now! How pleasant is its cheerful glow! Let us in the same manner prize our Lord, Who is the constant source of warmth, and comfort in every time of trouble. Let us wrap ourselves in the warm garments of His promises, and go forth to labors which befit the season. —Spurgeon.

LOVE OR LUST

G. G. JOHNSTON

THE writings of many persons are in themselves abundant evidence that there is confusion in their minds regarding what love really is. Love is as pure as a lily: lust can be as filthy as a sewer. "Love is of God, for God is love," 1 John 4:7, 8; but lust is the product of the flesh, inspired by the devil, whose lust for equality with God resulted in his fall.

There is a natural love and there is a spiritual love. There is a true love and a feigned love, 1 Peter 1:22. Natural love is the product of nature, while spiritual love is one of the fruits of the Spirit of God, Gal. 5:22. All genuine love has an object that is loved. Lust has merely a purpose to be fulfilled. Lust is selfish: love is self-denying. Love is always legitimate: lust never is. Just as truly as the Christian has two natures, the flesh and the Spirit, so is the Christian capable of both lust and love. (Not both at the same time—Editor).

The Christian's first love is Christ. Every true conversion to God results in a genuine love to Christ. It was not a fanatical devotion to a system of religion that enabled so many believers of the early Church to suffer martyrdom. It was LOVE TO CHRIST. They refused to deny Him by worshipping heathen gods. What made so many suffer indescribable hardships in the days of the gold rush? It was their "lust" for the glittering metal and what they hoped to be able to obtain by it, or with it.

Spiritual love is always pure. The same can be said of natural love, for as soon as it loses its purity, it is no longer love, but lust. Let us clearly distinguish between love and lust, lest we confuse them in our minds, as evidently many do. The world needs a great deal more love, but the cause of its abounding corruption is "lust," not "love." 2 Peter 1:4.

The love of God shed abroad in the heart of a believer will make him love God, his parents and other relatives. Genuine love will make each one in the home seek to please the other, it will make the members of that household happy in doing things for each other. It will create a readiness to share in the work of the home, and a promptness to forgive the acknowledged fault.

When love reigns in an assembly, the saints "esteem each other better than themselves." Phil. 2:3. There is no thought of vying with each other in any matter, but of denying self to serve the rest. Love would cover, while not excusing, the faults of others, 1 Peter 4:8.

When God puts natural love into the hearts of two of His children for each other, it should be as clear as crystal; not something to be ashamed of but something for which each of them, as well as their relatives, friends and acquaintances, will thank God.

When there has been earnest waiting upon God, and waiting FOR God, Ps. 130:6, and the conviction comes that the time has arrived to consider marriage, 1 Cor. 7:36, what need is there for a prolonged period of courtship? In that period why should those who are called "saints" follow the practices of the ungodly? The worldling cannot rise to anything spiritual, but there is no doubt but that their behaviour toward each other is the reason why their natural love deteriorates into lust, and "when lust hath conceived, it bringeth forth sin," James 1:15. Liberties toward each other that are only permissible to those who are legitimately married, are sometimes allowed, with little thought of restraint, resulting in a complete breakdown of moral propriety. (We see this in the confessions of "couples" years afterwards when they are brought under the power of the Word of God by the Spirit and spiritual men, and then the sin has to be dealt with and, if in the assembly, they must be excommunicated until proper restoration—Editor). Please note that Abimelech, king of the Philistines, knew that Rebekah was Isaac's wife, when from his window he saw them sporting in the yard of his palace. All liberties should be curbed in the fear of God.

Is it because some would preclude others from all pleasure that their voice is raised against such loose practices? Far from this! If the counsel of those of longer experience in the affairs of life had been heeded many lives would not have been blighted by sin, the assembly's testimony would not occasionally suffer so shamefully, and there would be no need for the excommunication of those involved. "Happy is the man that feareth alway." Prov. 28:14. Are shepherds of God's flock not responsible to use plainness of speech in warning of these dangers?

There is much that the Lord's true servants do, which no human eye takes knowledge of. What they do they are to do as to the Lord, and to look for reward from Him, learning also to have fellowship with Christ in His sufferings and service.

R.C.C.

In the fellowship of saints, there are many joys and many comforts. It is not, however, a bed of roses; for it is in the intercourse of that fellowship, that the infirmities and faults of believers especially appear.

R.C.C.

THE THREE PILLOWS

WHEN I visited one day (says E. Paxton Hood), as he was dying, my beloved friend Benjamin Parsons I said:

"How are you today?"

He said:

"My head is resting very sweetly on three pillows—
infinite power, infinite love and infinite wisdom."

Preaching in Canterbury Hall in Brighton, I mentioned this some time since; and not many months after I was requested to call upon a young woman apparently dying.

She said "I felt I must see you before I die. I heard you tell the story of Benjamin Parsons and his three pillows; and, when I went through a surgical operation, and it was very cruel, I was leaning my head on pillows, and, as they were taking them away, I said, 'Mayn't I keep them?'" The surgeon said, 'No, my dear, we must take them away.' 'But,' said I, 'You can't take away Benjamin Parson's three pillows. I can lay my head on infinite power, infinite love, and infinite wisdom.' "

(Our departed brother John Conaway often told this incident of the three pillows. As he lay dying in a Philadelphia Hospital some years ago, I called to see him once or twice. On the last visit, a few days before he "went home" — as I looked on the emaciated and pain-worn body, I said, 'John, how are you today,' His reply was "I am resting on Benjamin Parson's three pillows — "God's infinite power, His infinite love, and His infinite wisdom." Shortly after we laid the precious dust in mother earth to await the "shout of the Lord Jesus."

Editor)

THE END OF HUMAN GREATNESS

Robert Young, the great Railway Magnate, controlling millions of shares, at a temporary slump, lost heavily and wrote the following lines twenty years ago:—

Until today it seemed my path led upward,

But now I find myself upon a constant downward slope

Which gains in pitch, until I see

Dim, distrustingly, a void

From which departed friends have vainly turned
tired faces,

And love has lost its zest,

The quest of fortune ended.

He rose again for twenty years and recently, with declining fortunes once more troubling him, in his luxurious home in Florida, he sat down, a disappointed man. With a shotgun he blew off the side of his face. Thus ended the saga of a disappointed man. Under the sun . . . "All is vanity and vexation of spirit."

QUESTIONS AND ANSWERS

QUESTION: Would you please explain Rev. 3:5 . . . "I will not blot out his name out of the book of life." etc.?

ANSWER: It is not a question of the salvation of the soul in this passage. It was written concerning the overcomer in a day of "form" and departure and unreality when any who took a stand for God (Sardis refers to a decadent Protestantism) would be cut off from the religious society of men, also socially would be an outcast etc., etc. The religious world would "blot out their names" from their books and their records, but the Lord states here, unequivocally . . . "I will not blot out his name." Others may do this on earth . . . "I will not do it in heaven." The emphasis is on the "I will not"—no matter what others may do. One can readily see the encouragement this would give to those who had not "defiled their garments" v. 4 as they realized that no matter what happened on earth, no matter how despised and refused they were on earth, even in the religious society of men, nothing affected their status in heaven. What men have done, I WILL NEVER DO, saith the Lord. Blessed encouragement!

QUESTION: Would it be right, in the sight of what the Word of God teaches, for a sister in fellowship to stand as a bridesmaid for one who had left the Assembly and was being married to a R. C. in the R. C. church building, by a R. C. priest?

ANSWER: It would be entirely wrong and unscriptural. When we think of the Scripture in Eph. 5:8, 11 etc., we marvel that such a question should need to be asked, or that anyone would be so blind to God's requirements of separation to countenance such a thing . . . "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them." How anyone could countenance the darkness and superstition of Rome, with its absolute prohibition of scriptural marriage in other lands (as in Spain etc.) and its idolatrous practice of "the mass" we cannot understand. No intelligent child of God would think of such a thing, no spiritual person would acknowledge such a ceremony of a backslidden child of God (if ever saved). May God preserve His people in these days of darkness from the many pitfalls Satan sets for our feet. A true repentance and scriptural confession would seem to be in order in such a case.

QUESTION: What about the constant use of God's Name in addressing God in prayer, repeating it over and over, without definite petition, or without thanksgiving between the uses of the Name?

ANSWER: This is an unfortunate and poor habit we have come across from time to time. It would seem to come under the "vain repetition" mentioned in the Scriptures. We have no doubt it is only a "habit" but one which a brother should seek to be free from . . . perhaps a long period of silence, without taking any part, would be beneficial to such a one. He would then have time to think of the goodness and grace of God, would be anxious about many things to pray about and, when he did pray, later on, would have something to pray for and something to thank God for.

such to those who are bound by habit. Godly persons will not resent

Habits, in preaching and prayer, are easily formed and it is good when there is someone who has grace and godliness enough to point out such if given in the right spirit, they will realize that the criticism is for their good and the good of the church. We mention, in this connection, long winded prayers, and also when giving thanks for the "bread" or the "cup" there is no need for lengthy thanksgiving.

QUESTION: How long was our Lord Jesus Christ in the tomb? It would appear from Matthew 12:40 that the period was three days and three nights and yet other portions of the Word are not clear as to this.

ANSWER: This is an old question on which there has been a tremendous amount of writing and we do not think it wise to enter into any general discussion of this. However, we have never been able to see anything else than that the Lord's body was laid in the tomb on the 14th day and raised on the 17th day, i.e. at the close of the 14th day. The body lay in the tomb the 15th, (The Preparation) and on the 16th, (The Sabbath) and He rose, according to Luke 24:21 on the third day . . . "And beside all this, TODAY is THE THIRD DAY SINCE these things were done." The 17th day was the "first day of the week."

However, regarding the question, we would like to say that the Lord Jesus Christ did not lie in the tomb, although we know the language is used without thinking of the meaning. His precious body lay in Joseph's new sepulchre but the Lord Himself "went down" into Hades as we find in Matthew 12:40 . . . "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in (Greek—en) the heart of the earth."

We have heard it said that the "heart of the earth" here speaks of Joseph's tomb, or "the lower parts of the earth" Eph. 4:9 referring to this or to his entering into the earth merely as a man. But all these arguments pale before the plain Word of God that He was "three days and three nights in the heart of the earth." Hades (Sheol in the Hebrew Scriptures) refers to the abode of souls of all, righteous or wicked, prior to the Cross. When our Lord descended into Hades, or Sheol, He left His body, having dismissed His spirit and at that moment of death He descended immediately to that compartment of Hades which held the souls of the righteous dead from Abel downward. He turned it into a veritable "Paradise" as He said to the thief in Luke 23:43. This is the first time in the Word of God that Hades is called Paradise. We would suggest that it was turned into a veritable "paradise" by the presence of the Lord Himself in their midst. He passed through it, as a mighty conqueror, having all power over the souls of men, and from this place where the souls were detained, prior to the Cross, He arose a mighty victor and emptied Sheol, or Hades of the righteous dead. So that, since He has ascended on high, Paradise is above, as we find in 2 Cor. 12:2, 4, identified with the "third heavens."

Today the souls of the blessed dead go immediately into heaven to be with the Lord . . . absent from the body, at home with the Lord. Blest reality!

QUESTION: Is it possible to have too many meetings for the believers, just to make room for preachers, for their convenience, and on a meeting-to-meeting basis?

ANSWER: This is a grave danger today. Many of the saints are tired in body and meeting after meeting, just to suit preachers passing through, or to fill in time, is not commendable. There comes a time for good gospel efforts, and also a time for some good ministry meetings by those especially fitted for that work but we fear there is such a thing as this being made a convenience and not a matter of real exercise before God. It used to be that men would have this exercise, either for the Gospel or for the ministry of the Word and they would be most welcome but now the time is so filled up with "constant visiting" brethren that there seems to be no time for this real exercise to develop and the danger is of resorting to the procedure of arranging beforehand for meetings, sometimes months before in succeeding places. This latter practice seems to shut out the Spirit of God as to His leading. This is not written in a critical spirit but with a view to a return to the Scriptural path of divine guidance, rather than personal consideration of the preacher.

THE PIONEERS PAGE

BRAZIL, S. A.

"We are now alone in this city of Porto, Alegre, which has a population of about half a million. The Curran family moved to Osorio at the beginning of March and the McCanns left for Rio Pardo at the end of May. Osorio is about 60 miles from here and Rio Pardo about 100 miles in a different direction, so we all have plenty of scope.

In this city and surrounding districts we find much indifference to the Gospel. People have no time, and no interest in the message we bring, so our meetings are usually small, and visible results have been disappointing. However, we do expect to see a reaping time yet in these parts. We have two Sunday Schools in different parts of the city and a weekly Prayer Meeting and Bible Reading to help and encourage the few believers.

We have recently finished six weeks of Gospel meetings in a rented room in one of the suburbs. Attendance was small but one or two showed some interest and we are continuing on Saturday and Sunday nights for a few weeks. We have got good Gospel Texts placed in the trams and Post Office and these must be read daily by thousands of people. We trust that, as a result, some may be reached and saved.

We have been encouraged by the progress of the work in Rio Pardo. . . Bro. Curran has been having some meetings in a small town near Osorio.

H. M. Wilson,
Caixa Postal 2766,
Porto Alegre,
Rio Grande do Sul, Brazil

« « «

VENEZUELA, S. A.

"I asked Dr. Thomson to help me with meetings in a new place here in the Port. We are having good meetings (this written in October) and four nights have had around 200 inside and outside the temporary Hall the brethren have erected. Ruthie Milne got saved the third day and will be a big comfort to her parents.

My good wife and I spent 16 days with the Thomsons in Maracaibo almost 500 miles West from our home in Puerto Cabello. Neal and Alice have worked like trojans with the help of the local brethren, they have built a nice hall, free of debt and without appealing to human means for funds etc. Bre. Saword and Frith helped in the meetings. A number professed. Bro. Saword baptized 7 and two were received into fellowship. Sr. Naranjo and I hope to begin in a new town on Nov. 5th, in a steel hall built by Joe Turkington . . . Our united love in the Lord,

William Williams, Apartado 38,
Puerto Cabello, Venezuela, S. A.

« « «

The above from "happy pioneers" doing pioneer work should stimulate many in this favored land, with good cars, good roads, every favor, to do such work. Instead the majority of younger men are going meeting-to-meeting, a few nights here and a weekend there. This is not what the apostle Paul meant in 1 Cor. 9:14 as to "living of the Gospel." How few have ever know what it is to rent their own rooms, hire their own hall or schoolhouse, tramp the countryside with the Gospel, away from the apron strings of an Assembly, and see God sustaining them and teaching them. You can generally tell the "pioneer" by his ministry when such is given, it has a ring about it that is absent in those who have never done this type of work. As our bro. McIlwaine (from Nova Scotia), another pioneer, said at a Toronto Conference two years ago . . . "Some of you may think I don't amount to much, perhaps am pretty dumb, but I have what you don't have, and that is—EXPERIENCE." God raise up many such.

Manchester, Conn.—Saints here purpose having their Annual Conference commencing with Prayer Mtg., Thurs. March 30th, and continuing over the 31st, April 1st and 2nd, in the Masonic Temple. Further particulars next month d.v. Wm. G. McBride, Notch Rd. Ext., R. R. 2, Box 476.

CANADA

Niagara Falls, Ont.—Please note change of time of meetings for the Willmott St. Gospel Hall. Breaking of Bread at 10 a.m. S.S. & Bible Class at 12:15 pm. Gospel meeting at 7:30 p.m. Prayer & Ministry at 7:45 p.m. Tuesday.

St. Thomas, Ont.—The Assembly here had recent visits from brethren McBain, McKinley, Warke and Wickert, which were enjoyed by the saints.

Newbury, Ont.—The little Assembly here goes along quietly amongst much indifference on the part of the village people. They were encouraged by a young man professing some time ago, recently baptized and received into fellowship. The Chatham Assembly also seeks to carry on. These smaller Assemblies need our prayers and godly encouragement from exercised men.

Huntsville, Ont.—Bro. Wickert was helping around this district and Deer Lake the past month or two.

Midland, Ont.—Bro. Doherty has been visiting in the Northern parts earlier in the Winter and was considering a Gospel effort at Englehart.

Windsor, Ont.—Saints here had a good time at the New Year meetings, about 8 of the Lord's servants present to give seasonable ministry.

Vancouver, B. C.—We enjoyed (at Woodland Hall) six weeks of Gospel meetings by brethren Jas. Ronald and Norman Crawford. The preaching was good and attendance very good, with a nice number of unsaved present. Six professed.

Noranda, P.Q.—"At Rollet, the saints, though few in number, seek to cleave to the Lord and the Word of His grace. Two men, fathers of several children, recently show the fruit of repentance and of faith in Christ. May their wives soon receive the Word. There has been a little blessing in the Western part of the Province, near Hull, and in the East near the New Brunswick border. The need of teaching the believers to observe all things that the Lord has commanded is much in evidence, and there are not many who are engaged in it. There is as much need of praying for the children of God as there is praying for the unconverted." . . . Vincent Davey.

Dawson Creek, B. C.—"The little Assembly here goes on in much weakness, constantly reminded that our weakness makes HIS strength more manifest. There are ten in fellowship but there are sometimes calls from visitors going through here, this being the most northerly point of its size in the Province. It is difficult to get the unsaved out yet we have a S.S. of around sixty, only two of whom make a profession. With one exception the remainder are from homes where there is seldom even a Bible. In the meantime we are looking to the Lord about seeing an effort in the Gospel. There are several other points within reach of here that have no testimony to His Name, and we are hoping someone in whom we can have confidence will be exercised about this Northern area."

Pictou, Ont.—In spite of heavy snow and slippery roads a good number arrived for the Conference and a happy time was spent over the Word. Six of the Lord's servants were present to give help in ministry and harmony prevailed. A young married man saw the "ad" came and professed. Bro. Taylor expected to commence meetings in Highfield Hall, Toronto the middle of January, using his chart on the Church and The Churches.

OTHER LANDS

New Zealand—Our brother Hector Alves seems to have a good time in various places here during his visit, seeking to strengthen the saints in the "things which remain" and preaching practical things. We trust the visit has been a real help to many. He has gone on to Australia ere returning homeward. He had the chart on the Seven Churches in Timaru with good attendance and much interest.

Australia—Our brother H. T. Kimber is still detained here and seems to find openings for the Word of God, some in country parts of South Australia. He states . . . "the film scourge is affecting the Gospel preaching here . . . How one increasingly feels within that the only

way to maintain close communion with the Lord for which our hearts long, is to maintain an uncompromising separation from things which we know He hates."

Venezuela, S. A.—We spent four days in San Juan where the portable hall belonging to bro. Turkington was raised. A work has been going on. They had a baptism of seven by Sr. Naranjo and next day the Assembly was formed, our 53rd in Venezuela. It was a real time and some 84 were present, some from Caracas as the brethren there have been a big help in this work. They are the simplest of the simple in this new work, only a few can read. Pray for this work and all our brethren who labor faithfully in their pioneering in Venezuela. Gospel work here is no sinecure.

FALLEN ASLEEP

San Bruno, Calif.—We have heard, without details of the homecall of bro. John Santoucci, formerly of the Copper County of North Michigan. God visited this family in the early days of the work and we had some happy times together.

Clinton, Ont.—Our dear sister Mrs. Nelson Cole "went home" Nov. 27th, the fruit of Gospel work here a few years ago.

Longport, N. J.—Our dear brother Mr. Lawrence "went home" Nov. 30th, aged 83. He spent a good part of his time praying, and gave out tracts to those in the neighbourhood as he walked out each day. A godly brother, much missed.

Niagra Falls, Ont.—Our dear brother Vern Hicks passed away Dec. 6th, after much suffering, aged 47. Born in Chapman Valley district, saved 10 years ago. A S.S. teacher, he bore a good testimony at work and in the Hospital. He leaves his widow and six children, two older ones saved and in the Assembly.

Toronto, Ont.—Our aged and esteemed sister Mrs. Mary Anne Payne "went home" Dec. 8th, in her 89th year. Saved in England, she came to Canada in 1903 and was associated with the Broadview Assembly, later West Toronto Assembly, since 1908. A faithful sister, her home always open for hospitality with her departed husband, a true Dorcas and untiring in her activities for others.

London, Ont.—On Dec. 28th our beloved sister Mrs. Mary Elizabeth Stevenson was called home, aged 87. She is survived by two daughters and a son. She was in fellowship in the Pall Mall Assembly.

Akron, Ohio—Our brother Rudolph Dannenbrink was called home Dec. 15th. He had been in fellowship in the Assembly here for many years, his widow survives but is hospitalized. A simple brother and the saints showed much kindness to him and his wife through the year. He was aged 82.

Montreal, Que.—Our beloved brother Edgar Stevenson was called home on Nov. 3rd, in his 59th year. He was saved in early years, and a help in the temporal affairs of the Assembly, especially at conference times. Leaves his widow and two sons.

Jersey City, N. J.—Our beloved sister Mrs. F. Cerbo "went home" Dec. 1st. She was saved 19 years ago and in fellowship in the Italian Assembly here. Many heard the Gospel preached. She leaves 6 sons and 2 daughters whom we can remember in prayer, some saved.

Mason City, Iowa—Our dear brother Adam Jamison "went home" Dec. 22nd, aged 66. He had much weakness but kept happy in soul, knowing that he was going in to see the Lord Who had saved him. He was saved when bre. Hamilton and Mick were preaching in Beetown, Wisc., in 1925 and was in fellowship from the beginning there, and was a good testimony. He loved the Lord and the place of His Name and was of a kindly spirit.

Boston, Mass.—Our dear brother Chas. Hamilton "went home" Dec. 25th. Saved in 1900 and in fellowship in the Boston Assembly for 58 years, godly and consistent.

Vancouver, B. C.—Our beloved sister Mrs. Sophia Clark "went home" Dec. 15th. Saved when 16 years of age in Waverly, Ont. Was the first of a family of twelve children to receive Christ and through her faithful testimony, had the joy of seeing her parents as well as all of her brothers and sisters and her own three children receive the Lord Jesus Christ as their Saviour. Faithful to the last, a true "mother in Israel." Formerly of Drake, Sask.

Prayer

Words in Season

THE BIBLE FAMILY MAGAZINE



ON VIRGIN SOIL

FORTH he departs, God's claims to own,
His Master's voice has urged him on
To virgin fields, or lands unknown
He goes, because his heart is won.

From happy home or prospects fair,
To go where none but God is there
To guide his ways and cheer his heart,
The lonely laborer departs.

The field seems difficult and hard,
The path is lonely! oft 'tis dark;
Yet pressing on he ploughs the soil;
Let others prosper from his toil.

What joy it is to thus expend
The best of life, and later tend
The sheep of Christ in labors sweet,
And cast our trophies at His feet.

W. H. F.

MARCH, 1961

WORDS IN SEASON

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RENEWALS—If you have not renewed to date, please remit to the Editor right away. Cancellations after this date will be billed pro rata. Also write him for volumes—\$3.50 p.m. anywhere.

CHANGE OF ADDRESS

Argenteuil, (S & O), France—W. E. Taylor, 1 Boulevard Vercingetorix.

Clyde, Ohio—E. J. Wickert, 239½ West Maple St.

UNITED STATES

Jackson, Mich.—Bro. McBain had a little visit with the believers, recently saved, at Oil Springs, Ont., and went on to Windsor with bro. N. Crawford for Gospel meetings. Bre. Baldwin and Klabunda were holding forth in the Gospel in Jackson.

Joliet, Ill.—The small assembly here continues with some encouragement.

Beetown, Wisc.—S. Hamilton had some weeks here in the Gospel and ministry. Weather very cold, as elsewhere.

Garnaville, Iowa—Bre. Dobson and McCullough in Gospel here, bro. Mick at West Union, bre. Brandt and Wahls at Soldiers Grove, Wisc. Bro. Elliott at Ackley, one had professed. A number professed at Stout at meetings of bro. McCullough.

Hardwick, Vt.—The little Assembly had the joy of receiving four sisters baptized and added to the testimony, also another sister saved some time previously. Younger men are needed who will stick to the work and labor on in this needy State. The ease with which some younger men, professedly doing evangelistic work, traverse the continent is appalling to say the least.

South Solon, Me.—Bro. John McCracken had five weeks in the Gospel here, one man professed.

Tampa 4, Fla.—Address of the North Tampa Gospel Hall is 309 E. Fletcher Ave., Bro. Douglas Reid has been working amongst them and the Cubans of the district since returning from Cuba meantime and the brethren have appreciated this. He is from Vancouver, E. Hastings Assembly.

Reader, W. Va.—Bro. Graham has been here for three or four weeks, to date, trusting to see some "move" amongst the unsaved. There are a few believers living here and one or two brethren have been exercised to visit and give help.

Clyde, Ohio—Bro. Wickert is making his home here meantime and it is hoped will find opportunities in country surrounding. Wm. Ferguson had a visit with the saints speaking on the Lord's Coming and the Judgment Seat of Christ and bro. J. Govan had a visit also with them, following.

Santa Monica, Calif.—Conference here well attended, ministry good, spiritual food for all who came—a nice spirit prevailed.

Skowhegan, Me.—Bre. L. K. McIlwaine and Jas. Smith have been preaching here in a rented building. Mother and daughter of a French-Canadian family have professed. Saints of Madison, nearby, give help in attendance.

CANADA

Englehardt, Ont.—Bro. E. Doherty was seeing a good interest in the Gospel here, two had professed at last report. This Northern country is "rough" in the Winter time.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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"THERE IS SORROW ON THE SEA"

ON the night of July 20th., 1907, the passenger liner S. S. Columbia was bound for Puget Sound from San Francisco, off Shelter Cove, just North of Mendocino, California. A ship's whistle was heard off the starboard bow. The night was black with patches of fog—a constant watch was on the bridge. Captain Peter Moran stood intently next to the quartermaster listening. Suddenly the running lights of the nearby ship came into view and the engines were immediately thrown into reverse. The ship trembled violently, but to no avail. Disaster could not be averted. The other vessel plunged squarely into the side of the Columbia. The steam schooner San Pedro, fully laden with lumber, had inflicted a mortal wound thirty feet abaft the Columbia's stem on the starboard side.

Water poured in unchecked and in five perilous minutes, she slid beneath the surface. Few boats had hit the water and out of 200 passengers (249 total passengers and crew), and although rescue vessels picked up a good many, 87 went to a watery grave in one of the worst disasters ever recorded along the California coast. Many were carried down to the depths without setting foot on deck after the crash.

The terrible agonizing cries were wafted over the black stretches of the sea like a cloud of living death. The Captain went down with his ship, long a popular passenger liner along the Pacific Coast.

Our beloved brother John McFadyen was among the lost and although brethren James Rae, W. B. Johnston and others searched for his body along the coast, the blue Pacific holds it until the resurrection morning. A final ruling placed blame on Masters of both vessels.

Overturned lifeboats, shattered corpses, passenger ways were jammed. Humans grabbing lifejackets or attempting to reach their loved ones on deck, then the ship's final plunge and the sea bespeckled with the black forms of men, women and children fighting to keep their faces above the eternal maelstrom, all added up to stark tragedy because of human failure. How often is this story repeated to our day!

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While we were in Seattle last Fall, we looked up the records of the wreck of this steamship, and found the above, from official accounts. We have in our possession some of the last letters of our departed brother and it seems he did not wish to make this trip by boat. He was returning from a series of tent meetings and had a return steamship ticket or, he said, he would have much preferred to go by train. However, God's ways are strange and although a princely man, a deep student of the Word, and a most godly brother with a sincere conscience towards God, the Lord saw fit to remove him thus. None of us are indispensable but, at times, the righteous are taken away "from the midst of evil." We thought this account would be of interest to some of the older friends, east and west, who knew our departed brother, or knew of him. "Till the day dawn and the shadows flee away."

A CONGREGATION OF ONE

"The Gospel All To Myself"

A HEAVY snowstorm lay on the ground: most of the country roads were snowed up, and few pedestrians were to be seen out of doors that wintry Sunday evening. The people of Banchory evidently thought their "ain fireside" was preferable to a pew in the old church building which we had rented for some meetings.

At the appointed hour for commencing the service, one solitary individual — a man well up in years, seated in the centre, was the whole congregation. He sat solitary right in front of the old fashioned pulpit, with precentor's desk in front, but standing on the left side, in preference to the pulpit, I chose to deliver the message.

I sang, prayed, read, gave out my text, and preached to my congregation of one, and never was more conspicuously helped of God in telling "the old, old story." I had the immense satisfaction of knowing that my "congregation" could not possibly mistake who was meant, or pass the point of the message on—as some are wont to do—to someone else, for whom it might be specially intended and required. I told of the sinner's need, God's salvation and the certainty of being saved to all who came as sinners and claimed Jesus as their personal and only Saviour.

Afterward I had a brief, personal word with my solitary listener, whom I found a truly anxious soul, seeking salvation. I promised to call and see him the following day. Never shall I forget that afternoon. Seated in the thatch-roofed cottage, with its clean, white-washed walls, while he told how the glorious Gospel of the blessed God was used to lead him into the light and liberty of God's salvation the previous night.

Setting a chair for me by the clean ingleside, where a peat fire sent forth its glow of heat, the aged man opened the subject at once by saying . . . "I had the Gospel all to myself last night. No doubt it was of God's ordering, for I never saw before as I did last night that I needed a personal Saviour, and that God had provided one for me. Yes, just for me myself, just as if there had not been another sinner in the world." "Man," said he, in his broad Doric, "I never saw it that licht afore—that Christ had died for ME, and that God would tak' me just as I am for His sake. It's wonderfu', but it's just like Him."

We knelt more to praise God than to pray, to thank Him for His saving grace so clearly seen in that aged pilgrim of threescore years and five, who had heard the Gospel all his days, but never before had taken it as "A Gospel

all to himself." I believe that he was truly converted, and his after life and testimony proved it real.

Reader! Have you put in your personal claim on the Gospel of God concerning His Son? You may hear it, assent to it in the aggregate, yet perish. What you need to do, as a personal sinner, is to claim Christ as a personal Saviour.

(An experience of the late John Ritchie's, who, in early days of his ministry did such pioneer work).

THE POWER OF GOD'S WORD

A happy and earnest young teacher told us a short time ago of the conversion of one of her scholars, through a simple text in her mother's house, fixed there as a testimony for God and to His Gospel, on the whitewashed wall of her humble dwelling. One of her Sunday scholars—a message girl for the village baker — had long shown signs of soul-anxiety in her class. But while attentive and apparently concerned when under the sound of the Word, these convictions seemed to pass away like the morning cloud when she mingled again with her unsaved companions. It is not always safe to conclude there is no anxiety for salvation, even when there is folly and lightness. God works deep, and the devil is only able to stir the surface into foam. One day, while waiting in the cottage for a few minutes, while her basket was being emptied by the Christian woman, she was attracted by the Gospel text on the wall. It was not its ornamentation or its color, but its message that arrested her. The words were, "Christ Jesus came into the world to save SINNERS." 1 Tim. 1:15. She had heard it, read it, repeated it often before, but that day and that hour it was carried by the Spirit of God as "the incorruptible seed" to her heart and soul, and she was saved and confessed it joyfully to the godly woman, whose daughter had long prayed and laboured for her salvation. There are many links in the chain of God's workings: a godly mother, an earnest worker, a printed text all had their part in the winning of that soul. It should encourage us to make a free use of the Word of God, which He ever honours and delights to use in the accomplishment of His work. That Word scattered, spoken, quoted, fixed up where sinners may see it, read it, hear it, God will use.

— Selected.

DEATH'S SHAFT

Death! Thou mighty terror stand abaft:
Think not thou shalt conquer with your shaft.
Strike you may this earthly frame,
Break your shaft through Jesus' Name.

LEAVE THE BIBLE ALONE!

WM. H. FERGUSON

OUR own article must be short this month as we have a lengthy article or two for this issue, so we mention a subject which has been upon our mind for some time and that is, the multiplicity of "translations" and "versions" appearing as more or less authoritative and necessary for the understanding of the Bible. We believe this is confusing as well as an attempt, perhaps unwittingly to many, by the enemy to corrupt the text and eventually bring in something entirely different from the true and holy writings.

We strongly urge our readers to stay by the "Authorized Version" of 1611—generally known as the King James Version. With this they could compare the 1881 English Revision which, apart from a few points, is a help to a better understanding of some passages. Especially, in connection with the usages of Sheol and Hades will readers find this a real help. If you are fortunate enough to have a pocket Newberry Bible, you will note in the marginal readings this same distinction between the words Sheol, Hades and the grave. (Sheol or Hades NEVER, in all the Scriptures, mean the grave). It is not necessary to buy the new large Newberry, it is cumbersome and probably of no greater value than the Pocket edition, save for those who desire a closer study of the Hebrew and Greek words. The King James version, then with the English Revision of 1881, along with a good Young's or Strong's Concordance will meet the need of most, and you will find the Newberry (it is the King James Translation), especially helpful in its marginal readings.

It is pitiful to hear some preachers, especially younger men, give us different translations from the platform, expatiating on such as if they had sufficient learning to make distinctions. Some even quote the "Greek" yet know nothing of the Greek language or tenses etc. This is all unnecessary. God has given to us a most excellent Translation in the King James Authorized Version and we should stick to that in all public reading of the Scriptures.

The great need amongst us today is for men who take the place of opening up the Scriptures to be constant and close readers of the Holy Scriptures. Nothing else will take the place of this. The best Commentary on the Bible is the Bible itself. Spurgeon used to say . . . "Let the lion out of his cage, he will take care of himself." Read! Read! Read! the Word of God. Pray over it, on your knees. Take time to do so. Most men are too much on the "go" today

to have anything fresh for the saints. Most of the men of years ago spent much time with God alone, in the secret place, and they usually had something fresh and good and timely for the listeners, saved or unsaved. The repetition of old sermons today is a pitiful comment on the lack of true Bible study. Surely if a man has nothing fresh and timely, the result of real study and meditation on the Holy Scriptures, the best thing he could do would be to refrain from airing his lack of this freshness. We believe this is essential to good and profitable meetings.

We understand a NEW translation is about to appear, known as the "New English Bible"—the director of the project says . . . "We have tried to introduce the sort of phrases you might hear in everyday English conversation without lapsing into slang." They say some of the younger generation regard the Bible as "having archaic phrases, and a stuffy and old-fashioned book."

To all of the above we say . . . Let them say what they will, and print translations and versions, as they will, we will stick to the translation which God has signally honored throughout the world for more than 300 years, the Translation which exceeds others so much, in every language, that none can dispute its standard of excellence and adaptability and accuracy, as well as its beautiful and reverent language, especially speaking of the Divine Son of God in His nativity and life, death and resurrection, as well as giving due reverence to the God of Heaven Who has so blessed us with this Translation which we love and revere.

LEAVE THE BIBLE ALONE!

Psalm 1:3. I suppose you have heard of the rain-tree. Travellers tell us about it. It grows to a height of sixty feet, and it will be perhaps about three feet in diameter at the root. Well, that tree has a singular quality. It imbibes and condenses moisture from the atmosphere as no other tree does. On that account it is called the rain-tree. Generally the bark of the tree is dripping wet. It is very remarkable that this tree not only takes in moisture in the damp season, but in the midst of summer, when the rivers run low, and the brooks round about are nearly dry, then it is that it imbibes the most moisture, and is dripping the most with it. This is a picture for believers. Will you be a rain-tree? Will you imbibe moisture? The Holy Spirit through the Word is giving it to you. Will you take it in?

Bonar

HEROD THE GREAT

WM. WILLIAMS, VENEZUELA

HEROD the Great was a descendant of Esau and therefore, by birth, the enemy of Jesus. His father was an Idumena and his mother an Arabian. The young Child Jesus therefore had no birth claim on the Herod called The Great. God would not borrow anything from the great ones of earth to make the early life of Jesus more tolerable. Herod was an able, but wicked, man and in his ambition built the temple as the centre of the Jewish worship during our Lord's earthly sojourn. He is first mentioned in the New Testament in Matthew 2:1, in connection with the birth of Jesus. God had His Son ready and the devil had his Herod ready . . . no mere coincidence but an infernal, pre-meditated plan of Satan to destroy the "seed of the woman."

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him," Matt. 2:3. The birth of the child Jesus troubled the wicked despot for dictatorship brooks no equal, no competitor, no rightful king.

"He demanded of them where Christ should be born." Fortunately for the scribes, they could tell him where the Governor, "that shall rule My people Israel" was to be born. Now we see how diligently he enquired of the wise men the time of the appearing of the star. He would direct the wise men to Bethlehem, and sought to deceive them by saying that he, himself, would worship Him. He seemed to think that the young Child must be God or he would not have spoken of worshipping Him.

But God was stronger than His foes and the devil lost the first round of this battle as the wise men, being warned of God, returned to their country by another route. When he discovered that the wise men had outwitted him, he gave vent to his hellish rage by slaughtering all the children and little babes of two years and under of Bethlehem and surroundings. What a monster! Speaking of worship, with hatred burning in his heart! The little babe brought unprecedented sorrow at His birth. He had a public testing of constant hatred, spying, and envy on the part of the devil's dupes. He met death when the arch-enemy mobilized all his hellish forces to conquer the Beloved Son of God, the meek and lowly Son of Man. It would seem that amidst the darkness Satan triumphed. He got his victim in the tomb and all hope seemed gone. But "the seed of the woman" death, by dying, slew. **HE AROSE!** And the paean of triumph echoed in heaven, earth and hell. Blessed Conqueror! Blessed Lord and Saviour!

Let the Herods and the Hitlers and all dictators, allied

with the hosts of hell, attack the Lord and His people and He will break them in pieces as a potter's vessel.

"But when Herod was dead."!!!! God still lived and watched with a Father's heart over that Beloved Son, until by way of death, burial and resurrection He welcomed Him to sit at His right hand until He made His enemies His footstool. Yes! Gog and Magog, Stalin, Khrushchev and their deluded hosts will be burned up. Let us cheer our hearts and no more repine. WE ARE ON THE WINNING SIDE. . . GOD IS WITH US . . . AMEN.

(A good many years ago, our dear brother Herbert Cotton of Chicago was returning home late, after a hard day at the office. He was standing rather dejected looking when a man, who had been distributing tracts along the streets of Chicago, drew near to him, placed his arm around him and said . . . "Look up—Bert! We are on the winning side!" This same brother in 1918 when the editor was on the march with the men of Fort Custer, on a routine fatigue march, happened along, again distributing his tracts, and while we were resting by the roadside, under a sultry sun, I felt someone behind me putting his hands under my armpits, and a voice repeated . . . "UNDERNEATH ARE THE EVERLASTING ARMS." Dear brother Bassett probably never knew how cheered both brother Cotton and the editor were by his kindly and timely words).

"THE SALT" and "THE LIGHT"

The last two Sunday mornings we were studying Matt. 5, verses 13 to 16: "Ye are the salt of the earth; Ye are the light of the world." We saw that the salt of the earth represents the righteous principle, this evidently involving the clinging to the eternal rights of God and the maintenance before the world of what is due to His character. The light is clearly that which diffuses itself. The salt is what ought to be inward but the light is that which scatters itself abroad. "A city that is set on a hill cannot be hid."

We have looked at these two striking sketches of the testimonies of believers here below—as the salt of the earth, the preservative energy in the midst of profession; and as the light of the world, going out in activity and love towards the poor world—and the danger of the salt losing its savour, and of the light being put under a bushel. Now we find the great object of God in this twofold testimony. It is not merely a question of the blessing of souls, for there is not a word about evangelization or saving sinners, but of the walk of saints about their own ways apart from other people's. The sermon on the mount is God's call to the converted. It is their character, their position, their testimony distinctively: reflecting what comes from above. This is the light that comes from Christ.

From notes by the late John Mulholland.

THE RELIGIOUS WORLD AND THE ASSEMBLIES

ALBERT McSHANE, LURGAN

IN OUR former paper we sought to point out the resemblances between the features of Babylon as seen in the early Chapters of Daniel and the religious systems in the world to-day; now we shall look at what, to many of us is an even more serious matter—the influence of the religious world upon the assemblies of God. It will be readily conceded that two grave dangers ever threaten the Lord's people. The first, their tendency to leave the place of separation and mix with the world; the second, their proneness to introduce worldly things amongst themselves. This latter evil is by far the more subtle and dangerous. It was wicked enough for Israel to turn to the surrounding nations for help, but it was particularly when they began to worship the idols of the heathen that they fell under God's wrath. Assemblies, planted after the pattern of the New Testament, need ever to be on their guard, lest the enemy of every testimony for God should succeed in causing them to copy the ways of the religious world. We are fully persuaded that such companies of saints are a witness against the man-made systems that abound in Christendom. They are not merely an improvement upon these systems, but are distinct from them, both in origin and practice. On the other hand we cannot deny the fact that such companies begin to conform to the ways of worldly religion, then the outcome can be nothing but serious, for it can never be contended, that what is evil outside assemblies, becomes good when brought inside. Furthermore, we must also agree, that if professed assemblies and the denominations practise the same things, then there is no justification for the existence of the former, and in that case, the only righteous course to adopt would be to return to the places that we have left, and seek to build them up as best we can. If this logical conclusion were pondered by some who endeavour to introduce into assemblies as many as possible of denominational principles, surely they would call a halt to their attempts.

Clerisy has for centuries been one of the hallmarks of Christendom. Throughout it the normal procedure is for a man, or a number of men, to be set apart for all the work of preaching and teaching. Those who re-established assemblies in accordance with the Scriptures were greatly exercised about this evil. They saw that it militated against the headship of Christ and smothered the gifts that He had put in the Church. It is sad to have to own that there is in some professed assemblies a tendency to return to this error, for instead of room being given for practical

ministry after the remembrance supper as the Lord may lead, a pre-arranged speaker takes over, and is responsible for the ministry. Thus the assembly is deprived from hearing the perhaps less gifted brother, who may, nevertheless, have a word from the Lord. We are all agreed that gift is necessary for profitable ministry, but our acknowledgement of it was never meant to be carried to the extreme, so that human devices close out the less gifted.

Another tendency in assemblies to-day is to imitate the religious world in promoting Bible Schools. Such institutions are without Scriptural precedent or support. At the Lord's feet, or in the local assembly are the only schools for our spiritual education. The world's idea of manufacturing men for the ministry is foreign to the mind of God. Those who pass through these training schools are generally afflicted for the rest of their days with a superiority complex and a proud spirit. It cannot be denied that not a few saints are unable to discern between a well thought out address and a message from the Lord, so that to them a developed natural ability is as highly esteemed as spiritual growth. Admittedly, all who speak publicly ought to use the best grammar at their disposal, especially as the average audience of to-day is more highly educated than its counterpart of some years past.

The introduction into assemblies of innovations is another matter that has given godly brethren great pain of late. In not a few of these there is a craze for something new. Can it be that we grow tired of the well tested assembly principles and examples of the New Testament? Space would not allow us to enumerate the many novel ideas, most of them which are copied from the religious world, that have found acceptance in professed assemblies. Paul would be at a loss to know how to behave in some places should he venture to visit them. Even in the matter of names for the saints we are far from being as particular as we ought to be. Our words are perhaps more important than we realize for they could easily convey to the simple believer ideas foreign to the Scriptures. Perhaps it is in the social aspect of things that the greatest strides in novelties have been taken. The recreations, social evenings, planned tours, and film shows are surely further attempts to copy the religious world.

As already pointed out in our previous paper, the denominations seek to attract the people by palatial buildings. We have to acknowledge that this practice has also been copied by some assemblies. While all are agreed that the meeting-room should be suitable for the purpose for which it has been erected, and also, that a hovel is not a good testimony to the sufficiency of God, yet, on the other hand,

we see no warrant in Scripture for lavish expenditure on ornamental buildings in order that we might vie with the so called 'Churches'. Our pilgrim character should be evident in our place of meeting as well as in everything else. Indeed our sole attraction ought to be the power and presence of God. Nothing the art of man can do is a substitute for it, nor will the expensiveness of the buildings draw the people to them. It is humiliating to have to write that some professed assemblies have even gone the length of introducing trained choirs, solo singing, and instrumental music. The usual excuse for these things is that they draw the people to hear the gospel. Certainly these ideas are not learned from the New Testament, but from the world. An attempt also has been made to justify instrumental music on the grounds that it was used in the Temple services. The fact that there was a trained choir and instruments of music in the old economy is no warrant for their use now. Indeed, it would just be as proper to bring an animal sacrifice to the assembly as to install an organ in the meeting-room. Furthermore, it must be remembered that the music of the Temple was typical and the sounds were not for the ear of man, but for the Lord.

In nothing, perhaps, is the distinction between the denominations and assemblies more pronounced than in the ordering of public meetings. In the former these are almost invariably controlled by human organization, while, in the latter, they are in accordance with the New Testament principle, left open for the Lord's directing. Even in this aspect of things the enemy has had success of late, for the bent of some assemblies is toward an increase of organization. Failure in meetings (and few are exempt from it) is stressed as an excuse for arranging meetings like other religious places. This is particularly noticeable in conferences or believer's meetings for the ministry of the Word. For many years such meetings manifested to all that the Lord was able to direct, and that He could pre-arrange a meeting with wisdom which far eclipsed anything of man's ingenuity. The pity is that it was ever suggested that this New Testament principle should be dropped and the religious world's idea adopted as a substitute. Often it has been said "Spiritual men are needed to carry out spiritual order", so the trouble lies not in the methods of Scripture, but in our failure to be in the condition to carry them out. When human arrangements take the place of the Spirit's leading, we generally receive the ministry we want, not the ministry we need. The difficulties encountered in arranging these "closed platform" meetings are sufficient to cause spiritual brethren to ask, "Is this God's way of doing things?" Especially when they consider the simplicity of the order in 1 Cor. 14, and then see that in order to obtain

certain special speakers, the arrangement has to be made months, if not years, ahead. Moreover, the convener's meeting is oftentimes little better than a battle of wits, as each one tries to push into the conference the speaker of his choice.

In gospel work, too, in connection with assemblies, human arrangements have become unduly prominent. Evangelistic efforts, especially in the larger cities, are often strictly organized, not only as to when they should commence, but as to how long they should continue, and this altogether apart from the interest at the time, or the exercise of the gospel preacher.

Much more might be written along these lines, showing the influence of the religious world upon the assemblies, but enough has been given above to remind us that the pressing need of to-day is that those whom the Lord has fitted to shepherd His people ought to be constantly on their guard lest the enemy cause us to drift back to the very evils that faithful men, at no small cost, left a century and a half ago. Departure can be so gradual that it is scarcely detected. Little by little the ground is filched from our feet, until it is too late to take a stand, for once we yield to what is unscriptural for the sake of peace, we may be sure that a further demand will soon be made upon our yieldingness. It is to be feared that some, who are well aware of the present drift, hold their peace for the sake of popularity; some seem to have given up in despair; others exclaim, "Things will never be any better in our time, so we must bear with them"; but the faithful still blow the trumpet, realizing that God and His Word have never changed and never will.

THE HEART BOND

'Tis hard to obey, we are told,
There must be an easier way;
But 'twas hard when He bore our load
And can we now tell Him — Nay?

No! rather, we'd gladly own
The bond which love forged so well;
And willingly bind our heart and souls.
For a love which no tongue can tell.

W. F.

THE "IFS" OF THE EPISTLE TO THE HEBREWS

Hebrews 2:3
Hebrews 3:6, 14
Hebrews 6:4, 6
Hebrews 10:26
Hebrews 10:38
Hebrews 12:25

CHRISTIAN readers who recognize themselves as possessors already of eternal life, and therefore as among the "holy brethren," to whom this epistle is written, often find difficulty in these passages. They tremble at such Scriptures, and ask, Are we then still left uncertain of being saved at last? And that too when other Scriptures teach the opposite, and assure all believers in Christ that they have even now eternal life, and cannot perish; for example, John 1:12, 13 . . . 3:16 . . . 5:24; also 2 Thess. 2:14, where, being called by the Gospel, and believing it, assures to all "the obtaining of the glory of our Lord Jesus Christ." And yet they feel the value of this epistle to the Hebrews, and cannot but esteem it as a most precious part of what they possess and use in God's Word.

And no wonder, for it is addressed to "partakers of the heavenly calling" (Greek, super-heavenly; cp. Eph. 1:3, 2:6); and the word "Hebrews" indicates the same for it is broad enough to include all who spiritually are "strangers" on earth, because their home and their treasure are in heaven. Thus "Abram the Hebrew" (i.e. Abram, the pilgrim) becomes the representative man of all who "are not of the world" even as Christ is not of the world, whether we be Jews or Gentiles by natural birth. And Abraham, who is put forward in this epistle as a pattern (see Hebrews 6), is declared by the same apostle, in his epistle to the Galatians (addressed to Gentiles), to be the father of all that believe. Cp. Gal. 3:29; see also Romans 4:16. On all grounds therefore we rightly take this precious epistle as written for ALL of us who are by grace believers in Christ, and consider it as describing OUR bright prospect of "the city of the Living God, the heavenly Jerusalem," to which we "are come" even now by faith.

Why then are these "IFS" found in it; these warning passages (the chief of which we have noted above) that speak of an imminent danger of being lost at last? And why does the apostle include HIMSELF in these passages, and say, "If we neglect," "If we sin wilfully," etc.? Is not this utterly inconsistent with the assurance he expresses in other epistles, that he and his fellow-believers were already saved, and seated in heavenly places in Christ Jesus? Eph. 2:5, 6.

The truth is, these warning passages do NOT apply

primarily to the apostle himself, or to any true children of God, to whom he was writing. In their full force they apply only to such mere professors of Christ's heavenly Name as had by that time, alas! joined themselves to that Church of God which was once at Pentecost had none but God's children in it. The epistle to the Hebrews was evidently written to the Jerusalem Church after it had lost its first love and its holy fear, see Acts 4:32, 34, and 5:11, 13, and had swelled in size to the "many thousands of Jews" that believed, of whom James told Paul (Acts 21:20) and who were "all zealous of the law." "Zealous of the law" indicates a very different state from former days when that same Church was zealous only of the Name of the Lord Jesus (see Acts 4:10, 12), and was intent only on the things heavenly, unseen and eternal. Alas! they had relapsed again into a fondness for Jewish ritual, and succeeded in entangling even Paul with them in Nazarite vows and sacrificial offerings made for them by earthly priests. This "neglect" by some amongst them of the "great salvation;" this ceasing to "hold fast the confidence and the rejoicing of the hope" on the part of some, agrees only too well with the warning language of this epistle. The apostle commences it with abruptly announcing again God's VOICE by His Son, and by pointing to Jesus ABOVE as the object for the vision of all saints; and, showing that all fulness was already theirs in God and in Christ, he warns any amongst them of even the BEGINNING of lapsing back to Judaism, and of the wrath of God in which such apostacy would end. How natural for him to write thus after having been himself for a little while somewhat carried away with it! The months at Caesarea that followed his stormy deliverance from Jerusalem—in which he and Luke were companions (see "we" in Acts 27:1), and in which the hair of his shaven head would have grown again, (if he had shaven it—Editor), were a fitting time for his writing this epistle to the Hebrews; and the warning "IFS" that we find in it point chiefly to such of the many thousands amongst them as were "zealous of the law." The apostle's lowliness, and his effort to win them to heavenly things, lead him to put himself among them, and to say, "if WE neglect," "if WE hold fast," "if WE sin wilfully," according to that law of his life by which he made himself all things to all men, so far as he honestly could, that "by all means" he might "save some;" just as Peter also says, "The Lord . . . is longsuffering to US-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

The presence therefore of doubtful persons, and of mere professors, amongst those addressed, causes the God-taught writer thus to express himself, without his in the

least implying any uncertainty as to the possession of eternal life by such as have truly believed. It is against questionable persons amongst the real children of God that he points these sharp arrows of his quiver. We see the same thing in our Lord's discourses. As long as Judas Iscariot and other mere professors were present He gave the same kind of warnings; for instance, at the close of the sermon on the mount, while He exhorts His disciples to enter in at the "strait gate," which in that discourse He had been setting before them, He also tells them that there is a wide gate and a broad road which would lead even them to destruction. Matt. 7:13, 14 etc. So also in Matthew 18, when He is teaching His own apostles the lowly way of being greatest in the kingdom of the heavens, He does not forget that the betrayer is present, and He warns His hearers of the awful end of such as stumble His "little ones," and who, by choosing "two hands," "two feet," and "two eyes" (i.e. their own fleshly will and desire), are "cast into everlasting fire." But no sooner was Judas Iscariot gone out (in John 13), and Jesus able to say, (v 33), "Little children, yet a little while am I with you" (i.e. with none but you, My own), than His teachings are relieved at once of any such dreadful warnings. Note the difference, for instance, between John 15:3, "Now ye are clean," etc., and John 13:10, "Ye are clean, BUT NOT ALL: for He knew who should betray Him; therefore, said He, ye are not all clean." The same remark applies to the epistle of James and to the general epistles of Peter and John. (to be continued).

Henry Dyer

(This article is too long for one issue, so we expect to print the other half next issue. We consider it a very valuable treatise on this matter which has perplexed some, and concerning which some seem pretty well confused even yet. We believe the Scriptures quoted at the commencement of this article refer to the danger of apostacy and to unsaved persons who had professed Christianity, but had missed Christ and chosen the apostate course — Editor).

FRIENDS?

The world will gladly be friends with the believer if he will consent to hide the light, to maintain silence as to its ungodliness, to treat it on equal terms, as if the mighty questions at issue of life and death eternal, of subjection to God and His Word or rebellion against His authority were only matters of opinion, not of sufficient consequence to stand in the way of friendship. (How does the world treat YOU?)

It is written, "The friendship of the world is enmity with God." (James 5:4).

"AARON THY BROTHER"**Lev. 16:1, 2.**

"Speak unto Aaron thy brother." This is the only occasion on which Moses was directed to speak to Aaron his BROTHER. The Lord does not say, "Aaron the high priest": indeed throughout the whole ceremony of the day of atonement the word "PRIEST" does not occur. It is only mentioned at the close of the chapter, ver. 32, 33. The death of Nadab and Abihu had made manifest the insufficiency of the whole family of Levi to perpetuate any real lasting blessing. This day of atonement was the establishment of an entirely new ritual, both as regarded Aaron and his house, and the people of Israel. Aaron sinks back to the mere brother of Moses. God had before spoken of him in the same way when giving directions for separating him and his sons off for the priest's office; and also for making the garments for glory and beauty in which they were to be consecrated. Exod. 28:1, 2, 4. Subsequently to this day of atonement the same expression is significantly used by the Lord when He directed Moses and Aaron to speak to the rock (Num. 20:8) and when by their joint failure, they proved indeed that they were brethern. Also God calls Aaron the brother of Moses, when He tells Moses that he shall die. Num. 27:13; Deut 32:50. It was altogether a failing family. Like the law itself, those who had to carry it out were weak and unprofitable. Heb. 7:18. And this very addition to the law of another day, only the more evidenced the necessity that another priest should rise after another order, and not after the order of Aaron. Heb. 7:11.

H. W. Soltau

WINE AND MILK

It was said of Judah, "His eyes shall be red with wine, and his teeth white with milk." (Gen. 49:12.) He drank so deep of this joyous cup, that his very countenance betokened the effects of it. Alas, how little do men say of believers now, "These men are full of new wine!" How little do our countenances display the fact that we have been taking large draughts of the cup of salvation! How seldom is the Christian found so exhilarated by the joy of Christ as to be deemed by the world an enthusiast, a madman, unfit for the ambitions and pursuits so eagerly followed all around! "The children of this world are, in their generation, wiser than the children of light." They set before themselves wealth, fame, or pleasure, as the steady object of their pursuit. They toil unceasingly after these vanities. They drink intoxicating draughts inces-

santly and determine that to-morrow shall be as this day, and much more abundant.

These drunkards of Ephraim, whose glorious beauty is a fading flower, are numerous. But we rarely greet the servant of the Lord, with his mouth full of praise, and his heart full of joy; captivated by that one blessed object, Jesus Christ, and Him crucified; determining to know nothing else; and able to say in truth—"To me, to live is Christ." Where the eyes are red with this heavenly wine, the teeth are sure to be white with the milk of the Word. Instead of the adder's poison being under the lips, these rejoicing saints of God, will like new-born babes, drink that unmixed nourishment so largely, that it flows out at the mouth; and the testimony will go forth for Jesus, which may indeed be despised by the wise and prudent amongst men, but will be mighty, through the power of God, for blessing and salvation to the needy and thirsty around.

H. W. SOLTAU

THE DAY OUR TEACHER PRAYED FOR US

There is a power in vital godliness, of which it may be said, as it was of the Master, it "could not be hid." It lives in every action: it comes out in every word. Even the hidden life of a truly godly person has its abiding influence on others; it does not go for nothing, it cannot exist in vain. Like the hidden source of some mighty river, far up the mountain side, it sends its waters out to fructify and gladden the earth, and thousands share in the blessing who never know its secret springs. The following incident is one of many witnesses to this great truth. Three Sunday School boys were returning to their homes on a Sunday afternoon from the village school. Their teacher had been absent that day, owing to a passing sickness, and another teacher filled his place. As they passed the cottage where the absent teacher lived—a humble working man's dwelling—it occurred to them that they might knock at the door and ask if their teacher was recovering from his sickness. While they hesitated near the door, they heard his voice, and listening, they found that he was engaged with God in earnest prayer. Possibly they would have come away at once, but they heard him mention one of their names, and this aroused their curiosity. So they listened for a few moments longer outside the door, and heard the godly man name them all individually before God, and plead that they might each be saved to glorify His name. The lads came away subdued and greatly moved. Neither of them broke the silence for a while, then one remarked—"He

does want us to be saved, when he tells God about us that way." How they were actually led to Christ, or by what if any means, I know not, but soon after they were all clear and decided Christians, confessing and following the Lord. When giving testimony to God's saving grace a while afterwards, one of the lads said—"It was that day our teacher prayed for us, we were all saved." That prayer to God for his conversion, and the message of God to him had an intimate connection in the lad's mind, resulting in his conversion to God. Yes, and no doubt so it has in the records of the heavenly Kingdom which a coming day will disclose. There is a power in true godliness, in living and dealing with God, which cannot go for nought, but which must and will yield its returns.

A MARK OF RED

O my soul, what is this I see?—

A mark of red, as plain as can be—

A mark of red from a painted lip

On the cup of wine from which we sip!

'Tis the same mark indeed that I've seen
before,

But not inside the assembly door!

On the cigarette butt, and the glass of beer,
Are the places I've seen it before, I fear.

This mark of red to the world conforms

It speaks of one who her face adorns,

Just like a modern Jezebel—

For on her the world has cast its spell.

Yet here she sits with her painted face,

She says she's a sinner saved by grace.

Now how can there be in her heart any love

For Him who once died and has now gone
above?

He once too bore a mark of red,

'Twas the time when His precious blood was
shed;

For they plucked the hairs from His blessed
face

Yet He bore it all in love and grace.

And the Roman scourge left its mark of red,

But He bore it all in our place instead.

And the crown of thorns they placed on His
brow

Left a mark of red I remember now.

QUESTIONS AND ANSWERS

QUESTION: Do the overseers in an Assembly have the right, or authority, to "read out" a Christian from assembly fellowship, with NO Scripture relative to the basis of the discipline being read, and no reason whatever being given for the same? Is there such a thing as keeping such a sin a "secret" and, by agreement, having the matter handled in this manner?

ANSWER: We have NEVER known, in our own experience, of a matter of discipline being handled in this manner. We have seen men reluctant to handle matters of discipline, until they were compelled to do it by the Word of God and godly men, but this case imposes a problem of deep significance to the general welfare of any Assembly of God. In our judgment, the circumstances being exactly as stated, this is an entirely wrong way of handling this important matter.

Where the "sin" is definitely known, with proper witnesses or confession, it is the proper thing for the elder brethren of the troubled Assembly, after godly consultation and consideration, on the Lord's Day morning after the Lord's Supper, and at the close of the meeting, to ask visitors and younger ones, and any unsaved to kindly leave the meeting room entirely. Then the solemn duty devolves on the one so chosen to handle the matter to read distinctly the Word of God and STATE THE SIN (in 1 Cor. 5) for which the party or parties come under the discipline of the Assembly. Just to mention that they are being disciplined and not to read the definite SIN for which such is being undertaken, is to CHARGE THEM WITH ALL the sins of 1 Cor. 5, perhaps, in the mind of some. It would leave the Assembly open to serious charges of recrimination on the part of one who may even take such a matter farther than the Assembly. Altogether, it is neither fair, nor Scriptural.

If there has been deliberate "collusion" to keep sin quiet, this is serious. To "cover up" sin demands that those responsible for covering it up be brought to task for so doing. The "Assembly" receives and the "Assembly" excommunicates where necessary. Elder brethren have the authority to do this, in fellowship with the saints, and it is their duty. We should not question their right to do so. Any godly brother or sister would not think of doing so if such men were the acknowledged shepherds of the flock and known for godly walk and testimony.

There must be no "covering up" of sin. Any one who thus knows of a sin which requires disciplinary action by the Assembly, and does not make it known is sinning under the principle of Deut. 13:6, 11 (note, this is even for a brother, daughter, son or wife), Deut. 17:1, 10. Under the law, it was death—in the N. T. it is excommunication for the sins of 1 Cor. 5. Note also in Lev. 5:1 that the one who has known of such, and does not utter it . . . "he shall bear his iniquity."

Such are all serious matters and perhaps one reason why there has been a lot of failure and lack of blessing amongst us, of recent years, has been the reluctance to bring such to the light and deal with it according to God's Word.

Of this we are certain, God will never bless His people who do not act according to His Word in the matter of godly discipline. Some may seem to prosper for a while, but just stand by and watch . . . you will see that God will blow on all such eventually and no amount of "presumed blessing" can affect God's dealings with His own. He loves His own too much to let them have their own way about anything.

QUESTION: Should such matters, as above, be made a matter of conversation and gossip?

ANSWER: Assuredly not . . . "Tell it not in Gath, publish it not in the streets of Askelon." 2 Samuel 1:20.

QUESTION: What should the attitude be of believers who are asked to participate in the social activities of their places of employment?

ANSWER: The only true Christian stand is for the believer to abstain from all social activities, after he has done his or her day's work. We are indebted to our employers as to an honest day's labor . . . after that, our time is not to be regulated by them, nor are our activities to be a matter of their concern, i.e. if they are legitimate and honest and in keeping with our profession.

Many a Christian has been spoiled for God by "social" contacts outside of his daily employment. We know that the business world today almost demands that those who work for them, not only give them a day's work, but consider that they have a responsibility to further the firm's interests 24 hours of the day, if necessary. This is an entirely wrong premise.

This is a matter where firmness and a godly approach will be necessary in making known such a stand, but to compromise is to lose out almost at once. Once one goes in for a little of this, they fall for "a lot." In many of social activities, today, there is "drinking"—there is talk of "the latest television shows" etc., there is talk of "sports" etc., in which no true Christian takes a part at all. How then can one pretend to be on a "par" socially with his co-workers? The thought is ridiculous and lacks definite distinction between the saved and unsaved. Where one does take a stand and the Lord helps them in it, the employer eventually sees that it is a matter of conviction and the believer has respect. Where he compromises, he loses this respect.

If such a matter becomes too involved, and presents too many angles, it would be to advantage of the Christian to seek other employment rather than surrender a good conscience towards God and His Word.

QUESTION: What should the attitude be of believers who are asked by their employers to work on nights of the Assembly Prayer Meeting, Bible Reading etc., also on Lord's Day? Do such not lose weight and usefulness in Assembly matters?

ANSWER: The question, in essence, is contained in the above, also the answer corresponds. Make the matter known, make it known that it is a matter of conscience towards God and His Word and that one cannot, constantly, refuse to honor the requirements of such conscience to continue such work indefinitely. Were it a matter of an emergency, a distinctly odd case, that would be a different matter, but where it becomes a matter of working and staying away from the Assembly meetings, this can only bring failure and loss at the Judgment Seat of Christ.

However, we should remember that many of our brethren work "shift work" in these days in which we live and we must have compassion in some cases. If a worker "chooses" shift work, or "overtime work" because it provides more pay etc., this would be entirely unworthy of an exercised believer. However, if he is caught in the whirl of factory work etc., and seems unable to extricate himself, yet feels deeply that he is losing out by not attending the meetings etc., we doubt not God will be gracious to him insofar as he is not responsible. The heart of such a one would most certainly be in the Assembly—he would mourn his absence, make such known to the saints. Where one has one's own business, or has a say in such an affair, it would be definitely wrong to permit it to lessen his assembly activities and be the cause of his absence from the Assembly meetings. His soul will be dried up, he will be of little value to the saints and will lack the true blessing of God. Jude, vs. 20, 25 should help us all. "Them that honour Me, I will honour" is still true.

THE PIONEER'S PAGE

We have received some very interesting and encouraging comments on this page, and we trust it shall prove an encouragement to all concerned about this important matter. One letter received this morning, from an extremely isolated and far off place, states:—

"We feel the 'Pioneer situation' very keenly in this faraway place, and can only be thankful that you have the courage to state the situation clearly, yet the grace to put it kindly."

« « «

We do not underestimate the needs of the Assemblies for help, both in the Gospel and in ministry which shall establish them in the "old paths." This is a work which older and experienced servants can well render and undertake. But there are those who do nothing else. Some have been commended for pioneer work in Canada and U.S.A. but where has this been done? Can some point to any place where such has been consistently followed up? To use commendation merely to follow up established work of others is NOT the work of the true evangelist. He does not seek to build on another man's foundation but reaches out into outlying districts . . . 2 Cor. 10:14, 18.

The Lord may lead him to a field where he knows no one. He will need to seek a lodging, he may need to "eat out" and be content with simple fare. He will "locate" a suitable place for meetings; a school-house, a farm kitchen or room, an unused building of some sort, or the open air. The late T. D. W. Muir started in Detroit in the open air, downtown, his wife holding his hat while he preached. Where are such pioneers today? Whole cities lie open, whole States lie open, whole Provinces lie open . . . truly, the laborers are few.

When Lord's Day comes around and he is far off from Assembly fellowship, he will spend the time when the saints gather around the Lord, quietly. He will read, he will offer thanks to God, he will sing hymns and otherwise seek to be "in the Spirit" on the Lord's Day as the beloved apostle was in Rev. 1:10. He will not "set up" a temporary table, nor frequent a "summer retreat" where such a temporary arrangement prevails, if in the summer season. He will have much experience visiting homes, meeting the people, living as a true servant of Christ should live amongst a "new" people. He will NEVER make his "needs" known by letter, or suggestion, to a living soul. He will hang upon God, trust in His Word, and shall labor on, perhaps for years, in a quiet and humble way and, eventually, see God's hand with him. He shall thus gain valuable experience in the school of God and shall become a true man of God in whom the saints shall have confidence later on, when his field enlarges and his work commends him. We are not writing that which we have not practised, nor that which we would be unwilling to do even yet, if time and strength permitted. We feel free to say this in our 43rd year of happy service for the best of Masters and in fellowship with those whose confidence and fellowship we have enjoyed these many years. "Quit you like men, be strong."

Huntsville, Ont.—Bro. Wickert had some weeks with the saints here. Bro. Pears joined him later and they saw five or six profess. We trust they shall go on to prove to be the Lord's handiwork. Bro. Pears was going to Gravenhurst for two weeks. Our aged bro. Widdifield has just been able to attend the meetings, not able for his former labors.

Lake Shore, Ont.—Saints here were expecting bro. Arnold Adams to begin in the Gospel Feb. 12th, and appreciate the prayers of saints for blessing.

Prince Edward Island—Bre. D. Howard and Albert Ramsay commenced Gospel meetings in Charlottetown the middle of January. It is two years since the saints had a good Gospel effort. Two new Gospel Halls are being built at the West end of the Island. Pray for needy P. E. I. Saints at Freetown seek to go on for the Lord and there was some blessing in Crapaud lately.

Dawson Creek, B. C.—Bre. Wilson and Jas. Clark were expected here the middle of January for a visit and saints were expecting them to labor in their midst for a while. It takes steady "plodding" in all such districts.

Toronto, Ont.—Saints here had a visit from bre. Fairfield and McKelvey first week in February. They were on their way West to the Coast. Bro. Fairfield expects to return to Venezuela this late Spring, bro. McKelvey sails back to Ireland in a few months. Bro. Johnston is just able to attend regular meetings, bro. Watson also is restricted but able to be present at meetings. Bro. G. P. Taylor was in Highfield Hall for meetings.

OTHER LANDS

Dunedin, N. Z.—The 72nd Annual Conference was held in this city Jan. 1st, 2nd and 3rd. The attendance was the largest for many years with a nice spirit manifest. Ministry was of a practical character for the edifying of the people of God and strengthening of the Assemblies. Bro. Alves' ministry has been helpful to the various assemblies in Otago and Southland, encouraging saints who desire to walk in the "old paths" of the Word to continue therein. He was to commence meetings in Sydney, Australia on January 5th. Mrs. Alves joined him and they hoped to spend some time in Australia ere returning homeward.

Venezuela, S. A.—Bro. Williams and I were at a baptism in La Sorpresa Hall the 21st, Dec., when seven thus obeyed the Lord. Then on the 24th, bro. Jos. Turkington and I arranged a baptism in Moron when a promising young couple, who were saved at our tent meetings there in March, were baptized in the river, two miles out of town . . . It was good to see many unsaved listening with reverence to the old, old story and witnessing our Lord's ordinance solemnly carried out. At the conference there in Puerto Cabello we baptized three believers on the night of the 31st, and bro. Turkington and I were to commence a special Gospel effort in San Carlos on the 15th, Jan. It is a notoriously hard part of the field, but "in all labor there is profit." Sydney Saword.

CONFERENCES

Manchester, Conn.—Annual Conference d.v. will be held in the Masonic Temple, Center St., on Fri. March 31st, continuing Sat. and Lord's Day April 1st and 2nd. Prayer Mtg. Thurs. March 30th, in the Gospel Hall, 415 Center St., at 7:30 p.m. Corresp. to Wm. G. McBride, Notch Rd. Ext. R. R. 2, Box 476.

North Vancouver, B. C.—Annual Conference will commence d.v. with a Prayer Mtg. evening of March 30th, in the Gospel Hall, 133 E. 4th St., continuing March 31st, April 1st and 2nd in the Community Centre Bldg., 22nd Ave., and St. George St., one block east of Lonsdale. Communications to J. H. Turvey, 1131 Cloverley St.

Toronto, Ont.—The 75th Annual Conference will be held D.V. Fri., Sat., and Lord's Day, March 31st, April 1st and 2nd, in the Central High School of Commerce on West Side, also at Eastern High School of Commerce on the East Side. Thurs. eve., Prayer Mtgs., Brock Ave. Gospel Hall and Pape Ave., Gospel Hall at 7:30 p.m. Usual order of meetings. Communications to A. Walker, 22 Kimbourn Ave., Toronto 6, for the East Side and Samuel Moore, 882 Palmerston Ave., Toronto 5, for the West Side . . . "Thus saith the Lord . . . stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein." Jer. 6:16 also Hosea 14:9.

Culver City, Calif.—We purpose D.V. to hold our Conference in the Culver City Gospel Hall commencing with a Prayer Mtg., Fri. eve. March 31st, and continuing April 1st, and Lord's Day April 2nd. The Hall is located at 11138 Venice Blvd. Ministering brethren practising and preaching the right ways of the Lord welcome. Jas. Parr, Corresp.

Moncton, N. B.—The Conference here commences with Prayer Mtg., Thurs. eve. March 30th, and continues over April 2nd. Communications to N. L. MacNeil, 37 Bromley Ave.

McKeesport, Penna.—The Annual Conference will be held D.V. April 22nd, and 23rd, commencing with Prayer Mtg., Fri. April 21st, at 7:30 p.m. All meetings will be held in the Main Pavilion at the City Park (Renzie Park). The Lord's servants walking in the "old paths" are welcome in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2629 Hill St.

FALLEN ASLEEP

Westbank, B. C.—A late report of the homecall of our esteemed and aged bro. Montague G. Hussey is to hand. He "went home" Oct. 23rd, aged 83. Saved in England in 1906, came to Canada in 1909. A devoted and intelligent Christian with a shepherd's heart.

Peterborough, Ont.—Our dear brother Joel Horton "went home" Dec. 1st, aged 40. Travelling here and there in business he always dropped in to see the Christians and was a good witness for the Lord. His widow and 2 children should have our prayers. He loved the right ways of the Lord.

Englehart, Ont.—Our dear sister Miss R. Marshall of Ottawa was called home January 10th, aged 73. Saved in early life and in fellowship in the Ottawa Assembly. Buried here.

Tillsonburg, Ont.—Our dear sister Mrs. Francis Beckett (formerly of Straffordville) went home suddenly to be with the Lord Jan. 14th, aged 74. Saved in 1905, interested in S. S. work and individually among her relatives, she will be much missed. Two sons and one daughter survive and have "the Hope." Titus 2:13.

Also on Jan. 28th, our sister Mrs. Harry Fairs "went home" aged 84. Fruit of the Gospel in Straffordville, her mother being saved under the preaching of J. Smith and T. D. W. Muir nearly 90 years ago in that district.

Embro, Ont.—Our dear sister Mrs. Wm. Dent "went home" Feb. 2nd, aged 96. Saved in Paris, Ont. when 12 years of age. First Assembly planted near Embro in their humble home, the meeting place of the Assembly for years.

Cumberland, Md.—Our dear brother Isaac Spiker was called home Dec. 18th, aged 70. Saved some 30 years ago, in fellowship first in Frostburg, later here.

Garnaville, Iowa—Our aged sister Mrs. Gray "went home" Jan. 9th. She saw her husband saved about two years ago in his "eighties." How good of the Lord to save him in old age.

Vancouver, B. C.—Our dear sister Mrs. Alex. Ingram "went home" Jan. 21st, in her 86th year. Saved in 1884 in Peterhead, Scotland, in fellowship in Aberdeen, then Montreal and later Cedar Cottage Hall since 1917. Quiet, unassuming and faithful to the Lord and His truth. Her husband and a married daughter survive—Titus 2:13.

Maidstone, Sask.—The beloved wife of C. F. Broadhead (married 67 years) "went home" aged 96. Born again in England over 80 years ago, her home was always open for the Lord's servants who valued her hospitality. Much missed.

Taylorville, Sask.—Our dear sister Mrs. Charlotte Annie Lewis "went home" Oct. 29th, as the result of an auto accident, aged 38 years. Saved July 2, 1939 and received into fellowship here, latterly in Glen Ewen. Her husband is still hospitalized. Prayer requested for a daughter who professed last summer and an unsaved son.

Midland, Ont.—On January 29th, our beloved sister Mrs. John Silvester "went home" to be with her Lord. The widow of the late well known laborer amongst us, she was in her 83rd year. Saved when 18 years old at tent meetings in Shanty Bay, she went on well for her Saviour, became the true and valued companion of our departed and esteemed brother and was a true "mother in Israel." One son and five daughters survive. "Then Lord, shall we fully know; not till then how much we owe!"

Clover

Words in Season

THE BIBLE FAMILY MAGAZINE



FINISH THY WORK

Finish thy work, the time is short,
The sun is in the West,
The night is coming down, till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest for ever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil:
Take breath - and from each weary limb
Shake off the soil.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the Throne thy Master's voice
"Well done, well done."

H. B.

(The pioneer's motto)

APRIL, 1961

WORDS IN SEASON

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UNITED STATES

Blue River, Wisc.—Bro. Hamilton was trying some meetings here at last report, trusting to see an interest in the Gospel.

Soldiers Grove, Wisc.—Bre. Brandt and Wahls were here, one had professed but they had to give up their building.

West Union, Iowa—Bro. Mick was continuing here, getting a number in to hear the Word.

La Crosse, Wisc.—Bre. Gray and Pears were with the assembly here in the Gospel.

Manchester, Iowa—Saints here had a good all-day meeting recently and, with others of the Iowa assemblies, had a call from bre. McKelvey and Fairfield on their way south and North West. Bro. Elliott closed the meetings at Ackley.

Saginaw, Mich.—Bre. McBain and N. Crawford were having meetings here in the Gospel and seeking to help the saints.

Williamston, Mich.—Bre. Warke and Lipke had a spell of meetings here with some professing.

Garnaville, Iowa—Bre. Dobson and McCullough were carrying on here in the Gospel, trusting to see a break amongst some of the believers' children.

Philadelphia, Pa.—Our brother C. Patrizio has been visiting the Italian assemblies of New England, Waterbury, Conn., Hartford, Worcester, Mass., and East Boston. Meetings quite well attended, with some unsaveh listening to the old story of the Cross. He hoped to visit also Methuen, Mass.

Longport, N. J.—Our brother William Moon was in the hospital for a few days but feeling stronger last we heard. Our brother has had heavy responsibility in connection with the Home here and should have our prayers. God has signally used him in this needful service.

Indiana, Pa.—Bro. Geo. Graham was visiting the saints here, seeking to give help in the Word. He had six weeks in Reader, W. Va., but found it difficult to get any unsaved in. However, he got some good Gospel messages into the homes.

Cleveland, Ohio—Wm. Ferguson had several weeks of meetings in his home assembly on the West Side, speaking on The Tabernacle in The Wilderness, using chart and Model of the Tabernacle. Interest was real good, some attending from both sides of the city.

Jackson, Mich.—Bre. Klabunda and Baldwin saw a little blessing in the recent meetings here, we believe.

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. 53

APRIL, 1961

No. 4

INDEX OF LEADING ARTICLES:

Does God live here? - - - - -	Gospel article.
The Humanity of our Lord - - - - -	Wm. H. Ferguson
Could Jesus Sin? - - - - -	William Williams
The "Ifs" of the Epistle to the Hebrews - - - - -	Henry Dyer
Thoughts on Psalm 133. - - - - -	Harry Macfarlane
Service or Officialism - - - - -	G. G. Johnston



FRANK PIZZULLI

1909 - 1960

DOES GOD LIVE HERE?

IT was a little old farmhouse with spacious but unkept grounds . . . A stranger came walking along the dusty road, opened the gate, walked up the path to the low door, and knocked. The farmer's wife answered the door; she expected a neighbouring friend, but it was a stranger. He asked, "Does God live here?"

The woman was so perplexed and dumbfounded she did not answer. Again the stranger asked, "Does God live here?" Now the woman was so confused, she slammed the front door and ran out of the back door. The man shook his head, turned and walked away.

At the barn, where the husband was working, the wife told him excitedly of the strange visitor. The husband blustered and floundered for words. He finally asked, "Well, didn't you tell him we belonged to the church?"

"No", answered his wife conscientiously, "that wasn't what he asked."

"Well, didn't you tell him I'm a deacon and that you are a hard-working member of the Women's Missionary Society?" Again, she answered, "That wasn't what he asked."

Together they pondered over the strange visitor and the meaning of this mysterious question. Finally they came to the conclusion that they had been only playing with pretensions, and that their home was not a place where God could live.

The question had searched their hearts and sobered their minds, to realize that they did not know the God of heaven as their God, nor did He know their home as His dwelling place. The way back was the way of the prodigal in Luke 15, the way of repentance and turning to God and in acknowledging their sinful and lost state, to throw themselves upon the mercy of God in Christ Jesus and trust the Blood of His Cross as the means of their salvation.

READER! In your home . . . Does God live here? What about it! We leave this simple question with you. We would like you to take your Bible and open it at such Scriptures as Romans 3 and read it carefully. Note especially verses 19 to 24. Read Romans 4:4, 5 etc., also verses 6, 7, and 8. Read also v. 24, 25 of chapter 4 and the first verse of Romans 5, also Romans 5:6 . . . "For when we were yet without strength, in due time Christ died for the ungodly."

Are you willing to take your place as an ungodly sinner, trusting only in the merits of the precious blood of Christ?

If so there is salvation for you this moment by accepting Christ as your Saviour and then truly, you will be able to answer to the question . . . "Does God live in this house?" Yes! Thank God! He not only lives in this house, "Christ liveth in me."

Adapted.

GOOD ANCHORAGE

"Believe on the Lord Jesus Christ, and thou shalt be saved." How simple the plan of salvation! Only believe! Faith in Christ begets hope, "which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." This anchor never fails in the most tempestuous sea and the most stormy weather.

Says a gentleman: "As we lay off Queenstown harbor one blustering afternoon, I saw the anchor lowered. I could scarcely believe my eyes that such a small piece of iron could be expected to check the drift of the huge ship amid such a boiling sea, but the implicit confidence of the officers reassured me. They had tested it before. Small as it was, it held the ship amid the fury of the hurricane."

Faith in Jesus seems to be a little thing, but it has been tested and has never failed. Our boat is tossing on life's troubled sea, but the chain that binds us to the Eternal is a chain of love, and it is easier, far easier, for heaven and earth to pass away than for one link to fail—every link is promise of the Everlasting God—and the flukes of the anchor take hold of the "Rifted Rock" within the veil.

"Then let the tempest roar,
The billows heave and swell;
We hope to reach the peaceful shore
Where all the ransomed dwell.

And when we gain the land,
How happy shall we be!
How shall we bless the mighty hand
That led us through the sea!"

Said an old preacher: "If God's today be too soon for thy repentance, thy to-morrow may be too late for God's acceptance. Mercy's clock does not always strike at our beck and call."

A cake made out of memories will do for a bite now and then, but makes poor daily bread. We want the present enjoyment of God.

THE HUMANITY OF OUR LORD

WM. H. FERGUSON

IN THIS issue our brother Mr. Williams has touched on a subject which is of vital importance to every true believer in our Lord Jesus Christ: that is, the sinless humanity of Christ.

He refers to a Radio Address by a popular evangelical (so-called) and we have also had the opportunity of reading, for ourselves, this Radio Address in print and consider it a most dangerous and extravagant attack on the truth so dear to us and a very definite denial of the sinless nature of our blessed Lord.

The writer of this erroneous teaching seeks to make a comparison of Christ when here on earth and Adam in his original state of innocence, but his fatal mistake here is imputing to the Lord "the capability of sinning," while, of course, he makes it clear that He did not sin, although tempted and capable of sinning. So far, so good but not in accord with the teaching of the Word of God. In saying that Christ resisted what He was capable of doing, he is, in fact, destroying the whole foundation of Christian faith and the essential requirements of atonement, i.e. that a sinless Man, altogether apart from our fallen and sinful nature, should die for the sinner.

Our brother Williams aptly states in his closing sentence, which statement we unequivocally endorse, . . . "The error that Jesus COULD HAVE sinned if He would, is the thin edge of the wedge opening up to heresy and finally to apostacy. Wrong thoughts about the work and Person of the Lord Jesus have been the bane of many great men."

To place the Lord Jesus on the same level as Adam in innocence is degrading to the Person of Christ. Adam was a created being, into whose nostrils the Triune Lord God breathed "the breath of life," (Hebrew . . . 'Nshah-mah never used of the brute creation). Christ was not created . . . He was the eternal Son, called in Isaiah 9:6 . . . "The mighty God, the everlasting Father (or Father of eternity) and the Prince of Peace." How lowering to His dignity and deity to place Him on the same plane with a created being. One can hear the enemies of God and Christ "chuckle" at such emanations from professed evangelical circles.

THE SINLESS HUMANITY OF THE SAVIOUR

In Luke 1:35, we read the words by the Spirit . . . "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." The writer referred to makes much of the term

"Son of God" as being also applicable to Adam in Luke 3:38 . . . "which was the son of Adam, which was the son of God." But, here again, the supposition is faulty. We note that "the son of" in the generations of Luke 3 is in italics and only supplied by the translators . . . it is not in the text.

The miracle wrought in the virgin's womb was entirely apart from human generation—a divine work, in which our Lord took hold "of the seed of Abraham." Heb. 2:16. He took upon Him humanity, without in any way whatever partaking of our sinful nature. He did not have two natures in one body as we have, old and divine, natural (therefore sinful) and divine. No! He was the divine Son of God tabernacling in flesh. Blessed reality! Blessed truth! Blessed Lord!

Our Lord had no propensity to sin. He COULD NOT SIN, since He was God manifest in flesh. Such an idea is sinful and shows a complete lack of realization of Who He was and His altogether Divine character embodied in His sinless humanity. We read in:—

1 Peter 2:22—Who did no sin.

2 Cor. 5:21—Who knew no sin.

1 John 3:5—In Him is no sin.

John 14:30—The prince of this world cometh and hath nothing in Me.

Heb. 4:15—He was in all points tempted . . . without sin, or sin apart.

Alford's note on this last portion of the Word follows:—"So that throughout these temptations, in their origin, in their process, in their result—sin had nothing in Him: He was free and separate from it."

Bengel's note on this is . . . "The idea of sin, in respect of us, is included; in respect of Christ, IS EXCLUDED." And he continues . . . "But how can one, tempted without sin, be capable of sympathising with those who are tempted with sin. With respect to the understanding, the mind of the Saviour much more acutely perceived the forms of temptation than we who are weak; with respect to the will, He as quickly repressed their assault as the fire represses a drop of water cast into it . . . He is capable of sympathising, for He was both tempted without sin, and yet He was truly tempted.

There is no question as to Satan's desire to overcome the Son of God, nor is there any question as to his absolute folly in so tempting the One Who was indeed, at the same time, Satan's Creator, and Who would be Satan's victor at the Cross, also Satan's eternal nemesis . . . the One Who would inflict the final act of retribution on this arch-foe at the last day, Rev. 20:10.

In this erroneous teaching the writer seems to make a difference as to His being tempted as Son of Man but not as Son of God. But when did He cease to be Son of God or Son of Man? How futile the attempts of men to delve into the mystery of the Incarnation and Holy Humanity of our Lord. Men will be always seeking novel means of presenting their preaching and often fall into the morass, and ruin their testimony for aye.

One of the most glaring and dreadful statements in the attempt to show that Jesus could sin, is that which imputes to Christ

The thoughts of a child and its feelings.

The thoughts of a youth and his feelings.

The thoughts of a teen-ager and their feelings etc.

What a travesty of sacred truth to ascribe to our blessed Lord the thoughts and feelings of a teen-ager, in His being tempted and overcoming such temptation. We use this term today, and in so doing there rises up the mental picture of flaming irrepressible youth, indulging in all kinds of license, and getting away with it, because this "teen-age" period of life is acknowledged to be a passing phase of human existence. To liken our Lord to such a period of life is, in our judgment, blasphemous whether the one who makes the statement realizes what he is saying or not. And we have never read such a statement from professedly Christian circles.

The late C. I. Scofield, in one of the early editions of the widely read Scofield Bible, with his notes, made a statement substantially as follows:—"Our Lord denied Himself the innocent joys of having a wife and children." This statement caused such consternation that it was withdrawn in subsequent editions. Would to God there would be a withdrawal of all statements derogatory to His glorious Person. How much more degrading is the thought of ascribing the thoughts and feelings of a "teen-ager" to our adorable Lord. Away with such a thought.

We wonder what the reactions of Christians who heard such erroneous statements over the air will be. We do not own a radio (for which we are glad). To think of such coming into a Christian home, with all the terrible implications connected with this teaching, is sad indeed. Truly the days are evil. Let us cling closely to the Word of God and turn away "the itching ear" from false and misleading teaching. "Know them which labour among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13.

In closing, let us state again that our Lord had a human body without, in any way, partaking of our sinful nature,

and therefore incapable of committing sin. His mother had a sinful nature (although Rome teaches otherwise), and required a Saviour, although she was the chosen vessel out of that "little remnant" to bring forth the Messiah Saviour. Her own words tell us that in Luke 1:46, 47 . . . "My soul doth magnify the Lord, and my spirit hath rejoiced in God MY SAVIOUR."

Job asks the question in Job 14:4 . . . "Who can bring a clean thing out of an unclean? The answer is! God alone and praise God He did it when our Saviour was born without taint or spot of sin and altogether apart from fallen humanity. "When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me . . . Then said I, Lo, I come . . . to do Thy will, O God." Heb. 10:5, 7.

Listen again to the miracle of Incarnation . . . "That Holy Thing which shall be born of thee shall be called SON OF GOD." Luke 1:35.

COULD JESUS SIN?

WM. WILLIAMS OF VENEZUELA, S. A.

I LAST week a booklet was mailed to us, entitled "The Temptations of Jesus." Under a sub-heading, "Could Jesus sin?" the author seeks to prove that He could have sinned. The booklet comes from the Radio Bible Class, Grand Rapids, Michigan. Our desire is to WARN the Lord's people about teaching that comes from this source which pretends to be evangelical and fundamental.

The editor revels in human reasoning of the highest order to prove his point that Jesus could have sinned. For example, he writes: "So while we emphatically reject even the suggestion that Christ had a tendency to sin, we must not jump at the conclusion that He could not sin. Adam as he came from the hand of God was perfect without a weakness or tendency for sin, but he fell just the same. There is but little glory in not sinning when it is IMPOSSIBLE to sin; but when one resists temptation and gains the victory, that is worthy of praise and a credit to the victor."

Years ago we copied in the margin of our Newberry Bible the following note . . . "Speculations as to the Lord's peccability are as irreverent as they are ignorant. We know that he 'knew no sin,' 2 Cor. 5:21 . . . 'He did no sin,' 1 Peter 2:22 . . . 'In Him is no sin,' 1 John 3:5.

Now the reasonings of the writer of the booklet are purely human, carnal and emotional, with a view to glorify Jesus as the Second Adam who could have sinned but would not sin, as did the first. In Isaiah 9 we get a wonderful

declaration: "For unto us a Child is born, unto us a Son is given," v. 6. Here we get in prophecy the wonderful fact of the dual nature of our Lord, "a Child born"—His perfect humanity; "A Son given"—His perfect divinity. He would ever from His birth in Bethlehem possess these two natures i.e. the human and the divine. Nowhere in Scripture do we see those two acting independently of each other. They were like the seamless robe that He wore, woven from above. Never could they be divided. No one could say that here started the human nature and here ended the divine nature. God would not permit the Roman soldiers to divide that wonderful tunic, and yet our modern expositors would dare to rend it and mark off the divine where He could not fall, and show us the human Adam who could have fallen. The writer states that Jesus went into the battle relying solely on His human nature. This is a false premise, as can be seen from a careful reading of John 8:28, 29: "Then said Jesus unto them, 'When ye have lifted up the Son of Man, then shall ye know that I am He, and that I DO NOTHING OF MYSELF; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: (He did not allow Him to fight the devil alone), the Father hath not left Me alone; for I do always those things that please Him.'"

The error that Jesus could have sinned if He would, is the thin edge of the wedge opening up to heresy and finally to apostasy. Wrong thoughts about the work and Person of the Lord Jesus have been the bane of many great men.

(We are glad we have, among us, some who will fearlessly stand up for the divine Word of God and the Divine Person of our Lord Jesus Christ. Too many, by a guilty silence, curry the favor of the people—Editor).

To whom, Lord, shall we go, or where, to 'scape earth's
vanity and woe?
But unto Thee, out side the camp; and take Thy blessed
Word as Lamp.

To guide our artless feet in ways, that surely soon shall
bring heaven's praise,
To save us from the snares of him, who first exulted in
man's sin.

And now exults in all who turn, aside from Thee and fur-
ther learn
To copy earth's vain show and pride, and enter gates both
high and wide. F.

The Spirit's power — 'tis this we need:
Nor can we prove it till we heed
The Spirit's voice — the Spirit's Word
Which points the soul to Christ the Lord.

THE "IFS" OF THE EPISTLE TO THE HEBREWS

(continued)

IET us now consider the warnings themselves. They all point to bold and self-willed characters, and not to those "weak in the faith," or timid ones, who are too apt in their self-accusing sadness to apply them to themselves. The presumptuous are those against whom they are aimed, and not the diffident and self-distrustful. Just as also Matthew 12:24, 32 shows that the sin against the Holy Ghost was in danger of being committed by those who were proudly despising the works of our Lord, and not by such as were distrusting themselves, and wishing to know Him better and love Him more.

In each of the six IFS quoted we see these self-willed characters as "rejectors" of some precious feature of the grace of God, and setting up instead of it a way of their own.

In HEBREWS 2:3, "How shall we escape, IF we 'neglect' so great salvation?" we see them as rejectors of God's VOICE speaking to them by His Son, by the easy way of NEGLECTING to take heed of it, and preferring the voice and the way of fellow men. This the apostle declares to be a worse and more wilful sin than that of the children of Israel, in disobeying the voice of God that spoke to them by means of angels at Sinai. Compare with these the "wayside" hearers of Matthew 13:19, in whose case the wicked one "catcheth away" that which was sown in his heart.

But God's grace in this epistle is to us a VISION as well as a voice. It says, "We SEE Jesus," as truly as it does, "We have HEARD" God speaking by His Son; and in Hebrews 3:6, 14, "Whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm to the end," unbelievers are seen as rejectors of the VISION of the Divine and therefore ever-living "Apostle and High Priest," and stubbornly hardening their heart, and stopping short on their heavenly road. They turn to an earthly Moses or a Joshua, and thus do not hold fast their first confidence "firm to the end." Compare with these the stony-ground hearer in Matthew 13:20, who not having "root in himself" dureth but for a while.

Again the mere professor is also detected by his LAGGING BEHIND the footsteps of real believers, who all do, more or less, press on toward practical likeness to Christ. The dead professor, on the other hand, contents himself with a repetition of those easily-admitted first principles of truth, the reiteration of which only deadens conscience, instead of exercising it. This is pointed at in Hebrews 6:6,

and is declared to be another mark of their hopeless case. "It is impossible for those who were once enlightened . . . IF they shall fall away, to renew them again to repentance." Like Judas Iscariot they forsake the company with which they at first set out. The zeal of true saints is too warm for them, and too unflagging (as the love that would spend three hundred pence worth of ointment on refreshing the feet of Jesus was too warm for Judas) and they "fall away." Here then such are convicted of rejection of God's grace in a third way; viz., as that grace is seen in their godly fellow-pilgrims. And the apostle bids us not be hindered going on to "perfection" by any such unregenerate loiterers, or from pressing on, Abraham-like, to know our divine Melchisedec. Compare with these the thorny-ground hearers, in whom the "care of this world and the deceitfulness of riches choke the word" and render it unfruitful.

In Hebrews 10:26 . . . "IF we sin wilfully after we have received the knowledge of the truth"—we have a yet more solemn mark put upon these persons. Cain-like they presume to draw near to God in a way of their own will and their own choosing, and are thus stamped as "rejectors" of the only obedience in which God ever can accept a sinner that approaches Him; that is, the obedient death of His Son. They vainly expect that God will somehow make provision for their admitted short-comings; but having rejected God's one and abundant and costly provision in the death of His only Son, they will find nothing meet them from God's presence but a "judgment and fiery indignation, which shall devour the adversaries." Here then we have a fourth view of the rejectors; they reject the one obedience of Christ unto death as the only way of access to God.

In Hebrews 10:26 . . . "Now the just shall live by faith; but IF any man (or he) DRAW BACK, My soul shall have no pleasure in him"—we have the mere professor detected by his unwillingness to suffer earthly loss for his profession's sake. He casts away the confidence which he seemed once to have, and refuses the path of suffering and loss in which genuine saints are taking "joyfully the spoiling of their goods," knowing in themselves that they "have in heaven a better and an enduring substance." (See Heb. 10:34, 35). Here, then, is a fifth form of their wilfulness; they are REJECTORS of Christ's path of poverty and earthly loss.

The same may be said of the sixth and last passage quoted (Heb. 12:25) . . . "IF they escaped not who refused Him that spake on earth, much more shall not we escape IF we 'turn away' from Him that speaketh from heaven." This turning away is likewise on account of love of earthly

property and ease. The context speaks of the Israelites at Mount Sinai. They "entreated that no word more should be spoken unto them" (see Greek), and base Moses attend to God's voice for them, their alarm being both for themselves and their cattle; "for they could not endure that which was commanded, and if so much as A BEAST touch the mountain it shall be stoned." And so the New Testament refusers of the voice from heaven have no relish for the promise that God will "once more shake not the earth only, but also heaven." They are like Esau, that profane person who chose the then present mess of pottage rather than the precious birthright of "future" good things. So the promise of a new heaven and a new earth, which is joy and strength to the true believer, has no charm for the unregenerate professor, since it involves his having no home and no portion or treasure in this old creation. This is perhaps the most solemn aspect of any in which to see the vain professor; that is, as "rejector" of a new heaven and earth—in which Christ shall be the last Adam, and God shall be all in all—for the passing carnal pleasure of the "fornicator" (see v. 16), or the Esau-like "profane person." To what depths of shame and self-ruin will sin, the flesh, and Satan's power sink the most orthodox and plausible professor, while the feeblest "real truster" in the blood of the Lamb is an "overcomer," and will forever have God as his portion, and God's new creation as his home.

Surely the "IFS" of the Epistle to the Hebrews are as full of solemn instruction to God's own children as they are of terrible warning to the unbeliever. May we profit by them.
Henry Dyer

(We hope the reader will read carefully this article with the one in the last issue. It will prove a real help and encouragement to a true believer while, we are sure, it will hold out little of instruction or comfort for a mere professor; and their number is 'legion' today—Editor).

COMPARING THEMSELVES AMONG THEMSELVES

2 Cor. 10:12.

Telephone operator to man in small town who had a habit of calling her shortly before twelve o'clock for the correct time . . . "Why do you always call me about this time?" "Oh, I am the man who blows the whistle for the town at noon." "Oh," replied the operator, "I always set my clock by that whistle."

Now is the watchword of the wise,
Now is time's constant ticking clock;
Now is the time for faith to rise,
Now is the time to hear His knock.
Rev. 3:20 - F.

THOUGHTS ON PSALM 133

HARRY MACFARLANE, GLEN EWEN

THIS short Psalm of three verses is the second last in a cluster of fifteen Psalms, beginning with the 120th, and ending with the 134th. These fifteen Psalms are called "Songs of degrees" or "Ascents" or "Stairs." The centre one is by Solomon, four others by David and the remaining ten by an unknown author. We suggest perhaps they were written by Hezekiah since he says in Isa. 38:20 . . . "Therefore will we sing my songs to the stringed instruments all the days of our life in the house of the Lord." This might correspond to the fifteen years that God lengthened his life. The word "degrees" is the same word that is used in 2 Kings 20, where the shadow went backward ten degrees on the sundial of Ahaz. So the ten unnamed Psalms could readily refer to the ten degrees and the fifteen Psalms to the lengthening of Hezekiah's life by fifteen years. (We print this as bro. Macfarlane has sent it in . . . we believe the suggestion to be quite new—Editor).

Some suggest that these Psalms were sung by the returning exiles after their sojourn in Babylon for seventy years; also as they went up to Jerusalem to keep the yearly feasts. This would remind us of what the apostle says in Eph. 5:19 and also in Col. 3:16 . . . "singing and making melody in your heart to the Lord," and "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Be that as it may Psalm 133 would remind us of the time when all twelve tribes (2 Samuel 5) came to Hebron to anoint David king over them, and to be united as one nation again. How blessed this must have been after the years of strife and separation. Also it was only as dwelling together that God could send His blessing upon them. The prophetic view is a much broader scene, when in a coming day the twelve tribes shall be reunited, never again to be separated; and planted in their own land, never to be plucked up again. As Zechariah says in ch. 6:13, their own Messiah shall be both king and priest to them . . . And He "shall sit and rule upon His throne; and He shall be a Priest upon His throne." What a happy change after the "many days" of Hosea 3:4 . . . "without a king, without a prince, without a sacrifice." What an outpouring of the Holy Spirit upon them according to Joel 2:28! What blessings shall be their's then, when fully restored to God; to be used of God in blessing flowing out to the Gentiles.

However, we should not overlook the typical application for ourselves today. The picture we have in verse 2 is the anointing of the High Priest to his office with the

holy anointing oil. Only upon Aaron's head was it poured; his sons just had it sprinkled on them; reminding us that Our High Priest had the Spirit given to Him without measure. The Holy Spirit rested upon Him. And as Aaron's sons and also all the Tabernacle of the Congregation were sprinkled with the holy anointing oil, so today all who belong to the Lord Jesus Christ, by faith in His atoning work on the Cross, are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:14. Thus the indwelling of the Holy Spirit and the measure with which we are filled with it as well, should bring about the unity spoken of in verse one, as well as a spiritual activity. This would result in a brighter collective testimony with the blessing of God in our midst. (We believe this Psalm was penned by David after the ark was brought to Zion, placed in the "Tent" David had prepared for it, in God's chosen place, and after David had ordered the Levites etc., in their places and work, and as he left them to go to his own home; which was secondary to finding a place for the ark of God; he commended them to God thus and said . . . "Behold how good and how pleasant it is for brethren to dwell together in unity." They could only thus dwell when the Lord had His rightful place among them, and His Word carried out. All attempts to make this a plea for divergent and often, unscriptural, unions with other professing bodies, is merely subterfuge for men with their own schemes of a unity of their own making—Editor).

In Verse 3 the "dew of Hermon" is brought before us and would remind us of the reviving and refreshing power of the Holy Spirit in connection with brethren dwelling together in unity. How refreshing to the hearts of the people of God this is and how stabilizing to the companies of saints "gathered to His Precious Name" outside the camp. In Ephesians 4:2 the apostle mentions "lowliness, meekness, longsuffering and forbearing" as some of the characteristics that will enable us to be keeping the unity of the Spirit. Further, in verses 11 to 13 he speaks of the "gifts" given from the Risen Head, a glorified Man at God's right hand . . . See Psalm 68:18, margin, "Thou hast received gifts! 'in the Man' " Notice the capital "M" referring to Christ the ascended One . . . "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The Lord Jesus prayed for this in John 17:23, and this should be characteristic of us now, but only in a coming day shall it be realized in all its fulness and blessedness.

SERVICE OR OFFICIALISM

G. G. JOHNSTON

IN THE religious denominations which men have devised, as also in the world's commercial and political affairs, it is felt that officials are required to avoid chaos. Our Lord spoke of this in His address to His disciples, as in Matthew 20:25, 28, saying . . . "It shall not be so among you." The thought that one Christian is greater than another Christian is foreign to the spirit and teaching of Christ, nor does one of them hold higher office than another.

The gift of one brother may be considered different from that of another. That is clear from 1 Cor. 12:8, 10; however, this, in its exercise, does not give him a distinct official position in the Assembly, or make him superior to another brother. Because one takes care of the offerings of the Assembly, he is not thereby constituted an official. (This is an important work and demands a high standard of responsibility and spirituality, in conjunction with one or two brethren in whom the saints have confidence—Editor). Another passes the bread and wine, or it may be the basket or box used in the receiving of the money offering of the saints on Lord's Day morning. This, of course, is open to any brother conveniently near, and is not to be considered an office.

There are no offices, such as pastor, elder, teacher, visitor etc., which might become vacant; that later, may be filled by an applicant, or by nomination.

Considering this, why is there mention of such in the Church Epistles? The mention made is of a "work" to be done, not an "office to be filled." Unfortunately, our King James Version gives, at times, a vague thought. In 1 Timothy 3:1 we should read . . . "If any man desire 'overseership' (not 'the office of a bishop'), he desireth a good 'work.'" Please note that it is a "work" to be done, not an "office" to be filled.

If a brother has due exercise before the Lord, out of love to Him, to do whatever work the Lord may please, for the good of His people and the furtherance of the Assembly's testimony in the world, his Lord will guide into the work for which He, in His sovereign will, and by His Holy Spirit, has gifted him. When he has put his hand to the work, in a humble way, and with a single eye to God's glory, then and only then shall he fulfil the requirements as to a pastor (shepherd), an elder, a guide of that Assembly; and this, not because he has received an appointment to it by other men, but of the Lord's appointing and elder brethren who look to the Lord to raise up such in their midst shall be happy to recognize what God has definitely

wrought in that brother, thus their fellowship and confidence is gained, as well as that of the whole Assembly. (Some younger men have a "lust" for preaching and think this is the only worthwhile work to be done. This is far from the truth. There is much work at hand and preaching is not the most important service—Editor).

Such waiting upon God avoids and precludes all "ambition" to office, and where carefully followed in the fear of God, eliminates all clericalism, and strife for office, so natural to men, but so distasteful to God in relation to His Church.

Because of what is natural in our hearts, there is constant need of vigilance lest this sort of evil creep in among us. What jealousies have sprung from our natural ambition to office in an Assembly! Instead of serving the Lord humbly, according to the measure of our ability, by serving our fellow-believers, we seek their recognition of us, as if we held office among them.

But, is the Assembly not to be conducted in an orderly way? How can this be done without officials? This would be impossible but for the presence of the Holy Spirit among the saints. He can, and does, still guide those who seek to be led by Him. He gives each one his work, not his office, and strengthens that individual to do his work in the grace which He alone can give, and in accordance with the teachings of Scripture. The evidence of a brother's ambition for "office" would be sure proof that such a brother was not spiritually qualified for the work he might evidently consider doing. (This would apply equally to 'preaching' and desire to go 'out into the work' as we hear. God's men are THRUST out, often it is their last thought, but we remember the words of Sacred Writ . . . "The Holy Ghost said, 'Separate Me Barnabas and Saul for the work whereunto I have called them.' "Acts 13:2. What else could the Assembly at Antioch do but "let them go." See v. 3. They concurred in that which was evidently of God. We fear today, a little gift, a little ability to speak, even a good voice and a pleasing personality, seem to be, in the eyes of some, sufficient evidence of the Lord's call—Editor).

Officialdom was God's order in the religious affairs of Israel, but that was a carnal ordinance, Hebrews 9:10, which was imposed until the "time of rectification." The Assembly of God is a spiritual thing, and of an entirely different order.

When God revives His people He revives first to the Word of God.

HOW MUCH IS MINE

(The following verses were submitted to us by our brother Frank Pizzulli a short time before he became seriously ill, at first. We reprint now. Composer remains anonymous, we added the last verse—Editor).

« « «

TODAY upon a bus I saw
A lovely girl with golden hair;
I envied her, she seemed so gay,
And wished I were as fair.
When, suddenly, she rose to leave,
I saw her hobble down the aisle.
She had one leg and wore a crutch—
And, as she passed—a smile.
Oh God! forgive me when I whine—
I have two legs—How much is mine!

And then I stopped to buy some sweets,
The boy that sold them had such charm;
I talked with him, he seemed so glad—
If I were late, 'twould do no harm.
"I thank you, sir, you've been so kind,
Its nice to talk to folks like you—
You see . . . I'm blind!"
Oh God! forgive me when I whine—
I have two eyes—How much is mine!

Later, I walked along the street,
I saw a child with eyes of blue;
He stood and watched the others play,
It seemed he knew not what to do.
I stopped a moment, then I said—
"Why don't you join the others, dear?"
He looked ahead without a word,
And then I knew he could not hear.
Oh God! forgive me when I whine—
I have two ears—How much is mine!

I see the multitudes at ease
On Hell's deep brink of fiery seas;
They spend their days as if they'd ne'er
Launch out from death's dark, dismal shore
To endless pain and gnawing worm,
The fruits of sin, by conscience torn.
And then I think—"My sins are gone
The Blood has covered every one."
Oh, Lord! Forgive me when I whine—
Thou art my God! . . . HOW MUCH IS MINE!

W. F.

"WILL NOT REMEMBER"

Isaiah 43:25

Hosea 2:17

The faculty of memory is one of the most remarkable that we possess as men and women! The power of mind to look back over many years, the power to look back over many things, the power to look to many persons of long past acquaintance, to think back over thousands of miles of land and sea, to think of pleasures of years ago and pains of even earlier days, the memory of a man can make the heart sing for very joy! The memory of past years can fill a woman's soul with the deepest grief and sorrow. Memory is an everlasting faculty! It is seen to exist in heaven, it is recorded as intensely keen in hell! How much of memory is known by angels I don't know. That Satan himself has a memory is clearly shown in the book of Job. Some remembrances are clear and distinct, some would seem to be vague and hazy but I incline to believe that nothing is absolutely lost to the memory of man. In Hosea we are told of the memory of God. One of the strangest revelations of the Holy Scriptures is the UNFORGETFULNESS of God on the one hand,—and the PERFECT and EVERLASTING FORGETFULNESS on the other!

David L. Roy

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

Acts 20:35.

Christians should be industrious, remembering the words of the Lord Jesus, how He said, "It is more blessed to give than to receive;" and if any Christian will not work, who is able to do so, and can procure employment, he should not be helped in temporal things. 2 Thess. 3:6, 12.

No service in the Church of God should be performed for money. It is a dreadful thing to use the Lord's gifts for money, or to make any part of his service—either in evangelizing, or to the Church, a profession or trade. Tithes, etc. were given to the Priests and Levites under the Law. But with the passing away of an earthly priesthood, this also passed away. Heb. 7:5-9, 10; Acts. 20:35; 1 Peter 5:2.

But as all Christians who are in need should be helped by their brethren, so especially should those who care for their souls; and evangelists and Christians labouring in the Lord's vineyard should be willingly helped in temporal things by Christians, and should willingly receive this help. It is one thing in such cases to make a bargain for money, and quite another thing to labour for the Lord, and be willing to receive the help He sends through His people. 1 John 3:17; 1 Tim. 5:17, 18; Phil. 4:17, 18.

QUESTIONS AND ANSWERS

QUESTION: What is the meaning attached to the "high places and groves" mentioned so frequently in the history of the Kings of Israel and Judah?

ANSWER: Evidently such was a "copying" of the nations that were in the land prior to Israel's entering in. The nations chose out "high places" and there instituted the worship of their "gods." Later they planted "groves" of trees and used such for their altars and worship. When Israel got away from God, they copied the "ways" of the nations and did the same and sought to IDENTIFY the Name of the Lord with such places which NEVER had the sanction of God.

It is true that some of the kings, even spoken of as good kings, left such places untouched, as in the case of Uzziah in 2 Kings 15:4, also in the case of Joash in 2 Kings 12:2, 3. However, when Hezekiah came to the throne, as we read in 2 Chron. 31:1, "they brake the statues in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all."

We note, in connection with this last, the effect such destruction had on the Assyrian King in 2 Chron. 32:12 . . . "Hath not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?" The heathen king thought, as Hezekiah was destroying the high places and the groves etc., that he was throwing down the altars of God—he had no conception of the true God, nor His worship at all. So it is today . . . when believers speak against the high places of Christendom and its altars, the world and the worldly minded professors think we are tearing down that which is of God but, in fact, **THERE IS NOTHING OF GOD ABOUT IT ALL**, it is false worship and a false center. God only recognized one "Centre" in Israel's day—the Temple at Jerusalem. He only recognizes today, in a collective sense, the "gathering unto the NAME and PERSON OF THE LORD JESUS."

QUESTION: What would be the meaning of the expression . . . "But covet earnestly the best gifts." 1 Cor. 12:30?

ANSWER: The exhortation is not inconsistent with v. 11. He (by inspiration) has been showing that all gifts have their value—and we might add, their time and propriety. Some are more valuable than others without question. Some of the "gifts" passed away with the passing of the early years of the Church's testimony, they were no longer required. The needful and important gifts remain. Is one aiming at the "greater gifts?" The apostle shows us "a more excellent way," or "an eminently excellent way." (Alford.) True love will enable one to detect the place for which God has fitted him. He might be one of the "helps" in the assembly. How needful today. The platform seems to be the eminent thing in the eyes of many and we have noticed that those who are most anxious for it, are frequently not fitted for it particularly. They could be a real "help" in the assembly, perhaps in the Sunday School, in the many duties connected with the care of the assembly and helping other older brethren in their duties of a temporal character. How few today have this in view and yet it is the greatest need of the saints.

When the assemblies of God's people are in a good healthy state, there will be no question as to the Gospel being sent out from them. But, until then, it is useless for men to start off in a course of assembly to assembly preaching in which alas! far too many are engaged today. This is weakening the testimony, adding to the burden of the saints in providing for those who are not doing the work of God in God's way and lessening the exercise of all saints. It is leading to a mere formal testimony of pride and religious exercise.

QUESTION: Some are saying today, contrary to what we have been taught that Israel is the Bride, referring to Rev. 2:19, the Bride, the Lamb's wife. Is this true?

ANSWER: IT IS NOT TRUE! The Church is the Bride. The Lamb's wife spoken of in Rev. 21:9 is the Church, looked at as the Holy Jerusalem, descending out of heaven from God. This is the position occupied by the Church during the "thousand years" of the Day of the Lord, or the Millennium as we speak of it. She shall be seen above the earth—in all her beauty and brilliance . . . "The nations of them that are saved shall walk in the light of it." v. 24 . . . "the kings of the earth do bring their glory and honour unto it." Not "into" it as the text seems to imply. There shall not be complete identification of heaven with earth until after the Day of the Lord. Then in the Day of God we read in Rev. 21:3 (which goes back in this chapter to the subject of the new heavens and the new earth) . . . "Behold the tabernacle of God is with men, and He will dwell with the man they shall be His people." etc. Here it is the New Jerusalem, the same as v. 10 but in a later state and note that the Church is still here "prepared as a bride adorned for her husband." v. 2. A thousand years have made no change in the adornment of the bride . . . as one has well said . . . Time writes no wrinkles on the brow of eternity." THEN the Church shall visit earth as God wills.

QUESTION: Is it according to Scripture and the tenor of it, to baptize a person or persons who are not willing to remember the Lord, and identify themselves with the testimony of the Assembly?

ANSWER: This is an old question. The expression in this question "who are not willing to remember the Lord" etc., suggests a certain measure of self-will. It does not seem to be a question of "light" but "will." We would say in this case, let them wait until their will is brought into line with the will of God.

If a laborer were in an entirely "new" field, away many miles, perhaps hundreds of miles from an assembly testimony and one was saved and had this desire to obey the Lord, it would be perfectly in order to so do and as that one would bear his testimony, showing the subject heart, God would unquestionably work further and as others were saved and baptized there would be the "nucleus" of a definite character, leading to the formation of an assembly of God, as God would point out.

However, merely to baptize without this exercise of heart would suggest that the one desirous seeks a sort of "salve" for a disobedient heart rather than the exercise of a true disciple who desires to follow on in the teachings of the New Testament—cp. Matthew 28:19, 20 "teaching them to observe all things whatsoever I have commanded you." See also Acts 2:41, 42 etc. These are divine principles which it is never safe to depart from.

To say, however, that it would be wrong to baptize a person who so desired, with an evidently obedient and subject heart, would be to run in the face of such scripture as Acts 8:35, 39, where no Assembly was at hand.

QUESTION: Was Jonah dead and resurrected, as in Jonah 1:17 and 2:5, 6?

ANSWER: Absolutely no! Our Lord said . . . "Jonah was three days and three nights in the whale's belly." He didn't say his body was there, but Jonah was there. That is enough for us.

THE PIONEER'S PAGE

HOUSE TO HOUSE WORK: I do appreciate your view about Pioneer Work. It is true that these days there is much going to and fro from Assembly to Assembly, without doing good ground work in the preaching of the Gospel. A brother who desires to preach the Word should spend a good time first in pioneer work before being allowed to preach the Gospel from the platform in the Gospel Hall.

Before the Lord called me to preach His Word in a Gospel Hall, I worked together with a dear brother on a large housing estate for nearly two years, making known the Gospel from house to house. It was hard, but blessed work, and the Lord gave the increase in saving souls. To Him be all the glory. God-willing, and as soon as this climate allows we hope to work again from house to house and also we hope to preach the Gospel in the open air as well as in the Old Peoples' Homes which have been opened unto us by the grace of God.

(From a laborer across the ocean).

(The house to house work mentioned above is a very needful work in which few are engaged. During the first three years of labors in the Gospel we visited one thousand, five hundred miles of Michigan in the backward part of the State, house to house and village to village, sometimes only the faithful horse for a companion. It was happy work—tying the horse to a tree in the forest, sleeping under the blue canopy of heaven without a soul near us at times, one was made to feel the companionship and help of our God in a special way. We commend this type of work to those who so desire to labor—Editor).

FROM FLORIDA: I enjoyed very much the Pioneer's page. I am glad you put that in. It's sad to learn of those who have been spoiled by easy travelling. When such come to an Assembly where some laboring is needed, they soon get discouraged and have to head for the "smooth roads" again for a "rest."

FROM LABORING MEN:

We wound up the meetings in _____, after thirty six weeks, what with the weather and the holiday season we deemed it advisable to have a break in the work. It may be the Lord would have a company of saints gathered to His Name in that place. There are now between twenty five and thirty who profess to be saved. They may not all go on well but a good number of them give good promise of a work of grace going on in them, so we trust that God Who has saved them will keep them and lead them on. The Gospel has prospered in these parts and we still have nice interest in the Gospel, with a good many homes open for visits. It may be if we have another series of meetings in the Spring that others may yet be reached and saved. This is the Lord's doing and we feel unworthy of the least blessing and would like to give Him the glory for it in all His doings. We feel that God will yet honor the simple preaching of His precious Word.

(Brethren engaged in this work are well known to us but feel that they do not desire publicity). This is a tonic to any Assembly.

FROM CALIF.: I certainly appreciate the ministry. I've been wondering if sometime you could mention the need, in this State, of brethren who could devote some time to going into new places. Especially is this so in the San Joaquin Valley which is about 300 miles long by about 80 to 100 miles wide, with possibly a million and a half inhabitants. We in _____ are a small Assembly yet the only one between the Los Angeles district and the Bay Area . . . I am not unaware that such "going forth" should start at home, where the life confirms the testimony.

An exercised brother.

Detroit, Mich.—Saints of West Chicago Assembly here have enjoyed short visits recently from Brethren Fairfield and McKelvey, also W. Warke, D. Calderhead, A. Klabunda and G. Baldwin. Ministry appreciated.

Stout, Iowa—Saints have been helped here this Winter in seeing a few saved, L. DeBuhr had two weeks with them recently for the young especially and they had a nice visit from Bre. Fairfield & McKelvey.

CANADA

Halifax, N. S.—Bro. John McCracken visited here helping the brethren in a new section some miles away. Some had been coming regularly to the wooden tent at last report. It was real cold some nights but he said . . . "we keep the little wood stove red hot at times and the people still come." Bert Joyce and George Campbell were here getting their plane overhauled. They had a mishap in Newfoundland.

London, Ont.—Saints of Pall Mall assembly had a series of Gospel meetings with bre. Boyle and Gray preaching. Interest and attendance very good and 3 professed. During May the assembly purposes trying some meetings in St. Marys, 30 miles north of here where they have had a S. S. work for several years. We can pray for their efforts.

Toronto, Ont.—Bro. G. P. Taylor had a good series of meetings in the Highfield Road Gospel Hall on "The Church and the Churches"—using his chart. Ministry appreciated by those who attended, some of them coming quite a distance to hear the needful Word.

Englehart, Ont.—Bro. Doherty had a good series here for 6 weeks, two professed.

Picton, Ont.—Bre. A. Grainger and Murray McLeod were holding forth here in the Gospel, good interest reported.

Newmarket, Ont.—Bro. John Adams has been having a Sunday night meeting here the past two months with good attendance and interest, hoping to see further work done in this district. One had professed last report.

OTHER LANDS

Ahoghill, N. I.—Bro. Frank Knox called here for a night and meetings were so interesting he just kept on preaching . . . he mentions . . . "The good Lord helped us each night in a full hall—in this country sheep go where they can get grass." (Evidently they have not the cut and dried arrangements of so many weeks of meetings, starting on a certain date, finishing on a certain date, to make way for the prior arrangements of the preachers etc. This is killing true work for the Lord—Editor). He has been thinking of his native county of Monaghan and was going to 'spy out the land.' Pray for our brother.

Australia—Bro. Alves has been kept busy during his trip to New Zealand and Australia. He had well attended meetings in Palmerston North and Hastings, N. Z. many showing good interest. Then in Sydney in Goulburn St. Hall he put up his chart on the Seven Churches and response was hearty. Several assemblies represented. His last letter was written from Old Bonalbo, N.S.W. about 500 miles north of Sydney where he had real good meetings with the isolated saints here, some professed to be saved and saints were cheered. We have many subscribers in all these areas, some have written us of help received.

Austria—We hear from brother Brandt of Vienna regarding conditions throughout these parts. We are only sorry that we cannot feel free to print names and locations but we can make special prayer for our brethren and sisters in less privileged lands. We, who have so much to thank God for, should surely remember our beloved brethren in their trials.

CONFERENCES

McKeesport, Pa.—The Annual Conference will be held d.v. April 22nd, and 23rd, commencing with Prayer Mtg., April 21st, at 7:30 p.m. All meetings will be held in the Main Pavilion at the Renzie City Park. The Lord's servants walking in the "old paths" are welcome in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2629 Hill St.

La Crosse, Wisc.—Our Annual Conference will be held as usual, God-willing, commencing with Prayer Meeting Fri. eve. May 5th, continuing Sat. and Lord's Day May 6th, and 7th. Communications to L. Uglum, 2122 Denton Street.

Deseronto, Ont.—The Deseronto-Picton Conference this year will be held in the town of Napanee nearby in the County of Lennox & Addington Memorial Bldg., corner of Dundas and Robert Sts., Napanee. (The Legion Hall in Deseronto where they usually held the conference was destroyed by fire). Please note change of address and time of mtgs., Sat. May 20th, Prayer at 3:30—Ministry at 7:30 p.m. Lord's Day, May 21st, Breaking of Bread at 10:30, 2:30 and 7 p.m. Monday, May 22nd, Ministry at 10:30 and 2:30 p.m. (no meeting Monday night). The Lord's servants walking in the "old paths" and teaching the same are welcome to minister the Word. Christians coming from a distance freely entertained. Corresp. Wm. Root, Deseronto.

Frostburg, Md.—The Grahams town Gospel Hall, Frostburg, purposes d.v. to have the Annual Conference again beginning Sat. May 20th, at 2 p.m. for Ministry, continuing on Lord's Day May 21st. Accommodations will be provided for visitors and meals served as usual. Corresp. Wm. C. Knieriem, 80 Walnut St.

Akron, Ohio—Our Annual Conference will be held D.V. in the Gospel Hall, 1225 Wooster Ave., on May 27th, and 28th, with a Prayer Mtg., on Fri. May 26th, at 7:30 p.m. Brethren walking in the "old paths" welcome for ministry. Communications to Joseph Bercaw, 928 Bisson Ave., Akron 7.

Stcut, Iowa—Annual Conference of the Stout Assembly will be held d.v. in the Gospel Hall there, commencing with Prayer Mtg., Fri. May 19th, at 7:30 p.m. and continuing May 20th, and 21st. Visitors freely entertained. Corresp. Richard Stickfort.

FALLEN ASLEEP

La Crosse, Wisc.—Our dear sister Mrs. Ida E. Wolcott, aged 68, "went home" suddenly Feb. 23rd. Saved in Dec. 1917 and in fellowship with saints here. She will be missed.

Waterbury, Conn.—Our dear sister Mrs. Sangster went to be with the Lord Feb. 14th. She ever sought to please the One Who had saved her and was a devoted Christian, greatly missed. Two sons and a daughter need our prayers.

Bridgeport, Conn.—Our dear sister Miss Rebecca Rainey was called home Jan. 16. Saved through the preaching of the late John Money penny in Apsley St. Hall, Belfast. For over 50 years in happy fellowship with the Lord's people, since 1913 here in Bridgeport. She bore a bright testimony, a "succourer of many." Entertained the Lord's own, though never in the best of health. The Lord's servants found in her home a "home away from home." Remember in prayer her three sisters and also her brother Sam who is Correspondent of the Assembly here.

Pawtucket, R. I.—On Feb. 23rd, our dear sister Mrs. Nellie (Donaldson) Handling went home to be with the Lord, in her 68th year. Saved in 1909 while the late Frank Blair of N. Y. was having meetings in the old Pawtucket Hall, much missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



A LADDER OF SUNLIGHT

THERE'S a ladder of sunlight right up to the skies,
A ladder right down to my feet;
A ladder where holy ambitions may rise,
And ever God's kindnesses meet.

There once was a cloud of transgressions between,
A cloud that a shadow outspread;
But mercy has swept it far, far from the scene,
And all its dark shadows have fled.

Sometimes little sorrows will flit o'er my sky,
And hide for a moment His face:
I weep, but the sun shineth out by-and-by
With warmings and beamings of grace.

There's a ladder of sunlight right up to the skies,
The sunbeams and smile of God's love;
A gleam of the glory, a flash from the prize,
A ray from the rapture above.

Wm. Luff.

MAY, 1961

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Napanee, Ont.—Mr. A. C. Davis, R. R. 2, for the Picton, Ont., Assembly.

UNITED STATES

Hartford, Conn.—Our brother James McCullough had six weeks of nice meetings here when the good seed was sown and some new faces seen at the meetings. Our brother has had another spell with his heart and has been laid aside. Let us pray for him.

Camden, N.J.—Saints here are making progress with their new Gospel Hall.

Bryn Mawr, Pa.—Bro. MacLeod and Warke were holding forth in the Gospel at last report.

La Crosse, Wisc.—Bro. Gray and Pears have had some interest in the Gospel here with the saints, some have professed. Bro. S. Hamilton has been helping at the latter part of meetings. Bro. Elliott was still at Ontario, Wisc., and bro. Jamison in Hampton, Iowa.

Willmar, Minn.—Bro. L. DeBuhr commenced Gospel meetings here and there seemed to be some interest. The saints here are not anxious for visits from those who will "turn them aside" from the scriptural pattern of the Word.

Chico, Calif.—Saints here had visits from bro. W. Gustafson, also bro. McKelvey and Fairfield. They also commenced their open-air work in the Park April 2nd, with good audience.

San Diego, Calif.—Bro. Maxwell and McCready had five weeks of Gospel meetings with the saints of Front St. Gospel Hall when the hand of the Lord was seen, some professed and seem to be going on and saints were very thankful for the blessing.

Culver City, Calif.—The recent Conference in the Gospel Hall here was large and good, ministry was practical and varied and saints were helped and encouraged. Four of the Lord's servants were present to help.

Bay City, Mich.—Bro. McBain gave help with the saints here in ministry latter part of April.

Clyde, Ohio—Bro. Wickert was having some Gospel meetings here, bro. Norman Crawford was with him part of the time.

CANADA

Picton, Ont.—Please note change of time of meetings here. Breaking of Bread at 10:45 a.m. S. S. at 12 noon—Gospel Meeting at 8 p.m.

Bro. Grainger and McLeod had meetings recently and the Lord gave them to see a little blessing.

Oil Springs, Ont.—The brethren of Glen Rae Assembly have had under advisement for some time moving the location of the Assembly to Oil Springs where God has been working in a marked way during the past year. We will have further announcement to make as to this later but we can pray God's continued blessing in this work that it may grow and the young believers who have been saved as a result of meetings this past year, through the efforts of some brethren from Sarnia mainly, shall be led on in His ways. House to house visitation seems to have been the main means God has used to deepen interest amongst the unsaved. These brethren have spoken to the people in their homes and have knelt down and prayed with them before leaving. We commend heartily such house to house visitation which is seldom practised as it used to be.

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. 53

MAY, 1961

No. 5

INDEX OF LEADING ARTICLES:

Gaiety Rides the Plane—So Does Death	- - - Gospel article.
Multiple Professions	- - - W. H. Ferguson
Self-Examination	- - - G. G. Johnson
Give Me - Make Me	- - - Wm. Williams, Venezuela
Strange Children	- - - P. T. Boyles
The Mockery of Fame	- - - Pellok's "Course of Time"

AWAY IN THE BACKWOODS:

Many years ago a young man was visiting the lonely "reaches" of the State of Michigan with the Gospel. His horse was tired at the end of a mid-summer day's work, needed stabling and some good feed, so the young man stopped at a farm home off on a side road.

Walking up the lane to ask permission to "stable" the horse for the night, he met the man of the farm coming down to meet him. It was fairly late in the evening, though still bright. A few words were spoken, the farmer said . . . "leave him to me" and off he went - the horse was soon well taken care of. The young man started to get a few things ready to make out his evening meal in the farm yard. He had not gotten very far with it, when there appeared the farmer again with a large tray on which was a good supper, hastily gotten together by the woman of the house who had watched from her window and, with gratitude, the good things were quickly eaten. The farmer said, "come in afterwards" so the young man went into the farm kitchen and there the farmer and his wife sat and had some conversation and reading of the Bible. The man reached up for his well worn German Bible and had a happy evening talking over the Scriptures, for they were both good Christians and seemed to enjoy the conversation about the things of God.

Later on, during subsequent visit, the farmer led this young man to the town nearby and in a third story building, up a long stairway, he was led into a room where sat the farmer's sister. The room was sunny and bright, very bare, except for necessities. He said to his sister whose happy face concealed her crippled hands and feet, for she was a helpless "arthritis" "This is the man I was telling you about who came to talk to us about Jesus." The woman's face lit up more than ever - she repeated - "Jesus, Jesus, the Lord Jesus." She continued "Oh - He is so long, and He is so broad, He is so deep, and He is so high I would need another tongue to tell you what my Jesus means to me."

Full many a saint by lonely hearth,
Has found the presence real and warm
Of Him, Who while on earth was lone,
Yet never failed to cheer His own.

GAIETY RIDES THE PLANE—SO DOES DEATH

WM. H. FERGUSON

UCH was the caption of a leading newspaper last February 16th, describing the crash of a passenger-laden plane in Belgium, carrying with it to a fiery death seventy two passengers and crew, killing in the landing a Belgian farmer attending to his duties on his farm. The country, generally, was saddened as eighteen of those aboard were young American figure skating "stars." They represented a cross-section of American youth that had been disciplined and were healthy, confident young folk in their teens and early twenties, aspiring to great things in the sporting world and at the other end of their plane ride, awaiting to give them an uproarious welcome, were many likeminded folks. But "Death" rode that plane, unseen by the passengers. It was at their side as they joked, laughed, told out their hopes and prospects for the coming weeks in Europe. It mingled, unseen, amongst all, young and older. The young housewife who was on the way to meet her husband in the Army in Germany, expecting to give birth to their firstborn, she did not see the grim visitor on the plane, though she dreaded the trip, it was said. The priest who was taking his first vacation in years from the far West was anticipating the happy reunion with his parents in Brussels—it would not be long now, he thought. The busy manager and scientist, the University Professor, business men and pleasure seekers all, alike, looked forward to landing shortly and attending to their business, pleasure and the like BUT that unseen traveler moved stealthily among them and placed his grim mark upon each forehead. Very young, very beautiful, very "taking" and clever . . . Yes! I must have them too. "But they are so young." "They have so much to live for." "They represent the best we have in this land." But the grim reaper leaves his mark—they are marked for death. What a solemn thought. "I cannot die" perhaps many thought as the dread truth of impending doom crashed upon their startled brain . . . "I'm too young—it cannot be." "I'm not ready." "Oh God! save us." Prayer is on many lips now that were laughing and gay before with little thought of disaster and death. Perhaps some, in these closing moments of life, found salvation and peace in the precious blood and the atoning death of the Saviour. We shall not know "till the books are opened." Rev. 20:12. Some on the plane may have been believers in our Lord Jesus Christ and may have been "born again"—for them, it would be "sudden death" and "sudden glory" but alas! we are faced with the fact, so evident in our day and age, that death and ETERNITY

forms just about the last thought in the minds of young and older today.

I am thinking of the crash a few years ago over the Grand Canyon when one hundred and twenty eight, aboard two planes, were ushered into eternity in a few moments after the mid-air collision. A friend of ours had ridden a plane out to the West Coast the week before. He placed a tract, a silent messenger, in the pocket of the seats as he took his seat on the plane. A busy business man, or the like, took the seat ahead of him and found the little "silent messenger" in the pocket of his plane seat. He glanced at it, his face reddened. As the neat and efficient stewardess came down the aisle he objected to her . . . "Since when did this Airline allow such things to be placed in their planes?" The girl kindly took it, read the title, placed it in her handbag and went on. She was a stewardess on one of the planes that crashed over the Canyon in a few days. It may have been God's message to her, even though the business man had rejected it.

Do you object that we should remind you of DEATH? Do you dread that word ETERNITY? It may be nearer than you think. Reader! Get ready to meet thy God. He is a kind and good God to whosoever will seek Him now. But remember! He is a just and righteous God Who must punish sin and punish all those who reject His Son, our Lord Jesus Christ Who died on a Roman gibbet, died as the "sin-bearer" and paid the debt of the sinner who trusts Him with their soul's salvation. Remember! "There is one God, and one mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all." 1 Tim. 2:5, 6. He says in John 6:37 . . . "him that cometh to Me I will in no wise cast out." He waits to receive guilty, sin-burdened souls. He promises pardon, peace and power to live for Him in this cruel world. Many of us have proved the joy and peace and satisfaction of a Christ-filled life for many years and we heartily commend to you the Saviour we have found. Why not trust Him today as you read this warning message. The plane was the best that could be built, the personnel was the finest, the conditions were favorable, the prospects were good; BUT DEATH RODE THAT PLANE . . . death may be at your side at this very instant . . . "Prepare to meet thy God." Amos 4:12.

"Hark! hark! hark!

'Tis a message of mercy free;
O sinner, thy crimson sins are
dark,
But Jesus has died for thee.

Now! now! now!

To-morrow too late may be;
O sinner, with tears of contrition
bow,
Confessing, 'He died for me.'

MULTIPLE PROFESSIONS

WM. H. FERGUSON

IN our minds, and doubtless on the minds of others, over a long period of time, has been the matter of so many making several "professions" of being saved. We trust what we write will not, unnecessarily, disturb the Lord's people who have had a "false profession" but have found settled peace of soul in the peace-speaking blood of the Saviour and who have found that rest of soul so necessary for peace of mind, as well as eternal security, John 10:27, 29.

We are not now speaking of those who have made such "profession" in many of the religious circles of today where the emphasis has been on emotion, or traditional exercises, confirmation, baptism or infant sprinkling etc., etc. Many have professed thus in religious revivals—have gone up to the altar—entered the "enquiry room" and through some overly ambitious or misguided person, they have professed without seeing their need as sinners and altogether apart from conviction of sin. Such is prevalent and many have made this false start. Yet later, when brought under the sound of the simple Gospel, told out with a measure of the Spirit's power, they have been definitely brought to conviction of sin and truly saved for eternity.

Yet it must be faced that not a few professing to be saved and seeming to be really the Lord's—their lives agreeing thereto—have ultimately, perhaps under some preaching which "stresses" false profession and magnifies certain experiences, seemed to discover that they had never been saved and then they make "another profession." Sometimes an "experience" like the preacher's or some other favorite would seem desirable. Then, perhaps sufficient time has elapsed to show them that the "old man" still is active, their enthusiasm declines and eventually they begin to question . . . "Well! It may be that I was saved at first as I do not seem to have any more than I had then. I trusted Christ as a sinner, I trust Him now as a sinner, I believe I was saved when I professed at first." This has been, without doubt, the experience of some of God's dear people and our experience, over the years, has led us to believe that a good many of such were saved but, for one reason or another, sometimes ill-health and nervous conditions, sometimes under preaching highly emotional or denunciatory of profession, they have been rather forced into "another profession."

HIDDEN SIN

However, something more serious is before us still. It is possible that one has been saved and then, later, there

has developed in the life some glaring inconsistency and, if in assembly fellowship, even some actions and sins requiring assembly discipline, even to the extent of public rebuke or excommunication. It would seem then that it would be easier and less embarrassing or humiliating to say . . . "Well, I was never saved at all." Thus such would seek to avoid the humiliation or scandal which such would anticipate and, eventually, they make a second or a third or fourth profession to "clear the slate" they may think in God's sight and also in the sight of others. But! Does this "clean the slate?" We believe not. It is merely evasion or shirking the responsibility of actions or sins committed and unconfessed to the brethren and to the assembly. Such would be dishonorable acting, untrue, guileful conduct and never could have the blessing of God. God is a just God, righteous in all His dealings, merciful when true confession is made but He will not be a party to any such dealings, if they are not the result of reality and deep exercise of soul, leading to true confession in the presence of God and of one's brethren in oversight. You will find such to be merciful men who understand God uses discipline as a means of restoration, even though it would seem severe to the offender.

A good many years ago in one of the cities and assemblies of Old Virginia in its better days, we were much struck in discussion of this subject with one of the respected "fathers" of the assembly in that city. He said to me then, and subsequent years have but strengthened the conviction, causing us to concur in great measure with his words, which I quote . . . "Most second professions made by those in the assembly fellowship, are merely a subterfuge to cover up an inconsistent life." There are exceptions, unquestionably, and perhaps through careless reception, or under pressure by relatives, some have been brought in who were really never saved, yet there is a grave question mark as to the multiplicity of "professions" today. Some preachers seem to get many such.

Most of the good and godly preachers we have known, and we know few, if any, to compare with them today, were men who preached Man's Ruin and God's Remedy, Redemption by Blood and Regeneration by the Spirit. They were not always preaching against "false professions" although their very preaching caused false professors to tremble under the preaching, and their work "stands" to this day. Sometimes the "professions" we hear of today are "cold" before the ink is scarcely dried.

It has been well said, and a brother was reminding us recently in his ministry . . . "It is not the work of Christ IN us that saves; it is the work of Christ FOR us on the

Cross that saves." He said these words of the late J. N. Darby were the words that God used in the conversion of the late, esteemed C. H. Mackintosh as he was under deep conviction of soul and desired to know God's salvation. His writings have been a blessing to many thousands of the saints.

May God give us more wisdom, more godly discernment and more men who are able to preach the Gospel with the Holy Ghost sent down from heaven. Remember! Perspiration is not necessarily inspiration and shouting and hammering without the accompanying power of the Spirit of God is merely the noise of an empty vessel, or in lesser notes, a tinkling cymbal.

SELF-EXAMINATION

"Let a man examine himself"—I Cor. 11:28

G. G. JOHNSTON

THE unconverted man or woman, until awakened by the Holy Spirit of God, has little or no criticism of self. One of the true marks of the grace of God is a readiness to examine oneself and all one's doings in the limelight of sincerity, enlightened by the Word of God, to be sure of purity and uprightness before God and man.

In the language of the apostle Paul, every Christian should be able to say sincerely: "Herein do I exercise myself to have a conscience void of offense toward God, and toward men." Acts 24:16.

Simply stated, what is meant by this "self-examination," this "exercise?" Does it not mean that I should make a constant check to see if there might not have crept into my life something that is grieving to our Lord, or a hindrance in any degree to any other person's spiritual good.

To the unconverted person, it matters little whether his actions are pleasing, or grieving, to God. Though "all things are naked and opened unto the eyes of Him with whom we have to do," Heb. 4:13, he cares little about what God thinks. What makes the difference in the Christian?

If a person has been truly converted to God, the Holy Spirit dwells within. This does not mean that he is now perfect. Far from thinking thus, he will now begin to have a struggle. He will constantly experience a checking of his ways, such as never went on in his soul before. That is because the Holy Spirit protests against living in a dirty house. He calls upon the owner to clean it up.

Have you not experienced such protests in your soul? If not, you may well question whether the Holy Spirit

dwells there. And "if any man have not the Spirit of Christ, he is none of His." Romans 8:9. Does this not explain the seeming absence of any such exercise in some who glibly profess to belong to Christ? Not only are their Christian friends grieved to see this, but those who make no profession are quick to discern the lack.

If my ways are not right, I shall most likely be spoken to by some godly person, therefore I must, at least, maintain a fair appearance of proper behaviour. Is that your thought? Then you have missed it. The Christian's first reason for desiring to be clean should be because of love to Christ. How dare we grieve His loving heart by allowing anything in our lives which we know to be wrong? Can it be that we truly love Him, when we fail to condemn in ourselves what we know is displeasing, and therefore sinful, to Him?

The Christians at Corinth were not judging (or examining) themselves, and because of this, the Lord was judging them. "For this cause, many are weak and sickly among you, and many sleep (in death)." I Cor. 11:30. He is not less jealous today of the spiritual condition of His people. If we do not "examine" ourselves, we also may expect His chastening rod. Oh, that more of the fear of God possessed our souls!

In self-examination, we do well to begin with our personal relationship with God. Am I truly seeking to please God? Am I living in fellowship with God? If not, what is stealing away my affection for Him? Let me drag it into the light and confess it solemnly. Then be done with it, by God's grace. "He that confesseth and forsaketh them, shall have mercy." Prov. 28:13.

After I have checked on my personal state before God, I do well to examine myself regarding my relations with other persons. Is there something here to be checked on, and something to be confessed and forsaken, whether with saved or unsaved? Does my conscience tell me that I have injured someone? Have I hard feelings against any person? What have I done to put it right? Yes, I feel that the other party is in the wrong, but am I not responsible to examine myself, not the other person. As I do, I discover that I also am to blame to some degree. But I may be one of those who never admits any degree of fault. If I maintain this attitude, I need not expect any blessing in my soul.

If you are married, are you living happily with your partner? If not, have you examined yourself in the matter? Alas, for the disorder that exists in some professedly Christian homes! Let both husband and wife examine them-

selves and humbly seek grace from God to correct such abuses.

How do those of us who have children get along with them? We may well examine ourselves on this score. Do we assume, as given us by God, the responsibility of training them for God's glory, or do we let them run riot? Then, when we have been thoroughly shamed by their behaviour, do we attempt to abruptly correct them? A child is much like a spirited horse. Those who handle horses know that they must be kept under constant control by a tight rein. It is folly to allow them a slack rein until they have run away, then expect to draw up the rein and stop them.

On the other hand, we read: "Fathers (the word should be 'parents'), provoke not your children to anger, lest they be discouraged." Col. 3:21. Do we give our children the proper encouragement to do what is right? We cannot conscientiously give them what the unsaved give to theirs, but do we kindly seek to give them a reasonable explanation and try to make it up to them in some other way?

Some of us have our parents with us still. Do we show them due respect? You are still a minor. Do you obey your parents? "Children, obey your parents in all things," Col. 3:20, is not addressed to "infants." The word "children" could properly be translated "sons and daughters." If you are a disobedient son or daughter, it would be well for you to hasten in repentance and confession of your sin. Have you examined yourself in this, or do you toss your head in the air in open rebellion against your parents? Remember, the Lord has a rod for such.

Saturday is a day of worldly pleasure for the unsaved. Do we spend ours in a way preparatory to partaking of those precious emblems on the following morning? Could it be that some who profess to love our Lord Jesus spend their time until late Saturday night feeding the flesh at the world's T.V. shows? Then, rising late on Lord's Day, they rush away to "remember the Lord"? What mockery! Will this not bring dearth into the assembly, and bring down God's judgment as well?

If we would daily "examine" ourselves, to maintain a conscience void of offense, we would have less difficulty getting our souls in a proper state before partaking of those emblems, so solemnly reminding us of the grace of our Lord Jesus in His desire to cleanse us from all sin that we might be fit companions for Him now and in eternity. Let us not forget that "he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself." 1 Cor. 1:29. "Then, I shall stay away," says someone. No, God says: "But let a man examine himself, and so let him eat." v. 28.

GIVE ME — MAKE ME

WM. WILLIAMS, VENEZUELA

THE story of the prodigal son has been the theme of hope and consolation to saints and sinners all down the ages. It has probably only one interpretation, although it would admit various applications. It is extensively used in preaching the Gospel but, as a rule, very little reference is made to the "elder son." In fact, that part referring to him is seldom read.

The ninety nine sheep which did not go astray, the nine pieces of money which were not lost, and the prodigal's elder brother, are all of the same category and represent those Pharisees which were murmuring and saying, "This man receiveth sinners and eateth with them." The ninety nine, the self-righteous Pharisees and the nine pieces of silver were just like the older son who said he had not transgressed the father's commandment. Therefore we can see that he never had the joy of being forgiven.

However, the younger lad aptly represents the one who believes that he has such a Father, but his belief is all one-sided. It consists in getting all and giving nothing. It is summed up in that terse expression . . . "GIVE ME." The loving father ceded to his son's desire and "divided unto them . . . living." We would take it that the elder boy got his share, but he was not pleased with that and grouched that he never got a kid and that there was no music for him. So, sullenly, he stays outside. What a picture of the bigoted, perverse, unforgiving Jew who persists in rejecting the Christ Who has saved the Gentiles.

"Give me" sums up the life of the unsaved. Do they not daily pray, "Give us . . . our daily bread." This forms the sum of many prayers. But this is also the expression of the Christian who is not consecrated to the Lord. Let us look at Jacob in Genesis 28. He asks five things of the Lord: GOD'S PRESENCE, GOD'S CARE, HIS FOOD, HIS CLOTHING, HIS RETURN, and, as if he were making a great sacrifice, he offers the Lord three things. We never read that he built Him a house, nor that he gave Him a tenth, but he did 'believe.' He had a cheap kind of faith . . . all "GIVE ME." However, God graciously accepted the bargain and fulfilled the five requests. But poor Jacob did not give God the tangible evidence of his faith. (Editor's note . . . While Jacob did not remember his promise to give the "tenth"—God did not forget it and twenty years later, when he returned from his crafty uncle Laban with many flocks and substance, he had to give this "tenth" to the man of the flesh, Esau, his brother, out of fear and terror. How often when we do not give God His portion

properly out of that which He has given us, the man of the flesh, the world, or even the doctor gets what God should have received, but we forgot, or were too selfish).

Yes! GIVE ME was the word of the prodigal, gay and thoughtless, until the world took all that he had; money, decency and affection. He proved the lie of the devil, the lust of the flesh and the lure of the world, in a short time. Then he "came to himself" and started on the way home. Now, in his little prayer he no longer uses the words GIVE ME but rather, MAKE ME. He would be the clay in the great Potter's hand, and he asks God to "make him again"—a vessel meet for God's use. Blessed truth this which many of the Lord's people never knew, because they have never known the joy of God's forgiveness after a serious fall . . . they never need the "look that melted Peter." We would certainly advise God's people against a fall ("for if ye do these things, ye shall never fall"—2 Peter 1:10), but if you have fallen, get back to God and say . . . "MAKE ME" and you shall taste the joy of real forgiveness. This will lead to a heart overflowing with gratitude to God and this will prove to be the mother of all virtues.

David knew much of this "MAKE ME" when he wrote . . . "Cause me to hear Thy lovingkindness in the morning," Psalm 143:8—"Teach me to do Thy will." In our Spanish Bible the verbs to "hear" and to "teach" are translated . . . "make me to hear" and "Make me to do." What a petition for this year and this day in which we live. "Make me to hear" every day ere starting the daily duties and then may we plead with the Lord for His grace "to do" what He has spoken to us. "To Hear" and "To Do" His blessed will is the highest ambition of the consecrated child of God.

THE STARRY HEAVENS:

The sun is a part of the solar system. The solar system is a part of a galaxy. One hundred million galaxies, or more, may make a universe. Every star in the Milky Way has a cubic parsec to itself. A parsec is 90,000,000 miles multiplied by 200,000. And there are so many stars in the Milky Way that, according to latest findings, light would take, traveling at 186,000 miles per second, one hundred thousand years to cross the Milky Way, and the new telescopes tell of perhaps a billion more Milky Ways out in the Universe of God. What a God we have . . . "He made the stars also." "He calleth the stars by name." Let us not be so foolish as to be disturbed by the puny efforts of man to touch the fringe of God's ways—the nations are the "dust" of the balance.

STRANGE CHILDREN, PSALM 144

P. T. BOYLES

THE sweet psalmist of Israel, by his persecution at the hands of Saul, wonderfully typifies our Lord Jesus in the day of His rejection, compare 2 Sam. 22, Psalm 18, etc. and how strangely wonderful do the sufferings of Christ come before us in some of the Psalms uttered by David in his complaint when God dealt with him on account of his sin. David took Maacah, the daughter of Talmai, King of Geshur, to wife: Geshur, on the east of Jordan, bordering on Israel, a territory that God has purposed for his earthly people, a kingdom of strange people whom the children of Israel did not expel, Joshua 13:13. The result of this marriage is an Absalom. How careful we should be as to the company we keep which may result in an unequal marriage or business yoke. What sorrow David brought upon himself by not weighing matters in the presence of God, 2 Sam. 15:14, 18:33. (In Exodus 2 we read, "And there went a man of the house of Levi and took a wife of the daughters of Levi," a good principle to follow in the assemblies today in matrimonial or business partnerships. It would save the people of God many a heartache, Gen. 26:34, 35. The result of this union of Amram and Jochebed was a faithful man of God, Moses, Heb. 3:2. To Moses was born Gershom, sojourner, and a faithful line is traced from Moses to the time of David when the king appointed Shebuel, the son of Gershom, over the treasures of the dedicated things, I Chron. 26:24. How good it is to be in fellowship with the descendants of faithful men of God, who, though getting fewer, are still to be found among the assemblies of His saints).

It is very suggestive that the strange children in Psalm 144 would be David's own relatives. Twice in this Psalm, verses 7 and 11, David prays, "Rid me and deliver me from the hands of strange children." That he wished to be rid of them indicates that they were with him.

We consider Zeruah, David's sister. It is evident, according to 2 Sam. 17:25, that she was not of the line of Jesse but of Nahash. Her three sons were Abishai, Asahel, and Joab. The only record of their father is in 2 Sam. 2:32, where it is recorded, "Asahel was buried in the sepulchre of his father." We would do well occasionally to test the foundation and check up on our genealogy, John 1:12-13. The first we learn of Abishai, his brother, a man of unparalleled zeal, is when he accompanied David to the camp of Saul, and had it not been for the restraining hand of the man after God's own heart he would have speared Saul to the ground, I Sam. 26:6-12. Again without knowing the

mind of his master, would have decapitated Shimei, 2 Sam. 16:9; and again in 2 Sam. 19:21, his one-sided zeal was only for destruction (compare Hosea 7:8). Such conduct in each instance brought a sharp rebuke from David—I Sam. 26:8, 9, 2 Sam. 16:10, 19:22. What hatred can arise in the hearts of God's people, with deadly results. God is not forgetful to record anything done for Him, as recorded of Abishai in 2 Sam. 23:18, but how careful we should be in dealing with God's people. No mention is made of the time and manner of Abishai's death.

Joab was a zealous, fearless man, typical of the flesh, at whose brutal standover methods even David himself seems to be alarmed. "I am this day weak though anointed king, and these men, the sons of Zeruah, be too hard for me." 2 Sam. 3:39. Tracing David's most troublesome period after the persecution at the hands of Saul; a conceited Absalom, whose only dealings with sheep was at the fleecing; Ahithophel—brother of folly—seeking revenge on David on account of Bathsheba, Ahithophel's granddaughter. Joab brought about a false reconciliation with David and Absalom. Absalom was slain by Joab for burning Joab's barley field. David, desiring a change of leadership from an exacting Joab, appoints Amasa—burden—(born to David's sister, Abigail) the son of Ithra an Ishmaelite, I Chron. 2:17, whose descendants are the greatest enemies of God's earthly people today. His first commission by David was at a time which appeared to be the darkest of his reign see 2 Sam. 20. Notice his indifference at such a critical time, verse 5, a vivid picture of what exists in the church today at a time when we believe our Lord's return is imminent. Amasa met his death at the hands of a jealous, unscrupulous Joab, who carried on the leadership, attempting to batter down the walls of Abel instead of peaceful negotiation. We thank God for wise sisters in assemblies today, verse 16-22. Although the circumstances were vastly different, the Apostle Paul had the same heart desire for the people of God as David had. "I would they were even cut off (even cut themselves off) which trouble you, Gal. 5:12. "That the fruit of the Spirit may be manifested in the assemblies," Gal. 5:22. We believe that in Psalm 144 David also had one object that is characteristic of every true shepherd of the flock; after being rid of and delivered from the hands of strange children, sons of the stranger. "That our sons may be as plants grown up in their youth; That our daughters may be as corner stones, polished after the similitude of a palace: That our garners may be full, affording all manner of store: That our sheep may bring forth thousands and ten thousands in our streets: That our oxen may be strong to labor; That there be no breaking in, nor going out: That there be no complaining in our streets.

Happy is that people, that is in such a case: Yea, happy is that people whose God is the Lord." Psalm 144:12-15.

HUMILITY

IT WAS a sweet saying of holy Bradford . . . "If the Queen will give me my life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; if she will condemn me to perpetual banishment, I will thank her." Aye! this is the temper of a humble heart.

An humble soul knows, that to bless God in prosperity is the way to increase it; and to bless God in adversity is the way to remove it. An humble soul knows, that if he blesses God under mercies, he hath paid his debt; but if he blesses God under crosses, he hath made God a debtor.

Afflictions to humble souls are the Lord's plough, the Lord's harrow, the Lord's flail, the Lord's drawing-plaster, the Lord's pruning knife, the Lord's potion, the Lord's soap and therefore they can sit down and bless the Lord, and kiss the rod.

There is nothing saith one, that endures so small a time, as the memory of mercies received, and the more great they are, the more commonly they are recompensed with ingratitude.

Our greatest knowledge here is to know that we know nothing. Though sin and grace were never born together, and though they shall not die together; yet, while the believer lives, these two must live together; and this keeps them humble.

As one fire, so one fear drives out another. As the sunshine eclipses fire, so doth the fear of God the fire of lusts.

Humility is both a grace, and a vessel to receive grace. There is none that sees so much need of grace as humble souls. There is none prizes grace like the humble soul. Therefore God singles out the humble soul to fill him to the brim with grace, when the proud is sent empty away.

Humility makes a man precious in the eye of God. He that is little in his own account, is great in God's esteem.

The Hebrew word that is rendered peace, signifies the quietness and silence of the mind. He did not hold his tongue only, for many a man may hold his tongue, yet his mind and heart may kick and swell against God, but when the very mind is quiet and still, there is a heavenly calm in the spirit. He was dumb and silent because the Lord hath done it. So in Acts 10:33 . . . "We are all here present before God, to hear all things that are commanded thee

of God." We are not here to hear what may tickle our ears, or please our fancies, or satisfy our lusts. No! We are here to hear what God will say. Our hearts stand ready pressed to subject themselves to whatever God shall declare to be His will. We are willing to hear what we may do, that we may obey sincerely and universally the good pleasure of our God, knowing that it is as well our dignity as our duty so to do.

An humble soul looks upon himself as one not worthy that God should spend a rod upon him, in order to his reformation, edification, or salvation. As I am unworthy, saith an humble soul, that God should smile upon me, so I am unworthy that He should spend a frown upon me. Job 13:25, "Wilt Thou break a leaf driven to and fro? And wilt Thou pursue the dry stubble?" Why! I am but a leaf, I am but a little dry stubble, I am below Thy wrath; I am so very, very bad, that I wonder that Thou shouldest so much as spend a rod upon me.

A humble soul blesses God as well for crosses as mercies, as well for adversity as for prosperity, as well for frowns as for smiles, etc., because he judges himself unworthy of the least rebukes from God.

(Notes of an old address).

INDIVIDUALITY

THERE is a strong tendency in these times of organization and confederation in the things of God, to forget, that each believer has an individuality of his own. We cannot hide ourselves in the crowd. Every one has his own identity: his own peculiar place to fill: his own particular work to do. God means that this should be ever in remembrance, that we should allow nothing to come in to hinder its free exercise. How often it is otherwise. A believer gets into a circle of fellow-saints, and immediately he settles down at ease, comforting himself that there are plenty to do all that needs to be done, without him. But nobody can do the work that God has appointed for him—nobody. If he refuses to do it, then it will remain undone for ever. Does this seem strange? It need not. The simple explanation is, that every man's hands are so filled with his own work—work that his Lord and Master has given him to do, that he cannot do the work of his fellow-servant. He would be neglecting his own, if he attempted to do his brother's. If this principle were but recognized among the saints, what changes it would work. There would be no "idlers" in the Kingdom: nobody lounging about, like the labourers in the market-place saying "no man hath hired

us" Matt. 20:7. And there would be no handing over our responsibilities to others. Every man would be found standing at his own post, doing the work that the Lord had appointed for him. It was this individuality that characterized such men as David, Daniel, and Paul, and Timothy, Titus and Epaphroditus—Aquila and Priscilla, Gaius, Lydia, Phoebe and others. They could not hide themselves in the multitude. They had a work given them by God, and casting themselves on Him for strength they arose to do it. Some of it was very private and unseen, but exceedingly useful to the Lord.

Dear Christian young men, this has a special interest for you. See that you do not get swamped in the crowd. Old warriors and workmen in the kingdom are passing away. Let these words given to Timothy, God's young and faithful servant, ring in your soul: they apply alike to you. "Present thyself unto God." 2 Tim. 2:15 R.V. "Be thou sober in all things . . . fulfil thy ministry." 2 Tim. 4:5 R.V.

This "individuality" is not "independence." There is a vast difference between these two terms. Each believer in an assembly of God is part of that assembly. His actions and views affects the whole assembly, either for good or ill. The proper attitude for a young brother, for instance, to take as he considers what the Lord would have him do, would be to consult with the elder brethren of that assembly to which he belongs and seek their advice and godly counsel and make known any exercise he has. They have likely had their eye upon him and, finding him suitable for some work in the assembly, say perhaps a S. S. class or the like, or specially adapted to some house to house visitation, they would in all likelihood encourage him in such work in a quiet way. They would not be likely to "push" him into a sphere for which he was not yet fitted of God. The younger might consider, if not entirely submissive to God's will, that such was placing a limitation on him, perhaps an understatement of his "abilities" but, if a godly young Christian, their judgment will be accepted and he will find that in pursuing a needful work, and filling his niche in the company of His own, he is being prepared for further usefulness for God. As time goes on, too, he will be less anxious to attempt something "big" for God and he will feel his unfitness and lack of experience will trouble him but, when God's time comes, he will find that he is so engrossed in the work God has laid to his hand amongst His own, that his hands are filled, his heart taken up in love with the charge of younger ones God has committed to him, that there shall be no question of "seeking a work to do." His work is so manifest to him and his hands so filled, also his time, that he just continues on seeking the

welfare of God's people and the blessing of the unsaved in the midst of the assembly where God has placed him.

Such are the men God needs today—younger women also have their responsibilities and spheres which they can fill acceptably for God and to allow God to have His way with us, is sure success. It is not so much . . . "WHAT CAN WE DO FOR GOD" as "ARE WE WILLING TO ALLOW GOD TO USE US IN HIS WAY AND SERVICE?" This is true CONSECRATION—the true "filling of the hand"—the outcome of true devotion to Christ our Lord.

By an older disciple.

« « «

Meditation is the handmaid of prayer, to wait on it both before and after the performance. It is as the plough before the sower, to prepare the heart for the duty of prayer, and as the harrow to cover the seed when it is sown.

THE MOCKERY OF FAME

IN purple some, and some in rags stood forth
 For reputation. Some displayed a limb
 Well-fashioned; some of lowlier mind, a cane
 Of curious workmanship and marvellous twist.
 In strength some sought it, and in beauty more.
 Long, long the fair one laboured at the glass,
 And, being tired, called in auxiliar skill,
 To have her sails, before she went abroad,
 Full spread and nicely set, to catch the gale
 Of praise. And much she caught, and much deserved,
 When outward loveliness was index fair
 Of purity within: but oft, alas!
 The bloom was on the skin alone; and when
 She saw, sad sight! the roses on her cheek
 Wither, and heard the voice of Fame retire
 And die away, she heaved most piteous sighs,
 And wept most lamentable tears; and whiles,
 In wild delirium, made rash attempt—
 Unholy mimicry of Nature's work!—
 To re-create, with frail and mortal things,
 Her withered face. Attempt how fond and vain!
 Her frame itself soon mouldered down to dust;
 And in the land of deep forgetfulness,
 Her beauty and her name were laid beside
 Eternal silence and the loathsome worm;
 Into whose darkness flattery ventured not;
 Where none had ears to hear the voice of Fame.

From Pollok's "Course of Time"—

THE DWELLING-PLACE OF THE MOST HIGH OUR HABITATION

The Tabernacle must have been pitched on level ground so that those who walked in its precincts stood secure. An allusion is made to this in Psalm 26. David, trusting in the Lord, knew that he should not slide. He loved the habitation of God's house, the place where His honour dwelt. Here he found fellowship and safety. His foot stood in an even place; and in the congregations he blessed the Lord. And so it must ever be. If we walk in the light, as He is in the light, we walk securely. There will be no sliding of the foot: but our feet will be like hinds' feet; and we shall be able to stand firmly on our high places. We shall also have fellowship one with another; true oneness of heart, and communion in the blessed things of peace, joy, and glory, which appertain to us. Moreover, while thus abiding in the holy place, we shall experience the value of the blood as cleansing us from all sin. As regards all wrath and condemnation, we have been already justified by the blood. But, in proportion as we abide in the secret place of the Most High, we shall discover sins, spots, and defects, of which we were unconscious when out of His presence. The garment which seems to be white, when viewed by the light of a taper, will appear comparatively dark and soiled, when brought into the blaze of sun-light. So it is with the believer. If he be content to pass his time in the busy activities of life, apart from constant intercourse with God, he will not have a tender conscience, or a soul enlightened as to sin, in its defiling and polluting power. He will not perceive the many stains he is daily contracting from the flesh and from the world.

But if he make the dwelling-place of the Most High his habitation, and seek to walk in the light of the glory of God, he will find the unspeakable value of that precious blood, which has not only cleansed, but still maintains its efficacy, and cleanseth from all sin, presenting him spotless in the very brightness of God's unveiled light, and enabling him to abide without fear in the presence of the Holy, Holy, Holy, Lord God Almighty.

Selected.

Though our feet still stand on the shores of time, earth's discordant clamor seems momentarily hushed as we hear the echo of the heavenly throng saying . . . "Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God. Alleluia! FOR THE LORD GOD OMNIPOTENT REIGNETH." AMEN!

QUESTIONS AND ANSWERS

QUESTION: To whom would the words of Hebrews 4:12 apply? Would they be especially for saved or unsaved?

ANSWER: They would apply to both saved and unsaved. "The Word of God is living, and powerful" etc., would certainly search out the lives of His own. In this particular setting in chapter 4:12, evidently it has a very timely reference to the possibility of "apostates" being in the company of "Hebrews" professedly. The apostle states in v. 11 . . . "Let us labour (or be diligent) to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick and powerful etc." Nothing can search out a matter like the Word of God. Nothing can detect the state of the heart or soul like the Word of God. It is a living Word. And we frequently say that if the Word of God will not correct matters, nothing else will. It is our only resource, coupled with prayer, to correct the soul, or correct the state of any assembly of God.

QUESTION: Could you give us a little more light as to "the Hinderer" in 2 Thess. 2:7.

ANSWER: We believe this is the presence of God the Holy Spirit in the Church and when the Church is removed at the secret and silent rapture—I Thess. 4:13, 18, then the "mystery of lawlessness which doth already work" shall be seen in all its dreadful and lawless ways.

However, we do not believe that the Holy Spirit is "withdrawn" during the period between the "rapture of the Church" and the manifestation of the Son of Man in glory when His feet shall stand on the Mount of Olives—Matt. 24:30—Zech. 14:1, 4 etc., this period in which the nations shall see culminated the desire of the Man of Sin towards them, and shall worship him, i.e. the ten kingdoms shall worship him (the revived Roman Empire which is still in existence, but disintegrated) until he is finally destroyed. "And then shall that Wicked (note the capitals) be revealed, whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness (or outshining) of His Coming." 2 Thess. 2:8.

What some of God's people do not seem to comprehend is that, after the Coming of the Lord for His Church, the "remnant of Israel" is manifested and becomes the forerunner of the Coming King and Kingdom and they shall be the preachers of these last seven years. They shall be persecuted, many of them shall be slain and Satan shall cause a flood, as it were, that he might cause the "woman-Israel" to be carried away of the flood—Rev. 12:15 but God preserves Israel, see 13, 14 verses. The "remnant" thus shall be sustained by the Spirit of God—there evidently shall be a "great multitude" even of Gentiles (who have NEVER heard the Gospel) saved during the "great tribulation"—see Rev. 7:9 and the question in verse 13, is answered in v. 14 . . . "These are they which came out of THE great tribulation (the article is in here), and have washed their robes, and made them white in the blood of the Lamb." This, unquestionably, shows that there shall be many saved during the last seven years of nations who have **never** heard the Gospel before and they, with Israel in the van, leading the way, shall be those on the right hand of the King in Matthew 25:34, to whom "shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Into a state of rest, happiness, peace and prosperity—with the "remnant of Israel" shall they thus enter for the Day of the Lord—one thousand years of the Lord's righteous reign, then the Day of God.

QUESTION: Does Numbers ch. 4:3 suggest that, in any special ministry for the Lord, comparable to the Levite ministry in connection with the handling of the Tabernacle, one should give the BEST years of their life to this work?

ANSWER: We certainly believe this is the thought in this passage. We read "From thirty years old and upward even until fifty years." etc. This would be the mature and strong part of the life, devoted to the heavy responsibility and labor which such work would entail.

We read again in Numbers 8:23, 26 of the Levites "waiting upon the service of the tabernacle: from twenty five years until fifty years. This would suggest that they were given a sort of early insight into this work by the more mature and seasoned Levites, preparatory to their being permitted to handle the precious fittings and materials of the tabernacle.

All of this is very instructive to the soul that seeks to be exercised before God as to some definite line of service for God. All can be true Levites in one sense, yet there is a sense, in Scripture, in which the Levite corresponds to New Testament ministry in the Church and the Old Testament principles would apply and help us in this.

All are not called to the same work. Some have their sphere in the Assembly, locally, where they are very useful. God has His overseers, shepherds and elders to care for the flock—they are never "novices" or younger and inexperienced men. Then some are, without question, called to go farther afield with the Gospel but such are always those who have been "proved" and have the full confidence of their brethren and they have manifested the proper spirit demanded of those who "patiently" wait on God for His direction. Self-will and self-seeking will destroy the usefulness of anyone. Younger, unmarried men are needed to go into "virgin" fields in this country and in Canada and labor on, perhaps for years in the same districts, until proven to be in the right place for God. As we often state, assembly to assembly preaching NEVER proves that a man is sent of God.

As to some "starting out" as men say, in the Lord's work, later in life, this is very questionable. If they can help the people of God where they are located, or in their travels and occupation call on and help the saints by the way and preach the Gospel, this is very acceptable but for such to "start out in the Lord's work" later in life demands a very high degree of wisdom and true gift, otherwise a position is taken which makes demands upon the individual which he is not fitted for. An "urge to preach" is not sufficient commendation for any man.

QUESTION: Would not house-to-house work in an entirely new community perhaps be the means used of God to open up some avenues for the preaching of the Gospel—perhaps leading to some cottage meetings or the like?

ANSWER: This would be excellent work—it does not have the "glamor" of the platform but it is a needful work and has been much used of God in days past.

QUESTION: Would "colportage" work be a good thing for men who have the time, more or less retired?

ANSWER: It would be excellent service. Most men, retired, need some exercise and work to do. Herein lies an excellent opportunity to serve the Lord and perhaps make some "contacts" for the Gospel. Besides, the man would be self-supporting which relieves the saints and is very honorable work.

THE PIONEER'S PAGE

ALL PIONEERS are not "out in the work" as we say. The following reminds us of this, from behind the veil of Europe . . . "There is a beloved dear serious brother in who has to live with his family, four children, in a stable now. He had to leave his little home, they simply put him out. Terribly poor the conditions for him—a serving brother, poor, but what a zeal!"

(This information came to us through one of our channels).

"AND is simply too much for elderly people. To see all these horrible and ever so sad lives there, and to see how the poor saints have to suffer there. On the snapshot you see brother, the leading brother who is responsible for the Free Christian assemblies towards the government in The other one is a brother who lives in the same town or rather village. These were friends of dear brother James Lees."

FROM VENEZUELA: Mr. and Mrs. Saword and I are at present in a very remote part, in a small town 150 miles south of San Carlos, called Guadarrama. There is a little group of believers here, since our first and second visits here five years ago. They are very isolated and scarcely ever see the face of another child of God from outside, except when we visit them. Just five days before we arrived on this occasion, the dear sister who opened her home to the preaching of the Gospel when she got saved, passed suddenly into the presence of the Lord. Her death has created a profound impression on the whole district. Her husband and one married daughter are the only two of a large family who profess to be saved. The meetings have been encouraging since we started from the point of view of attendance. Our dear brother Juan Ascanio from Valencia joined us yesterday. We do trust and pray that some of the unsaved sons and daughters of the Senora Alejandra may hear God's voice in the meetings and get saved.

Before coming here we had a month of good meetings in San Carlos. We have never seen so many attend the meetings as on this occasion. One dear man professed and gives joy. His woman is also showing interest. Before the meetings came to a close we had baptisms when six obeyed the Lord.

It is almost six years since we met you at Sarnia. We are looking forward now to a little change in the cooler climate of North Ireland. God has been good to us. We have proved His faithfulness. It would be difficult to predict what the future holds here—much unrest and discontentment, but good to know that God is still upon the throne. Hearty greetings and love in the Lord.

J. W. Turkington.

(Our brother's address in Ireland is c-o 43 Victoria St., LURGAN, No. Ireland.)

FROM ACROSS THE SEAS: A nice thought expressed by a blind brother came in a letter from overseas recently:—

"I have never seen a human face. When I am called home to glory, the first face I shall see will be the face of the Lord Jesus Christ."

Toronto, Ont.—Recent Conference was largely attended. We have seldom been at a Conference where so many younger believers spoke to us between the meetings in regard to the truth of God ministered, which seemed to give them concern as to their path. This is encouraging. To see a thousand gathered together to hear the Word without anything other than the Word to attract is cheering in our day. May God continue to work and keep His own walking in scriptural ways, "till He come." Bro. Douglas continued in Pape Ave. Hall on the Tabernacle, bro. W. Ferguson gave a visit or two with the saints, also bre. Doherty and Markle, during the following week.

CONFERENCES

Stout, Iowa—Annual Conference will be held D.V. May 20th, and 21st, commencing with Prayer Mtg., Fri. eve May 19th. Visitors freely entertained. Corresp. Richard Stickfort.

Frostburg, Md.—Conference will be held D.V. in the Grahamtown Gospel Hall, as usual, beginning Sat. May 20th, at 2 p.m. for ministry and continuing over the Lord's Day, May 21st. Accommodations provided, meals as usual. Correspondence to Wm. C. Knieriem, 80 Walnut St.

Deseronto, Ont.—The Annual Deseronto-Pictou Conference will be held D.V. in County of Lennox and Addington Bldg., Napanee, commencing with Prayer Sat. May 20th, at 3:30 p.m. continuing until Monday afternoon, May 22nd, (no meeting Monday night). The Lord's servants walking in the "old paths" welcome in ministry. Corresp. Wm. Root, Deseronto, Ont. Breaking of Bread at 10:30 a.m.

Akron, Ohio—Our Annual Conference will be held, God-willing, in the Gospel Hall, 1225 Wooster Ave., May 27th and 28th, commencing with Prayer Fri. eve., May 26 at 7:30 p.m. Brethren walking in the "old paths" welcome in ministry. Corresp. Joseph Bercaw, 928 Bisson Ave., Akron 7.

Byfield, Mass.—We purpose having our 82nd Annual Conference D.V. May 27th and 28th, commencing with Prayer Fri. eve., May 26th, at 7 p.m. Those who follow in the "old paths" will be most welcome in ministry. Corresp. William Ward.

Forest Grove, Oreg.—The Annual Conference will be held D.V. commencing with Prayer on Fri. evening, May 26th, continuing over Tues., May 30th. The Lord's servants walking in the right ways of the Lord are welcome in ministry. Corresp. to Harry H. Goff, 2433 Goff Place.

Philadelphia, Pa.—Annual Olney Conference will commence d.v. with Prayer in the Gospel Hall, Mon. May 29th, at 8 p.m. continuing over May 30th, in the same Hall, 314 W. Chew St. Corresp. John MacLellan, 6515 N. 5th St., Philadelphia 26.

La Crosse, Wisc.—Conference dates are May 6th, & 7th. Prayer Mtg. May 5th. See last issue. Corresp. L. Uglum, 2122 Denton St.

Kenora, Ont.—Annual Conference will be held D.V. in the Gospel Hall, 1st Street & 7th Ave. S. commencing with Prayer Fri. June 2nd at 7:30 p.m. continuing over June 3rd and 4th. Ministering brethren walking in, and teaching, the "old paths" welcome in ministry. Visitors freely entertained. Corresp. to E. L. McCammon, R. R. 1.

Garnaville, Iowa—Annual Conference will commence with Prayer Mtg., Fri. eve. June 2nd, in the Gospel Hall, continuing over June 3rd and 4th. Usual order of meetings will prevail, visitors freely entertained. Corresp. to Robert Brandt.

Winnipeg, Man.—Annual Conference will be held d.v. in the West End Gospel Hall, 492 Victor St., commencing with Prayer June 8th, at 7:30 p.m. June 9th, ministry at 7 p.m. All day June 10th, and 11th. Corresp. S. M. Vanstone, 251 Beverley St., Winnipeg 10.

Sarnia, Ont.—The Annual Conference will commence with Prayer in the Gospel Hall, College and Davis Sts., at 7:45 p.m. June 8th, continuing there over the 9th. Meetings June 10th and 11th, will be held in the Hanna Memorial School on Russel St. Correspondence to John Kember, 785 Highway 40, Corunna, Ont.

Eden Grove, Ont.—D.V. Conference will be held Lord's Day June 4th, commencing with Prayer Mtg., June 3rd at 7:30 p.m. Usual order of meetings. Servants of the Lord walking in the "old paths", teaching and practising the same welcome in ministry. Corresp. Stanley Purdy, Cargill, Ont.

Sherman, Mich.—Conference this year will be held D.V. commencing with Prayer at 7:30 p.m. Fri. June 30th, also Sat. aft. and evening, and all Lord's Day, July 2nd. Breaking of Bread at 10 a.m. Usual order of meetings. Corresp. to Chancy Spencer, R. R. 1, Mesick, Mich.

Midland, Ont.—The Midland and Waubesaene Assemblies purpose D.V. having their Annual Conference in the Y.M.C.A. Bldg. here, commencing with Prayer Mtg., Sat. eve., May 20th, at 7:30 p.m. continuing over Lord's day and Mon., May 21st, and 22nd. Breaking of Bread will be at 10 a.m. Brethren walking in the right ways of the Lord, and ministering such, welcome. Corresp. James Crawford, 311 Midland Ave.

Victoria Road, Ont.—Conf. dates d.v. June 17 and 18. Details next month. Corresp. Roger L. Crarey, Box 50.

FALLEN ASLEEP

Pugwash Jct., N. S.—A delayed report has reached us of the homecall of our beloved sister Mrs. Henry Forshner of Wallace Bay on Nov. 28th, in her 77th year. Saved over 50 years ago, an invalid for the past 21 years, yet leaves a pleasant fragrance of patient Christian character. Much missed.

Straffordville, Ont.—Our dear sister Mrs. Mahlon Nelles "went home" Mar. 6th, in her 80th year. Saved 17 years ago. In fellowship here.

Methuen, Mass.—Our dear brother Alfio Nicolosi "went home" to be with the Lord from this Assembly, aged 66. Saved 5 years ago and in fellowship here, much missed. Pray for his widow.

Galt, Ont.—Our beloved sister Mrs. Edmund St. Clair went to be with her Lord March 22nd, in her 80th year. Saved when 16, later was in fellowship in West Toronto Assembly where her husband was the first Correspondent. Afterwards in fellowship in Galt and Clyde Assemblies. A gracious woman and a succorer of many, greatly missed.

Mervin, Sask.—Our dear brother Frederick W. Proctor "went home" March 29th, aged 52. He suffered much but never complained, much missed. He was saved at the Conference in 1947, remained faithful, his home open to the Lord's people.

Orillia, Ont.—On April first the saints of this Northern district were saddened by the homecall of our esteemed brother Cecil R. Clark, aged 78. He and his wife, who predeceased him, were saved at the same time in meetings of the late Francis Logg here. He has gone on steadily, has been a real shepherd and was looked up to as a godly leader by the saints. He had a real love for the Word of God and His truth. He remarked to his daughter the morning of April 1st., "It is just 55 years today since I was received into the fellowship of the Assembly." That afternoon he was with the Lord. He leaves four sons and three daughters. Saints of Dominion Gospel! Hall have lost a valued friend, a tender shepherd and a staunch supporter of the truth of "gathering to the Name of the Lord." May the Lord raise up others of this calibre. He was saved Jan. 8th, 1906. He maintained a warm interest in Words In Season to the last and always wrote us very encouragingly as to this service. Nehemiah 7:2 comes to mind as to our brother.

Eden Grove, Ont.—Our dear sister Mrs. Lillian Foreman "went home" March 1st, in her 74th year. Saved years ago in the sects, gathered to His Name during the past 25 years and had a real love for the Lord's people and the Assembly. One daughter in the Assembly, and one son survive.

Camden, N. J.—Our beloved sister Mrs. Catherine McClelland went to be with the Lord April 6th in her 91st year. A quiet and godly sister who loved the Word of God and the Assembly of the saints. Saved in Donegal, Ireland when a school girl about 75 years ago. Leaves a fragrant memory.

Midland, Ont.—Our dear sister Mrs. Louis Valentine "went home" March 9th. Awakened at Mervyn Paul's childrens' meetings over 20 years ago, saved a year later. She loved her Lord and His people. Remember the husband and three of a family who mourn her loss.

Pawtucket, R. I.—Our dear brother Hindle Bentley "went home" March 30th, aged 88. Saved 67 years ago in New Bedford, Mass., in fellowship here for over 35 years. Quiet and consistent and faithful in attendance. Remember the widow and two daughters in prayer.

La Crosse, Wisc.—The beloved wife of our dear brother Samuel Hamilton "went home" April 7th., Details next issue.

Crowder

Words in Season

THE BIBLE FAMILY MAGAZINE



INASMUCH

HAVE ye looked for the sheep in the desert,
For those who have missed their way?

Have ye been in the wild, waste places

Where the lost and the wandering stray?

Have ye trodden the lonely highway,
The foul and the darksome street?

It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye carried the living waters

To the parched and thirsty soul?

Have ye said to the sick and wounded,

'Christ Jesus makes thee whole'?

Have ye told My fainting children

Of the strength of the Father's Hand?

Have ye guided the tottering footsteps

To the shore of the golden land?

Have ye wept with the broken-hearted

In their agony of woe?

Ye might hear Me whispering beside you,

'Tis the pathway I often go.'

My brethren, My friends, My disciples,

Can ye dare to follow Me?

Then wherever the Master dwelleth

There shall His servants be.

(Author unknown).

JUNE, 1961

WORDS IN SEASON

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SPECIAL REMINDER: A number of our subscribers have failed, to date, to renew properly for 1961. We appreciate those who have done so but take this opportunity to remind those delinquent that it imposes an unnecessary burden on us to go through out list and notify you individually, as well as incurring considerable extra expense. Please let us hear from you right away. Our subscription list is very heavy, takes a lot of work to keep up to date and while we appreciate the opportunity of serving His own thus, we like to see the burden lightened somewhat by your prompt cooperation. If you have received the magazine and NOW desire to cancel, please note that you are responsible for one half of this year's subscription already. THANKS!

UNITED STATES

McKeesport, Pa.—The Lord gave a very good conference here again this year, attendance larger, and although quite rainy the conference hall was very comfortable. About twelve of the Lord's servants were present to give seasonable ministry to the strengthening of His own. A good many assemblies represented from considerable distance.

Bryn Mawr, Pa.—Bre. MacLeod and Warke saw a little blessing here in the recent series of Gospel meetings.

Toronto, Ohio—Bro. Mick had some Gospel meetings here and we heard of at least one professing, giving cheer.

Clyde, Ohio—Bro. Wickert had some nice Gospel meetings here, one young Mother professed—the Word well received. He visited Akron also.

Manchester, Conn.—The Conference here, while not as large as last year, was considered good and helpful.

McKeesport, Pa.—Bre. Dobson and Lipke commenced Gospel meetings here after the recent conference.

Seattle, Wash.—Saints here have been encouraged by their Friday night Childrens' Meetings, over 100 coming and almost all from outside families.

La Crosse, Wisc.—Recent Conference considered strengthening to the testimony generally—ministry varied yet practical and tending to godliness of life and separation from unscriptural practices and places. About seven of the Lord's servants present to help. Saints were cheered. Weather was ideal for the meetings.

Hampton, Iowa—Bro. Fairfield gave a call here recently with appreciation.

Garnaville, Iowa—Bro. Ferguson spent some time here with the saints in ministry after La Crosse Conference—hoped also to visit the assembly at Stout while in the district. Saints appreciate the Word all through this country, and there is much cause to thank God to see numbers of young men and women with evident desire after the things of God. May God bless and keep them for Himself. Bre. Brandt and Wahls continue to seek openings for the Word, saw a little blessing at Soldiers Grove, Wisc.

Tylertown, Miss.—Bro. Ballhagen has his tent pitched where there was a good interest formerly in cottage meetings.

West Union, Iowa—The Assembly here purposes the usual all-day meeting over the fourth of July. Lester Crain, Elgin, Iowa.

CANADA

Lake Shore, Ont.—Saints here recently had a visit from Arnold Adams in the Gospel. While none professed, it was a lift to the saints and the seed was sown.

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. 53

JUNE, 1961

No. 6

INDEX OF LEADING ARTICLES:

A Conversion Story from Scotland	- - - - -
A Study in Faithfulness or Stability	- - - - - W. H. Ferguson
The Temple of God	- - - J. C. Finegan of Northern Rhodesia
The Fruit of the Spirit	- - - - - G. G. Johnston
Nadab and Abihu	- - - - - Harry Macfarlane, Glen Ewen
The Mysterious Line	- - - - -

SENDING FOR PREACHERS

A good many years ago we were at a Pittsburgh Conference. These conferences there were usually held for four days at Thanksgiving time and were a time of blessing, in the old Friendship Ave. Gospel Hall. We look back through the vista of the years and one cannot help but have a lonely feeling as we consider the passage of the years and the changes which have taken place.

At one of these Conferences the late Mr. John Blair of Ireland who labored in this land somewhat, also in New Zealand and Australia, brought something of God into that particular Conference and the savor of his visit remains. One of his stories follows and is worthy of consideration by Assemblies who "send" for preachers and seek to govern more or less their movements, as it seems good to them:—

In Australia a certain Assembly built, or obtained a new Gospel Hall, and wrote Mr. Blair that he should come and "open" it for them with a series of meetings. Mr. Blair read the letter but he had been exercised about a country place where there seemed to be an opening a good many miles in a different direction, so he wrote and told them of his exercise. They replied and were insistent that he come, as he had been responsible for a good deal of work there and they felt he was the man.

Again this dear servant of Christ wrote to this large Assembly and mentioned his exercise about this country place and declined their offer to have him come and "open" their Hall. But soon another letter came and they were more insistent than ever and, also, to seal their bargain evidently, they enclosed his Railroad fare. Bro. Blair said . . . "By this time I KNEW they were wrong for I had my fare in my pocket already, if necessary."

He declined this last offer and went to the NEW place and saw between 60 and 70 reached and saved and an Assembly formed later.

Here was a man who KNEW GOD and KNEW WHAT IT WAS TO TRUST HIM AND HIS GUIDANCE. (The Editor).

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We fear this sort of thing is getting pretty well established in some quarters. There is no harm in having fellowship with one in his movements here and there, but let the exercise be a mutual one. God can only honor where His Holy Spirit has His way in any arrangements.

A CONVERSION STORY FROM SCOTLAND

The Chains of Sin Broken

PERHAPS it would be of interest to you if I related how God visited this home of mine in Glasgow. We had no assembly connection whatever. I was a salesman and also Dance Band Pianist. I drank steadily. And when war came was taken away, serving in Africa and Italy. While in Italy my drinking increased and I was brought back to this country a very sick man. My wife who was at home with my two young boys decided to leave the children with her parents and came to a hospital in England to see if she could bring me to Glasgow. After several weeks I was allowed home but was unwell for many months.

Eventually I did manage to start work and, when finances improved, I started on the alcohol again. My boys felt ashamed of their father as they watched me stagger along the footpath. My eldest boy attended the local Church of Scotland and worked with the various organizations. Time came for him to join the forces and, as he was a quiet type of boy, I warned him against joining up. My advice was of no avail and in those days nobody could have accepted my advice anyway.

While he was in K _____ there were Christian meetings in the Camp and he attended, feeling as if he was one of them. He was most indignant when told he must be born again. After many anxious nights he was saved. He came home on leave and my wife and I were sure he was mad.

During this time I had again been in hospital and with the help of Alcoholics Anonymous, I endeavoured to keep off the drink. My wife went occasionally to the Church of Scotland and felt quite secure.

One Sunday evening the 'phone rang from K _____ and L _____ (our son) spoke to me kindly and told me of a group of young men who were praying for me. What power there must have been in that prayer group! I went into my room and wept bitterly. I was full of remorse. I had never thought of God. I looked for a Bible but it did not make sense to me. I realized now my selfishness and my lost condition, but why should anyone pray for me above all people? There were so many good living people about. Shortly after this L _____ came home again and he invited me to a Gospel meeting. I agreed to go with him. I had never heard anything like this before. The words seemed to be directed at me—"Now is the accepted time." The preacher repeated it, If you died tonight, he asked, where would I be? I cannot remember everything that

went through my mind in the next twenty four hours but what a relief and joy when I knelt before God and asked forgiveness. I was saved by the lovingkindness of our God on January 19th, 1954, at the age of 45. My wife trusted in Christ the night I got baptized (about a month after my conversion). My other boy N _____ was saved about a year later after much prayer had been made. Two daughters were born after I came home. Like the two boys they are chums. M _____ is twelve and has been saved, M _____ got saved through the preaching of her brother N _____ a few weeks ago.

We rejoice in this wonderful salvation which God has wrought in this home. L _____ has gone to Singapore and is working with a small meeting there, he hopes to labour for the Lord in Indonesia. We had in this home a Radiogram (a Radio) and Television and other worldly things. These have all gone to make way for the reading of God's precious Word. None but Christ can satisfy. I hope you will bear with me, I had to write.

Things here are not in a good state but it won't be long until we shall see the One Who died for our sins. May God bless your efforts—thanking you for Words In Season,

Yours in Christ,

J _____ T _____ H _____

(God is able—let us pray for real cases of conversion more earnestly).

What an embodiment of Christian experience is there in that passage in Bunyan where, coming to the foot of the cross, he is immediately relieved of his heavy burden and exclaims, "Thy sorrow hath brought me joy, Thy death hath brought me life." In an ecstasy of wonder he looks and looks till tears of joy and love roll down his face. To "behold the Lamb of God" is at once a Christian duty and the soundest philosophy. It is this that will kindle our dormant love to our risen Lord and energize us for a life of devotion in His service.

HER LIFE FOR HER JEWELS

In the ruins of Pompeii a petrified woman was discovered, who seems to have spent her time in gathering up her jewels. Neither her life nor her jewels were saved. Thousands are as foolish to-day. They know that the world lies under the judgment of God, and yet they seek to gather together its honours, its pleasures, its riches. The unanswered question may well ring in the ears of such—

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

A STUDY IN FAITHFULNESS OR STABILITY

Seven characteristics in the Proverbs

WM. H. FERGUSON

FAITHFULNESS is closely allied with stability and steadfastness and in the verses we consider now in the Proverbs, this is the meaning. The Hebrew word translated "faithful" includes the thought of "stability" and "steadfastness" so we do well to ponder this seven-fold reference and see if these characteristics are manifested in our lives. Faithful men are scarce, likewise stable and steadfast men. These are the men we need today in the testimony and the work of the Lord generally.

PROV. 11:13—Here we are reminded that a man of a faithful spirit is not a "talebearer." This is a canker which is eating at the vitals of some and is a source of weakness in many an assembly and even in the work of the Lord as some are "adepts" at talebearing. The "tales" are usually those told with a view to enlarging their own coast to the disadvantage of another. Such can never be called faithful men—they may get the name but their true character betrays itself.

PROV. 13:17 — A "faithful ambassador is health" in contrast to the wicked messenger who falls into mischief. How cheering to be visited by a faithful ambassador of Christ, bringing cheer, comfort and instruction to the people of God. He has no "axe to grind"—he serves the living God and his only desire is for the spiritual prosperity of the people of God and the blessing of the unsaved. He is never found trading in "false premises" or "sailing under false colors" but his very appearance, and his condition of soul bespeaks the healthy condition of the ambassador. Such a man is suggested for us in 3rd John v. 2—Gaius was such a steady, faithful man and when visited by other faithful ambassadors of Christ, he knew what to do and whom to encourage. Good for any assembly of God's people when they have such faithful and steady men in their midst whose coming into the assembly brings a warmth and a comfort to the saints as they see them. Always in their place with a kindly manner and a word of cheer and comfort to the saints. They are not found with a "chip on the shoulder"—they are not "small" or "petty" but faithfully they carry on in the testimony to His Name as they realize that they are faithful ambassadors for Christ and represent Him in the world, and amongst His own.

PROV. 14:5—"A faithful witness will not lie." If there were no need to warn against "lying" such warnings would

not be in the Book, but they are there . . . "a false witness will utter lies." Eph. 4:25 exhorts . . . "Wherefore putting away lying, speak every man truth with his neighbour." Col. 3:9 says . . . "Lie not one to another." People have what they call "white lies" but God does not call them this, they are just "plain lying." Exaggerations are just a form of "lying." Such seek an entrance into the minds of saints in a guileful way and even preachers are not exempt from such exaggerations. What means the letters which leave the suggestion that a certain work is being done of a pioneer nature, when such is not true? What is the meaning of leaving the impression that one is engaged in constant and steady work when there is a constant "flitting about the country"—a night or two here and a night or two there, across part of the continent or all of it? Such should not be in the vocabulary of any of us. Let us be true and honest in all our dealings and let us not attempt to leave an impression of work done that will not stand the test of investigation. It is too serious a matter, as it has all to be brought out at the Judgment Seat of Christ.

PROV. 20:6 — "Most men will proclaim every one his own goodness (or bounty): but a faithful (a steady) man who can find?" It is easy to speak well of ourselves and our work etc., and even, at times, to proclaim our own "bounty" or "gift" but God looks for faithful men, steady men who know God's ways of service and also God's ways of "giving" to His work and in the Assembly. We suggest that the word of the Lord in Matthew 6:3 should govern all such . . . "Let not thy left hand know what thy right hand doeth." There may be a tendency in any one of us to leave the impression that we have done more than we actually have in our service. This is a natural tendency to be guarded against. The Lord knows all, He keeps the books and He will reward all done for Himself, even to "a cup of cold water . . . verily I say unto you, he shall in no wise lose his reward:" Matt. 10:42. We have known many such in our experience, men and women who have passed on and their "works do follow them" to be rewarded fully in a coming day. Thank God! Others are still with us who know God's ways and silently and out of sight and ken of men, they are doing their best for the Lord and His work. We thank God for all such. So don't be taken in by a professed activity and "running to and fro"—it often bespeaks a restless spirit, not a "faithful man." Faithful men are steady men.

PROV. 25:13—"A faithful messenger . . . refresheth the soul of his masters." How refreshing it must be to our God to see faithful and steady men in the assemblies of

His people, faithfully carrying on for God through the years. God likens it to the "cold of snow in the time of harvest." The "harvest" suggests laborious work and the work of the Assembly is always laborious to those who will accept responsibility. We feel many in the fellowship of God's people today accept very little responsibility. They like to have the privileges of the Assembly, but how few accept the responsibilities. There are responsibilities which all can bear—attendance at the meetings of the saints—helping in a variety of ways in connection with the testimony to His Name. How refreshing to see such year in and year out in their places. We often state that the great need today is not for more "preachers" but more men and women who will loyally stand by the small assembly, or larger one, of which they form a part. Yet how few seem to see this responsibility and feel that they have a part in all that is done. S. S. teachers must be in their places constantly—those who take an interest in the Bible Class must be prepared to study the Word and have something fresh and to the point in the Class when they come together—the brethren who take part in the Gospel feel their responsibility also to preach as if it were their last time on earth and the first time the hearers had opportunity to hear the Gospel. How refreshing are all such faithful and steady men and women.

PROV. 27:6 — "Faithful are the wounds of a friend" This may seem strange to some that a "friend could wound" but such says the Word of God. It takes the faithful man to speak the word which will be a decided wound when he sees that such a word needs to be spoken. We need such faithful ministry today. There are many "excrescencies" which need to be punctured by the sharp lance of the Word of God. This is not easy work but it needs the skilful use of the lance. An amateur will lance when there is no need—too anxious to try out his skill but the veteran surgeon knows when to insert the sharp knife, he knows that it is a healing process and in no other way can the patient be healed. This is true spiritually, as well as in the natural realm. A noted surgeon once said to a patient who was lying before him and he was about to operate on his wounded hand . . . "Look at the wound, then look at me." So our blessed Lord would say to us—He used the sharp sword of the Spirit which is the Word of God, but He also bids us look to Him Who thus sends His Word to cut, and then to heal us. No superficial measures will do here.

PROV. 28:20 — Our last reference states a plain and evident truth . . . "A faithful man shall abound with blessings." God has said so and true it must be. May we have

grace to be more faithful daily, both writer and reader, both speaker and hearer, both guide and those who are led, that altogether we may prove the lovingkindness of our God Who waits to bless us and keep us under His overshadowing wings. He is a faithful God—Is He not a “steady” Friend and a “steady” Companion to us? “The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.”

May the consideration of this seven-fold reference to the “faithful” or “steady” in the Book of Proverbs be a source of encouragement to us, as well as a reminder of the necessity of being real and open to our fellow believers and to our God. **“A FAITHFUL MAN SHALL ABOUND WITH BLESSINGS.”**

WHAT TO READ

AS to choice of books, no fixed rule can be applied. History is always instructive. Science is dangerous when it is the product of unsanctified minds. Never read valueless books. Shun as you would the plague a literature frivolous in character, or, worse still, one which directly or covertly denies the plenary inspiration of, and consequently the supreme authority of the Holy Scriptures.

A vile and pernicious literature is wrecking the morals of the country. Noble men and women, and a pure minded people, were more general in the past than now. Mind and character are formed by the literature of the day. But above all

MAKE THE BIBLE YOUR DAILY COMPANION.

The Bible will grow in interest the more you read and study it. It is the sufficiency of the man of God, 2 Tim. 3:16, 17. Have the Bible constantly beside you, in your pocket, or at hand for constant reference. Draw your doctrines from it, and not from a human compilation, whether catechism or “confession.”

The Bible will strengthen and guide you. It will support and cheer you in a lonely hour. It will impress **CERTAINTY** on your life and actions. As you study the Book of books, it will enable you to worship in the holiest, and serve in the harvest field intelligently. It will set you head and shoulders morally above your compeers. We would strongly advise a systematic study of the Bible. Selected.

(The above, written years ago, is timely today. The Bible is not read enough, consequently, when one seeks to draw lessons from the sacred pages, one is often at a loss to find those who can intelligently follow in the Old Testament or in the New. The fact remains that many spend very little time over their Bibles—Editor).

THE TEMPLE OF GOD

THREE temples in Jerusalem are mentioned in the Bible. The **first** was built by Solomon in B.C. 1005, and burned in B.C. 588 by Nebuzar-adan, servant of the king of Babylon. The **second**, built by Ezra, and completed in B.C. 515, was desecrated by Antiochus Epiphanes in B. C. 170. The **third**, known as Herod's temple, is the temple mentioned in the Gospels and in the book of Acts. It was begun by Herod in B.C. 20, and destroyed by the Romans in A.D. 70.

Of the three, Solomon's was the most magnificent and costly. It has been described as the most beautiful building the world has ever seen. David, when planning it, said, "The house that is to be builded for Jehovah must be exceeding magnifical, of fame and of glory throughout all countries." 1 Chron. 22:5.

The Second Book of Chronicles records the history of this first temple: from the **building** of it by Solomon, to the **burning** of it by Nebuzar-adan, servant of the king of Babylon.

A careful reading of the Books of Chronicles will make it clear that they were written shortly after the return of the remnant to Jerusalem, following the captivity in Babylon. It is believed that Ezra himself was the inspired compiler of these two important books: and a comparison of the closing verses of Second Chronicles with the opening verses of the Book of Ezra would seem to confirm this belief.

It is evident that these books were specially written for the benefit of these repatriated Jews and their descendants, in order to remind them, that, as they picked up the rudely broken threads of their national life, they were in fact, adding a new chapter to the story of the nation; a story which the genealogies traced away back to the days of their father Abraham. This also explains why so much is said about the Temple: for these repatriated Jews were the builders of the second temple, and what would be more likely to stir them up, and encourage them, than the recounting of the history of the first temple with all its magnificent splendour and glory?

The long genealogical lists which compose the early chapters of 1st Chronicles have then a special significance: for they link the Pre-exile and the Post-exile periods together, and demonstrate the wonderful continuity of the Divine plan and purpose for the nation; a purpose which we know was to culminate in the birth of the Messiah in

Bethlehem of Judea. Is this not the main reason why the **KINGS OF JUDAH ONLY** are mentioned in 2 Chronicles? And does this not explain why so many chapters in the latter part of 1 Chronicles are taken up with the story of King David, and so much said about his exercise regarding the temple to be built in Jerusalem?

When we come to Second Chronicles we find the same pattern woven throughout. The early chapters recount the actual building of the first temple in the days of Solomon, and in the remainder of the book the temple is referred to in almost every chapter. The Temple is the Touch-stone. Everything is viewed in relation to the Temple, the House of God, the place which the Lord had chosen to put His Name there.

From David to Zedekiah some twenty-two rulers in all are mentioned, and they all had some connection with the Temple. Some, we are told, honoured the House of God, and some dishonoured it. Some polluted it: and others cleansed it. Some built it up, while others pulled it down. We might sum it up briefly as follows. **DAVID** planned the Temple, and prepared for it with all his might. **SOLOMON** built it; but **REHOBAM** forsook it. **ABIJAH** made mention of it in his address before the battle with Jeroboam; and **JEHOSHAPHAT** referred to it in his prayer. **ASA**, we read, repaired it. **JEHORAM** and **AHAZIAH** apparently neglected it: and the usurper **ATHALIAH** was hustled out of it to meet her doom. For six years the young king **Joash** was hidden in it, and he also repaired it. **AMAZIAH**, we are told, impoverished it: and **UZZIAH** in his pride thought he could do what he liked in it. **JOTHAM**, it is said, "entered not into it". **AHAZ** profaned it and brought it low; but his illustrious successor **HEZEKIAH** cleansed the Temple and restored its services, working that which was good and right and truth before the Lord his God. **AMON** and **MANASSEH** defiled the Temple of the Lord; but good king **JOSIAH** repaired and restored it, obeying the words of the Book that was found therein. **JEHOIAH**, **JEHOIAKIM**, and **JEHOICHIN** united to profane and impoverish the temple; and finally, it was burned with fire in the days of **ZEDEKIAH**, who was bound with fetters of brass, and carried captive to Babylon.

What a record, brethren! Little did these men think that all these things would be written down; but there they are in black and white, indelibly inscribed in a Book, and graven in the rock for ever. Surely this brings to our minds the words of the apostle, "For we must all appear before the judgment-seat of Christ, that everyone may receive

the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Almost three thousand years have come and gone since Solomon laid the foundation of the first temple "with great stones and costly!" In the meanwhile a Greater than Solomon has been here. One who, in referring to His own body, soon to be laid in Joseph's new tomb, said, "Destroy this temple, and in three days I will raise it up." And because HE died and rose again, the foundation has been laid for a new Temple, more glorious and durable than that built by Solomon.

In this dispensation the most High dwelleth not in temples made with hands, but in a temple, a holy temple, built, not with stones taken out of the hills of earth, but with "living stones," Jesus Christ Himself being the Chief Corner Stone. In Whom all the building fitly framed together groweth unto a holy temple in the Lord. 1 Pet. 2:5; Eph. 2:21. This undoubtedly refers to the Church, which, from the day of Pentecost until now has been a-building. Silently, through the centuries the noble edifice has been towering upwards; and still, the Gospel, the "dynamite" of God, continues its work, and new stones are being added to the building every day. From every nation under the heavens these stones are being taken; and the workmen engaged by the King are scattered over the globe. Some in the crowded bazaars of the East, some in the great cities of the West. Some in the virgin forests of Africa, and others in the islands of the sea. What an honour is theirs, and ours, to be put in trust with the Gospel, and share in the great work of quarrying out these "living stones" destined to fill an appointed place in this glorious building, the Temple of the Lord. Beloved brethren, let us keep at it, wherever we are, for soon the top-most stone will be laid, and the cry go forth, "Call the labourers." Be ye strong therefore, and let not your hands be weak; for your work SHALL be rewarded. II Chron. 15:7.

In I Cor. 3:16, 17, the local assembly is referred to as the temple of God, and the solemn warning given, "If any man defile the temple of God, him shall God destroy." How then dare any man think that he may do as he pleases in the assembly of which he forms an integral part? Was not king UZZIAH smitten for this very thing? And those who defiled the first temple, were they not carried down into Babylon?

So, brethren, whether we think of the temple in connection with the believer's body (see 1 Cor. 6:19); or with regard to the local assembly; or the Church in general; we may learn a lot from the Books of the Chronicles. God

grant that in "that day" we may be found amongst those who have followed in the foot-steps of HEZEKIAH and JOSIAH kings of Judah, building up the temple of the Lord, and diligently maintaining godly order therein.

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THE FRUIT OF THE SPIRIT

"LOVE"—Galatians 5:22, 23

G. G. JOHNSTON

CLEAR statement has frequently been made, in both written and oral ministry of the Word of God, of the fact that the truly regenerated person has a dual nature. The old nature remains unchanged, incorrigible, but a new nature has been implanted in every "born again" soul by the indwelling of the Holy Spirit of God. Thus a Christian, while on earth, is not a sinless person, but one in which a new nature has been implanted, and this exists along with, and in direct opposition to, our human nature. This latter human nature has been ruined in consequence of the Fall of Adam.

The life of a Christian is the combined product of these two natures. The flesh within him dictates one course, the Spirit of God pulls in the opposite direction, yearning within us to produce a blessed cluster of fruit, delightful to God and man. What will prevent us being drawn away by the flesh to perform the works thereof? . . . "Walk in the Spirit and ye shall not fulfil the lust of the flesh." Gal. 5:16.

The law of Moses was like a whip to drive us to keeping its precepts. On the other hand, the Spirit works within us, creating a nature which delights in doing God's will. What is our responsibility, seeing we have this dual nature? Can we do anything to reject the lustings of the flesh and to fulfil the yearnings of the Spirit? Yes! this is where our responsibility lies. We hold the reins of control, and we can walk "after the flesh" or we can "walk in the Spirit." (The Christian does not "live in the flesh;" this is the life of the unsaved, but he can "walk after the flesh."—Editor).

If we give way to the inclinations of the flesh within us, it will produce the evils on the list in Galatians 5:19, 21. Yet, if we allow the Spirit to lead us, by the Word of God, He will produce in us, in the measure in which we so do, a blessed cluster of luscious fruits which will glorify Christ,

Gal. 5:22, 23. "Since we live in the Spirit, let us also walk in the Spirit." v. 25.

The first of the blessed cluster of fruits there mentioned is LOVE. This brings us to the source of every virtue . . . the emotions of the person. Webster defines "love" as "an emotion, sentiment, or feeling of pleasurable attraction toward a person, or thing." Love is the spring from which all good rises, love to God and love to our fellow-men. From this fount flows every pure action, and if the deed arises from any other source it is impure from its beginning.

"Love is of God . . . God is love." 1 John 4:7, 8. Here we find the divine personification of that most excellent virtue. The more we contemplate that blessed Person, the more should we who are saved absorb of His character. As we receive that impression into our souls, it shall be manifested in our daily lives, not as something that has been produced by effort, but as something that has sprung from a condition within. Is it not in this way that fruit is produced silently and without effort, because of the inward state of the plant? Then, because like begets like, others are encouraged to love by the example of the loving.

Love is never abstract. It is always relative to deeds. God "so loved the world." Wherein is it proven? "That He gave His only begotten Son." Likewise real love in our hearts will manifest itself in some way.

"If we love one another God dwelleth in us." 1 John 4:12. It is a contradiction to profess to love God, unless there is evident love of His people. "Every one that loveth Him that begat loveth him also that is begotten of Him." 1 John 5:1.

Love is tested again by our obedience. Our Lord said—"If any man love Me, he will keep My Words." John 14:23.

Care for the souls of men is another evidence of a love which is of God. This was seen abundantly in the life of the apostle Paul, who said . . . "The love of Christ constraineth us." 2 Cor. 5:14.

But genuine love is not an "indulgent" quality. God the Father commended His Son by declaring: "Thou lovest righteousness and hatest wickedness." Ps. 54:7. Someone has coined the saying . . . "It takes a good lover to be a good hater." Love toward God accompanies love towards all that is good, and that which will exalt Him, while it repudiates all that would dishonour Him Who is the object loved. No one who truly loves God will trifle with anything of doubtful character.

Our love toward God and all that is good can grow, or diminish. He whose love toward the Ephesians was per-

fect complained that they had left their first love. Rev. 2:4. The Great Lover, Who could see their hearts, knew that they had grown cold toward Him. They had found other objects to love and their affection toward Him had cooled. How about our own state? Is there an increasing warmth of affection toward Him, as we get to know Him better each day? If there is, it will be seen in an increasing love for all that is of God, and a corresponding hatred of all that is evil. "Ye that love the Lord, hate evil." Ps. 97:10.

When we were unsaved, we loved the world, and went after what was in it. But we profess to have been converted to God. Now all is changed. Are we allowing the world to woo us back to its vanities? Love to the world and love toward God cannot exist in one heart. "If any man love the world, the love of the Father is not in him." 1 John 2:15. Is love for the things of this ungodly age crowding out our love for God? BELOVED! This will bring us woeful loss.

NADAB and ABIHU

Leviticus 10

HARRY MACFARLANE, GLEN EWEN, SASK.

IN Leviticus, chapter 8, we have the consecration of Aaron and his four sons. The holy anointing oil poured upon the head of Aaron, then later the blood of the ram of consecration put upon Aaron's and his sons' right ears, also upon their right thumbs and the great toes of their right feet, all reminds us that their lives were totally dedicated to the service of God.

The Lord Jesus in Mark 4:24 said . . . "Take heed what ye hear," and again, in Luke 8:18 . . . "Take heed, therefore, how ye hear." The apostle Paul in Titus 2:14 writes . . . "Who gave Himself for us . . . That He might purify unto Himself a peculiar (purchased) people, zealous of good works." Again in chapter 3:8 . . . "Be careful to maintain good works." So it is necessary to hear the good Shepherd's voice in order that our service and walk, as seen in the thumb and the great toe, will be in fellowship with Himself and acceptable to God. Later on the anointing oil and the blood were mingled and sprinkled upon Aaron and his sons, and also on their clothes. So their consecration was complete and they had strict instructions to remain in the tabernacle for seven days . . . Lev. 8:33.

Coming again to our chapter, we find the two older brothers offering "strange fire before the Lord" which He commanded them not to do, and the sad record follows . . . "They died before the Lord." How often the firstborn fails and the younger takes his place. This would make a good

study in itself. What a tragic scene it must have been. The two young men cut off in the flower of their youth and, apparently, the seven days of their consecration not finished yet, because the seventh verse says that Aaron and his remaining sons must not go out from the door of the tabernacle, "for the anointing oil of the Lord is upon you." How severe the command of Moses to Aaron, and yet how necessary for the maintenance of God's holiness . . . "Uncover not your heads, neither rend your clothes."

How this all should remind us today that, when carrying out discipline in the Assembly of God, natural ties or affection should have no place or weight there. Obviously Nadab and Abihu must have broken the commandment of the Lord and gone outside to be able to obtain strange fire, and verse 9 coming in where it does, suggests strongly that they had sinned while under the influence of wine or strong drink. Excitement of any kind, or influences which act upon natural sensibilities, can only cause the loss of spiritual discernment.

Also we might add that the names of these two sons give us an insight into their characters. Nadab means "liberal" or "willing." He represents the popular liberal spirit so prevalent today, that regards the keeping of the Lord's commandments as narrow-minded and bigoted. Religious isolationists is what they call those who seek in a simple way to adhere to the Word of God in maintaining holiness in the house of God. Further, Abihu means "He (or God) is my father." This we frequently hear and, moreover, is often put forward as an argument for everyone who professes to be saved having a place at the Lord's table, without regard to inquiry as to moral or doctrinal conditions or as to whether they are suitable to be there or not relative to life and testimony. True! every child of God can call God his Father but to enter into this relationship in a practical way, these unsuitable conditions must needs to be separated from, because God is not the author of them and can, in no way, associate Himself with them.

What failure is therefore seen here in the priesthood, and yet when we come to Eleazer, whose name means "God is helper;" we are reminded that God is able to raise up those whom He can use to carry on His work and maintain priestly exercises in the house of God.

Sink into the sweet and blessed littleness, where thou livest by grace alone. Contemplate with delight the holiness and goodness in God, which thou dost not find in thyself. How lovely it is to be nothing when God is all!

G. Tersteegen

GOD'S MYSTERIOUS LINE

THERE is a line we know not when,
A point we know not where,
That seals the destiny of man
For glory, or despair:
 There is a line by us unseen
 That crosses every path,
 That marks the destiny between
 God's patience and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not dim the beaming eye,
Or pale the glowing health:
 The conscience still may be at ease,
 The spirits light and gay,
 That which is pleasing still may please
 And care be thrust away.


But on the forehead God hath set
Indelibly a mark—
Unseen by man, for man as yet,
Is blind and in the dark.
 The doomed man's pathway here below
 Like Eden may have bloomed,
 He may not, does not, can not know
 Or feel that he is doomed;
He feels no danger, brooks no ill
And every fear is calmed—
He lives! He dies! he wakes in hell,
Not only doomed, but damned.

Oh! where is this mysterious line by which our path is
 crossed,
Beyond which God Himself has said, the soul that goes is
 lost:
An answer from the sky is sent, Ye who from God depart:
While it is called TODAY, REPENT! and harden not your
 heart.

« « «

(Lines copied from the fly-leaf of the Bible of our late
father, John Ferguson, who "went home" Oct. 23rd, 1940
... Editor).

THE POWER OF THE SAVIOUR or THE POWER OF SIN — WHICH?

 SIR Isaac Newton was a man of prayer. He once said, "I can take my telescope and look millions of miles into space, but I can go away to my room, and in prayer get nearer to God and Heaven than I can when assisted by all the telescopes of earth."

Professor Simpson, M. D. D.Sc. who in 1891 was elected President of the Royal college of Surgeons or Physicians, was a devout Bible student. In delivering his farewell address on April 28th, 1905, he said, "I do not know in what mood of pessimism I might have stood before you today, had it not been that in my youth I made friends with the sinless Son of Man, Who is the well-head of a stream that vitalizes all advancing civilization, and Who claims to be the first and the last and the Living One, Who was dead and is alive for evermore, and has the keys of death and the unseen. My experience compels me to own that claim."

Sir Andrew Clark, President of the Royal College of Physicians, one of the most famous English doctors of the nineteenth century, once said: "No one can doubt, who had adequate opportunities of observation and powers of reflection, that there is one remedy, and only one, for all spiritual disease, and that is found in the Person and work of Jesus Christ."

THE PULL OF SIN

But how many a one today is feeling the "pull of sin" and playing with that which has destroyed its tens of millions.

Some years ago a noted wild-beast tamer gave a performance with his pets in London. He took lions, tigers, leopards and hyenas through their part of the entertainment, astonishing the audience with his complete control over them. As a closing act to the performance, he was to introduce an enormous boa-constrictor, twenty five feet long. He had bought it when it was only two or three days old, and for twenty five years he had handled it daily, so that it was considered perfectly harmless, and completely under his control. The curtain rose upon an Indian woodland scene. The music of an Oriental band steals through the trees, a rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops, its head is erect, its bright eyes sparkle, its whole body seems animated. The tamer comes forward, and at a signal from him the snake slowly approaches, as it has done every day before, and begins to coil its heavy folds around him. Higher and higher it rises, until the man and serpent seem

blended into one, and the hideous head is raised above the mass.

Why, we cannot say, but at that very moment the deadly serpent-nature seemed to return. The man gave a scream, the audience burst into applause, but the cheers froze on their lips. The tamer's scream was a death-wail of agony . . . the cold, shining folds had embraced him for the last time. The audience heard bone after bone crack as they tightened upon him. HIS PLAYTHING HAD BECOME HIS MASTER AND HIS DESTROYER.

(Editor's note—We heard recently of a woman in South Africa who had long experience with a certain lion which she had raised, and tamed. Approaching it, as she had done many times without any suggestion of harm, on this occasion the lion reverted to its nature and thirst for blood and she died under the cruel jaws and paws of the "king of the forest." A mangled corpse she lay, the cruel beast was shot by a keeper, but the age-old fact remained that it takes more than circumstances to change the nature of the beast, and we can add . . . to change the nature of MAN. The Lord Jesus said . . . "Ye must be born again.")

"FORGETFULNESS"

(Phil. 3:13, 14.)

In Christian experience, forgetfulness must precede fruitfulness. Joseph very emphatically declares that it was God who enabled him to forget two things—all his toil, and all his father's house.

The power to cast off the remembrance of the past, so that it shall not intrude in the way of stirring up either murmurings or vain regrets, must come from God. He alone also, can give deliverance from old habits and associations, so that the believer may be able to walk at liberty, both from the bondage of his own evil nature, and from all alliances with the world. It is the power of the cross alone that can accomplish this. By it the apostle was able to say, he had been crucified to the world, and the world to him.

Death is the true land of forgetfulness: and it is our happy privilege, as believers, to reckon ourselves to have died; to count that God Himself has forgotten us as lost sinners, blotted out of the book of His remembrance, in the death of His Beloved Son; and to know that we are in Christ raised from the dead, that we may bring forth fruit unto God.

H. W. SOLTAU

QUESTIONS AND ANSWERS

QUESTION: Could you suggest a profitable way to spend some time this Summer in the country, seeking to reach the people house to house?

ANSWER: The above question was asked us by a young brother from the North country while in Toronto this Spring. We suggested to him a form of Colportage work, going house to house in a district, calling on the homes of the people in the district surrounding where he lived. A few cheap but good Bibles could be carried and offered to the people for sale (in this way an entrance could be obtained) and some good Gospel tracts handed out, perhaps some good Gospel texts carried also. These can be given away freely through the consideration of brethren who do this for the Lord freely—a few little mottoes could be carried etc., and in this way the door might be opened for further work for the Lord. The old-fashioned Colporteur seems to be a thing of the past but he could do a needful and valuable work as he sought to reach the people with the Gospel. Herein lies a work for men who have time and desire thus to serve God, perhaps retired from their daily work etc., but anxious to utilize the time for God. We say, in response to the above request . . . "Look on the fields." They abound on every hand. Villages and whole settlements lying virtually open for the Word of God, but it takes a warm heart, an understanding man with a zeal for God (not a yearning for preaching) to lay himself out for this sort of work. But many a godly man has been thus prepared for further service for God after such labor for some years, i.e. younger men who have been so prepared of God.

Frequently a farm house will be opened for a meeting, or a school-house lying idle in the country etc., and who knows the end of such work for God. We need more "labourers" today, not more professional preachers.

QUESTION: The question I have in mind is regarding Life Insurance. Is it right for a Christian to have such a Policy?

ANSWER: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

This settles the question for us—God will look after His own property. How can we insure that which is not our's to insure? This would settle the question for all who really realize that "they are the Lord's" and it would also apply to so-called "health insurance." We know there are many complications in connection with the daily work today, and many are found in "group insurance" plans as to health and we would not be unnecessarily critical of those who have found themselves in the "maze" of the world's organization but the fact remains that where such is taken out willingly it implies a distrust of the Living God, i.e. even so-called "health insurance"—we are rapidly approaching a sort of "socialistic state of society" and the Christian's path is not becoming any easier, but we must never discount the ability of the Living God to care for those who will take a stand for Himself in the world that is opposed to Him. "He always wins who sides with God" is a true axiom of God's Word. "Them that honour Me, I will honour."

In our earlier days of the testimony to His Name, it was common to hear the saints warned against taking out Life Insurance policies, we don't hear so much of it today but God delights to be trusted thus with our bodies and our health.

This does not mean that we should not call on the doctor when ill. The beloved apostle Paul found comfort in the beloved physician Luke. We have no sympathy with the so-called "faith-healers" or "quacks" with their "cure-alls."

QUESTION: In 1 Tim. 1:15 some suggest Paul was referring to himself prior to his conversion, and not after—is this correct?

ANSWER: Paul still thought of himself as "the chief of sinners" though he knew the saving grace of God. He was ever mindful of the depths of sin and shame from which he had been rescued. There is nothing inconsistent with applying this to ourselves after our conversion. Indeed many of us feel the "most unworthy ones" of God's grace and kindness in visiting us. Our aged brother W. P. Douglas used to revel in the thought expressed by Paul . . . "I have obtained mercy." So should we.

QUESTION: In Acts 16:9 in Paul's vision . . . was this man calling to him a real man and, if so, was it Luke?

ANSWER: It was some evident leading of the Lord that led Paul thus to recognize that his many attempts to go to other districts having been hindered by the Lord, as in Acts 16:6, 7 etc, this "vision" of whatever form it took, was the answer to his exercise and he "assuredly gathered" that the Lord called him to Macedonia—the results proved this. It has been suggested that the man "calling him" was Luke—the Scripture is silent as to this, hence we do not know definitely. It could have been but where scripture is silent, it is just as well for us to be silent also, and not speak dogmatically.

QUESTION: In the same chapter was this "prayer meeting" where Lydia went a "sister's prayer meeting?"

ANSWER: This was not a "Sister's Prayer Meeting" for there was no Assembly there at the time. Evidently some devout persons (women) went there to pray, there could have been men there also, we know not. However Paul and his companions went to the women to speak with them, evidently led to do so by the Spirit. He was not alone in this, note the propriety of the Spirit in His leadings. The happy results that followed led to further prayer and thanksgiving to God, for it may have been that the "house of Lydia" formed a meeting place of the brethren there, see v. 40.

QUESTION: In 2 Tim. 1:6 we have the phrase, "by the putting on of my hands." Also in Acts 6:6 we have the apostles laying their hands on certain men. What is the meaning of this?

ANSWER: This is definite "identification" with that which seemed to the apostle Paul, also to the other apostles in Acts 6, to have been God's work. In raising up Timothy in Acts 16:1 as one "who was well reported of by the brethren" Paul identified himself with the work of the Spirit in taking Timothy with him and concurring in the Spirit's work in Timothy. The same is true in Acts 6:6. The apostles there also concurred in the choice of the brethren in Jerusalem for men to "serve tables" and, after they had prayed, they laid their hands on them, that is they identified themselves with what the brethren had done.

The same thing is found in Acts 13:2 where the Holy Ghost said . . . "Separate Me Barnabas and Saul for the work whereunto I have called them." Verse 3 states . . . "When they had fasted and prayed, and laid their hands on them, they let them go" R.V. It was merely identification with what the Holy Ghost had already pointed out to them. There was nothing conveyed to the men thus pointed out by the laying on of hands.

This figment of "apostolic succession" is the hall-mark of religious Babylon and is an empty form, where even men who know not God may be "ordained" to so-called religious work and orders—it is only "empty hands on empty heads" as C. H. Spurgeon said.

THE PIONEER'S PAGE

FROM AFRICA: Conditions in this land remain unsettled, although the door for the Gospel still remains open, and we are seeking to make the most of the opportunity while it lasts. Seven African brethren and sisters were baptized here recently at Balovale, and three others at Dipalata.

In closing, I just want to say how much we have appreciated receiving "Words In Season" through the years,

Affectionately in Christ,

J. C. Finegan, P. O. Box 11, Balovale P. O.
Northern Rhodesia.

« « «

FROM LONELY SHETLAND ISLES: I have just returned this morning from country districts where another brother and I have had over five weeks Gospel Meetings in farmers' kitchens. Interest grew and the kitchen, which could hold about thirty, was filled. A woman who was saved a number of years ago when we had meetings in the district, offered her house for meetings; her husband is not saved but he showed real interest and has come with his wife to the Gospel Hall this last three Lords Day evenings in a neighbouring district: they have two daughters in happy fellowship in the Assembly, but an older son and his young wife are not saved. They both come regular into the meetings bringing all their handy chairs with them. We are praying much for this family and others who seemed to get awakened up through the meetings. The work in other parts of these islands has been encouraging . . . we will value your continued prayers for the work in Shetland. Remember very specially this family I have mentioned.

James Moar

« « «

(Shetland is a very isolated district, the islands lying amidst the angry Atlantic part way between North of Scotland and Norway—let us pray for the work there).

FROM PAPA STOUR, SHETLAND ISLES: I have gotten "Words In Season" for over twenty years and I do appreciate it and enjoy every word of it. We get none like it here. We pray the Lord will bless it to saint and sinner. Hoping you get this safe (the subscription) as it has a long way to go . . . A sister in Christ.

« « «

FROM LONELY BRITISH COLUMBIA: We value the little magazine very much. I enjoy the standard of truth presented therein which is so very much needed in this day in which the Lord has placed us.

We would like to express our little commendation of the statements made on the Pioneer's page. There are too many going from "assembly to assembly" and some booked up for long periods ahead in spite of what is written . . . James 4:15.

As an assembly correspondent I am amazed at some of the letters received "begging" for funds for this or that . . . "Hold fast that which ye have."

« « «

HOUSE TO HOUSE WORK: Where are the men willing to tackle this work, entering the homes with the Word of God, speaking to the people and praying with them? God has signally used this and it is scriptural—"Publicly and house to house." W.F.

Taylor'side, Sask.—Saints here were much cheered in the recent series of meetings by brother Norris when a good number professed faith in Christ. Quite a few were from the Sunday School and the saints desire prayer to teach and feed these young believers with food convenient. Taylor'side is far off the "beaten track."

Oil Springs, Ont.—Saints from Glen Rae moved over to Oil Springs April 9th. There was a very happy time of fellowship when fourteen brethren took part in worship—we trust they shall go on well for God. There will be about 20 in the Assembly fellowship and likely more will be added as the Lord leads on. It has been good to see the blessing of the Lord in these parts but the opposition is increasing now that the saints "gather to the Lord's Name alone" there. This is to be expected.

Sarnia, Ont.—Some of the brethren have built a new portable hall and hope to try another new field with it—the country is open and we thank God for any men with a heart to enter the villages for God. Only God can put this into the heart of any man.

Kitchener, Ont.—Had recent visits from bre. Fleming, McBain, Gray and Taylor which were cheering to us.

North Vancouver, B. C.—Recent Conference was considered to be the largest yet, ministry practical and good and appreciated.

Vancouver, B. C.—Bre. Fairfield and McKelvey were visiting the various assemblies in fellowship here with appreciation. Brother Hector Alves was expected home the latter part of May after six months sojourn in the Antipodes. He met with cheering acceptance in a good many places and those who desired the simple path of obedience to the Word were cheered. Conditions there are much the same as we have in this continent—some who desire the right ways of the Lord and those who seek to "do that which is right in their own eyes." He returned by boat direct to Vancouver. He had large meetings at Brisbane and attended the Easter Conference at Sydney and had meetings in Goulburn St. Hall on the Tabernacle.

Welland, Ont.—Bro. Ed. Doherty had a few ministry meetings for the saints here which cheered the saints and one young man professing after the Gospel meeting Lord's Day brought further cheer.

CONFERENCES

Garnaville, Iowa—Conference dates June 3rd and 4th, Prayer Mtg. June 2nd. Details from Robert Brandt, Correspondent.

Kenora Ont.—Conference dates June 3rd and 4th, Prayer mtg., June 2nd. Contact E. L. McCammon, R.R. No. 1. See last month's issue.

Winnipeg, Man.—Conference dates June 9, 10 and 11, commencing with Prayer Mtg. June 8th at 7:30. Contact S. M. Vanstone, 251 Beverley St. for details.

Sarnia, Ont.—Annual Conference D.V. June 9, 10 and 11, commencing with Prayer Mtg. in the Gospel Hall June 8th at 7:45 p.m. Meetings there (Cor. College and Davis Sts.) on Fri. On Sat. and Lord's Day meetings will be in the Hanna Memorial School, Russel St. Contact John Kember, 785 Highway 40, Corunna, Ont.

Portage La Prairie, Man.—We purpose d.v. having our Annual Conference June 16, 17 and 18, preceded by Prayer Mtg. June 15th, in evening. Usual order of meetings. Corresp., Sam Rey, P. O. Box 725.

Victoria Road, Ont.—Victoria Rd. and Lindsay Assemblies will hold the Annual Conference (our 74th) d.v. in the Long Point Gospel Hall, June 17 and 18, with Prayer Mtg., June 16th, at 8 p.m. The Lord's servants walking in the "old paths" and teaching the same welcome to minister the Word. Corresp. Roger L. Crarey, Box 50.

Augusta, Maine—Annual Conference will be held d.v. June 24th, and 25th, commencing with Prayer Mtg., June 23rd at 8 p.m. Usual order of meetings will prevail. Corresp., Fred A. Thompson.

Earlton-Charlton, Ont.—The Annual Conference will be held d.v. in both Gospel Halls on June 30th, July 1st and 2nd, commencing with Prayer Meetings June 29th at 8 p.m. Servants of the Lord walking in the "old paths" welcomed. (No circulars). Contact Norman Ferguson, Earlton, or Harvey Pratt, R. R. 1, Charlton, Ont.

Sherman, Mich.—Annual Conference D.V. July 1st, and 2nd, commencing with Prayer Mtg., Fri. eve. June 30th, at 7:30. Breaking of Bread at 10 a.m. (No meeting Sat. morning). Corresp. Chancy Spencer, R. R. 1, Mesick, Mich.

Eden Grove, Ont.—Annual Conference Lord's Day June 4th, commencing with Prayer Mtg., June 3rd at 7:30 p.m. Usual order of meetings. Servants of the Lord walking in the "old paths" welcome in ministry. Corresp. Stanley Purdy, Cargill, Ont.

Pugwash Jct., N. S.—Annual Conference d.v. will be held as usual. Dates June 30th, July 1st and 2nd. Prayer Meeting June 29th, at 7:45 p.m. The Lord's servants walking in the "old paths" welcome. All meetings in the Gospel Hall. Corresp. M. C. MacLeod.

Glen Ewen Sask.—Annual Conference d.v. will commence with Prayer Meeting June 29th, at 7:30 and continuing over Lord's Day, July 2nd. Visitors welcomed. Corresp. Roy Macfarlane, Glen Ewen.

FALLEN ASLEEP

La Crosse, Wisc.—The beloved wife of our dear brother Samuel Hamilton "went home" to be with the Lord April 8th, aged 72. Saved in meetings by bro. Hamilton March 28th, 1918 in La Crosse—received into the Assembly later and she has gone on well for the Lord. She leaves her husband, two sons and one daughter to await the resurrection shout. She had been an invalid for some years.

Bryn Mawr, Pa.—On April 17th, our beloved sister Mrs. Joseph Park fell peacefully asleep, aged 76. Born and born again in North Ireland. With her late husband she was among the first to "gather to His Name" here and has gone on well. A woman of a staunch and excellent spirit, most faithful and hospitable. Many of us have known the hospitality and warmth of their home as well as many who have gone on before—she will be much missed. Survived by a son and daughter both in assembly fellowship.

Pugwash Jct., N. S.—On April 29th our dear sister Mrs. Eliza P. MacLeod "went home" in her 87th year. 58 years ago a large number were saved at meetings of the late David Scott, she was among that number. The truth of God which led her into the Assembly at that time she held firmly and loved to the end. A willing helper as opportunity and health permitted. Much missed. She was the Mother of our esteemed brother Oswald MacLeod and is also survived by two daughters and two other sons.

Pugwash, N. S.—On April 27th the funeral was held here for Mrs. Bertha McLeod who passed away in Rhode Island, aged 91. A native of Nova Scotia she was saved at meetings of the editor's father, the late John Ferguson, in 1915—associated with the Assemblies since. A quiet sister who knew her place.

Boston, Mass.—On April 22nd, our dear sister Miss Mary Whyte "went home" aged 84. In fellowship in Boston district for over 50 years, quiet and godly. She leaves two sisters and is missed. Titus 2:13.

Brandon, Man.—On April 11th our dear sister Mrs. Winifred Woolven "went home." Ill for several years. In fellowship for past 38 years, faithful in attendance when able.

Laurium, Mich.—Suddenly on April 1st, John Saaranen was called home while on the "trap-line" in the Northern woods here. Saved about a year and a half and in fellowship—leaves three daughters as well as his widow, all in fellowship—they have the "blessed hope." He was 54.

Seattle, Wash.—On March 24th, our dear sister Mrs. Owens was called home. In fellowship here for about 30 years, good and steady and hospitable, she will be missed. Aged 80 years.

Aredale, Iowa.—Our beloved sister Mrs. Chris Kramer went to be with the Lord April 15th, aged 77. Saved in 1931, in the Assembly since its beginning, never missed meetings, if able. Consistent and much missed.

Hitesville, Iowa.—On April 29th our dear brother Jerry Kluitert "went home" aged 78. Saved in Coster, Iowa, May 4th, 1929 at meetings of Oliver Smith and others—in fellowship here. Pray for some of the family still unsaved.

Cleveland, Ohio.—Our dear sister Miss Jennie Hammink "went home" April 18th, in her 88th year. Saved at meetings of the late John Smith and John McFadyen, through Matt. 11:28, 67 years ago during tent meetings. In Addition (now Monticello) Assembly since. She continued well in the truth she learned at the beginning and gave diligently of her substance as she sought to honor the Lord.

Cover

Words in Season

THE BIBLE FAMILY MAGAZINE



LOOK UPWARD

Through tedious hours to lie,
The patient sufferer, pale,
Looks upward to the sky,
When all else here shall fail —
THE SAVIOUR LIVES.

Though myriad stars of light
Lie 'twixt the soul and home;
And hosts infernal fight
Against His loved, His own —
THE SAVIOUR KEEPS.

And when the summons rolls,
Unheard by many ears;
Through million worlds He calls,
His shout shall dry our tears —
THE SAVIOUR COMES.

And, look, again He comes
To startle nations all;
The many crown-ed Christ,
Before Whom all must fall —
THE SAVIOUR REIGNS.

W.H.F.

JULY, 1961

WORDS IN SEASON

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VOLUMES: We still have some, also a few of recent years—a valuable addition to your books and memories—write the Editor. \$3.50 mailed anywhere.

CHANGE OF ADDRESS

Detroit 19, Mich.—John Govan, Bentler Manor Apts., 17274 Bentler Ave., Apt. 50.

Huntsville, Ont.—Albert W. Grainger, Box 1365, (45 Manominee St).

CHANGE OF CORRESPONDENT

Dolton, Ill.—Mr. Henry Slager, 1107 E. 145th St., Correspondent for the Roseland Gospel Hall, 233 West 111th St., Chicago 28, Ill.

Elgin, Iowa—Lester Crain, R. R. 1, for the West Union Assembly.

UNITED STATES

Chicago, Ill.—The brethren of the Roseland Gospel Hall (note address above) have requested us to make known their desire to follow on in the "old paths" of the Word and therefore request proper Letters of Commendation from those visiting. We are glad to comply with this request as it is certainly godly order. Any who visit our brethren should be able to "strengthen the things that remain"—such ministry is always valuable and appreciated. Though small in number they are of one mind to carry out the Word of God.

Stout, Iowa—Recent conference was a profitable time under the Word of God. A happy spirit prevailed. Thirteen of the Lord's servants present. Bro. Stewart remained for a few nights.

Akron, Ohio—Saints here had their usual conference the end of May. Though not quite as large as formerly there was some good ministry. About 17 or 18 of the Lord's servants present.

Byfield, Mass.—The 82nd Annual conference here was a time of cheer to the small Assembly who have faithfully carried on. Six of the Lord's servants were present to help in ministry. Practical and plain things were told out with freshness and in grace.

Boston, Mass.—Bre Douglas Howard and Carmichael were holding forth with the Assembly here (now in Watertown)—the Gospel faithfully preached, good attendance.

Philadelphia, Pa.—The Olney Conference on Memorial Day was well attended in the Gospel Hall. Some plain and practical ministry on personal and assembly life seemed to be in freshness. Bro. John Spreeman had a few meetings in the district. Bre. Warke and Ferguson were in Bryn Mawr and Camden during the rest of the week. Saints felt encouraged.

East Boston, Mass.—The Annual Summer One Day Conference June 4th, was very well attended—weather ideal for the meetings. Four or five of the Lord's servants present—ministry seasonable, touching the home, the person and the Assembly; in such ministry our Lord Jesus is always exalted and man brought down.

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. 53

JULY, 1961

No. 7

INDEX OF LEADING ARTICLES:

A Comparison	Gospel Article
How Godly Levites Can Stay The Tide	Wm. H. Ferguson
What Shall I do — ?	William Williams
The Fruit of the Spirit is Joy	G. G. Johnston
To Whom shall we go?	The late Wm. Rodgers
The Story of the Bamboo	Selected

TESTIMONY OF A POLIO PATIENT

While visiting recently in the Iowa — Wisconsin district we were taken to visit Bonnie Osthoff, a young girl of about 20 years, lying in a Nursing Home in Soldier's Grove, Wisc. She is paralyzed from her neck downward, totally. Constantly under mechanical respiration she could not live without this. At night she is on a "rocking bed" which performs much the same function as the respirator.

We found her happy in soul, anxious to talk over the things of the Lord. She has been taking a University course and we are printing in another part of this issue a thesis she wrote and which was well accepted by her instructors, showing a comparison between "Religion" and "Salvation."

She uses an electric typewriter, using a plastic rod placed in her mouth, about 10 inches long and shaped somewhat to her tongue, and with this in her mouth (for her hands are useless) she types on this electric machine and writes her letters. I spoke to her about it as it is like one of our own machines we use for this work and she explained it this way . . . "I do it with my tongue and one must have quite an intelligent tongue." Behind this statement there is a lot of perseverance and training.

The Christian nurse who cares for her and the many friends from these parts who have an interest in her have marvelled at her quiet submission, so in writing this we suggest that the Lord's people can remember her in prayer and it may be that some young folk who love the Lord would like to write a little note of their experience in being saved to her and I am sure she would appreciate it. It would help for the "long" or "lonely" days which come occasionally to such. Her address is Miss Bonnie Osthoff, c/o Pine Grove Nursing Home, Soldiers Grove, Wisconsin. No need for lengthy letters but here is an opportunity some young Christians will appreciate and it is good spiritual exercise. She has also been able to bear testimony to a R. C. priest who comes to visit in the home of what the grace of God has done, and of her Saviour.

The short article on the Comparison between Religion and Salvation you will find on another page, with a little of her testimony.

The Editor

This young sister is distantly related to the late Ed. Osthoff of Clayton, Iowa., on the banks of the Mississippi — "the father of waters" — for years he was a standby to the little assembly there. Thus we see that "God is in the generation of the righteous."

A COMPARISON

The following thesis was written by the polio patient mentioned at the first of this issue—part of her testimony follows.

RELIGION is a form of teaching or doctrine, while salvation is deliverance from all paganism. Religion is man's doctrine of deception. Salvation is God's declaration in Jesus Christ, His only Son. Religion is doing, whereas, salvation is done. Religion, a subtle thing, is Satan's greatest counterfeit. Salvation, a lovely thing, is God's Holy Truth. Religion has to do with material or earthly things. Salvation has to do with heavenly or spiritual things. With religion, one is often left in doubt as to eternity. With salvation, one can positively know his individual place in eternity as the Holy Bible proclaims it. Religion is quite flexible, varied here and there; salvation is concrete, as it was two thousand years ago, so it is today. Religion may have somewhat to say of Christ. Salvation exists only in Christ.

To sum it up, religion is of man, while salvation is of God through Jesus Christ, His Perfect Son.

"Allow me to tell you a little about my Saviour, the Lord Jesus Christ. About three years ago, in June, I was in the Lutheran Hospital at La Crosse. I had been fighting against Polio for what seemed ages, and getting nowhere. It was a long, hard, tedious fight with no goal in sight . . . Polio had destroyed the "Connecting Nerves" in my body making it impossible for the brain to command disconnected muscles to move. There I was. Not a thing to live for. Of all the pleasures and good things the world had to offer me, it could not offer me hope. No hope,—I laid there waiting, expecting any day at any moment to die. Satan, at that time, had twisted my mind and heart so much, I felt nothing, even for my family. Then miracle of all miracles a lady came into my room one day. After we became acquainted, she began talking about Jesus. At first I was a little offended, but gradually I got so I only wanted to talk about Jesus. The words she spoke sounded so good to me. This lady told me He loved me and that He died for me. He shed His blood that I might live. I began to realize I was in a ring of fire. There was no way out, only one . . . "Believe on the Lord Jesus Christ and thou shalt be saved."—"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." "Him that cometh to Me, I will in no wise cast out."

I came to Him broken hearted and extremely low in spirit. "I came not to call the righteous but sinners to re-

pentance." I was a sinner. I was afraid. I was as a little child when I repented. Something happened almost instantly. He had said—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. That is what happened to me. I was born again (spiritually) in Jesus Christ the Lord. I believe with all my heart that it was His precious blood shed on Calvary, that washed me and cleansed me from all my sins. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. I never had joy like I now have in the Lord Jesus Who died for me and rose again."

A sinner saved by His Loving Grace,
Bonnie Osthoff

YOUR NAME IN THE BIBLE

Some people want to see their names in the Bible before they will believe they are saved. If you did see your name thus, there might be a thousand others of the same name in the world. God has not written your name, but you are there as "whosoever" or "the ungodly," and other descriptions,—your photograph indeed.

Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience sake, says, "Enemies think themselves satisfied that we are put to wander in mosses and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had when I had no covering but the dark curtains of night; yea, in the silent watch, my mind was led out to admire the deep and expressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be who is the star of Jacob, of whom all stars borrow their shining."

What though the gates of hell withstood,
Yet must this building rise;
'Tis Thine own work, Almighty Lord,
And wondrous in our eyes.
The cords that bound my heart to earth
Were snapped by Jesus' hand!
And now I stand before His Cross
A stranger in the land.

HOW GODLY LEVITES CAN STAY THE TIDE

WM. H. FERGUSON

IN Exodus 32 we have a definite milestone in the history of God's dealings with His people of old. It was at that time He raised up the tribe of Levi to a special work of preservation of the testimony. Deut. 10 gives us this particular scene in the apostacy at Mount Sinai when Israel danced around the golden calf . . . "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His Name, unto this day."

It seems Levi was the ringleader in the rebellion at Rephidim when the people murmured and did chide with Moses and God called the name of the place Massah and Meribah, Ex. 17:7. But it seems that Levi, though in the forefront of the strife there against Moses and God, learned the lesson which the other tribes failed to learn and when Moses descended from the Mount Sinai in Ex. 32:26 and uttered the memorable call . . . "Who is on the Lord's side? let him come unto me." It was then that "ALL the sons of Levi gathered themselves together unto him." The commentary of the Spirit of God on this action of Levi is summed up in the words of Moses in Deut. 33:8 . . . "And of Levi he said, let thy Thummim and thy Urim be with thy holy One, Whom thou didst prove at Massah, and with Whom thou didst strive at the waters of Meribah: Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy Word, and kept Thy covenant." In other words, Levi had the glory of God before the heart in their holy zeal for God and did not permit family relationships, or any other considerations to hinder them from fulfilling the ministry of discipline and judgment God had decreed at that time to cleanse the congregation.

To pursue this subject in a short article is not our present object. However, we would like to point out a few ways in which Levi (using this designation of the tribe and the godly ones in their midst) could stay the tide of lawlessness and the development of evil and apostacy amongst the people of God.

In Numbers 25 we see the workings of the "doctrine of Balaam" amongst the people and a princely family of Simeon and a chief house of the Midianites were connected in an ungodly union in the sight of all Israel—this was the unequal yoke indeed. It had been the aim of the false prophet Balaam, now we see the fruit of the insidious working of Satan, using that evil man to corrupt the people. How-

ever, there rose up a man of God, verse 7, "And when Phinehas, the son of Eleazer, the son of Aaron the priest saw it, he rose up from among the congregation, and took a javelin in his hand"—the next verse shows both of the participants in this provoking action in the sight of all Israel, slain, and "the plague was stayed from the children of Israel." Twenty four thousand had died as a result of this sin.

The message of the Lord as to Phinehas in verses 10 to 13, following, should be read carefully at this time . . . "because he was jealous for his God, and made an atonement for the children of Israel." Other Scriptures could, and should be, carefully noted as to this true Levite and God's subsequent blessing in his posterity.

Later on in the history of the people, we see David's attempt when he took the kingdom, to bring up the ark of God to Zion. The incident of the "new cart" was the result of his failing to consult the Word of God and godly Levites but, later on, he had been reading God's Word as to this and in 1 Chron. 15:2 David said . . . "None ought to carry the ark of God but the Levites." The result of this was blessing and much joy as the ark was brought into the "midst of the tent that David had pitched for it:" 2 Samuel 6:17-cp. 1 Chron. 15:11, 15.

LEVITES TO THE FORE IN ALL RECOVERY

As we read through the history we see that in every case of restoration and recovery of God's truth, Levites are to the fore: whereas, in all backsliding and turning back from God and His ways, there is little mention of the Levites. It seems good kings of the people encouraged the Levites to their work which God had called them to and sought to seek their godly influence. On the other hand, when such kings began to slip and fall away from God's commandments they had little desire for any help of the Levites—in fact they are not mentioned except in an ulterior way. Sad to say many of the Levites also declined with the kings and the people, though, thank God! not all.

BRING THE BOOK

In that memorable portion of the Word, Nehemiah 8 we see Ezra standing on a platform of wood (above the people) and "Ezra opened the Book in the sight of all the people." He was surrounded by godly Levites, on his right hand and his left (their names all have something of God about them) and they, doubtless, gave moral strength to Ezra as he sought to read that which would bring the people back to God. We read in v. 7 "The Levites caused the people to understand the law." "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." v. 8. Further,

in verse 9 we are told . . . "And Nehemiah, which is the Tirshatha (Governor), and Ezra the priest the scribe, and the Levites that taught the people said . . . etc." What a happy combination. No other attraction than the bare Word of God and godly men surrounding a godly preacher with a definite message from God. What more could they need? What more should WE need?

MANASSEH'S IDOL

We just state one other instance. In 2 Chron. 33 we see that Manasseh "set a carved image, the idol which he had made, in the house of God." v. 7. Thus an abomination was raised up in the House of God, the Temple, and we know that an idol and the ark of God could not dwell in the same place—God would not permit it if He would have His glory there. What then! God raised up Josiah, his grandson, to bring the people back to God and it is recorded in 2 Chron. 35:3 that he "said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders:" etc. From this it would seem that when Manasseh placed the idol in the house of God, there were godly Levites, men with enough of God about them, knowing the ark and the idol could not be in the same place, and these godly Levites removed the ark out of the house before the idol was placed in it and kept it apart until the days of Josiah. God will not forget such godly ones, even to this day.

THE REWARD OF THE LEVITE

Ezekiel 44:15 gives us a foretaste of the reward of the godly ones . . . "But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God." Thus we see the principle of reward for all faithfulness to God in a day of departure. To compromise is to have an eternal loss—to be faithful to God and His Word shall bring an eternal reward. May God stir up our hearts to the truth of His Word and affect our hearts with loyalty and devotion to Himself, counting all else but loss. Pride, prestige, popularity, earthly wealth or honor or emoluments can never compensate for the loss of such reward at the Judgment Seat of Christ.

To be in Christ is heaven below, and to be with Christ is heaven above; but there is no being with Christ above if we are not in Christ below.

WHAT SHALL I DO?

WILLIAM WILLIAMS

THE incident of the unjust steward gives food for thought. Read Luke 16:1, 13 etc. Here is a man who had entrusted to him his master's goods. But he had been unfaithful with the OIL and the WHEAT, and now he was to lose his job. He was lazy . . . "I cannot dig," he said. He was proud, for he said . . . "To beg I am ashamed."

What a combination! laziness and pride! In his dilemma he asked . . . "What shall I do?"

Have you, too, been unfaithful with the OIL and the WHEAT? In your stewardship for God have you wasted your Master's goods? What about the OIL which would speak to us of the Holy Spirit by Whom we have been sealed, sanctified and baptized? Have you walked in the Spirit these years so as not to fulfil the lusts of the flesh? Have you been filled daily with the Spirit? Remember! There is just one Baptism of the Spirit, but there must be daily "fillings." The Word says . . . "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.

I have a note in my Spanish Bible as follows:—

The gift of the Spirit has to do with our union with Christ . . . 1 Cor. 12:13.

Being filled has to do with our communion with Him.

The gift is constantly the same . . . John 14:16.

The fulness is constantly varying with most of us.

The gift comes on repentance and faith. Acts 20:21.

The fulness comes on submission and faith. Romans 6:13, 19; 12:1.

Now what about the WHEAT which is a fine type of the Word of God? Have you read therefrom at least three times a day and every day? Have you sought to pass on to saint and sinner what you have read? Has it been more to you than gold, yes! than much fine gold?

The unjust steward wiggled out of his responsibility by deliberate fraud. Remember! At the Judgment Seat of Christ, it will be too late to remedy things. Ask the question now. "What shall I do?" To live for eternity is to live for just now. Your YESTERDAY has gone . . . your TOMORROW has not yet arrived . . . but now, TODAY is yours. Give every flying moment something to keep in store.

In Acts 9:6 Saul asks this question: "Lord, what wilt Thou have me to do?" It was not "what shall I do? but "Lord, what wilt Thou have me to do?" He put his time, talent and treasure at the Lord's disposal.

Now notice his success, the outcome of that life ceded to Christ.

"I have fought a good fight"—the faithful soldier.

"I have finished my course"—the faithful runner.

"I have kept the faith." — the faithful steward.

At the terminus of that wonderful life he was in no dilemma, asking, "What shall I do?" Nay! The Lord stood with him and strengthened him even to the headsman's block, where the Roman axe glittered in the sun and with one mighty stroke the martyr's head was severed from his body. Paul died, but his spirit soared to the presence of the ONE he loved and served. But Paul lives in the fourteen Epistles . . . he lives in the Church . . . he lives in every saint, as they read of his devotion and testimony . . . he lives in the glory.

Dear brother, dear sister, what shall your last question be?

THE FRUIT OF THE SPIRIT IS JOY

G. G. JOHNSTON

HOW it flooded our hearts the moment we were saved! We knew very little more than that Christ had died for our sins, and that, because of this, we would never suffer their punishment in hell fire. Perhaps we were totally ignorant of the fact, but the Holy Spirit of God had, just at that moment, come to dwell in us, sealing us as God's property forever. As He filled our hearts with a joy never before experienced, we fell upon our knees to thank God for His Son, or we rushed to tell someone of our wonderful blessing.

Are you happy today, my brother, my sister? The Christian's joy is an inducement to other sinners to come to Christ. An unhappy Christian suggests that Christ is not enough to satisfy the heart.

There are certain reasons for the Christian's joy. Firstly, because his sins are forgiven. Do we daily consider what this means? If you are unhappy, get back to the cross and ponder the grace of our Lord Jesus. Why did He suffer thus? "For the joy that was set before Him." (Heb. 12:2). Just say to yourself again: "I'll never be in hell. He bore my judgment." That should make your heart sing afresh for joy.

We found, as well, that we had been brought into a condition in which we could have fellowship with God, and with His children. What joy, as we knelt before Him and poured out our souls in praise and thanksgiving. And what joy also as we found we could converse with others about

our precious Saviour! Like John the Baptist (John 3:29), we rejoiced to hear Christ exalted, though we ourselves were sorely abased by the same ministry.

Soon we began to have experiences with God in prayer. What joy to get answers from Him! This was His promise. (John 16:24). Perhaps we went on to take an interest in the work of the Gospel, and rejoiced to hear others tell what God was doing here or there, or we began to take some share in it ourselves. How we longed to see some result! Then, what joy over one soul getting saved! As Paul and Barnabas journeyed up to Jerusalem to confer with their brethren regarding difficulties among the saints of Antioch, they visited Samaria en route and told them of the conversion of the Gentiles, causing great joy unto all the brethren. (I'm sure the sisters are included). There is no mention of them making reference to Antioch's troubles. (Acts 15:3).

Paul looked forward with joy to a meeting with Timothy (2 Tim. 1:4), and the meeting of fellowsaints will be a source of joy to us, if we are walking in fellowship with God and with each other. If not, let us search our hearts.

There is a joy in giving, even under trying circumstances, as in the case of the churches of Macedonia (2 Cor. 8:2). Even suffering can be accompanied with joy when it is borne for Christ. (Col. 1:11). The Hebrews took joyfully the spoiling of their goods, because they had something better in heaven.

There is another joy of which we hear too little. It is the joy of restoration to God. Great numbers of Israel had been in captivity in Babylon. Then in God's mercy some were moved to confession of sin and departure from God, such as Daniel. This resulted in the return of a remnant, restored and seeking after God again. The day came when they had restored the temple and the city walls. What a time of joy and rejoicing!

Restoration of soul, like conversion, is a source of great joy. Alas that so few ever get restored in soul! Is it because we are in a Leodicean state, saying: "I am rich, and increased with goods, and have need of nothing?" (Rev. 5:17). How does the Lord see us? The Lord said they were in a wretched state. Would He say the same about us?

What the world calls joy is compared, in Ecclesiastes 7:6, to the "crackling of thorns under a pot." It is of short duration. The joy that is of God may not be so boisterous, but it is deep and lasting—it will continue forever. The fruit of the Spirit is joy. Let us nurture that joy which is pure and deep and real, because it is of God—the blessed (happy) God!

TO WHOM SHALL WE GO?

God's Gathering Centre

THE LATE WM. RODGERS OF OMAGH

IN the Gospel of John, chapter 6, verses 67 and 68, the Lord Jesus addressing the twelve, said . . . "Will ye also go away?" Simon Peter, acting as spokesman, answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

Many a saint of God, after conversion, has looked around in the maze of confused conditions that prevail in Christendom, and has asked a similar question . . . "Where shall we go—To Whom shall we go?"

The writer recalls how that, following his own conversion, he, too, looked around for a "suitable" place where he could go. All of the religious sects and denominations were putting forward their claims to being correct. Yet none was mentioned in Scripture, other than to be condemned. Scripture neither sanctions nor condones any sect or denomination, but rather condemns such as being hateful to God, Rev. 2:6, and dishonoring to His Son, Gal. 5:20. In this latter Scripture the word translated "heresies" means "sects"—cp. 1 Cor. 1:10-13 - ch. 3:1-3 - ch. 11:18, 19 - ch. 12:25.

In the language of Peter the writer also cried to the Lord . . . "To Whom shall we go?" and as led by the Spirit of God, was led to say . . . "I shall go to none of the sects, systems or organizations of men, but shall go outside the whole circle of profession, out to Him, without the camp, bearing His reproach." Hebrews 13:13.

On going outside the religious camp of Christendom, with its human devices, schemes, ritual and ceremonies, which are but the inventions and innovations of men's minds, others were also found outside that circle of sectarianism. These fellow-believers had similar exercises and convictions, owning none other than the peerless Son of God, gathering to the only Name that counts in Heaven and to the only Centre that God recognizes down here, His Son, the Son of His Love. Matthew 18:20.

When the Lord Jesus was here on the earth, the few failing disciples gathered around the Lord Himself. When He gathers His church, His bride, home to heavenly glory, she gathers around Him again, the Lamb "in the midst of the throne," Rev. 5:6, to sing of His worthiness throughout eternal ages. Now, in His absence, we who are His redeemed ones are to own Him only, and so gather unto His Name alone.

Again . . . When the Lord Jesus was here on earth, He was maltreated, set at nought, and rejected, and then led

outside the religious camp of Judaism with its temple and synagogues, outside the city walls of Jerusalem, as one regarded unfit to remain inside the camp. It was outside the walls of that camp and city, at a place called Golgotha, "a place of a skull"—Matt. 27:33, that the religious leaders of that day suspended the Christ of God between heaven and earth, upon a Roman gibbet, a felon's cross. The irony of the world's choice in rejecting the Lord of glory is that, as the Son of God was hanging suspended and dying on a felon's cross, as the rejected one; the apostate city of Jerusalem was celebrating its temple worship inside the city (inside the camp), and priests, scribes and Pharisees chanted loudly their prayers as they continued obliviously with their ritual and Christless religion.

A SIMILAR CONDITION TODAY

It is the same today. The religious world continues with its ornate services, professedly worshipping in cathedrals, churches and chapels of imposing architecture, while the Son of God is outside the whole circle of profession. Yet does He assure by His Word and testimony His presence amongst the despised and insignificant little companies who are separated from all that is offensive to Himself, and who are gathered unto His Name, according to His Word in Matthew 18:20.

To those whom He loves, and who love Him, who are obedient to Him, and accept the authority of His Word alone, comes the call to "go forth unto Him without (outside) the camp, bearing His reproach." Heb. 13:13. Where is that? Is it "inside" some religious denomination or system, some mission or chapel? No! beloved brother or sister, for these places of human formation and arrangement truly form "the camp" even though, sad to say, true children of God are at times found within them. It is unto HIMSELF that He calls us. Does it not touch and move your affections, and set your heart aglow with His love, that it is unto HIMSELF, outside the camp that He calls us? Outside, truly, the sects and systems of men with their Romish practices, ritualism and formality, clerical caste and garb. Outside, too, the more pious evangelical systems of Protestantism, yet inaugurated by men, and consisting mainly of a mixture of Judaism and Christianity. Outside is a place of rejection with HIMSELF, and this is where He would have you and I go. Are you there?

In going forth unto Him, it may cost you some material loss. It will mean severing your links with the "social" Christian and such represent a big percentage of God's people; separating, too, from the world-bordering Christians, the pleasure-loving Christians, and the carnal professors. It may mean that you will not be so popular, and

your audience will not be so large when you minister God's Word. It may mean that you will be misunderstood, and even misrepresented and maligned by some of your brethren who, like those of old when they saw the hardness of the way, turned back, John 6:66. All this is entailed in "going forth unto HIM" and constitutes His reproach.

However, it is amply compensating, in that it is for His glory and for His testimony down here. This, surely, is sufficient recompense and especially so in the light of "that day." 2 Tim. 4:8. We should be like those of old who moved in faith, condemning the world, and looking forward to those things which are eternal and abiding. Hebrews 11:7, 10.

In Matthew 18:20 the words that fell from the lips of the Lord Jesus Himself were as follows: "For where two or three are gathered together in (UNTO, eis) My Name, there am I in the midst of them." It is not simply "met" but "gathered." Man makes a meeting in any place he likes. But the Holy Spirit alone gathers to CHRIST. It is not simply "in" (EN) but "unto" (EIS) His Name. It implies PURPOSE and OBJECT in gathering. Nor is it only around His Person in a casual way but it signifies that we are gathered in the apprehension, recognition and acknowledgement of His character and titles. He must be able to say of the testimony borne to Him and the character ascribed to Him . . . "Thou hast kept My Word and hast not denied My Name." Rev. 3:7, 9. Then only will He own those gathered in the confession of Him as His assembly.

How misconstrued and wrongly applied is this Scripture! Yet the Lord clearly and concisely stated that He is ONLY in the midst of those gathered UNTO HIS NAME. Directly you gather in any other name, be it what it may, or to any particular truth, doctrine or set of ecclesiastical dogmas, creed or constitution, then you place yourself under human arrangement. This also applies where even the Name of Christ may be used in a sectarian manner, 1 Cor. 1:12.

It is stated even by some sincere and earnest believers that the local church or assembly in any city or town, "is made up of all Christians in that place, irrespective of denomination or persuasion." Such a statement is not only unscriptural and a denial of the truth spoken by the Lord Jesus Himself in Matthew 18:20, but is also dishonoring to the Son of God. The local church or assembly only of those believers in a locality who have separated from the religious systems of men, whatever names such systems may have, and who have scripturally gathered unto the only gathering-centre revealed in God's Word, His Name, His Person, the now risen, ascended, exalted and glorified

Christ of God. "Let sects and names and parties fall, and Christ alone be LORD OF ALL."

We humbly commend these all-important truths to you with our love and prayers, that He Who is the gathering-centre of His people and for His people, may separate you from all that is displeasing to Himself, and gather you with His obedient saints, outside the camp, bearing in some little measure "His reproach." For "unto Him shall the gathering of the people be." Gen. 49:10. We should bear the "offence of the Cross," Gal. 5:11 gladly. His Word is "Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing." 2 Cor. 6:17.

(We recommend the passing on of this article to any who are considering their future path as to pleasing the Lord. Indeed, many young believers, and older ones, could profitably read and meditate the principles outlined so simply and plainly . . . The Editor)

Godly sorrow. As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful. Let the most afflicted know and remember, that it is better to be preserved in brine than to rot in honey.

Christmas Evans gives us a good idea about prayer: he says, "Prayer is the rope in the belfry; we pull it, and it rings the bell up in heaven." Keep on pulling it, and though the bell is up so high that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, who will give you answers of peace according to your faith.

Salter

"Time is — thou hast; employ the portion small;
Time was — thou hast not, canst not it recall;
Time future is not, and may never be;
Time present is the only time for thee."

It is vain for us to praise God for what He has done for our souls—it is vain for us to declare how sure we are of being in heaven, if we are not manifesting the Spirit of Christ. His Spirit is of that meek and gentle character whose very presence declares that its possessor has a home in heaven. It is well to stand still and ask ourselves the question: "What manner of spirit am I of?—Have I the Spirit of Christ?"

THE STORY OF THE BAMBOO

A Parable

Note—On the hills of the Kucheng District of China, the most valuable trees are often marked with the owner's name.

A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to another. Some of these bamboos are four or five inches in diameter.

A BEAUTIFUL tree stood among the scores of others on a lovely hillside, its stem dark and glossy, its beautiful feathery branches quivering in the evening breeze. As we admired it, it seemed to say: "You admire my tall stem and graceful branches but I have nothing to boast of. All I have I owe to the loving care of my Master. It was he who planted me here in this fruitful hill, where my roots, reaching down to hidden springs, and continually drinking of their life-giving waters, receive nourishment, beauty and strength for my whole being.

Do you see those trees to one side, how parched they are? Their roots have not reached the living springs. Since I found the hidden waters I have lacked nothing.

You observe those characters on my stem? Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's own hand that used the knife. When the work was finished, with unutterable joy I recognized it was his own name he had cut on my stem. Then I knew beyond doubt that he loved me and prized me, and wanted all the world to know I belonged to him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked around and lo! the Master himself stood there. He was looking with love on the tree. In his hand he held a sharp axe. "I have need of thee, 'Art thou willing to give thyself to me?"

"Master," replied the tree, "I am all thine own, but what use can such as I be to thee?" "I need thee to take my living water to some dry, parched places where there is none." "But, Master, how can I do this? I can dwell in thy living springs and imbibe thy waters or my own nourishment. I can stretch up my arms to heaven, and drink in thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from thee. I can proclaim to all what a good Master thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as he answered . . . "I can use thee if thou art willing. I would

cut thee down and lop off all thy branches, leaving thee naked and bare. Then I would take thee away from this, thy happy home, and carry thee out alone on the far hill-side where there will be only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there was a free passage for my living water through thee.

Thou wilt die, thou sayest: yes, thou wilt die, but my water of life shall flow freely through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many will stoop and drink of the life-giving stream which will reach them through thee. They may give no thought to thee, but will they not bless thy Master who has given them his water through thee? Art thou willing for this, — to die?"

I held my breath to hear what the answer would be.

"My master, all I have and am is from thee. If thou indeed hast need of me, then I willingly give my life to thee. If only through my sacrifice thus thou canst bring thy living water to others, I yield myself to thee. Take and use me as thou wilt, my Master."

And the Master's face grew still more tender. But he took the sharp axe, and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly: "My Master, as thou wilt." And still the Master held the axe and continued to strike again until the stem was severed, and the glory of the tree, its wondrous crown of feathery branches, was lost to it for ever.

Now, indeed, it was naked and bare—but the love-light in the Master's face deepened as he took what remained of the tree on his shoulders and bore it away,—far off over the mountains.

Arriving at a lonely and desolate place, the Master paused, and again his hand took a cruel-looking weapon, with sharp pointed blade, and this time thrust it right into the very heart of the tree—for he would make a channel for his living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land. Yet the tree repined not, but whispered with breaking heart, "My Master, thy will be done."

So the Master, with the heart of love and the face of tenderest pity, dealt the blows, and spared not,—and the keen-edged steel did its work, till every barrier had been cut away, and the heart of the tree lay open from end to end.

Then again he raised it, and gently bore it to where a spring of living water, clear as crystal, was bubbling up.

There he laid it down—one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current, to go on flowing noiselessly, flowing in, flowing through, flowing out, never ceasing. And the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent. Then he brought them, one by one, by the same painful road, and laid them down end to end, and as each tree was placed in position, the living stream flowed and poured in, fresh and clear, from the fountain, through the wounded heart, the line growing longer and longer, till at last it reached to the parched land, and hastened to carry the tidings to others: . . . "The water has come at last—the long, long famine is over: come and drink." And they came, and drank, and revived. And the Master saw and his heart was gladdened.

Then the Master returned to his tree and lovingly asked, "Dost thou regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?" And the tree replied, "My Master, no: had I ten thousand lives, how willingly would I give them all to thee for the bliss of knowing, as today I know, that I have helped to make thee glad." Selected.

The above parable is for lonely sufferers, and lonely folk who realize that the Lord hath need of them. It is for lonely laborers who have given up all comforts of home, friends, and outlook that they might carry the Water of Life where none have gone, but where God longs to use them as channels of blessing to others—Editor.

WHAT KIND ARE YOU?

A lot of Christians are like wheel-barrows . . . not good unless pushed.

Some are like canoes—they need to be paddled.

Some are like kites . . . if you don't keep a string on them they fly away.

Some are like kittens . . . they are more contented when petted.

Some are like footballs . . . you can't tell which way they will bounce next.

Some are like balloons . . . full of air and ready to blow up.

Some are like trailers . . . they have to be pulled.

Some are like neon lights . . . they keep going on and off.

Others are allowing the Holy Spirit to lead them.

And we would like to add:

Some are like a good watch: open face, pure gold, quietly busy and full of good works.

A CHEERING TESTIMONY

Some years ago a number of Christian workers—some of them old and grey in the service of the Lord, and others entering upon it—gathered to strengthen each other's hands in God, by relating incidents of His faithfulness in answering prayer and blessing feeble efforts done in His Name, for the spread of the Gospel and the salvation of souls. One hearty young preacher of the Gospel, who has been much used in soul-winning, told the story of his conversion, which took place one night at a village meeting conducted amid considerable opposition from the young men of that place, by one of the aged workers present that night. "It was while we were seeking to disturb the meeting and sneer at the preacher, that the arrow of conviction was lodged in my conscience," he said. "And not in mine only, for there were three others all convicted of sin, all converted since, and all testifying for Christ in different parts of the earth, saved at that time, and during the same series of meetings. I do not know whether our aged brother ever heard of this before, but I tell it now, to the glory of God's grace, and for his encouragement and that of others." There was a burst of thanksgiving from all the workers present, and when it was over, the aged soul-winner stood up and said—"I am full of praise to the God of all grace, by what our brother has just told us. I have always regarded that series of meetings in that village as the greatest enigma of my long life of Gospel service. There was liberty in preaching the Word, nearness to God in prayer, and power with the message, yet we knew of no fruit gathered at that time. Now, twenty years after, it comes out that God gathered to Himself precious fruit of His Gospel, which for some wise reason He was fit to hide from us, possibly un'til we were able to bear it. Now we praise His faithfulness, and learn anew that His promise cannot fail." When the preacher is right with God, when the Word is preached in faithfulness, when there is a spirit of hearing and the power of the Lord present to heal, there is and must be work done for God and eternity, which will appear sooner or later to God's praise and His servant's joy.

Grace never appears grace till sin appears to be sin. The deeper the sense of the evil of sin is, the deeper our apprehensions of the free grace of God in Christ will be.

Cast thy burdens upon the Lord,—hand it over, heave it upon Him,—and He shall sustain thee; shall bear both, if thou trust Him with both, both thee and thy burden: He shall never suffer the righteous to be moved.

Robert Leighton

QUESTIONS AND ANSWERS

QUESTION: I live in a place where there is no assembly of believers gathered in the Name of the Lord Jesus. Would I be right in joining myself with, or occasionally going to, what there is?

ANSWER: No doubt many will tell you to do so, but if you are guided by the Word of God and not by the opinions of men—even Christian men—you will not go back, either permanently or occasionally, to what God has brought you out from . . . The absence of a Scripturally-gathered Assembly where you are, although to you a great loss, can never justify your return or identification with what is not of God.

The word to Jeremiah was . . . "Let them return unto thee; but return not thou unto them." Jer. 15:19. This is applicable to all unscriptural associations or groupings where the Word of God and the Lordship of Christ is set aside to make way for the names and opinions and creeds of men.

God has perhaps sent you where you are, to test your fidelity to what you own to be His truth, and it may be, to use you to lead others into it. Observations of an old disciple.

QUESTION: There is contention that the wine should be unfermented, i.e. grape juice or the like, and that the bread should be "unleavened." And they say the Lord's Supper should be held at night. Is such profitable discussion?

ANSWER: This has not heretofore proved a profitable discussion at all. There is no scriptural authority for any of the above assertions—they are read into the Scriptures. The Lord Jesus speaks of it as the "cup" when He gave it to the disciples in the Upper Room long ago—it was wine. That is all that is necessary.

As to the bread being unleavened . . . Doubtless unleavened bread was used in connection with the Passover and Feast of Unleavened Bread, but the Lord merely speaks of it as "bread"—the R.V. in the Gospel of Matthew speaks of it as a "loaf"—ch. 26:26, R.V. margin. In Luke 22:19 . . . "And having taken a loaf when He had given thanks, He broke it, and gave it to them saying . . ." There is no Scripture that says it must be "unleavened"—this Lord's Supper is not a "carry-over" from the former Feasts—it is something entirely new. To make contention as to this can only work dissent and trouble amongst saints and is never profitable.

We do not believe a slice of bread fulfils the Word of God—this is man's idea and destroys the type of His body, being broken for us. It is nice to see a loaf consistent with the size of the Assembly, not too large, nor too small. It is broken by some brother, not in an official act, merely in a simple way to carry out the request of the Lord, as His blest command, it is the "bread which we break" in 1 Cor. 10:16. We have quoted the translation of J.N.D. in Luke 22:19 quoted above.

As to breaking bread at night—let us remember the early disciples were accustomed to the Jewish day which commenced at 6 p.m. in evening and continued through the night and the following day until 6 o'clock the following evening. They were giving to the Lord the "first part" of that day in reality in their worship. We should still do this—give to the Lord the first part of the day. That is why we "break bread" first thing in the morning on the Lord's Day or the first day of the week.

QUESTION: What is the meaning of Hebrews 10:25?

ANSWER: This portion is frequently used to suggest attendance at the Assembly meetings in a regular way and we have no fault to find with this application but we believe the foremost and primary meaning has to do with the possibility of some (who had professed to leave Judaism, with all its trappings and ritual) "abandoning" the divine position they had professedly taken, and going back to that which God had left and which was an empty form and an empty ritual.

We would suggest the nearest application of this verse today is found in those who had professed to see the truth of "gathering to the Lord's Name" alone, outside all sectarian circles and connections, then, later, "abandoning" that divine position and going back into the fold of Babylon with all its ritual, and false teaching, and clerical assumption. The Hebrews were warned expressly against this and so are we warned against it today. This would seem to be the true meaning of the passage, whatever other application one would take from it.

It is possible that we should be in a low spiritual state even though the position were divine, but this never excuses a Christian from turning his or her back upon divine truth, revealed in the Holy Scriptures, under the guidance and control of the Holy Spirit. There is no sect of Christendom which has a divine mandate for its existence. The Word of God never leads to such but always to the acknowledging of Christ as Lord in the midst of His gathered people, according to Matthew 18:20.

QUESTION: What is the remedy for an Assembly which resorts to a so-called 'closed platform'?

ANSWER: The only remedy would be a return to the Word of God which never sanctions such in the local gatherings of the saints in the Churches of the saints, scripturally gathered, to His Name. It is not found in the Scripture—it is an attempt of man to regulate the sort of ministry they desire to hear, and shut out that ministry which they do not desire, or ministry which would upset their man-made plans.

Whatever the failings of the ministry, it should cause more exercise and heart-searching and were there more vital godliness and reality in the Assemblies of the saints there would be less of this ministry which is unprofitable. There would also be less clamor for the "closed platform." As we look at the history of this movement for a "closed platform" in this country, and looking back over almost 43 years in the Lord's work and knowing something of the behind-the-scenes of this desire, we would be safe in saying that the attempt to impose a closed platform on the saints of God has not been done by spiritual men but by either immature, or carnal men, or men who had a desire to change the order to make way for more "looseness of practices" as to assembly testimony. Some of the men who have been foremost in it were not those one would desire to follow as spiritual fathers at all. It has been man-made, man-originated, and has produced nothing but failure and conferences which have adopted it on this continent have almost faded off the map altogether. On the other hand Conferences where the saints realize that there is room for the Spirit of God to supply the ministry have grown in numbers and influence and continue to do so at this writing.

We marvel at those who are so blind that they cannot see this.

THE PIONEER'S PAGE

We do appreciate and enjoy the Magazine, and are thankful for the Pioneer Page. We sincerely hope this will stir some up to their responsibility to preach the Gospel in these neglected parts of the Pacific Northwest.

FROM AN ASSEMBLY CORRESPONDENT IN THE WEST.

All of our older and esteemed brethren of a former day did pioneer work. It left its mark upon them in later days of help and usefulness amongst the saints. Their ministry was affected by it. There was a reality and sincerity about them that is greatly missed in these days of assembly to assembly preaching. Some say they are going to do it, make a "start" in some well-advertised project, then settle down into the "rut"—this is a pity when one sees the vast districts never entered with the Gospel. We believe if Assemblies would show more intelligent exercise and not encourage assembly to assembly preaching when men do nothing else, it would be good for the work generally and perhaps discourage the present trend.

Thank God for the few here and there, doing this work. There are a few in the Prairie States, in the Middle Western States, a little in the South Central. There is hardly any ever attempted on the Western coast from California to British Columbia. There are a few in Upper Ontario—New England has little pioneering in it at all now, a little has been done in Maine; Western Massachusetts, New Hampshire and Vermont lie virtually open for the Gospel, many villages and towns here, as elsewhere. Who will enter them for God? The Great Lake States lie virtually untouched as to pioneer work. Whole sections of Western and Southern Ohio, thickly populated, lie open. Michigan has many good opportunities for those who will follow up the work of the Gospel. Northeastern Wisconsin is without any pioneers amongst us. Western Wisconsin has a few who seek to enter new places for God. Florida is "loaded" with preachers in the Winter time, but where are the men who will attempt something out of the beaten track? It can be done, but it takes God to raise up pioneers. Let us pray earnestly that there will be due exercise and men raised up of God, with definite objective before them, to enter districts for God and work there steadily, perhaps for years, and prove God in their labors. The State of Iowa has been signally blessed of God by consistent, steady labor and reaching out wherever an opportunity presented itself. But there are still whole sections yet never entered.

On the Northeast coast in the Maritimes, faithful men are seeking openings, in Newfoundland and Prince Edward Island. God is sustaining them and enlarging their field. He cannot fail. Pray about this. Pray earnestly for God to work in our hearts to the end that much of the assembly to assembly preaching might be made a matter of more deep exercise on the part of all and that some may be raised up of whom it could be said . . . they have done what they could.

Our Blessed Lord left us the example for true servants to follow:—
"And He went round about the villages teaching." "And He went through the cities and villages, teaching and journeying toward Jerusalem."

Camden, N. J.—The saints are getting on well with the new Gospel Hall. We had a look at it while there recently and it is very fitting, comfortable and will commend the Gospel.

McKeesport, Pa.—Bre. Dobson and Lipke had about five weeks here in the Gospel—the Word sown and it can be watered by exercised hearts.

Cleveland, Ohio.—Bre. Wickert and Lipke started the first week in June with the West Side Assembly in the Gospel. Bro. C. Patrizio had a few days with the saints of Monticello Assembly.

Wellsboro, Pa.—The small assembly here carries on for the Lord. Bre. Baldwin and Klabunda gave them a call. These two brethren hope to pitch their tent between Cumberland, Md., and Frostburg this Summer—will value prayer.

Saugerties, N. Y.—The Assembly here, though small, seeks to carry on for Himself, looking to the Lord to work out His purpose.

Garnavillo, Iowa—Conference here very large and a happy spirit prevailed — the ministry well received.

CANADA

Sarnia, Ont.—Recent Conference again was large and considered very helpful — fifteen of the Lord's servants present and varied and practical ministry to meet the need. Many assemblies represented, also young Christians, giving cheer.

Embryo, Ontario.—The Assembly that formerly met in the home of Mrs. Dent now meets in the home of Harold St. Clair, R. R. 1. until suitable place is found in the village.

Parkhill, Ont.—Saints had a happy day at their one day Conference recently — the Word timely and helpful.

Westbank, B. C.—Bro. Neal Thomson and his wife returned here for a visit (her former home) ere proceeding to Australia to visit his home. They called in at Garnavillo, Iowa, on their way West and we shared a meeting with our brother. His address in Australia for a while will be 36 Dunmore Terrace, Auchenflower, S. W.I. BRISBANE, QUEENSLAND. They have been in Venezuela and hope to return there D.V.

Arnstein, Ont.—Bro. Ed Doherty gave a visit here to the saints. Saints here appreciate good and plain ministry. May they be preserved from anything else. He also visited Sault St. Marie, Ont.

Cambridge, N. S.—Bre. John McCracken and Robert McIlwaine hoped to carry on an effort in the Gospel here, commencing in June. They may use a portable hall.

Deseronto, Ont.—Saints here had a nice time of fellowship with a good number present, and a nice spirit prevailed.

Emsdale, Ont.—Bre. Earl Pears and Stanley Simms had four weeks in this village, 18 miles north of Huntsville, they were trying another week at last report. Our aged brother Mr. Widdifield gets out to the regular meetings.

Toronto, Ont.—Our brother McKelvey was to fly back to Ireland the end of May. We understand our brother Fairfield was married May 29th, and expected to get back to Venezuela some time later in July.

Eden Grove, Ont.—Saints had a happy day at their one day Conference recently — the Word timely and helpful.

OTHER LANDS

Invercargill, N Z.—The little Assembly at Browns had the joy of seeing two girls saved recently. On April 30th, four were baptized in the Otapiri stream two miles out.

Venezuela, S. A.—We hear that our esteemed brother William Williams has not been too well recently and we bespeak for him the prayers of the saints that he may be spared to us and to the work there—many of our readers appreciate his articles he so faithfully sends, though a very busy man.

CONFERENCES

Taylor side, Sask.—Annual Conference will be held d.v. July 7th, 8th and 9th, preceded by Prayer Meeting Thursday evening July 6th, at 8 p.m. D.S.T. Visitors freely entertained. Corresp. Clifford Paul, Box 655, Melfort, Sask.

FALLEN ASLEEP

Arlington, Wash.—Our dear brother O. L. Timmreck "went home" April 6th, aged 83. For many years he has been in happy fellowship here.

Toronto, Ohio—Our aged brother Harry Hudson was called home to be with the Lord April 27th, in his 82nd year. Saved over 60 years ago and in fellowship for nearly all these years.

North Vancouver, B. C.—Our dear brother Edmund Martin departed to be with Christ May 20th, aged 75. Born in Dromore, N. I. and born again in Edmonton, where he was first in assembly fellowship. For the past 23 years he was with the saints here. A quiet brother but faithful in attendance at the meetings.

Boston, Mass.—Our dear sister Miss Mabel Shilladay "went home" to be with the Lord April 30th. She was saved forty years ago and associated with the old Cliff St. Assembly ever since. She was aged 72, survived by two sisters. We knew this family well in the early days—there was something about that older generation that is lacking today.

Cleveland, Ohio—On May 21st the Lord called to Himself our esteemed brother Robert Rankin of the Monticello Assembly, aged 77. A native of Alexandria in Scotland, he was saved while visiting a godly uncle and aunt in Paisley, Scotland. Later he was received into Alexandria assembly in 1905. He came to the U. S. A. in 1923 and has been in happy fellowship throughout the years. His widow, two daughters and one son survive. He was a true shepherd, a constant visitor of the sick as long as he was able and was most steadfast in assembly attendance. His exercise regarding the "sin of Jeroboam" led him to sever connection with his early "mission" fellowship and "go forth unto the Lord, outside the camp." He stayed there to the last.

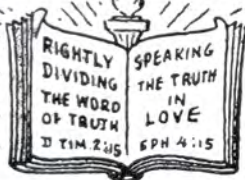
Glen Rae, Ont.—Our aged brother Cornelius Metcalf "went home" May 21st, in his 80th year. He was saved as a lad of seven years and associated with the Glen Rae assembly for over 60 years and had a steadfast course. He is survived by three sons, all in fellowship.

Cleveland, Ohio—Our dear brother Henry C. Wendt was called home suddenly May 30th, just one day prior to their 50th wedding anniversary. Confined to the house much of late, he was a faithful brother and knew his place in the assembly and was faithful to the truth he had learned from the Lord. For some years he was in Poughkeepsie, N. Y. He is survived by his widow and one daughter, married, and they have that "blessed hope." Titus 2:13. He was in the West Side Assembly. Saved Sept. 1st, 1932. A native of Ohio—he died just two days prior to his 71st birthday.

Detroit, Mich.—On May 15th, our dear sister Mrs. Susannah Anthrobus went to be with Christ in her 91st year. Saved in England when she was 16 years of age. In assembly fellowship in England and many years in old Central Gospel Hall in this city, and recent years in West Chicago Gospel Hall—she bore a good testimony for her Lord. 1 Thess 4: 14.

Words in Season

THE BIBLE FAMILY MAGAZINE



ANGELIC HOSTS

Eph. 3:10 . . . 1 Cor. 11:10

THEY wait alone on Him
Who did their beings form;
They worship at His Throne,
Add praise to heaven's morn.

They wait on creatures here,
The heirs of God through grace;
They serve us midst our fear
Until we see His face.

They wait, and waiting see
The wisdom of our God,
Portrayed, as saints we meet
According to His Word.

In sweet subjection they
On godly order gaze;
And listen while the saints
Sweet strains of worship raise.

They see the covered head
Of sisters veiled with hair,
Not shorn nor well arrayed,
Who know that Christ is there.

W. H. F.

AUGUST, 1961

WORDS IN SEASON

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OVERSEAS SUBSCRIPTIONS: While we are happy to serve our many subscribers overseas, and rejoice to see the interest shown by them, there are problems which arise in connection with our subscribers. Many have not taken care of their subscriptions for this year, or even last year and this makes it extremely difficult for us in connection with the keeping of our records etc., and accounts.

Let us remind you that we are NOT in the publishing business — we merely take care of the Magazine in conjunction with our work for the Lord in the ministry of the Word and of the Gospel. Nevertheless the details of payment for the magazine must be considered and those who are delinquent overseas make it necessary to do much more writing thereto etc., and all this takes much time and is expensive.

Our Postal Rates, overseas, have taken another jump July the first. You can help greatly by sending in your subscriptions without being reminded to do so and avoiding all unnecessary correspondence. Also please do not CHANGE the number of magazines going to your address through the current year. Order enough at the first of each year, and order early. The cost is nominal — changes are difficult.

Please make all drafts or money orders payable to Wm. H. Ferguson and mail to our address in LAKEWOOD, OHIO., as above. We do not send receipts, the cancelled draft or order is sufficient. We will accept sterling notes, no need to register. Please read this note carefully and remit promptly if you have not done so already. THANK YOU!

CORRESPONDENT'S ADDRESSES

Augusta, Maine.—James P. Thompson, Route 4,

Orillia, Ont.—Reuben J. Pears, 14 Coldwater Rd., W., for the Dominion Gospel Hall, Andrew Street.

Edmonton, Alta.—C. E. Lock, 10967 - 62nd., Avenue.

UNITED STATES

Madison, Me.— There were five baptized in this district recently, giving joy.

Bridgeport, Conn.—Our dear brother James McCullough, while making some progress, is still very weak in body and should have our prayers.

Steubenville, Ohio.—Wm. Ferguson had a visit with the saints here recently. Our esteemed brother Andrew Cousley had his other limb amputated and should have our prayers. He has been a standby to this Assembly for 50 years.

Jackson, Mich.—Our brethren McBain and Crawford were hoping to work in this district this Summer as brother Crawford is responsible for the enlarging of their Hall, the other Christians giving help as able — they may use a tent part of the time.

Chicago, Ill.—We were able to visit the saints of Roseland Gospel Hall here recently and found them with a desire to carry on in godly ways in testimony. They arranged a ministry meeting for the Lord's Day on short notice and quite a nice number gathered together. We bespeak for them God's help in their stand for the Lord and His Word. Brother Warke had a sick spell but was able to be out at the above meeting. He went on to West Union and Mason City, Iowa.

Dubuque, Iowa.—We heard bre. Brandt and Wahls were trying to get a few unsaved in to hear the Word. The few Christians here (there is no assembly) have a weekly Prayer Meeting, with Bible study.

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. 53

AUGUST, 1961

No. 8

INDEX OF LEADING ARTICLES:

I MISSED IT	- - - -	Gospel article	Norman Crawford
SPEAK AS THE ORACLES OF GOD	- - - -		W. H. Ferguson
RECEIVING THE GRACE OF GOD IN VAIN	- - - -		William Williams
THE FRUIT OF THE SPIRIT IS PEACE	- - - -		G. G. Johnston
ANGELIC INTEREST IN MEN	- - - -		Selected
THE DEIFICATION OF MAN	- - - -		A warning

THE LORD KNOWETH:

The Lord knoweth them that are His,
They are marked by His own secret sign,
They are sealed by His Spirit of Grace,
And loved with a love that's Divine.
2 Tim. 2:19

He knoweth our weakness and frame,
He remembereth that we are but dust,
And a fatherly pity He shows us,
As under His shadow we trust.
Psalm 103:14

He KNOWETH the things that we need,
And richly our wants doth supply,
From His inexhaustible storehouse,
That Fountain that never runs dry.
Matt. 6:8

He knoweth the way that I take,
That my heart oft would lead me astray,
But in mercy He bringeth me back,
And restoreth my feet to the way.
Job 23:10

The Father alone KNOWS that hour
When the Bridegroom in rapture appears,
And the Bride says farewell evermore
To troubles and trials and tears.
Mark 13:32

(Submitted by Frank Knox)

W. McR.

« « «

"Be ye angry and sin not: let not the sun go down upon your wrath"
Ephesians 4:26

ANGER is only one letter short of DANGER

"I MISSED IT"

A NUMBER of years ago, on a snowy day, I called at a little farm home on the edge of a small town in Ontario. What had, at one time, been a prosperous lumbering district was now almost deserted and a number of houses, long vacated, stood here and there in a rough arrangement of streets.

Knocking on the door a faint voice invited me in. In a bedroom a man lay in the last stages of a dreadful disease. He assured me he had not long to live and willingly gave permission to read the Bible and pray with him.

Believing that here lay a soul on the very brink of eternity, with no knowledge whatever of God's great salvation, I scarcely knew where to begin. Looking to the Lord for help the story of my own conversion led to further conversation and as some well-known verses were quoted he nodded his head and, to my surprise, quoted them with me.

Raising himself on his elbow he pointed to a stone foundation across the road where once a house had stood and he said . . . "On that spot, forty years ago, a man by the name of J. C. Beattie preached the Gospel for many weeks. This was a wicked town and few had any thought of attending the meetings. The preacher was ridiculed and some threatened to drive him out but, gradually, more and more of the men went to hear him. There were five brothers, the worst in town, who went to break up the meeting but they stayed to listen to the Gospel. All five were converted and we saw the great change in their lives. Others were saved but the meetings ended and I missed it. I should have been saved then, but (and his voice broke as he repeated) I MISSED IT.

I assured him that God was long suffering, not willing that any should perish and though he had long rejected the Saviour, God was ready at that moment to save him. Many Scriptures were read but he seemed unable, or unwilling, to take anything in. Leaving him with a heavy heart I promised to return and visit him the next day. Early the next morning, however, he slipped away into eternity without a word of having trusted Christ.

His words remain with me yet . . . "I missed it." In Prov. 8:35 we read . . . "For whoso findeth me findeth life and shall obtain favour of the Lord but he that (mis)setteth me) sinneth against me wrongeth his own soul: all they that hate me love death."

Perhaps to you, dear reader! God hath spoken once, yea twice, but as yet you have not perceived His voice and

have rejected His overtures of mercy. If you miss the time of your visitation now, and miss being saved by that blessed One Who hung on dark Calvary's tree for your salvation, you will miss heaven in the end. However, be mercilessly sure of this, you shall NOT escape the judgment of God.

"How shall we escape if we neglect so great salvation." Hebrews 2:3.

Norman Crawford.

SPOILED FOR GOOD SOCIETY

"Your new religion has spoiled you, Mary. You will never shine in good society now," said a worldly lady to her niece, who had been saved a few months before, and who was manifesting the new life in a walk becoming the Gospel of Christ. "I am seeking grace to shine as a light for God in the midst of a dark and evil world, aunt, and I'll get into good society very soon—the society of saints and angels—in my Father's house on high," was the answer she gave. Yes, Christ spoils those, who receive Him as Saviour and Lord, for the world's "society." There was no room in "society" for Christ, nor will there be for His followers.

THE FATHERS IN A PAST DAY

"By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling IN TABERNACLES with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:9, 10.

AT A LATER DATE

"Ye that put far away the evil day . . . that lie upon beds of ivory, (and abound with superfluities—marginal reading) and eat the lambs out of the flock and the calves . . . that chant to the sound of the viol, and invent to themselves instruments of musick . . . that drink wine in bowls and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph (the Nazerite, or the separated one) . . . The Lord God hath sworn by Himself, saith the Lord God o hosts, I abhor the excellency of Jacob, and HATE HIS PALACES: therefore will I deliver up the city with all that is therein." Amos 6:3, 8.

IN A FUTURE DAY

"I that am the Lord thy God from the land of Egypt will yet make thee to DWELL IN TABERNACLES, as in the days of the SOLEMN FEAST." Hosea 12:9.

L. C. G.

SPEAK . . . AS THE ORACLES OF GOD**1 Peter 4:11****WM. H. FERGUSON**

THE WORDS of 1 Peter 4:10, 11 should be seriously studied by us today. According to the thought here, the grace of God is "manifold" as in v. 10. But, if anyone takes it upon him to speak the message of God, certainly it ought to be "as the oracles of God." To do otherwise is just "beating the air" and filling in time. The time is short, the days are difficult and there seems to be a decided need for definite messages from God to meet the present need.

Much of the ministry of today is mere repetition, sermonizing and of very doubtful value in relation to the need of God's people. There seems to be a thought on the part of some that "anything" will do as long as one is supposed to be "out in the work" regardless of the fact that the ministry may be mediocre, a mere repetition of an old sermon "dressed up" a little and prefaced with the time-worn statement . . . "I have not spoken on this before." If a man has a message from God he does not need to make such a statement and if he really thought of those in the audience who know better, he would not make it, for they have heard it before, sometimes many times before. One does not object to hearing afresh a former word, spoken in power, if it is timely and fitting and there are many portions of the Word of God which, generally speaking, are good and helpful to be repeated, but it is this constant repetition of time-worn sermonizing that seems to be entirely unnecessary.

TOO LITTLE BIBLE READING

It is quite evident that many are not devoting the proper time to the reading of the Holy Scriptures, with consequent study and meditation. There is too much time spent on needless running too and fro, burning up gasoline, on professed service which, if analyzed, would prove to be the merest lip-service without any real work for God being done in it. We need more Bible students of the right caliber, men like the older men of God of old who knew what it was to be in the presence of God. They carried a savor of God about them, they spent much time in prayer in the quiet of their own room, they visited the sick and widows and needy, they ministered to the needs of the needy when they had opportunity, or saw the opportunity. Today we have men who spend a good part of the time amongst "younger folk", having good times etc., etc. if "tea and a bun" is being served they are there, if there are some

"doings" they want a "preacher" there to give it a religious flavor. Late hours, especially on a Saturday night, form a poor preparation for the Lord's Day morning. Little wonder that there is no spirit of worship as there ought to be. The "doings" of the previous evening kill any right spiritual thoughts, the late hours deprive the younger Christians of proper rest and altogether the results are not good. We need ministry to rectify this.

Some, of course, will say that "it is not natural for young folks to act thus" and with this we agree. As our esteemed brother Dr. Matthews used to say . . . "It is not natural, it is spiritual." We need more spirituality and less of the "good times" etc., that cater to the younger generation. When one begins to cater to the young, it is an endless business and ends with their being outside of the assembly altogether eventually and seeking more entertainment in the religious circles of chapels, missions and interdenominational circles etc. We must show, in a proper spirit, that such a course will not lead them to more godly living but into many sorrowful experiences, with corresponding loss of the joy of the Lord in the soul. We are not writing against proper Christian relationships and the enjoyment of the company of each other, in a godly way, but against the popular trend to cater to the young with certain "doings" outside of the assembly meetings and the assembly responsibility. We believe that if there were a proper acceptance of responsibility on the part of each one in the assembly, there would be little time for extra-assembly activities. We have never found it to fail, that such produces a class of younger Christians, professing, who eventually conform to the world and depart from the divine principles of the Word as to the "gathering to the Lord's Name." You cannot cater to the old nature and at the same time curb it, it is impossible. We need some timely ministry as to this . . . "if any man speak, let him speak as the oracles of God."

THE ORACLE

The "oracle" in the Old Testament was the Most Holy Place of the "tabernacle" and The Temple in the days of Israel's going on with God. It was where God dwelt in the midst of His people and out of this place, "God spoke" to His servants. Moses heard His voice thus and it suggests to us that if one is not "dwelling in the presence of God" it is useless for such to speak at all—their message is not for the present need. Too much of this is so evident, one cannot well deny it. We need more men to speak to us who have been in the presence of God. Out of the pres-

ence of God, one comes with something for God's people. It is fresh, it is the fruit of constant labor in prayer and study of the Word of God. There is an "unction" about it that the saints cannot help but realize that it is a message from God for the present need and their hearts are warmed by it, though they are perhaps aroused and stricken by it. It quietens the restless spirit, it warms the heart, it sends us away exercised and knowing that God is at work amongst His own. Such may not be a long wearisome message with so many "points"—it may be a short word spoken from a heart truly exercised. Some of the preaching is so mechanical, it might as well be "played on a record machine" and would have about the same result. It savors of "smartness" not spirituality, it has tricky sayings, it caters to the young in their desire to hear something spectacular, or something that has to do with the emotional instincts of the young . . . how to find a husband, or a wife etc., some sentimental stories about this sort of thing. Light, frivolous and man-pleasing, it never stirs up the heart or conscience as to backsliding, lack of godly living, the unequal yokes of the world, the novel reading, the T. V. viewing, the Sunday newspaper, the Sunday driving hither and yon etc., etc., all this goes unchecked when there is no word from God to reach the erring ones. We need more godly ministry which will show to God's people the way, as Samuel said to Israel long ago . . . "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way . . . but if you still do wickedly, ye shall be consumed, both ye and your king." 1 Samuel 12:23, 25.

LITTLE WAITING ON GOD FOR THE MINISTRY

It has been all too evident that there is not sufficient waiting upon God for the message of the Lord. There is a rushing and an unrest that destroys this and it is grieving, doubtless, to the Lord when we fail thus to wait upon Him for the right message and the fitting time to deliver the message. There is a definite leading thus which is lovely to behold and one can thank God for it when it is in evidence.

Younger men, of little experience, grace or godliness, are not a bit slow to occupy the platform at times when a due consideration would lead them to wait. Conference after conference is not good for younger preachers. They should be doing some of the work that lies to hand and not be exhorting those in the audience old enough to be their fathers, both spiritually and physically. There seems to be such a lack of proper deportment thus and the resultant

ministry lacks spiritual power. It is emotional, light, attracts attention to one's own self and the work they professed to have done but lacks the marks of the quiet hours of meditation and prayer so essential to ministry from God's presence. Now and again, one sees and hears a younger "Timothy" amongst us and it is most refreshing but they are few and far between these days. Hardly a pioneer in these United States going into new ground. We need some "missionaries" here. Whole States are lying open to the Gospel, never been touched. In the States, more thickly populated, hundreds of towns and villages lying untouched, never have they been entered by some who live within an hour's drive of them, more or less. Where are the men who will enter new ground, away from the apron strings of an assembly, hold on for God and stick at the work for years, if necessary, without running back and forth to assemblies week after week and making the circuits constantly? The men who will do true pioneer work are the men who will have something fresh and good for the Lord's people. They are proving God in a way that others will never know. They are not surrounded by a crowd of young girls. One never likes to see younger preachers constantly in the company of younger women, especially if they are married men; it is not comely, it lends itself to much lightness and perhaps worse; and it is a poor example to set before young Christians. The godly men of another day NEVER did it; the godly men of to-day DO NOT do it. One cannot come from such and "speak . . . the oracles of God." God just commits His Word to men who have been in His presence and who bear the marks of it. WE MUST EMPHASIZE THIS MORE AND MORE TODAY.

We are not taking high ground in stating this. No one knows more the frailty of the human heart than the writer of this article; but we have a stewardship to fulfill and one cannot shut the eyes to a practice which is too common today, i.e. of speaking at any and all times, without due waiting upon God and without distinct evidence of speaking "as the oracles of God." May it exercise writer and reader.

SPEAKING AT CONFERENCES

Our Conferences, for the most part, this past year have been good. There seems to have been a good spirit manifest, many hundreds of God's people are coming from far and near to hear the good Word of God. Saints have expressed themselves favorably as to the Word of God they have heard and it seems to have had a good effect on the testimony generally. This we desire to see more and more and we feel that MORE EXERCISE and MORE WAITING

UPON GOD FOR THE MESSAGE will bear still more fruit in the lives of His own.

The expense and work in connection with these Conferences is enormous; the self-sacrifice of God's people is outstanding; therefore we should all be much in God's presence if there is an exercise to be present, especially to minister the Word. Too many preachers at a Conference is just as difficult as too few, indeed where there are too few, there would be MORE exercise and this would be good. Therefore let us be more in earnest as to WHERE we should go and WHEN. Let us not disturb other work to merely go to a Conference. As we have mentioned before, if there were more real work being done for the Lord, there would be no desire to leave it and go to a conference merely to put in an appearance and speak a little word. Our aims should be higher than that. We need men of experience, grace and godliness to minister the Word. Men who are restless, anxious to be on the platform, always up when there is opportunity etc., etc., must learn to be more in His presence and be quietened in spirit. A good few years in the backwoods is good for anyone and a wonderful training ground for future service and help amongst His people.

We have been glad to notice that our brethren who have responsibility in connection with Conference meetings are wisely making the last meeting of the day shorter and not dragging it out to the limit. Saints are tired, workers have had a full day, and a couple of short messages at the close of the day are timely, especially so when they have warmth and unction about them, not wearisome and dry. This all helps the meetings. We have seen a good day spoiled by a lengthy meeting at night. Long-winded preachers are hard to forgive, but, of course, we ought to be forgiving. That does not mean that it should be permitted to go on; let all things be done decently and in order.

THE PRAYER MEETING — THE BIBLE READING

If there be a short word at the Prayer Meeting, let it be the "five words" of one who speaks as the "oracles of God." If it is the Bible Reading, let us not forget that here, also, we ought to "speak . . . as the oracles of God." If we do so, we shall speak distinctly, reverently and shall clearly give the mind of God from the passage under consideration, as God has given it from His presence, through the Word. We shall not speak dogmatically, without having Scripture to give weight to our words; but we shall speak confidently if we have the mind of God through the Word as to the passage under consideration. If we do not have

this, let us be silent, or ask a question regarding the passage. The Lord will give help in the answering. And let us remember, when all is said and done, that "now we know in part." We don't have all the answers by any means, but we have the Word and the blessed Spirit of God and out of the "oracle" of God's Holy Word, there will come to the exercised soul a message from God. For all such we thank God.

RECEIVING THE GRACE OF GOD IN VAIN

WILLIAM WILLIAMS

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. The apostle speaks of some having "believed in vain." Now to believe in vain is actually not to believe at all. "For as the body without the spirit is dead, so faith without works is dead also." A man may brag about his faith yet make little impression; but let him show his good works and all are convinced. His faith, real or assumed, cannot be seen; but good works silence the adversaries. "Why call ye Me Lord! Lord! and do not the things which I say?"

Now in 2 Cor. 6:14 we have a number of exhortations which we consider to be commandments of the Lord. They cannot be ignored without making manifest that we have received the grace of God in vain. Consider the word . . . "Be ye not unequally yoked together with unbelievers." Paul contrasts such a yoke:

1. RIGHTEOUSNESS — UNRIGHTEOUSNESS
2. LIGHT — DARKNESS
3. CHRIST — DEVIL
4. BELIEVER — INFIDEL
5. TEMPLE OF GOD — TEMPLE OF IDOLS

There are five contrasts, and they are all very pronounced and striking as they are written in the Bible, but in actual practice, some of them are simply dead letters. (They have no effect whatever on lifeless professors—Editor).

One of the besetting sins of our young women in the assemblies in Venezuela is the unequal marriage yoke. It brings its toll of wreck and ruin each year. It has a natural explanation: there are more Christian women in the assemblies than there are men. Speaking after the manner of men, the young lady hasn't a fifty-fifty chance of getting a saved husband unless she is gifted with good

looks, a good social position or a good family. Then to the unsaved men the Christian girls have the name of being docile and good workers, and therefore make ideal wives. Some of the assemblies have a number of "hangers-on" who pretend to be interested in the Gospel, but they have their eye on some saved sister. (We have them in U. S. A. also—Editor). These miserable hawks will stop at nothing until they get in touch with their object. They usually start with secret letters. A pair of weeping parents told us recently that they had found fifty such letters hidden in their daughter's bed. They had come from an unsaved policeman who wished to marry the girl. It comes to be a test between the woman's love for the Lord or her love to be married and have a home and children.

In verse 17 he says . . . "Touch not the unclean thing." Now in thinking of the unequal yoke, the marriage of a saved sister to an unsaved man, the unsaved partner would be "the unclean thing." We wonder if the young sisters look at the unsaved fellow as "the unclean thing." He may be beautifully dressed, but the Lord looks at him as an "unclean thing." He cannot pray, he cannot worship, he cannot give anything to the Lord. His money is unclean like himself; he cannot share in the spiritual values of his saved wife. He is dead corpse; and to be married to him is the mistake of her life. She will never lift him up—a dead corpse weighs more than a living body; but more likely he will drag her down. He will influence the children, especially the boys.

Some sisters tell us . . . "I have given him my word and I cannot draw back." It is no sin to break faith with an unbeliever when the word given is contrary to God's revealed will. We would say to such a one . . . "Better far to break your word than break God's Word and your own heart."

AFFECTION AND EMOTION

Let us always seek to distinguish between emotion and affection. Affection toward God is a peaceful stream, clear as crystal, enabling the soul to endure and to persevere. Emotion is a more occasional thing, and may be the fruit of special circumstances, as we read in Acts—"The disciples were filled with joy." Our blessed Lord Himself, both on the mount and in the garden, had emotions that were not ordinary, but His affection flowed on in unbroken strength and continuance. Affection, not emotion, is the true test of sanctification.

R. C. Chapman

THE FRUIT OF THE SPIRIT IS PEACE**Gal. 5:22**

G. G. JOHNSTON

WHAT a pleasure to meet a peaceful person! And how blessed to be that person. How distraught are some people, even some who profess to know the Lord Jesus! One phase of the fruit of the Spirit is "peace."

Sin and its baneful effects upon men have produced in their souls a long list of evils which only the Holy Spirit of God can counteract. Being born in sin, we are all by nature at enmity with God. One purpose of the sufferings of Christ was to reconcile poor sinners to their God. This was done by a full payment of our debt at Calvary. "He made peace by the blood of His Cross"—Col. 1:20. God is satisfied thereby and when the repentant sinner is satisfied, and rests his soul entirely upon Christ, there is peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

This "peace with God" is not so much a condition as a relationship. It depends upon God's estimate of the sacrifice of His Son on Calvary. If his precious blood fully pays my debt, I may rest assured that I do not have to make my peace with God, because it has already been made for me at the Cross. My former relationship to God, that of an enemy, is now changed to that of a "reconciled" one. I accept that position on that ground, casting away all thought of reconciliation through my own works, and I have peace with God, a blessed relationship that can never change. This is revealed to the soul by the Holy Spirit and what a peace it is!

Our God is called the "God of Peace." Romans 16:20. In His heart there is none of the unrest that obtains in human hearts. He has mighty foes, the leader of which is Satan himself. These are bent on doing all possible to oppose the fulfillment of God's purposes, which are holy. Does God hasten to destroy these mighty foes, lest they gain a victory over Him? Is He disturbed by their boasted success? Not at all! There is perfect peace in the heart of God. He is the God of Peace.

Can I, a poor failing Christian, know anything of His peace while down here? How can I get it? "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

The "fruit of the Spirit is peace"—but do we experience this in our daily lives? And, if not, what hinders? Is it not because we have not fulfilled the conditions in taking all to Him in prayer? Try it, brother, sister! Pour out all your grief in the ear of your God. Put yourself and all your troubles into His hand. Leave your burdens for God to take care of. Is He not able? Then they shall be His burdens, not yours.

We look upon others, admiring their peaceful demeanour, and wish we had a life free from trouble, as they seem to have. Then we learn of some very heavy affliction which has borne heavily upon them for years. But how can we explain their peaceful conduct? They have **LEARNED TO PRAY**. They have cast all upon the Lord and He has sustained them. The Holy Spirit has poured the "peace of God" into their souls according to His divine promise. Why should not all believers enjoy this? We permit the devil to drive us from our refuge in God. Our evil hearts say . . . What's the use. We go on worrying and restless, when the peace of God should be garrisoning our hearts and minds through Christ Jesus.

It is evident, then, that "peace with God" is a relationship which, once established, can never be altered. Why? Because it rests upon God's estimate of the "blood of His Cross," not upon anything of our doing. On the other hand, the "peace of God" is a condition experienced only by those who learn to make their requests known unto God, instead of bearing the burden themselves.

STEADY CHRISTIANS

It is cheering to see the steady ones. One can depend upon them. Always in their place unless hindered by some exceptional cause, they are the backbone of the testimony in any location. They do the hard work, accept the responsibility without grumbling, they live quiet and godly lives and are much missed when "their seat is empty."

Such forego much personal pleasure, they are not away North in the Summer and in the South in the Winter—the Assembly of God is a definite "stewardship" to them and the flock needs them. Thank God for such brethren and sisters—we pray that the Lord may increase their number "till He come." Then their reward shall be sure and, meantime, we can thank God for them and pass on a word of encouragement to them. At times they get more brickbats than favors.

F.

ANGELIC INTEREST IN MEN

IT IS a most sublime truth that God Himself, the Creator, is interested in the welfare of fallen humanity. The incarnation, the life, death and victorious resurrection of His Son, our Lord Jesus Christ, is the proof of this. God was manifested in flesh; He was in Christ reconciling the world unto Himself; in Christ's life men saw what God's attitude was to them . . . an attitude of love and grace.

Our business now is that of ambassadors from heaven's court, saying to rebellious men, "Be ye reconciled to God." 2 Cor. 5:18, 21.

But we have also in Scripture the fact that angels are interested in men; and if it seems a minor truth, it must be for our profit, for all scripture is 'profitable,' etc. Amongst other things, we may see their interest in the redemption work accomplished, whereby we are reconciled to God and brought into association with a risen and glorified Christ.

We note then the angels' interest in our redemption, as in 1 Peter 1:12 . . . "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; WHICH THINGS THE ANGELS DESIRE TO LOOK INTO."

Secondly, we may see that when a man is saved, his life, experiences, trials etc., are angels' interest and solicitude. We learn, for instance, that they minister for them who shall be heirs of salvation, Hebrews 1:14, as they ministered to the Captain of our salvation.

If we turn to 1 Corinthians 4:9 which tells of a life second only in interest to that of Jesus our Lord Himself, we see that Paul's experiences (and ours also) are engaging the attention of angelic hosts. In contrast with the Corinthian saints, who were full, were rich, and were reigning as kings, as Paul says, he and his companions were hungry, weak, and accounted the offscouring of all things. Retaliation was no part of His ways, nor was it of theirs. The apostle felt his trials but he knew that the Saviour's path is the saint's path, and as a happy man, he was content to have it so (which they were not in Corinth) and he graciously says . . . "Be followers of me." He and his companions were as victims, appointed to death, reserved to the last act in the great drama; but what a spectacle (as in a theatre) they presented to angels' wondering eyes! Oh for grace to do likewise!

The third point we desire to notice is found in Ephesians 3:8, 11 etc. Here in chapter 3 we are told that we Gentiles are fellow-heirs of the same body etc. In this work of God's grace, where those before estranged are now seen in happy fellowship, the angels—principalities and powers in heavenly places—learn, by the church, the manifold wisdom of God. They shouted for joy at creation, Job 38:7, and they were heralds of the incarnation, Luke 2:9 etc., learning there God's power and grace. But here, in the church—"the lesson book of the angels"—they see the display of His manifold wisdom. So the last verse of chapter 3 says, in a note of worship, "Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen." And we shall add our eternal Amen. P. W.

(Condensed)—Selected from Words of Help, England

Editor's note—We see this thought further expressed in 1 Cor. 11:10. We believe here we have the angels as 'onlookers' in the Assembly of the saints. The covered head of the sisters (and it ought to be a covering, not a token band or a few flowers which is merely a subterfuge) and the long hair of the sisters, with the brethren uncovered and attired properly, presents a beautiful picture of subjection and acknowledgment of "Lordship" to the angels which are being taught by our God what grace has accomplished in the church.

OLD TRUTHS IN FRESH POWER

In a day like ours when there is such a hungering after something new, it is good for the servants of Christ to remind themselves, that what they especially need to fit and furnish them for effectual service in the kingdom of God, is not so much new truths, as old truths—known it may be for many years—in new power and energy to possess their souls. No doubt the healthy believer will always be advancing in knowledge. He will be finding "things new" as well as "things old" in his daily study and meditation of the Sacred Word.

God Himself has made out our title for us, and that title is found in the blood alone. Oh! that most precious blood of Jesus, that speaks profound peace to every troubled soul that will simply lean upon its eternal efficacy.

Many seem to be quite satisfied with the knowledge of the forgiveness of sins through the atoning work of Christ, while, at the same time, they fail to realize deadness to the world in virtue of the death of Christ, and their identification with Him therein.

THE DEIFICATION OF MAN

PROBABLY there is no institution in the United States which exerts such an influence upon the formation of educational attainment as Harvard University in New England—which New England was the seat of Evangelical teaching and the promulgator of religious freedom and conservative ideas of life and decency, after its first defection to intolerance and superstition.

“The world by wisdom knew not God” is what the Scriptures say as to modern education which is rapidly blotting the real God of the Bible from its consideration—the Deity of Christ is unknown in the curriculum of the world’s universities. We quote a former Class Poem of Harvard, as far back as 1908, to show where the drift has led and, as we measure this with present day developments we can be sure that things today get “worse and worse.” Seducers are on every hand who would seduce the world into the deification of man, which seems to be the aim of the present day. All shall have its fulfillment in the “Man of Sin” whose number is 6 6 6. But let the record speak:—

THE HARVARD POEM of 1908

“MAN”

NOW in the East the morning dies,
 The full light of the splendid sun
 Strikes downward on our lifted eyes,
 And the long journey is begun.
 Across the shattered walls
 A voice prophetic calls.
 With tumult and with laughter
 We rise and follow after.

The modern world, immense and wide,
 Awaits us, huger than before,
 With new stars swimming in the void
 And science broadening evermore.
 The sweep of the limitless vast,
 The past is dead and past;
 Yet through it all for ever
 One voice is silent never.

’Mid iron wheels and planets whirled
 The clanging city in the street,
 The machinery of the modern world—
 His lips cry loudly and intreat;

Like one that lifts his head
 For a second time from the dead,
 Out of the Church's prison,
 The new Christ rearisen!

O holy spirit — O heart of man!

Wilt thou not listen, turn and bow
 To that clear voice, since time began
 Loud in your ears, and louder now!
 Mankind, the Christ, retried—
 Recrowned, recrucified;
 No God for a gift, God gave us,
 Mankind alone must save us.

O world, grown pitiless and grim!

O world of men, had you but known
 Your brother is your Christ, through him
 You must be saved and him alone!
 Love for his sorrows — love
 Alone can lift you above
 The pain of your misgiving,
 The doom and horror of living.

Within ourselves we must find the light,

And in ourselves, our Gods to be,
 Not throned beyond the stars of night;

Here in America we must see
 The love of man for man,
 The new world republican—
 A heaven, not superhuman,
 Reborn in man and woman.

(Copied from "The Number Of Man.")

« « «

We doubt if many realize where the world is drifting to. A vast organization of States, utilizing all the resources of each other and built upon a foundation of Business, Commerce, Politics and Religion is taking form today and once the web has been spun—a web of steel and minds of steel, hardened by the god of this world, the poor devotees of religious unity are going to find themselves inextricably held. Committed to the improvement of the world, which God states is sunk in ruin and sin and misery, anyone who stands against the tide shall be a marked man or woman. However, it is good to have God's mark upon one—cp. Ezekiel 9. Better a thousand times to suffer reproach for Christ's sake than to amalgamate with the god of this world and his cohorts in their self-styled attempts to recreate a new world, the outcome of man's own doings. This is where it is heading as in 2 Thessalonians, chapter 2.

The only safe course is separation from the world to

the Person of our Beloved Lord, and in obedience to the Scriptures of Truth, the Word of God. May we be kept true and loyal to Himself amidst the ramifications of a religious, social, business and political combine, known in the Word of God as BABYLON THE GREAT—Rev. 17 and 18.

The Editor

TRUTH IN THEORY AND IN POWER

There are two ways of learning truth, one in theory, the other in power. You may go to a conference, or to hear an exposition, and learn something you never heard before, jot it down in your note-book, and accept it as being the Word of the Lord. But somehow it exercises little or no control over your life: it gives no joy or comfort to the soul. You do not find yourself musing over it during the hours of the day, or making melody with it in your heart unto the Lord. It is truth, and you regard it as something to be held fast, and if need be contended for, yet so far as the experimental enjoyment of it is concerned, you get little or nothing out of it. It is something outside yourself, rather than a living power in the soul. How different with that truth which cost you much to gain! It may be, that it took years to acquire the knowledge of it—years of deep heart-searching and exercise of soul. But at last it was made plain to you: the Lord sent forth "His light and His truth" *Psa. 43:3*, and it shone into your heart, filling it with joy. It came as the Star sent to guide the wise men of old to the infant Saviour, and it guided you into the presence of God. That truth continued with you: it yielded you strength and joy, and it does to the present hour. In the day of trouble it comes up afresh to give you comfort: in the day of perplexity it sheds a golden ray upon your path. It is a truth that will continue with you. The reason is, you received it at first from God. It came not in word only, but in power. It fell on a prepared and exercised heart as God's message. You will never forget it. All the theories may go, but this remains. Surely then we should accustom ourselves like Ezra of old to "prepare our hearts" to "seek the law of the Lord" *Ezra 7:10*. This is the condition necessary to receive God's truth in power, so that it may abide with us, and yield joy and blessing to the soul. Let those also who minister the Word keep this in mind. It is not enough that the truth be spoken: or even "the message of the Lord" delivered. The preparation of the heart is as needful as the message, and "this preparation of the heart in man" is "from the Lord" *Prov. 16:1*. Without it the truth falls on fallow ground, or into the intellect only, yielding no fruit or power.

QUESTIONS AND ANSWERS

QUESTION: Should Christian parents permit their girls under their control, to cut their hair and fix it up like the world, or should the mother's example and instruction point out to them the reason why the hair is allowed to grow and why the cutting and fixing up like the world is against God's Word?

ANSWER: Godly parents will NOT permit their girls to cut their hair nor will they PERMIT the fixing up of the hair like the world. There is a beauty about simplicity and godly mothers know the value of a soul and they will not hasten the loss of the soul to give way to pride and making their young ones as "attractive" as others who have no knowledge of God in the home. We are living in days when there is much profession of "walking in the truth" but little of this is seen in the personal and home lives of some.

Long ago God said to His earthly people . . . "Tell ye your children" but this godly instruction and example in the homelife is lacking today hence young girls are permitted to cut their hair and decorate it and fix up like the world. Little wonder, if they make a profession of salvation later, that there is usually little change in the life to warrant one taking much stock in such professions.

QUESTION: Should there be laughing and jocular expressions in the preaching of the Word, either in the gospel or in ministry to God's people.

ANSWER: To have such in the preaching of the Gospel is a denial of professed sincerity. It is a mark of light thinking, empty and foolish, and should have no part in the Gospel preacher's message.

In the ministry of the Word, there is no necessity for this at all. Some professed Christians enjoy this sort of entertainment and even those who would otherwise avoid this, are carried away with it and the keen edge of the Word is gone despite much protestation of earnestness. "Such little things are great to little men." A sage has said . . . "Let us put joking aside and speak of serious things." Nothing is so serious as the Word of God. The Lord Jesus was never known to say a "silly" word or evoke a "silly laugh" or cater to that which men desired to hear. Much less should we.

We have known in our years many of the best of men amongst us and they were not given to jocularly on the platform, turning it into a sort of pantomime, but spoke solemnly and gave dignity and respect to the platform. We have noticed, in our present day, the tendency to cater to the audience and give them what they like to hear. It is extremely difficult for one to preach the Gospel after the platform has been used to provoke laughter and lightness. Our platforms should be graced by serious men who handle eternal issues as men who are living in the light of God's presence. One should never be ashamed to bring anyone to a meeting for the Gospel or ministry of the Word, but it is to be feared, such shame covers the face at times. The time is too short to waste it in frivolity.

QUESTION: Is it scriptural for young men in the assembly to go to the business meeting every month because they do not agree with those on the oversight?
(From North Ireland)

ANSWER: It is not only UNSCRIPTURAL, it savors of impudence and an utter lack of understanding their place and has the elements of rebellion in it. God has raised up, in the assemblies, shepherds who know how to take care of the church of God. If these young men have questions to ask, let them ask them of the shepherds privately and they will be happy to show them from the Word their reasons for actions. We have seen much rebellion in U.S.A. commence in this way in the church.

QUESTION: Is the individual a priest before God only when he is in a group of Christians, or is he a priest at all times, if truly born again?

ANSWER: This sounds like old "needed truth" teaching. Saints are in the assembly of God locally seven days of the week, 24 hours of each day, if "gathered to the Name of the Lord." We have constant right of access into the very presence of God either in worship, or in prayer or thanksgiving.

When Peter wrote to the scattered saints of the dispersion in 1 Peter chapter 2, he suggests the character of the "holy priesthood" in verse 5 as to offering up spiritual sacrifices and also shows them the character of "royal priesthood" in v. 9. One should be a "holy priest" whether in assembly meetings or not, with right of access into the immediate presence of God at all times, and he should also be a "royal priest" as he steps out amongst the people and should "shew forth the virtues of Him Who hath called you out of darkness into His marvellous light." It is precious to exercise the function of a "holy priesthood" on Lord's Day morning truly but just as precious to God when we exercise this privilege in drawing near in worship, at any time.

QUESTION: Can you tell me why preachers are alone today? Did not Paul always have a preacher with him?

ANSWER: Paul did not always have a preacher with him. He spent the first ten years of His service for the Lord in comparative isolation, little heard of, and learned God in a special way as he bowed to the early years of discipline and exercise in trusting God.

Later on, in pioneer work, going amongst the people where Christ had never been named, he found companionship in laborers God raised up to accompany him. Their trials were many, their complaints are NEVER heard, no word of their hardships or testings hardly escape their lips. This is exemplary. The story of Paul and his companions is a truly marvellous one—but he was frequently alone and felt very lonely, cp. Acts 17:15 with 1 Thess. 3:1 and, again Acts 18:5 etc, also 2 Tim. 4:16 tells of the closing hours of a lonely warrior who longs for companionship of godly ones, like Timothy, cp. vs. 9, 11 etc. Luke was a comfort to him.

We have found, at times, that to enter new ground and seek out a field for labor, brethren have had to go alone at times, though the Word "two are better than one" was never more appropriate. But whether alone, or with a companion, the godly laborer who would enter new ground for the Lord, goes and he is NEVER ALONE—the Lord stands by him and, in his lonely hours or days or months, he learns lessons from the nearness of his God that few ever learn because they do not prove God thus.

QUESTION: Is it necessary, when giving thanks for the bread, to go forward to the table and lift up the hands, or the bread, as if in blessing?

ANSWER: This is most certainly NOT a necessity—in fact it savors of officialism and has no scriptural basis whatever. To deduct, from Mark 14:22, that the bread must be "blessed" today is dangerous—it tends to take away from the simplicity of the feast. We do not act the part of Christ in this—it is "the bread which we break" as in 1 Cor. 10:16. A brother, usually one who is not a novice, after thanks is given for the bread, goes forward and breaks the loaf and hands it to be partaken of as it passes from one to another, in fond memory of our blessed Lord. There is nothing "official" about the act whatever—it is a "remembrance"—not an official or ritualistic action. Likewise, the cup of blessing. "This do ye, as oft as ye drink it, in remembrance of me." Truly the Lord preserveth the simple. May we be saved from ideas of men which disturb the saints and cause needless questioning.

THE PIONEER'S PAGE

"The Lord's Gospeller, entering on a new field, where probably he is a total stranger, frequently not knowing a single Christian upon whom to call, has to procure a hall or some sort of place for his meetings, find himself a lodging, and be visitor, precentor and preacher all in one. Then he may require to go on preaching to small audiences, with little encouragement in the way of conversions, much opposition either openly or secretly wrought, with the usual crop of misrepresentations and lies, going the round of the countryside about him.

All this tests faith and patience, and makes such a path of service most undesirable to the flesh, and little sought after by those men who are in the "preaching business" as a profession, or because they have no particular love or aptitude for the "common round" and "daily task" of earning their bread by the labour of their hands.

These, latter, find a more congenial sphere in large and overpreached assemblies, where they find an audience ready to their hand, either gathered by the energies of others who have gone before them, or composed of "regular attenders" drenched in Gospel truth, hardened through stifled conviction, or all but hopeless by frequent profession of conversion. Need it be wondered that the meetings of this class of Evangelists, now so popular in such places, are, as far as regards abiding results in real conversions, barren as the rocks, and only good for multiplying converts whose existence in unknown long before the report of their number is in print.

What a travesty of the work of God! What an imitation of the true evangelist and his service! The only wonder is that true children of God should be so easily beguiled as to recognise and support such a sham or to quietly submit to the repetition of it, in circles where they are.

Nothing has more to do than this with shutting up whole districts against the Gospel, and assisting the Devil in his favourite work of deceiving and ruining souls!

It was a marked feature in the ministry of James Campbell and his fellow-laborer, to warn against this, while their own habit and example was a constant witness to a more Scriptural and godly way. When the season became too far advanced to permit of tent work being carried on, the two laborers went out to the country, where, in barns, farm kitchens, schoolhouses, and disused cottages, they began and continued Gospel work after the fashion already described."

(From the Life of James Campbell by the late John Ritchie).

There are some, on this Continent, who are doing work of this sort yet and for them we should earnestly pray that God will bless them in their labors. Too many younger men, who have nothing to their credit yet of true pioneer work, are going Conference to Conference, assembly to assembly, a night or two here and a night or two there. This is a real hindrance to a godly and proper exercise amongst the saints and is neither honorable nor does it call for the support of the Lord's people. We do not believe God is in this sort of thing at all, it savors of an "easy way of living" which is not becoming to the Gospel of Christ.

Some do not like this plain speaking but we are not afraid of such. The godly and exercised ones amongst God's servants know this to be the true way of service and they have done, or are doing it. God's dear saints, too, know if they are of some age at all, that such were the characteristics of the early laborers.

Toronto, Ohio.—Our brother Clay Fite had some interesting and helpful meetings here recently with the saints.

Saugerties, N. Y.—Our brother Dobson hoped to pitch a tent here and expected brother Harold Clark of McKeesport (a business man) to give him a few weeks' help. A good way to spend a vacation.

Mason City, Iowa.—Our brother E. B. Jamison is not too well with a heart ailment so we should pray for our brother for restoration, according to God's will.

Evansdale, Iowa.—Brother Elliott, helped by our young brother Robert Orr, was trying this new place, getting a few strangers in, at last report.

Seattle, Wash.—Saints here enjoyed the visit of bro McKelvey. Their Friday night meeting for children was discontinued for the Summer — it proved very interesting and well attended and we trust God will bless the Word sown.

Joliet, Ill.—Brother Fairfield, with his wife, en route to Venezuela was to give a call to the saints here early in July. He was to sail later in July from New York, visiting Midland Park, N. J. before sailing. Saints in Venezuela will be glad of the return of our brother after some years' absence.

Sherman, Mich.—Saints here has a very encouraging time at their conference over the weekend of the Fourth — it was larger and nice to see a good representation from Sault Ste. Marie, Bay City, Saginaw, Alpena, Jackson, Detroit, Wisconsin etc., Five of the Lord's servants gave suitable ministry. The Assembly is small but has a desire to carry on in the "old paths" of the Word, Brother Mehl is making his home in this district now. We seek to encourage all such in their testimony — pray for our brethren there for their blessing. One lad professed during the conference

West Union Iowa.—About 300 gathered for the meeting over July 4th., and the Lord gave help to ten of His servants to minister the Word. Brethren DeBuhr and McCullough in tent work at Green, Iowa, brother Mick was going to Belvidere, Ill., Bro. Hamilton went on to Taylorside, Sask., for the conference and will spend some time on the prairies.

CANADA

Sault Ste. Marie, Ont.—Our brother Patrizio recently gave help in the Italian work here, with some interest. Our brother John Norris left for the Prairies where he expects to work through the Summer season — he has spent considerable time there Summer and Winter of late, with blessing and it is a needy field. We heard that brethren there were interested in a portable Hall, similar to the ones in use around Sarnia, Ontario. This should be good for opening up new places. What an opportunity younger preachers are missing in not trying "new ground." Brother James Clark was in Port Arthur, Ont., recently. He was also at Sherman and went on to Detroit. George Shivas also gave a call here lately. Three were baptized here the first part of June.

Vancouver, B. C.—Brother Alves gave an interesting account of his recent trip to New Zealand and Australia in Fairview Gospel Hall here June 18th.

Toronto, Ont.—Our brother G. G. Johnston is a little improved in health but not able for anything strenuous — remember our brother in prayer. He has been helpful to us with his pen and this ministry reaches thousands of the saints worldwide and doubtless affects many. Saints of Highfield Gospel Hall seek to go on for the Lord indoors, also in open air in the streets surrounding the Hall. It is difficult in the cities to get the people indoors to hear the Gospel, especially in older districts, but we must keep at it for the Lord. Isaiah 55:10, 11.

Edmonton, Alta.—The Christians who are "gathered unto the Name of the Lord Jesus Christ" at 9302 - 95th., St., desire to walk in a scriptural path to God's glory. Visits will be welcomed from the Lord's servants walking according to New Testament principles. (We are glad to note this desire on the part of our brethren to walk in the "old paths" of the Word — may the Lord bless and guide them and encourage them in their testimony — Editor). Corresp. C. E. Lock, 10967 62nd. Avenue.

OTHER LANDS

Casombo, Alto Zambezi, Angola, Portuguese West Africa:—An interesting letter from our esteemed brother James MacPhie tells of

his continuing on in work here, seeking to carry on in scriptural lines. He says. . . "It came as a surprise that terrorists started up here in Angola. The troubled parts are a long way from us. The Congo is a mess where terrible things were done by the black soldiers. We are 70 miles from that border and about 100 miles from Northern Rhodesia. We will be down at the river shortly to baptize three. The two day conference was good, nine of us, I was the only white who shared the ministry. All are in the assembly here." — He also states. . . "Words fail to tell you how much we enjoy the ministry of the Magazine."

Puerto Cabello, Venezuela, S. A.—Mrs. Williams mentions that Mr. Williams was happy to get home again but he is weak. He does not suffer much pain but has weakness and weariness. We commend our esteemed brother to the Lord and he should have much of our prayer at this time. The record of his labors lies above and our God will do the very best for him. Remember the work generally there at this time. Brother Fairfield expected in August d.v.

Belfast, Ireland.—Our brother Frank Knox writes. . . "I am just now in a new estate project. There is a good spirit in the meetings and the saints are singing 'as in the days of their youth.' There is good interest with some blessing to both saved and unsaved. Then there is a billiard hall behind us and the players can hear the preaching. I hope God will save them for our Lord Jesus Christ's sake. These meetings are held in an old recreation hall."

Brazil, S. A.—They had their first conference in Brazil, where John McCann is, at Easter time. A man got saved going home from it in the bus.

CONFERENCES

Sault Ste. Marie, Ont.—The Michigan and Ontario Assemblies will have their 45th., Annual Conference d.v. in the Technical School here Sept. 2nd., 3rd., and 4th., commencing with Prayer Mtg., in the Gospel Hall, Wellington St., Sept. 1st., at 7:30 p.m. D.S.T. No circulars. Communications to S. H. West, 479 Albert St., E.

Hartford, Conn.—Annual Conference will be held D.V. Sept. 2nd. 3rd., and 4th., preceded by Prayer Mtg., Sept. 1st., at 8 p.m. in Gospel Hall, 49 Charter Oak Ave. Regular order of meetings will prevail. Ministering brethren who "hold the mystery of the faith in a pure conscience," free to minister before the Lord. Corresp. N. Vendetta, 176 Kenyon Street, Hartford 5.

Longport, N. J.—Annual Conference will be held, as usual, D.V. September 16th., and 17th., commencing with Prayer Meeting evening of Sept. 15th., at 7:30 p.m. All meetings in the Auditorium of the Gospel Hall and usual order of meetings will prevail — saints heartily invited to hear the good Word of God. Correspondence to William Moon, 29th., and Atlantic Ave., Longport, N. J.

Orillia, Ont.—Annual Conference will be held D.V. commencing with Prayer Mtg., Sat. Sept. 2nd., at 7:30 p.m. in the Dominion Gospel Hall, Andrew St., continuing Lord's Day Sept. 3rd., and over the 4th. Breaking of Bread at 10:30 a.m. usual order of meetings following. The Lord's servants teaching the "old paths" and practising the same welcome in ministry. Corresp. Reuben J. Pears, 14 Coldwater Rd. W.

Hitesville, Iowa.—Annual Conference will be held as usual September 16th. and 17th., preceded by Prayer Mtg., Friday evening Sept. 15th. All meetings in the Gospel Hall. Usual order of meetings. Corresp. George L. Frey, Aplington, Iowa.

Cleveland, Ohio—Annual Conference of the Monticello Gospel Hall will commence D.V. with Prayer Mtg., Sept. 1st., at 7:45 p.m. First meeting for ministry will be at 2:30 p.m. Sat. Sept. 2nd., then 7:30 p.m. and all day Lord's Day and Monday, the 3rd. and 4th. Sept. Hall is located at 4970 Monticello Blvd. Usual accommodations and order of meetings. Corr. John H. Smith, 3141 Warrington Rd., Shaker Heights 20.

Huntsville, Ont.—Annual Conference D.V. will commence with Prayer Mtg., 7:30 p.m. Thurs., Sept. 7th., and will continue the 8th., 9th. and 10th. Breaking of Bread at 10 a.m. Lord's Day. The Lord's servants walking in, and teaching, the "old paths" welcome in ministry. Those from a distance freely entertained.

We have not heard from Arnstein, Ont. yet but their Conference usually follows Huntsville the following weekend, d.v. Correspondence for Huntsville to Geo. Cottrill, R. R. 2.